

# The Alpha.

ENTERED AT THE POST-OFFICE AT WASHINGTON, D. C., AS SECOND-CLASS MAIL MATTER.

Human Rights before all Laws and Constitutions.—Gerrit Smith.  
The Divine Right of Every Child to be Well Born.

VOL. VIII.

WASHINGTON, D. C., JUNE 1, 1883.

NO. 10.

FOR THE ALPHA.

## MYSTERIOUS MURMURING WAVES.

I am never alone on the waters. To me the music of the waves is no monotone; but in epic grand, and lyrics beautiful, they tell me o'er true tales of sorrow and joy, as like to the never-ceasing drama of the great city, as the past hoary and hallowed can be, to the viewed and frail present.

Sometimes they tell me of the primeval, when the canoe glided amongst them and the war-hoop echoed upon their shores, and again of later scenes of strife and daring, when their bosom and their white foam was crimsoned with the blood of the brave and true, poured out upon the shrine of that Moloch—Liberty.

Shall I tell you the tale they are telling me to-night as my sail skims their rippling surface in the moonlight? The tale they are racing and leaping up to the sides to tell me, and sinking in murmurs because I seem not to listen.

"She was very young," they whisper, "and oh! so beautiful, that the roses longed for the blushes, and the violets envied her eyes, and wherever she went there was music, for her heart was as innocent and joyous as the carol of the birds.

"Her old father's darling, for her mother lay asleep in the cottage garden, in a grave covered over with jessamine and flowers of such rare delicate beauty, that it looked like a gate through which she had passed to Heaven. Every morning and evening with tender affection the maiden watered and pruned it, and thought of the loved one who gently had guided her childhood steps, and answered her blue wistful eyes with a yearning sadness as unceasing as the cord which bound them together, and now grew there when at last the little one must be left without this armor of a mother's love to further guard its youthful pilgrimage through this cold, hard world.

"Sometimes the old man would come to the grove and linger as if conversing with her who had passed away, and his eyes would gladden in tears as the daughter's beauty recalled what his old love's once had been. Often they came together; yet in silence, for words would have broken, so the old man said, the weird, sacred and mystic spell which hallowed affection had woven over the spot, the harmony with the past too fine to be touched with outward expression.

"One morning he too passed away, and the vacant spot by her side, both in Heaven and under the jessamine, was filled by the one beloved, and the little ewe lamb, had in Heaven two angels instead of one, guarding and

guiding her feet through the thorns and roughness of life.

"Kindly affection is precious, but in vain sought to fill up her heart; for she said, when we lose those we love sorrow's the band that unites us, a sorrow far sweeter than joy. And the roses that envied her blushes, now paled to cope with her sadness, and the violets drooped to be like her, and the nightingale's song in its cadence was sweeter than the carol of joy. But all unknown a chord lay asleep in her bosom which was yet to vibrate with a music whose exquisite melody, keen joyous and thrilling would fill to repletion her soul, and bring back the blushes once more.

"He came to the cottage garden, handsome, gallant, and from the trappings of wealth all about him was known as the master of both hall and acres.

"He was her prince of all heroes and lover; her, shrine of girlish devotion. He filling and thrilling her heart with a melody startling and strange, that brought back the blushes again, not the innocent blushes of yore, but the blushes whose fuel is shame; for the pearl was laid on the shrine. And the deep quiet love of the woman tender and strong and true, a life to make other lives brighter, and a well-spring of peace and truth, was spent on a passionate whim by a beggar in all but his gold.

"Why should such a one win her? How could he prize such a jewel, that cost him no part of his gold? For she, like a flower so lovely and delicate, that even a rude breath would have crushed to an earthly blighting forever.

"He plucked it, and threw it away. And we shrieked in phrensy.

"He won but to deceive, and thus bartered his own soul.

"She was very young and oh! so beautiful, that the moon came from under a cloud and wove her a shroud of gold, and the stars all kissed her good-night as she sank to rest in our bosom.

"We chanted the requiem so softly she thought 'twas the music of angels, and when she was dead and cold, we caressed her tender and loving as we washed out the seaweed and slime from her beautiful hair, and made her grave a home for the lilies, and we bathe it gently with the musical spray from off our bosom, that her loving spirit may often hear our plaintive murmurings, as we tell her sad life's history o'er and o'er."

And now as I stray from the banks of the river and walk through the vale of time, I clasp in my hand the beautiful modest lily and cherish it as her dear memory enshrined.

AGNES.



## HIRELING MOTHERS.

Every mother is endowed by nature, the universal mother, with gifts and capacities for caring for her children. All up and down the scale of animal life, these gifts are employed. The mouse builds her nest, and devotes herself to her tiny young. The lioness yields to none other the care of her royal cubs. The mother bird, with patient fidelity, broods her fledglings; and it is only the cuckoo, the most faithless of mothers, scorned by the world as an evil example, that commits her young to the care of another. The savage and half-civilized mammas, follow the same natural instincts, and they alone are responsible for the nurture and guidance of their little ones. It is only as one approaches enlightened humanity that the hireling mother appears between the true mother and her child. Wealth and fashion have created such demands upon the woman of to-day that she is inclined to sacrifice the God-given charge laid upon her motherhood. When circumstances admit, she yields her priceless privilege of guarding and guiding her baby boy or girl to a French *bonne* or a German nurse. If the purse be not full enough to command such services, an Irish girl is chosen to tend the little one, so that the mother may be free.

Sauntering through the common on a sunshiny day one may see scores of little children accompanied by nurses, through whose white muslin caps the chilly winter wind whistles—nurses of all shades of nationality. Everywhere is heard the tone of authority, often the impatient threat, the cruel taunt, the imperfect English, not seldom the vulgar word. The sun blinks in at the tender eyes of sleeping babes. The harsh wind strikes them while the nurses chatter together, too often unheeding their charges. One wonders where all the mothers are, and hardly knows whether more to pity the children deprived of the guardian presence of the mothers, or the mothers at losing the joy of watching over the little ones. Babyhood and childhood are so fleeting and so full of interest withal, as day by day develops the young life, that much does the mother lose who yields to another the right to watch and guide this development.

If intellectual harm were the only outcome of this close relationship of children with ignorant nurses, that might be modified by later schooling. But any experienced physician will give testimony of the physical injury as well, that many a child has sustained at their hands, not alone in falls from perambulators and baby-wagons, from which scores of children have suffered in life or limbs, but in a thousand minor ways—in food, sleep, dress, atmosphere. Even the most trustworthy servants may lack that mother instinct which determines the best physical good for the child.

Heart and soul share in the loss, if to a servant instead of the mother is committed the care of a child. The heart is defrauded of the strongest tie that nature has formed between soul and soul, the mother's heart as well as the babe's. The soul grows up in a narrow place. The child is sure to receive false notions of many sides of life.

It will be argued that mothers themselves are not immaculate in these respects. Too true; yet it doubles

the danger to employ uneducated or unprincipled servants. It will further be said that mothers cannot, in all cases, take the entire charge of children from infancy up to the school age. Granted, in perhaps the majority of cases. What then? Then choose well-educated, refined and pure-minded young women for "mothers' assistants," as they are appropriately called in some countries. Fathers and mothers do not need to wait till death has robbed them of their little ones to know that they are their dearest treasures, worthy their hardest toil and highest endeavor. They only make the mistake of thinking that by and by it will be time enough to put them under the highest influences. They forget how very early the twig may be bent.

"That woman is either strong-minded or poor," said a nurse-girl to her charge, on Beacon street.

"How do you know?" asked the blue-eyed little one, walking at her side.

"Coz she pushes her own baby." Nothing could more clearly show how far this pernicious practice is carried than such a remark, implying that, in the eyes of the servant, it was not a womanly thing for a mother to care for her own child.

What if, after all these centuries of love, admiration, and even worship of the maternal ideal, we should find that the Madonna with the child was only a "nurse-girl," and not the mother? So painful an illusion could hardly be more grievous than to reflect that the mother-love and care which Mary so well illustrated are now so often transferred to underlings and hirelings whose own lambs are not.—*Christian Register*.

## A CAUTION.

Connected with every reform are likely to be some followers who fail to comprehend the subject in its full length and breadth, who do not take it in, in all its bearings, but have one-sided views of it, and in consequence, as far as their influence goes, do the cause more harm than good.

One danger threatening sexual reform is, some people imagine that because they have observed all the new laws regarding the pre-natal education of their children, therefore those children cannot go astray; that it is a foregone certainty that they will grow up good and righteous without any further trouble and training. They will think, "I never lied, or cheated, or scolded," &c., &c., during their foetal life, therefore they are out of danger of ever committing those errors. Why it cannot be that the offspring of so good people as we parents are can do very bad things. Does not THE ALPHA teach us so?

We are reminded of a certain pupil who was remarkably dull at school, making very little progress in study. The anxious mother made inquiries into the matter, blaming the teacher entirely. Said she: "It can't be the fault of the child, because his father and myself were good scholars and the older ones are quick to learn." The trouble was that some previous teacher had hurried her on too fast, allowing her to pass over portions of her lessons without understanding it—portions that were links to an advanced part—without which links the advanced part could not be understood,



and no amount of inherited smartness could make good the deficiency.

So with moral education. No matter how pure the life of the parents is, if the child is not taught distinct and specific lessons in purity it is in danger. It may learn on the street to practice solitary vice and die of consumption, or become a libertine in consequence. It may become a gambler or intemperate in the same way and so on through the long list of sins and shortcomings, or denied society. If the child is smart enough it may evolve them out of its consciousness.

It is not all in the being well trained, neither is it all in the being well born. The world has heretofore been engaged, laboring at great disadvantage, in reforming itself by the first method. Let us not rush to the other extreme, supposing that end will be accomplished by an exclusive observance of the latter method.

Let us strive after a judicious blending of the two and beware being fooled into believing that generation will ever do away with the need of regeneration.

CONSERVATIVE.

#### A THOUGHT.

The sins we have never committed look very large, very heinous indeed. The sins we have committed do not seem half so bad as those of which we are not guilty.

The profane man thinks swearing is a very slight error compared with some of the failings of other men; as for instance dishonesty, and that if he never does anything worse than swear God surely will not shut him out of heaven.

The dishonest man comes to gloat over his smartness in getting the better of people. This vice really seems to be a virtue in his own eyes; he calls it by soft, bright names, as "having cheek," "being sharp," &c. As to swearing, drinking, and the like, why he would be ashamed to be caught in such belittling meannesses.

The virtuous woman regards a prostitute with the most indignant horror, forgetting that in the eye of Infinite Perfection one sin is as bad as another, and that her own pride in dress or hasty temper or indolence or some other easily besetting sin, that she looks upon as of little consequence and easily forgiven, is, in His estimation, just as disgusting as unchastity.

The prostitute herself knows she does wrong, but the keen edge of her modesty and purity having been blunted, her transgression does not appear as awful to her as it does to her sister who has never fallen, while she in her turn marvels at the unforgiving, hating spirit of those who call themselves Christians.

Upon this principle it is that the evil of incontinence has come to be regarded as a virtue. It is the sin we as a people have all committed, and, in consequence, we have lost all sense of its wickedness. But in the sight of perfect purity "he that looketh on a woman to lust after her hath committed adultery with her already in his heart."

There was once a woman—one, at least—who, while loving her husband most passionately, never yielded to his marital embraces without shedding tears of repugnance that she must bring herself so low. Let ten

thousand wives read this to their husbands every man of them will say "that's a lie," or "that woman was a hypocrite," so nearly eradicated from the average mind is the sense of absolute purity and love. Sin is the death of righteousness, impurity is the death of purity, or, in Bible language, "In the day that thou eatest thereof thou shalt surely die." ELIZABETH.

#### EDUCATING FOR MARRIAGE.

If we are to grow into a broader, richer, and happier life, and develop a noble and purer manhood and womanhood, we must do away with that false modesty and cruel neglect which deprives the young of a practical knowledge of the sacred duties and responsibilities of marriage.

We may teach them ever so well how to *provide* for life, but if we give them only a fragmentary knowledge of how to *preserve* it, and leave them in shameful ignorance of the laws which should govern the divine institution of marriage, and the perpetuation of the race, they will have a very poor foundation on which to build an enduring home happiness, and an education which can only bring disappointment to the parents, and wrong and suffering to the children.

The thought that a proper knowledge of these laws can injure or in any way degrade the mind, the body or the soul of the individual, would be a sad reflection on God's loving justice and mercy. Ignorance is neither innocence, nor a safeguard of virtue. What the father knows, the son is destined, sooner or later, to know. What the mother has learned, her daughter will some day learn; and, guard and shield youthful purity and maiden innocence as we may, it is wise, better, and safer for them to learn the truth from parent lips, than to learn it at the expense of painful experience or a blighted life. What are parents for, if not to guide the young in the way of safety and truth and teach them to know the good from the evil?

Uncounted thousands of young and innocent children are laid in premature graves, buds of promise, never to blossom on earth or yield the fruit of parents' hopes; and physicians tell us, as they have told us for years past, that "ignorance is the main cause of human ills." How little we have done to stay its fearful course! Thousands of youths and maidens, who never reach or enjoy the great golden event in life's drama, *fall* broken-hearted and ruined in health, because they were left to learn in the bitter paths of suffering and shame, lessons which God intended should be taught in the sweet refuge and sanctuary of home. Others marry, marry without judgment, many more without knowledge, many with no other guide than their animal impulse. The sad results of this blind, hap-hazard system are to be seen on every side, by all those who will open their eyes to the painful truth, and they tell us plainer than tongues or pen, that the home education of the young is false and fragmentary, and calls loudly for reform.

Once upon earth there may have been ignorance and innocence; but now, safety and happiness demand knowledge and virtue, and if the subject of marriage is not fit for parents to discuss with the children, who are



so soon to enter upon its realities, it is our duty to *make it fit*. Let us wrest it from conservatism, and extend its benefits to all. Let us raise it above false modesty and sensuality, and make it as pure as the life of which it is a part. Let us invest it with an honor and sacredness that will put domestic troubles and divorce to shame. Let us make it so pure and holy, that lust and passion will meet nothing but just rebuke. Let us make its duties and dangers so clear that husbands will be protectors in the fullest sense, true to their wives, true to their homes, and true to God. That wives will have every qualification and comfort necessary for the well-being, safety, and happiness of themselves, and the physical, mental, and moral welfare of their children. Then may we hope marriage will be truer, more real and holy, home will be brighter, and we shall have children who are stronger, healthier, and happier, children *worthy of life and worthy of death—worthy of immortality*.

EDWARD P. JONES.

PANORA, IOWA, May 1, 1883.

#### THE INSTITUTE OF HEREDITY.

MY DEAR FRIEND: Your note is at hand, and it would give me pleasure to meet your wishes wisely and well, were it in my power.

In organizing the Institute of Heredity Mr. Moody did wondrously so far as he went. The three crowded pages of his circular, after the first contain no thought which I now remember, that is not wisely and rightly there.

On the vital question of *continence*, he is silent there, but it is sad to know that had he spoken his own sentiment, it must have been adverse to that divinest among human virtues.

Probably great good may be done, and much progress made in the right direction, by those rejecting that doctrine in the extreme of its demand. Still, to me, continence is the truth, and nothing but the truth. And as such, it should be proclaimed; and as seems to me, *practiced*, too, by all who preach heredity. But it is not my province to judge, still less to condemn. And yet when sexual indulgence is pleaded as remedy for disease, no matter of what kind, nor how induced, my feeling in behalf of woman is that the diseased one and his doctor had better die at their earliest convenience for the safety and salvation of the race.

I can conceive of nothing under heaven more horrible, none more diabolical, than dooming, damning an innocent young woman or girl to the business, whether in legal marriage or out, of doctoring with doses of maiden chastity, monsters who should never have been born; or being born, are of not value enough bodily, to endanger the health even of the meanest brute, not to speak of human beings, and the very divinest of them at that.

Words have no power to express my loathing and abhorrence of such medical treatment now so common in this corrupt and all corrupting age. The question of continence generally, wholly aside; the doctor who prescribes womanly chastity for disease, for any possible disease, is among the most dangerous and deadly enemies of the human race.

He may be innocent of any evil intent. But such excuse cannot avert the woes he inflicts on all woman-kind. He who would so outrage womanhood for any cause, knows nothing of the divinity, the sacredness of woman nature, in body, soul, nor spirit. But pardon so much on this single theme.

It seems to me you must be right in your suggestion about symbols relating to our theme. Nor can I conceive the reason for so fragmentary a presentation as that at the head of the Heredity Circular.

As the man is not without the woman nor the woman without the man, so neither is not the babe without both, and where should both have representation, if not on that seal, or sign, or symbol?

I have no mechanical nor moral nor esthetical skill or taste in such matters. But, to me, the present picture seems an absurdity.

It is matter of doubt whether I attend the Boston anniversaries, or any part of them. I will endeavor to hear Madame Neyman, if practicable. Pardon so much to so very little purpose, and believe me ever and always THE ALPHA's and yours for THE ALPHA's sake.

PARKER PILLSBURY.

#### TWO STANDARDS OF MORALITY.

The acceptance of two standards of morality, a higher one for women and a lower one for men, has wrought endless wrong to society.

Attention has of late been called to these different standards by an article in the *Nation*, which justified their existence, and now again by the article of Francis Parkman against Woman Suffrage in the *North American Review*, taking the same ground.

This last says: "A remedy is looked for in a change of public opinion which shall visit the breach of chastity with equal condemnation in men and women." "This remedy has long been urged, and probably at this moment there is in the world at large as little disposition to accept it as ever.

"Women, and not men, are of necessity the guardians of the integrity of the family and the truth of succession, with all the interests of affection, of maintenance and of inheritance involved in them."

This defence of unchastity in men, this implied liberty on their part to spoil the "integrity of the family" without criticism, contains both invitation to vice and promise of shield from the disgrace which attaches to the same act committed by a woman. It helps to perpetuate and make respectable the worst foe that can invade the sanctity of the family and the home. It helps to make and maintain the public sentiment which holds the highest crime a trifle when committed by men. If the change in public opinion is not made which punishes the same sin with the same penalty, whether committed by a man or by a woman, an adequate reason is found in the fact that the political disfranchisement of women deprives them of half their influence. A disfranchised class is always a powerless class. Slaves were punished with great severity, and even with death, for offences that were punished lightly, or not at all, if committed by white men. So now the law defines a "night-walker" to be "a woman." She may be arrested, punished and



imprisoned; but it takes no note of the half dozen or more men who walk after her. The woman, condemned by the law, sinks away despised, while the men whom no law arrests come boldly into society.

The helplessness, humiliation and loss to women which is the result of their disfranchisement, is nowhere more appalling or painful than in the very case under consideration. "The trunk tragedy" and tragedies whose slow misery never come to light, are the natural result of different standards of morality for men and women.

But it is morally certain that when women have the power and the influence which the possession of the ballot gives, with time enough for their natural effect, there will be one standard for both sexes. It will not be lowered for women; but it will be elevated for men.

Even now individual women in their own families establish and maintain one law of right for sons and daughters. A noble woman who was a good, true mother, teaching the laws of rectitude to her children, counseled her son, "Never permit for yourself an act which you would not be willing your sister should commit."

Years after, in the tender leave-taking, when that son went out from the roof of his mother to establish his own home, he said to her, "Mother, you always told me never to do a thing which I should not be willing my sister should do, and I never have." It was a proud and happy moment for that mother. The young man went to his new home with a heart and life as pure as the heart and life of the woman he had chosen for his wife.

When to the teaching of such mother is added a share in making the laws and the power and influence implied in that position, there will be taught and heeded lessons of purity in thought and act, which like the Moral Law will make no distinction on account of sex.—*L. S., in Woman's Journal.*

#### LET US TAKE SOMETHING.

That is one of the commonest and silliest expressions in the world, and it is generally followed by the most abominably silly acts by the parties concerned. Your friend used to find this a frequent annoyance among strangers or new acquaintances in various seaports of this world. His answer was frequently a proposal to give a dollar apiece to some charitable institution or to some case of destitution that was always in sight or close at hand; but that was never accepted, not even when it was modified down to giving a quarter apiece to the little boys in the street or to have your boots blacked six times right along, each at the expense of the other. No, but they would have taken six drinks right along in that way.

That used to be a favorite proposition of mine put this way when asked to go and take something: "Now let us call the first bootblack we see and he shall black our boots at your expense and then he shall do it again at mine. And then I'll say, 'Come, Jonny, we have not met for a long time now, let's have another black,' and by the time we get through, our friend, Harry Johnson will come along; here he is now, and we will say, 'How are you, old fellow! what ship? where are you from?' and so on. 'Well, Harry, we are right glad to see you; come have a black with us; let's take some-

thing.' 'Here, sonny, give us another black all round.' And then Harry will feel good, and before we part he will insist on having a first-class shine all round at his expense, and about then Steve Martin, my old shipmate, will perhaps drop along and we will have another shine with—'Stop, stop, that would be nonsense,' the man who wanted to take something would say, 'people would think us crazy.' Why, we should only spend our money for a thing that don't hurt us a particle and our money is going to help a poor boy perhaps to support his mother and sisters.—*A. D. Wood, in the Rescue.*

#### REARING CHILDREN.

I don't suppose more than one child in a thousand is brought up to the best of its capability, intellectually, morally, and physically. We see here what a waste of the very best material there is, the only material that is to improve life, earthly and spiritual, the great working benefit of human existence.

My attention has been called to this subject particularly by my neighbor's family. The eldest son was decidedly musical. When he was a little boy he wanted a fiddle more than anything else. Now that would have been a harmless and refining amusement if nothing worse, but the boy never had a fiddle or any lessons. He died young. Let us hope that the musical pleasures so longed for here were given by wiser parents in the new life. Poor boy! how I used to pity him.

The next son was scientific and mechanical by nature. His father insisted on his following his profession, so he has settled down to dull work that he does not like.

The eldest daughter was not intellectual, but she was sent to college, when her health broke down trying to keep up with her more fortunate, brilliant class-mates. If she had been allowed to be practical she might have filled a useful life.

The other daughter was intellectually brilliant, but the parents, seeing the failure of their precious ambition, concluded not to educate this one, so the consequence was she married young one not her equal. So were four lives made a failure for lack of judgment and heedlessness.

And looking around among my friends I see so few who have done wisely with children, giving them the best physical, moral, and intellectual advantages; so few whose training has been complete, symmetrically whole.

One family of children with marked musical ability have been thoroughly trained, and now, at a young age, are more than repaying all the money so wisely expended.

Parents do not seem to think that here is a money power as well as all other advantages.

Parents who take a great deal of trouble to dress their children fashionably are reckless to the beautiful clothing of mind and soul possible to properly cultivated children.

—E. J.

If it is the duty of the girls to live chaste and virtuous lives, it is not right that the boys who are to be their companions, their husbands, and the fathers of their children, should be allowed a free range of unguarded pleasures, unbridled passions, and master vices.



## INDIAN NOBILITY.

Sunrise Dana is a man of 53 or 54 years, the son of an Indian chief, and traces his ancestry back for six generations of pure Indian stock, and apparently as intelligent as any white man. He says there are no idiotic nor insane people among Indians. He never saw but two insane Indians, and they were made so by accident. Being asked what he thought was the cause of insanity among the whites, he answered "licentiousness," i. e., abuse of the generative functions. He says Indian children are taught self-denial from an early age, and to govern their lusts. That in social gatherings of the young for amusement, there are no such indications of lewd desires between Indian youth and maidens, as are commonly exhibited among white people of the same age. He appeared to think that if there could be any justification for feeling proud of one's race or ancestry, it was due to being born of a race that without the aid of books or literature, habitually exercised such a high moral principle of virtuous self-control. He seemed to feel ennobled in contemplating the fact. This suggests to my mind one of the reasons why Indians cannot be enslaved. The baseness of some white people probably excites their contempt. I have a friend near by who was for a time in the Canadian army, and was there employed to distribute certain disbursements of the Government to the Indians. He says they gained great respect for him, so as to inquire for him after he gave up the position. He says the first thing they noticed in him was that he had nothing to do with their women, only what his official duties required. How long ere man will cease to degrade himself below the brutes, for the sake of a momentary gratification which destroys dignity and self-respect, and leaves a sting behind?

PHILANTHROPOS.

ALFRED, N. Y., April 30, 1883.

DR. WINSLOW, DEAR MADAM: It seems almost like sacrilege to intrude upon your valuable time, yet when you consider my message I trust it will give you joy rather than sorrow to be disturbed.

I am making an effort to establish a woman's library here. This is no village or city, but simply the country, God's most pure and sacred gift to us for a home. While we have not large numbers or high literary culture we have what is worthy and capable of improvement. We have pure-minded, large-hearted mothers, some of whom are live, earnest women, seeking for the truth "which will make them free." Free from the abnormal conditions which ignorance, fashion, and bad habits entail upon their votaries.

We have daughters who are fast walking into womanhood and constantly crying for more light, who will ere long be our mothers as the older ones pass off the stage of action. For these more especially does our heart go out. Poor things, how little they know where they are walking when they take the one great step that they often think is going to lead them to an earthly paradise. Rich souls, when they have that knowledge essential to enable them to wisely choose the life companion they wish to walk by their side and reign as king

of that paradise while they are the loved, honored, and wise queens.

We also have children growing up that need the direction of mothers who understand themselves as well as their children's natures and wants.

Now, my dear sister, what I want is just such publications as are needed to bring this knowledge to us in a manner to be understood and made of practical use to the women of the world. We do not propose to educate our women for physicians, but for the best of wives and mothers as well as the grandest of women. We do not mean wives that do not understand themselves only just sufficiently well to submit soul and body to the king of the household, but wives that are capable of even telling the king what his mother has not, wives to be true women, who will be an honor to any home and a blessing to her children as well as healthy, happy, and pure women. Mothers who can mould the natures and characters of her offspring as well as a good cook can mould a loaf of bread; who can shape their destinies, as it were, for future usefulness and happiness and a grand and glorious hereafter.

Will you name and give the price of such works you deem of the first quality for our use?

One publisher has written us that such of his publications as we want we shall have at a reduced price. May I not hear from you at your earliest convenience?

Truly yours,

MRS. H. P. BURDICK.

## RECENT NEW JERSEY LEGISLATION.

An act prohibiting the sale of cigarettes or tobacco in any of its forms to minors:

1. Be it enacted by the Senate and General Assembly of New Jersey, That hereafter no person or persons in this State shall knowingly sell any cigarette or cigarettes or tobacco in any of its forms to any minor under the age of sixteen.

2. And be it enacted, That if any person or persons in this State shall violate the provisions of this act he, she, or they shall be liable to a penalty of twenty dollars for each and every such offense; such penalty to be sued for by and in the name of the parent or guardian of such minor in any court of competent jurisdiction in this State, such penalty to go to the county collector for the use of the county wherein the violation of this act occurs.

Approved March 22, 1883.

## THE SHOSHONE OATH.\*

How pitiful that man must anxious seek  
In every age some form of oath to find  
Which may his fellows terrify and bind!  
On holy books, by superstitions weak,  
With penalties the timid and the meek  
He fetters, till poor honesty goes blind  
In many a soul whose birthright had been signed  
To nobler things. Her vengeance Truth will wreak  
On all such subterfuges, soon or late.  
The savage knew her better when he said,  
Seeing the sun's great splendor overhead,  
Seeing earth's beauty which doth lie in wait  
For all men's hearts to give them ecstasy,  
"I will not lie! The sun and earth hear me!"

H. H.

\*The only form of oath among the Shoshone Indians is, "The earth hears me. The sun hears me. Shall I lie?"



## CONSTITUTION OF THE SOCIETY FOR MORAL EDUCATION.

I. *Name*.—This society shall be called "The Society for Moral Education."

II. *Objects*.—The objects of this society shall be to provide a better instruction upon the laws of life; to consider the best methods of giving this instruction to children and youth, so that clear, moral perceptions, right knowledge, pure thought, elevated tastes, refined feelings, and healthful habits may raise the standard of social purity and lift future generations above the sensuality which is restrained only by fear of discovery; to seek the enactment and enforcement of laws which tend to the removal of vice and the promotion of morality; and to co-operate with other societies established upon this basis throughout the country.

III. *Officers*.—The officers of this society shall be a president, three vice-presidents, a recording secretary, a corresponding secretary, a treasurer and an auditor.

IV. *Committees*.—The standing committees shall be a committee on ways and means, a committee on churches and schools, a committee on membership and a committee on social gatherings and public schools.

V. *Membership*.—Any woman interested in the objects of this society who is favorably known to one or more of the members, may become a member of this society upon signing the constitution, by-laws and rules of order, recording place of residence, and paying the initiation fee.

VI. *Fees*.—The initiation fee for each member shall be one dollar, and the regular dues thereafter shall be by voluntary contributions as weekly pledges.

VII. *By-laws and regulations*.—At any regular meeting of this society, two-thirds of the members being present, such by-laws and regulations may be adopted as may be deemed best for the promotion of the objects of this society and consistent with the provisions of this constitution.

VIII. *Amendments*.—This constitution may be amended by a two-thirds vote of all the members of the association, one month's notice being given of any proposed amendment, and all the members being notified to be present.

IX. *Annual meetings*.—The annual meetings of this society shall be on the second Saturday in January of each year, at which time the officers shall be elected.

X. *Elections*.—All officers shall be elected by ballot, and a majority of all the votes cast shall be necessary to an election.

XI. *Resignations*.—Resignations of membership or office must be in writing, and must be addressed to the officers of the society.

XII. *Removals and vacancies*.—Any person who shall speak of or act injuriously to the members and purposes of this association, or whose conduct morally is deserving of reproach, shall, after opportunity to explain or disprove charges made, or pledge fidelity in future, be expelled by a majority of votes at a regular meeting.

Vacancies in office can be filled at any regular meeting when a quorum is present.

## BY-LAWS.

I. We will be governed by the standard parliamentary rules. (To which the following amendment was added: When it does not conflict with our common sense.)

II. We will observe quiet during all business transactions and refrain from aside conversations.

III. We will faithfully discharge the respective duties of the committees on which we are appointed.

IV. The duties of the recording secretary shall be to make a full report of all meetings of this society, and read the same for approval at each weekly meeting; shall also notify members of appointment to office or on committees, and send notices to members of special meetings or invitations issued by the secretary of the society and keep minutes of all business transactions by her.

V. The corresponding secretary shall conduct the correspondence of the society and preserve all letters and communications to the society, collect and file all papers read before the society when not claimed by the authors.

VI. The treasurer shall receive all donations, subscriptions and dues of members and report the same; deposit all sums exceeding ten dollars in some bank designated by the chairman of the committee of ways and means, and will draw from the bank, upon vote of the society by certificate signed by the chairman of the same committee, or shall make a deposit of a sum exceeding ten dollars, according to direction of said committee and vote of society.

## RULES OF ORDER.

1. Repeating in concert the Lord's Prayer.
2. Reading the minutes of the preceding meeting.
3. Propositions for membership.
4. Reports of committees.
5. Communications.
6. Unfinished business.
7. New business.
8. Suggestions.
9. General discussion.
10. Closing.

In a family of four small children, one who was less robust than the rest was always peevish in the morning and without appetite for breakfast. The fretfulness was excused on the ground of delicacy of constitution. The mother was induced to let the child sleep alone, instead of with a healthy older sister, and the gain in both strength of body and sweetness of disposition was so marked that single beds are now used in the children's and servants' rooms throughout the house. Especially during the years of growth should a child be protected against having its vitality absorbed during sleeping hours by occupying the same bed with another person.—*The Congregationalist*.

Very good. But I would like to inquire what should be done in those families where the children are so numerous, and the money so scarce, that beds for two and even three each are with difficulty provided? S.

Children should not be evoked till room and sustenance were provided for them.—*Ed.*



## IS NOT THIS PAPER NEEDED? WON'T YOU TAKE IT AND CIRCULATE IT?

### Subscription and Advertising Rates.

#### Subscriptions:

The Alpha is published on the first day of each month, by the Moral Education Society of Washington, D. C., and can be obtained of newsdealers, or will be sent at the following rates:

One year	-	-	-	-	-	\$1.00
Single copies	-	-	-	-	-	10 cents.

Two cents for sample copies, for postage.

#### Advertisements:

The Alpha having a large circulation, and being of a suitable size for binding, is a good medium for advertisements, which will be inserted at the following rates:

One square, (space equal to six lines nonpareil,) first insertion one dollar; each subsequent insertion, fifty cents.

#### Correspondence:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may sometimes be longer.

All communications, books for review, &c., should be addressed to Caroline B. Winslow, Editor of "The Alpha," No. 1 Grant Place, Washington, D. C.

### PAID FOR.

We send THE ALPHA to no one unless it is paid for, and we discontinue it at the expiration of the time for which payment has been made. Persons receiving it who have not subscribed for it *may be sure* that it has been sent and paid for by a friend, or neighbor, and that *no bill* will ever be presented for it.

# THE ALPHA.

VOL. VIII.

JUNE 1, 1883.

No. 10.

SEND early orders for July ALPHA.

WE PROPOSE to issue still another special number of THE ALPHA July 1st. The success of our former special numbers have been so marked as an advertisement and a means of spreading the truth, that we are encouraged to continue them. The July number will contain much strong and good matter setting forth our schemes to improve our race and lessen the amount of crime and physical suffering in the world. It will be sold at three cents per copy. Send in your orders early. It is an easy and convenient method to furnish material for our missionaries and friends to scatter seeds of truth.

ISAAC B. RUMFORD, of Panama, Kern County, California, has organized a community which is called, "The Association of Brotherly Co-operators—A. B. C. Association," for the purpose of farming, fruit-raising, canning and manufacturing and such other business as may give profitable employment to its members, while seeking to grow to the full stature of Christ.

Mr. Rumford has sent us a copy of the constitution and by-laws. One of the peculiar features of the asso-

ciation is the encouragement of its members to adopt a diet of uncooked food, fruits and grains and nuts in their natural state, and not "be deviled with fire."

Some, in the equable climate of Southern California, may thrive on such nutriment, but the majority would have to adopt it gradually, and many would never succeed in retaining their mental or muscular vigor. In more northern latitudes it must ever remain impracticable; still, it is interesting to watch the result of this experiment. We certainly need simpler and more natural aliments for its hygienic effect, and to lessen the toil and care of housekeepers. Every movement that solicits thought or provokes discussion on this subject must result in good.

DIED.—May 5, 1883, Jennie O'Connor, only child of William and Ellen M. O'Connor.

We mourn that the young must die, so full of hope and promised usefulness. With such a strong hold on our hearts we vainly strive to retain their presence with us. How can we loose our hold upon them?

Miss O'Connor was the daughter of our friend and co-worker, and, like her mother, was greatly interested in moral education, the good of THE ALPHA, and an enthusiast on the subject of kindergarten instruction for little children.

How much we need her clear perceptions, her helping hand, and her ready wit to help forward these good works.

She had chosen the profession of an architect, and her one year's faithful study with a prominent firm in this city proved that she had unusual ability. She did some excellent work in the office and won the confidence of her employers, and their acknowledgment of her promise of success in her profession. How proud we all would have been, could she have realized her vivid dreams, and the hopes of her friends, as she surely would with such a splendid character and such a keen sense of all that was just, pure, and true, and such a high ideal of what constitutes true womanhood. But

"The hands which patiently had wrought,  
Are folded on her breast,  
And on her face a peaceful calm  
Tells of her heavenly rest.

"With us the shock, the grief, the pain,  
The sense of weary loss;  
With her the light, the bliss, the gain,  
The freedom from the cross."

MY DEAR MRS. WINSLOW: I well understand the sense of the irony spoken by Christ when that woman said, "Make to yourself friends of the Mammon of unrighteousness, so that they may receive you into their houses." I understand it, because I quake at the way I am sundering myself from the popular and accepted



theories of righteousness, which are unrighteousness, and I see myself at times desiring to make myself friends with the old evils, that I may retain a place where to lay my head. I have a young minister here with me, who is one of the Christian Association's young men, and I am going to make him my enemy, (after the three days' pleasant intercourse which I have had,) by giving him an ALPHA! I die daily. I wrote you a despairing letter the other day, because I have to tell such dreadful truths; and I must be a loathely object to people who think all this indelicate. Who is sufficient for these things? My husband preaches perfectly wonderful great 'boulders' of truth at times. It is as if he just ejected them, to get them out of his mind. We are being wonderfully led. I seem to look to you, dear woman, as if you could intervene between me and the results of my moral temerity. I *know* I am cutting my head off, and slashing it to pieces after it is off. I am killing myself socially, for these great truth's sake. I cannot, I cannot endure to be thought an unclean thinker. My love of purity is my darling love; and it seems as though *love* of my *reputation*, for the love of clean things, must be crucified between the two thieves—love of approbation, and love of ease. So here it goes. I shall do right and die for it, I suppose, but I must do it all the same.

Our friend has our fullest and tenderest sympathies. How your conflicts stir memories of our own experiences. We know what it costs to follow the "inward light," to give up friends and favors for truth's sake. To have those we love and trust depart from us. Those whose approval we covet, look and speak condemnation. We know what it is to have doors closed against us, and to hear voices that should utter tones of sympathy and encouragement execrate us, as "a lunatic filled with insane theories." "A ghoul revelling in filth, with *no attainable* ideas for the improvement of the human race, while our heart is longing for all that is pure and true, and our soul sickening in contemplation of the fearful facts and horrible conditions that must be exposed to the light. Like you the love of purity is the dearest love of our heart. We cry out when our reputation for cleanness of soul is assailed, as it too often is. But such is the fate of all genuine reformers. This is the rough road our bleeding feet must travel, such the scorching fires we must pass through. But if faithful, there will be no smell of fire upon our garments, and the smile of our heavenly Father will light our path, and finally the adulation of men will crown with approval. Not the least of our triumphs will be revealed by a backward glance. We shall behold flowers and soft verdure springing from the arid soil, our sore and bleeding feet have fertilized; hearts and homes will shelter us, then. Even if these are long delayed "we will do right all the same."—Ed.

SEND early orders for July ALPHA.

#### ENGLISH CONTAGIOUS DISEASES ACTS.

After fourteen years' agitation, holding meetings, presenting petitions to Parliament and obtaining the appointment of a commission and select committees to inquire into the workings of, "the acts," the British and Continental Federation for the abolition of the contagious disease acts on the 21st of April obtained a candid consideration of the questions in the House of Commons. The debate closed with a majority vote for repeal, 192 against 110. This is certainly a just victory, and looks as if the whole system of regulation was to be swept from the country. But *The Shield* of May 5th says:

"The Government has taken Mr. Stansfeld's resolution *au pied de la lettre*, has resolved on the withdrawal of the acts police and the compulsory examination of women captured by them; but has drawn the line at this impossible point. If the proposals of the Government be carried out in future, "Any woman voluntarily presenting herself at a certified hospital may, at her own request, be examined by a duly-appointed surgeon; and, if found diseased, may, on the certificate to that effect of such surgeon, be admitted into such hospital, and detained there in accordance with the provision of the present acts." In other words, the prison hospitals are to continue to exist, to exist for one sex only; and women are in the future, as in the past, to be incarcerated, and submitted to enforced medical or surgical treatment, in order that they may be made healthy instruments of military and naval debauchery. It is true the women are "voluntarily" to present themselves; but who that knows anything of the "voluntary submission" has any confidence in this? And this is not all. The threat—for we can take it as naught else—of a resuscitation of Mr. Bruce's bill of 1872, is nothing less than an intimation of the extension of this monstrous system to the whole population—or, rather to the whole *female* population—of these islands. Our friends must be up and doing, or our last state may be worst than our first."

Still, Mrs. Butler and her brave co-workers have much to encourage them; so much that Mrs. Butler proposes, at an early day, to call together the friends of the cause and hold a conference of prayer and praise for this mercy vouchsafed to them. The debate in the House of Commons was very exciting. Mrs. Butler was present during the whole session. Mr. Stansfeld's speech in opening the debate was very impressive and eloquent. Mr. Gladstone listened attentively, and when the question was put voted against "the acts." We quote Mr. Stansfeld's closing remarks:

"I have been obliged to speak largely and mainly of hygiene; but I revolt against the task. I have had the weight of this question upon me for now some ten years past. I loathe its details; I have had to steep myself in the knowledge of them to the lips. What I have done I have done for conviction and for duty's sake, and never will I abandon a duty which I have once



undertaken to fulfill; nor will I cease until I have proved the hygienic failure and in posture of these acts; but no man knows, or ever can or will know, what to me has been the suffering, the burden, and the cost. The religious world is deeply moved upon this subject. There has been a suspension of agitation pending this long inquiry; but it has now been reanimated and intensified by the majority report. And what the religious world claims is, that it shall be discussed upon a higher than the mere hygienic ground. I sympathize and agree with this feeling, but I add to it the expression of my conviction the moral and physical laws which rule our human life are parts of one supreme and providential law; and I deny that there can be any permanent dissonance between them. That which promotes morality, largely viewed, promotes equally the physical health of nations, and of generations yet unborn. I appeal to the Government to take these higher considerations into immediate account. I tell them that this legislation is opposed to the religious and moral convictions of a great part of their most earnest supporters; I tell them that we cannot, and dare not, do otherwise than be true in our public action to what we hold to be an absolutely binding and a higher law; and I say for myself that no personal, no party political considerations can ever rank so high."

At a recent meeting of the New York Academy of Medicine the subject of "The Regulation of Prostitution" was under consideration, and it was pretty generally conceded that no such laws could be enacted or sustained, and the most sensible one there, Dr. L. Weber, announced that efforts everywhere at repression and forcible regulation have always proved failures, and the only means likely to diminish the spread of venereal diseases are early recognition of the disease and isolation of the patient. The light thrown upon the hygiene and moral phase of the question by the agitations of the federation in England has enlightened the obtuse minds of "regulators" in our country. In thus saving us from this awful moral blot upon our national escutcheon, who can estimate the amount of gratitude we owe our English sisters, led as they have been these fourteen years by that wisely inspired woman, Josephine E. Butler?

I wish there was some way to inform the editor and readers of THE ALPHA what a true friend and able, eloquent advocate of justice to women and children, the cause of truth, purity, and practical righteousness has found through the lips and voice of Eulalie M. Gleason, of Geneva, Ohio. It is in vain to attempt impossible things. No pen can convey to any other mind a correct idea of the beautiful language, the clear and forcible reasoning, making the truth so plain that every mind with a moderate degree of honesty and candor must accept it. She is the subject of divine inspiration and has no need to take thought beforehand what she shall speak.

At the close of the sermon the venerable father of

our member of Congress, Ben Butterworth, arose and said: "If any person present could make a correct report of this discourse and have it published it would be worth a million of dollars."

Thus writes Valentine Nicholson, and adds the new speaker and strong woman can be addressed at Geneva, Ohio.

We are glad to know of any speaker that fearlessly advocates truth, especially on the subject of heredity, purity of life, and right generation.

We have heard that Mrs. F. O. Hyzen took up our theme for one of her evening lectures last winter, and gave a most forcible and eloquent appeal for a higher power and life, pleading for justice to women and the rights of children. It is fitting that the angels should join our ranks and through their media should help to redeem humanity. Surely those that are with us are greater than those against us.

#### A PLEASANT PICTURE.

A busy mother writes thus of her two sons. This is the way to make good citizens, good husbands, and good fathers:

"My girl left me the 1st of January and have been with without one ever since. Had one engaged for the 1st of April and she has not yet put in an appearance, and fear she is going to give me the slip, they are so terribly unreliable. Don't know how I could have got along at all comfortably had it not been for my two young men, sons of 17 and 19 who have been at home through the winter and made themselves very helpful. They have been taking private lessons, one preparing to enter college the coming year, the other having a year's vacation before his closing year at our State University. Having no girls I have learned them to fill that place when necessary, so that they have never seemed to think of its being at all damaging to their dignity to help their mother when necessary, and it may some time come just as good to a wife to have them know how to dexterously lend a helping hand. I think sometimes it would be amusing to an outsider to see the two tall boys washing dishes and talking of Caesar or Shakespeare or discussing the merits of some noted singer or composer of which they had read, their minds entirely outside of what they were doing.

The Southern Presbyterian Review contains the following suggestive statistics for the United States: Salaries of ministers of the gospel, \$6,000,000; cost of dogs, \$70,000,000; support of criminals, fees of litigation, \$35,000,000; cost of tobacco and cigars, \$610,000,000; importation of liquors, \$50,000,000; support of grog shops, \$1,500,000,000; whole cost of liquor, \$2,300,000,000. These and all the miseries that follow in their wake are the wastes and burdens of life.

We have been repeatedly asked to print the constitution of the Moral Education Society, and we have complied with the requests by printing it in this number.



## A SEARCH FOR TRUTH.

BALDWINVILLE, MASS., May 20, 1883.

MRS. WINSLOW, DEAR MADAM: Within a year I have come across two or three numbers of THE ALPHA, and have become a good deal interested in your peculiar theory of social life. The last one I saw was the January number, in which you reply to Dr. Foote. I thought, so far as I could gather from that, you had the best of the argument, but could I hear Dr. F. fully it might not appear so. Your theory is *radical* and I do not wish to adopt it unless convinced of its absolute truth. I want the truth and right, for certain it is in every sense best. But I want "more light," and, Yankee as I am, will ask a few questions. If you forbid copulation as an art of love and means of exchanging sexual magnetism, what do you give us in exchange? Mrs. Slenker speaks of "other methods." What are those methods? They tell us woman embodies the love principle, that she yearns to love and to be loved. How shall she express that love innocently and purely? I would like your own ideas and also Mrs. Slenker's on these points. In short, I wish to get the thought of as many honest, intellectual, well-sexed women as possible to help me to a sound conclusion. In the matter of love and its relations I feel that woman must lead and we men follow as best we can.

O. A. M.

We thank "O. A. M." for his interest in THE ALPHA and respect his candid search after truth. We treat of vital subjects, and only by patient investigation can truth be obtained.

In answer to your question, "What do you give us in exchange?" we reply: We propose to exchange lust for love, sickness and misery for health and joy, poverty and pauperism for prosperity. In place of asylums, penitentiaries, jails, police courts, and poor houses, we wish to substitute art galleries, lyceums, lecture rooms, and halls for social and festive reunions, for newspaper reports of wrong and outrage a pure and scientific literature. Through these channels there will be ample opportunities for the exchange of magnetism of the purest and most refined quality that will bring only joy and satisfaction to both giver and receiver. In short set our own hearts in order before we dare transmit conditions to helpless offspring. We wish to insure conditions that will make the present wilderness of the heart "blossom like a rose," and bless the lives of future generations with an inheritance of purity, health, energy, beauty, and sanity. All our social misery arises from the use of alcoholic drinks, narcotics, the lust of gain and the lust of the flesh, none of which are essential to the nourishment of the body or the development of the soul.

A lady resident physician in one of our lunatic asylums reports that a large portion of the women in that institution have some form of uterine disease, and in proportion as these diseases are amenable to treatment are the chances for the restoration of the patient's mind. A large majority of the American women suffer from one or more of the various forms of disease of the reproductive system. The healthy woman is the exception to the rule, instead of all being sound and well.

Why this is so? is the question every thoughtful person should ponder in their mind. It will not do to

charge this almost universal wreck of womanhood to diet or dress, dancing or the excitement of civilized life, although these undoubtedly have a modifying effect. Yet we can have all these and retain a good degree of health. Women are immolated on the rock of heredity and ignorance of the only true function and use of sex; men are nerveless and impulsive from the same causes. The only way out of all this is to relegate sexual functions to their legitimate use, namely, procreation, and procreation only. Let us right up on this fundamental principle, and love and magnetism will find their true expression and be a thousand times more satisfactory and complete than is experienced by one person in ten thousand in this age of perversion and abuse.—Ed.

## TOBACCO.

A friend comes in and says: "Mrs. Editor, I want you to write a *strong* article against the use of tobacco; I am almost poisoned to death with tobacco smoke on the street, in the street cars, in our public parks—even the breath and clothes of gentlemen friends stifle me. I gasp for a breath of untainted air." In full sympathy with the suffering, we comply. We know of nothing stronger in our language than the following chapter from "Human Rights as Exemplified by the Natural Laws of Marriage," by Geo. J. Ziegler, M. D., Phila.:

Tobacco is a prompt and powerful acro-narcotic poison. It is a potent emetic, sialagogue, emetic, nervous and arterial sedative, anti-spasmodic, diuretic and aphrodisiac. Besides a local irritant, its more immediate general effects are from a slight intoxication and languor to extreme depression of the brain, heart, and nervous system, with vertigo, stupor, fluttering and feeble action of the heart, weak and intermittent pulse, nausea, vomiting, hiccup, shortness of breath and difficulty of breathing, prostration, coldness of extremities, cold sweats, pallid skin and swooning, or a state of more or less complete collapse, with speedy death; and this, too, from a comparatively small quantity of tobacco, as death has been produced by the inhalation of tobacco smoke alone. Even the external application of the powder or leaves is dangerous, especially where the skin is abraded, as fainting and death has also resulted therefrom.

Tobacco is thus, in fact, a potent sedative and deadly poison, analogous to, but more depressing than opium, as it not only depresses the nervous system, but also destroys the inherent excitability or *vis incita* of all the tissues upon the existence of which life itself depends. Indeed its use is so hazardous that its employment is discouraged even in medicine. In quite small quantities it is dangerous, especially to the young, sick and enfeebled, but in large doses, though comparatively small quantities, it is sure to kill quickly, promptly and effectually. Tobacco thus poisons all who use or imbibe it, either voluntarily or accidentally in any way, although its deleterious effects are necessarily governed by the



quantity taken and the personal susceptibility to its influence. Many persons are very susceptible to the doisonous effects of tobacco, which cannot be overcome in any degree, but on the contrary is intensified by repeated exposure thereto; while on the contrary, in others the system will become so accustomed to its narcotic influence as to permit them to use it habitually to a considerable extent, in the various forms of snuffing, chewing and smoking. But while tolerance of this potent poison is thus, to a certain degree, effected, it is always, more or less, pernicious in depressing the energies of mind and body, and deranging the special functions of the system. It is by its power of thus deadening the physical and mental sensibilities, and causing a state of general languor and sensuous repose, that renders it so attractive to the mass of mankind.

The more ultimate effects of tobacco are manifested in various forms and degrees of disorder. Thus in moderate quantities its poisonous action is not usually sufficient to produce alarming symptoms, except in those peculiarly susceptible thereto, in whom it always causes discomfort and suffering more or less intense and dangerous. Some experimental tests were made therewith by Blaton (*Medical and Surgical Reporter*), who found from giving two or three grains of tobacco daily to dogs, with their food, that they "lost appetite, had diarrhoea, swelled gums, loosening of teeth, irregular action of heart, paralysis of hind legs, blindness and deafness." Similar effects are observed in human beings. The habitual use of tobacco, besides the depression of the brain, heart and nervous system, causes spongy gums, blackening and loosening of teeth, disease of tongue, mouth and throat, salivation, *fætid breath*, epithelioma or canceroid tumors of lips, neuralgia of head, face and jaws, impairment or loss of taste, smell, hearing and sight, palpitation and weakness of heart, with feeble and intermittent pulse, congestions, hemorrhages and other disorders of the lungs, defective aeration and depuration of blood, dyspepsia, biliousness, constipated or loose and prolapsed bowels, piles, diuresis, gravel and concretions in and disorder of the kidneys and bladder, with irritation of the genito-urinary organs generally, and, moreover, dementia, delirium, or other forms of insanity, feebleness, paralysis or general decrepitude, with premature old age and death.

The depressing effects of tobacco are thus more directly manifested on the nervous and muscular systems, of life relation and the psychological life, than on the vegetal life and reproductive system, though the organic life with the generative functions may also greatly decline ultimately with or before the premature decadence of the whole economy. That intellectual activity is diminished by the use of tobacco is apparent to every one, but conclusive evidence thereof was afforded on a large scale, by an official investigation of the relative mental status of the pupils in the French colleges a few years since, in which it was found that on an average the users were greatly inferior to those who did not use tobacco.

But, while tobacco depresses the brain, heart and nervous system, it promotes diuresis and excites the genito-urinary organs, thus producing a somewhat gen-

erally lethargic, but actively sensual disposition, or, in other words, reducing the mental and moral tone and increasing sexual excitement, which is apt to lead to overt acts in some of the various forms of sensuality, as self-abuse, illicit intercourse, excessive indulgence and general licentiousness.

The deleterious effects of tobacco on an extended scale are strikingly exemplified in the Turks, who are characterized by mental and physical torpor, sensuality, polygamy, effeminacy, fanaticism, fatalism, cruelty, tyranny and barbarism. By their immoderate indulgence in the use of tobacco, they depress the nervous and muscular energies, with the psychical life, or mental and moral nature, while the vegetal functions are less disturbed, but the generative organs are unduly excited, as they have, according to the *Press*, of Frankfort, the "appearance of strength, and an imposing stature, but neither the elasticity and resistance, nor the physical and moral force" of their ancient progenitors. It is thus apparent that tobacco not only greatly deteriorates the stamina of those who use, and are exposed to it, but also that of their progeny.

Hence all tobacco users who procreate, run the risk of producing badly organized children, and rearing imbeciles, with lascivious and dissolute propensities, unless, perchance, they promote their early death by the fumes of the poisonous weed; for there is little doubt but that the diseases and fatality of infants, as well as youths and adults, are unwittingly increased by the smoking habits of parents and others. Among other infantile disorders which it may thus engender and intensify, are excess and incontinence of urine, sickness of stomach, or nausea and vomiting, diarrhoea, marasmus or wasting, and languor or debility, with even convulsions and sudden death. Tobacco is thus not only injurious in causing a faulty organization of children from one but both parents, as the body of the mother as well as the father, is often likewise saturated therewith. Hence, *ab origo*, before as well as after conception and birth, it is hurtful in impairing and warping the formation, growth, development, disposition and habits of children, thereby rendering them weak, enfeebled, nervous, scrofulous, consumptive, lank, listless, indolent, dreamy, demented, sensual, dissolute and fractious. So, that when children are thus lost by premature death, or cursed by defective organization and ill health, or what may be even worse, when a promising son or, mayhap, daughter, gives way to depraved practices, and goes astray, the sorrowing parent may realize that he is but reaping what he has sown, and estimate the fearful price he is paying for the indulgence of a vicious habit, to say nothing of the terrible penalty inflicted upon the victim of its own and its progenitor's misdeeds. Those who saturate the bodies of themselves and families with tobacco, must expect the consequences sooner or later, in physical and spiritual degradation, with perhaps acute disease, or chronic invalidism, and premature decadence and death of the most tender and lovable, along with imbecility and moral delinquency of the stronger.

Ill health, indisposition to activity of mind and body, with immoral and wayward tendencies of the young



and old, are thus intensified by the compulsory as well as the voluntary exposure to the deleterious influence of tobacco. Thus the young as well as the adult of both sexes exposed to the pernicious effects of this noxious agent, are more or less seriously injured, even if they escape sickness and suffering, which is the fate of many unfortunates unduly susceptible to its poisonous properties. Thus, with many, instead of soothing and quieting, tobacco produces a state of general irritability, discomfort, and prostration of mind and body, well expressed in the popular phrase, "nervous, unstrung, out of sorts," etc., which may last for a day or more, but usually soon passes off if relieved therefrom. In others, however, it readily causes more or less serious disorder, for, in addition to its general depression and faintness, it irritates and congests the brain and nervous system, causes mental despondency, melancholy and disability of body and mind, and this, too, often from a mere whiff of tobacco smoke, the effect of which may continue for twenty-four hours or longer, even with the assistance of remedies to allay the disorder, a case of which is well known to the writer. Such unfortunates are obliged to suffer untold misery for the beastly indulgences of their fellow-beings.

The origin, prevalence, and fatality of many diseases are thus promoted by this noxious agent, especially by the vicious habit of tobacco smoking, both in those who practice and those who do not use it in any form. Moreover, much of the chronic invalidism, as well as acute disease, from which men, women and children suffer, is justly attributable to the pernicious influence of this potent poison. Hence by its actively depressing properties, this powerful agent of evil, tobacco, insidiously injures non-users as well as users thereof, more especially in the form of vapor, as all indiscriminately, are obliged to inhale its smoke *nolens volens*; for, as the vapor of tobacco is highly volatile, it unconsciously diffuses itself everywhere according to the law of its nature, while smokers thereof are presumably intelligent and ethical beings, knowing right from wrong, but voluntarily pursuing the latter to the detriment of both themselves and others.

The general rule which governs mankind, that if a person or thing offends to go and keep away therefrom, is not applicable here, unless one is rich enough to be able to live separate and alone from the mass of his fellow-beings, for the practice of smoking is so universal, that it is otherwise almost impossible to withdraw from the range of its deleterious influence, as tobacco smokers and smoke intrude everywhere, one apparently almost unconscious as the other, that there is any impropriety or discomfort, much less injury, and criminality incurred thereby. In fact, tobacco smokers seem to be almost as insensible to the rights of others as the smoke is, of its poisonous properties. It is possible that their sensibilities become so deadened and imbruted by its use as to be indifferent to everything but self and tobacco. But others have rights which they should not be allowed to disregard with impunity. It would be considered a gross outrage for one person to force solid tobacco into the mouth of another, but it is thought to be perfectly right to commit the greater outrage of

forcing tobacco in the form of vapor or smoke not only into the mouth, but also the nostrils, lungs, blood and body of others, to the detriment of their comfort, health and strength, with disability for physical and mental exertion and concomitant degradation and suffering. No one has any more right to befool and poison the air of a room, house, car, street, or other place with tobacco smoke than with the fumes of rotten eggs, chloroform, opium or other poisonous substance. Hence tobacco smokers have no right to diffuse this poison *ad libitum*, as they so freely do to the discomfort and injury of others, but should be obliged to confine its use to such places in which it can do no harm to any one but themselves. In fact, as an English writer aptly remarks, tobacco smokers should be obliged to consume their own smoke like engines, and not be allowed to taint the fresh air which decent people have to breathe. It is worse than mockery to prate about the necessity of ventilation and value of pure air, when the latter is polluted with this potent tobacco poison almost everywhere, so that no one susceptible thereto can go about in comfort or safety.

Those who drink alcoholic liquors, or snuff or chew tobacco, affect directly only themselves, but those who smoke tobacco, more or less injuriously affect all within the reach of its poisonous vapor, which may be some distance off, for, like a bullet or other missile, it will reach and injure another far away from its projector, even on a level in the open air, but especially when confined in a close place, for a smoker in an apartment, door, hall or lower part of a house will send the deleterious effluvia throughout the whole building, from bottom to top, as it is readily and rapidly diffusible, and will penetrate wherever air will enter, thereby perpetrating an outrage which should be severely punished.

These smoking barbarians seem to think that because they wish to revel in the torpor of the tobacco narcotism, that others must *per force* do so too, under the plea, forsooth, that every one must get accustomed to this poisonous drug and be satisfied to endure suffering or stupefaction, and live the lower life which they themselves so much enjoy. Tobacco smokers overlook or disregard the fact that while they thus stupefy themselves, they have no right to deaden the sensibilities and injure the health of others, especially those who wish to be free from sickness and suffering, and live a higher life of purity, activity and usefulness. It does not follow that because they are, others must also be content to have themselves thus reduced in the scale of being. They have no more right to thus enforce others to inhale the poisonous smoke of tobacco, than the drunkard has to forcibly pour rum down the throats of others, to compel them to partake thereof and get accustomed to its deleterious effects, because he likes it and wishes to reduce them to his degraded level. Many of these tobacco smokers are, indeed, so debased as not only to "glory in their shame," but also gloat over the disability and misery they thus inflict upon their defenceless and more sensitive fellow beings. While others suffer they rejoice in some such demoniacal mental refrains as the following:

"Smoke! smoke! smoke! chew! chew! what



care I for the waste of time, money and health, from the use of the poisonous weed? Present indulgence despite future suffering, say I; self-gratification is my delight, regardless of the rights, feelings, and sufferings of others! Ha! ha! ha! ho! ho! ho! what rare fun it is to poison people who must submit and have no redress! Ha! ! ha! ! ha! ! ho! ! ho! ! ho! ! what glorious sport to torture people who can't escape and have no redress!"

But there should be some means of redress and protection from tobacco poison and poisoners, for every one has an inherent and natural right of freedom from disability and suffering from this or another cause. These smoking barbarians are utterly oblivious to the fact that the fumes of tobacco are especially offensive and injurious to many persons. It is just as criminal, in fact, to thus sicken and disable or poison any one with tobacco, as with other poisons, and should be as severely punished. By no fault of their own, but from an undue bodily susceptibility thereto, many persons have thus their lives embittered, health injured, usefulness impaired, hopes blighted, prospects blasted and existence shortened by this accursed tobacco poison. Indeed much more of the disability and disorder, in women and children, as well as of men, are more immediately dependent upon the deleterious effects of tobacco than is generally supposed possible.

#### SCHOOL-ROOM CROWDING.

##### DIRECTOR BROWN'S DREAM.

At the close of a March day, Dr. Toby was returning from his round of visits. His patients that day were mostly children. Scarlet fever, measles, diphtheria, ophthalmia in various forms, had taxed his skill and touched his sympathies. His way lay past Brown's, and he determined to call. He hoped to hear Brown's lively comments on the events of the day, and so succeed in driving away the recollections of the scenes of suffering he had witnessed—scenes doubly distressing to him because he believed them to be in a great measure preventable.

Contrary to expectation, he found Brown taciturn, sober, blue. He rallied him on his gloominess, when Brown exclaimed: "Now, doctor, I know you'll laugh, and tell me to avoid late suppers; but the fact is, I have had a dream, and cannot shake off the impression it has made. It has set me thinking," and Brown thrust his hands in his pockets, dropped his chin upon his chest and gazed steadily at the fire in the grate.

"It wants an hour to dinner, and I have no engagement, so let me hear the wonderful dream," said the doctor.

Brown seized the poker, stirred the fire until it glowed, and thus began:

"It seemed that I stood before the gates of the Golden City and knocked for admission. A voice cried out, 'Who's there?' 'Brown,' said I. 'Too indefinite,' and the form of St. Peter appeared above the gate with a large book in his hand, in which he seemed to search. 'Occupation?' he asked. 'Merchant,' I replied. 'Brown—merchant,' said the good saint, running his finger down the page; 'Not here,' and he seemed about to close the book. 'School trustee,' I added, in a hesita-

ting tone. He turned again to the book. Running his finger down the page, he said, 'Brown, trustee of P. S. No. 505.' 'That's it,' said I, suddenly brightening up, for if my name was there, I thought I had only to walk to the cashier's desk and draw my dividend. 'Well! what good have you done down there?' said the saint, nodding in the direction of the world. This dampened my ardor. I remembered that I had received, on one occasion, three votes for deacon of our church; that I put my name on to all subscription papers presented; but none of these seemed to suit the atmosphere of the country in which I was, and so I ventured to say that I had a school-house built in my ward.

"The good saint, who had been gazing intently upon a group of children playing on the sunny bank, suddenly turned me and said: 'What kind of one?' I wished that I had had with me some of the plans we have in our board. They looked so fine upon paper, and so much like a rope-walk, or tenement house when put into brick and mortar. I described P. S. No. 505 to the best of my ability. 'Nothing like it in these parts,' said he; 'how many do you put in a school?' 'That depends,' said I. 'Depends on what?' said he in a tone of voice that made my knees tremble. 'Upon how many want to come,' I replied. 'What do you do when the rooms are full?' he then asked. 'Make additional ones out of the play-rooms,' I answered. 'Where do the children then play?' he inquired in a tone I didn't like; but I plucked up courage and answered, 'They don't come to school to play but to learn.' I said this all the bolder because it wasn't original with me.

"When these are full what do you do then?" he asked in a tone that indicated that he thought he had me cornered. 'Put them in wardrobes, and under the stairs,' I said quite readily. 'What then?' said he, with a sternness that made me wish that I had not been quite so fluent with my answers. 'Put them in church basements,' I emphasized the word church, hoping to turn his thoughts from school houses, that are used five days in the week, to churches that are used but one day in the week. But I didn't succeed. 'What then?' said he, impatiently. 'We promote and fill up again.' The good saint made a gesture of despair. 'What kind of teachers do you give these little ones crowded into dark basements, huddled into wardrobes, stifled under stairways? Good ones, I hope; those with judgment and experience, and full of love for them.'

"I was sorry that he touched on this subject, for I thought he would pardon my sins in the school-houses, as I was but one out of many; but in the matter of teachers I feared that I had not so much to plead in excuse, so I answered: 'Your reverence, when I go to Boston and am asked this question, I say yes; but as your city doesn't lie in that latitude, I might as well confess that I do no such thing. I put in young girls sixteen years of age, who can't define judgment, much less possess it; with no experience; pupils themselves yesterday, teachers to-day, with the destinies of eighty or a hundred little children in their hands; heads so filled with balls, parties, and novels, that there is little room for love of children—these are they to whom I commit the children in dark basements, crowded wardrobes, and stifled closets?' and, doctor, I dared not look



the good saint in the face, but stood with bowed head before him. Presently he said, "Look!" I looked, and beheld a great multitude of children whom no man could number, sporting on the plains of the Golden City. "There are they whom scarlet fever, diphtheria, pneumonia, have taken from your ill-ventilated, fever-breeding school-rooms, under the charge of children themselves. Think of how many desolated homes, blighted hopes, those children represent. There was a crash, the golden gate vanished, and in letters of fire I read these words: 'Inasmuch as ye did it not unto the least of these, ye did it not unto me.'"

There was silence for some moments, broken at last by the doctor, who said: "You have seen the children released from their bodily sufferings; I to-day have seen them writhing under their pains. Ill-ventilated and overcrowded school-rooms are the remote causes of a large amount of this suffering. Both public and private schools are equally guilty. We wonder at the stupidity of our fathers, who provided seats without backs for their children, but gave them plenty of fresh air and of room. Posterity will condemn us, who provide comfortable seats, and deprive our children of air and of room. Your plan of putting six or eight children on a bench, so closely seated that they can hardly move is horrible. Itch, lice, and sore eyes travel along the whole line."

"No such children are allowed in my school," said Brown.

"Nothing but a minute daily examination can determine that," continued the doctor. "And have you young and inexperienced teachers, who, with a fatal blindness, are placed over them, the time, tact, and judgment to make this examination?" Brown did not reply, and the doctor went on. "As a citizen of this commonwealth, each child has a right to his individuality; to a separate and distinct seat, to at least six square feet of space, over which he is master, and for which he is responsible. Citizens of a republic can be made in no other way. All this abominable arrangement of settees, galleries and extra seats, must be relegated to the dark ages."

"Doctor, you are crazy. On this plan P. S. 505, with its two thousand pupils, would become a one-horse affair of about five hundred," said Brown; and from being chairman of the first school in the city, I should come down to the level of Jones, who is chairman of a little primary in the suburbs. I never would consent to that. A Frenchman, in my presence, boasted of his famous schools, with a beggarly two or three hundred. When I told him mine had over two thousand, you should have seen him open his eyes. Think of the cost. Four schools to do the work of P. S. 505.

"Not all the work, Brown," replied the doctor; "they couldn't fill the cemetery so fast. There is money for jails, almshouses and prisons, when overcrowded—why not for schools?"

"We don't get half of the money now for which we ask," objected Brown.

"If the class is full, refuse them," answered the doctor; "refuse them in justice to those already there, in justice to themselves."

"But is not a half of a loaf better than no bread?" queried Brown.

"Not if the half offered contain the seeds of ill-health and premature decay," said the doctor.

Brown said nothing, and the doctor continued: "Medical men have written volumes upon the evils of overcrowding the schools. Again and again have they demonstrated the least space a child should have; the lasting evils of foul air, the eye-destroying power of ill-arranged barracks are continually repeated. We cannot hold our own with the schools of other nations, unless there be great improvement, both in their physical and mental conditions. The editors did not go through the great exposition with their eyes shut. With our wonderful physical and mechanical prosperity our schools have not been keeping pace. In the next ten years the press will hold every school trustee to a strict account of his stewardship. Brown take a step in advance to better the physical condition of P. S. 505. Reduce your grammar classes to forty pupils, your primary classes to fifty, give each pupil a separate desk, put over him a man or a woman for a teacher, not a girl who still ought to be in the academic class or normal school; and then, when you approach, in reality, the gates of the Golden City, no pupil of P. S. No. 505 will be there to accuse you of crowding him out of life."

"Toby, there's my hand; I'll do it!" said Brown; and the good doctor went home with the happy consciousness that the resolve meant life and wealth to many a child, for Brown was a man of his word.

Gentlemen of the Educational Boards in the cities of our fair land, will you not follow Brown's example?—*Sanitarian.*

FOR THE ALPHA.

LINES SUGGESTED BY A NEIGHBOR'S CONVERSATION.

Sister, say not thy love is dead,  
That the cold world's icy touch  
Thy tender soul has chilly felt,  
And love has almost fled.

Say not that precious love can die,  
If the heart in kindly deed,  
Be warmly wrapped in sweetest tie  
Closely for time of need.

The love that glows from passion free,  
Sustains the purest flame,  
With patience waits the light to see,  
And lives for truth in heaven's name.

The loving heart with glimmering light,  
Has yet its spiral work to do,  
To guide and keep from darkest night  
The weak, the blind in paths more true.

What though thy childhood life  
Was sadly robbed of love's sweet food  
'Twas but careless, thoughtless strife,  
That wounds the heart less crude.

God be thanked for heartlings  
That quiver beneath the touch,  
That answer not to ruder things,  
But sweetly bend to such.

For such the hearts that bear the cross,  
That others load with thorns,  
Such lift the pain of others' loss,  
And with the sorrowing mourn.

Far better cringe beneath the shock  
Of discord harsh and cold,  
Than of those sweeter joys taste not,  
Diviner bliss untold.

D. S. H.



## LIST OF BOOKS

Published by the Moral Education Society, and  
for sale at the Office of

**THE ALPHA,**

No. 1 Grant Place,  
Washington, D. C.

**A NEW TRACT—****A NEW SERMON FROM AN OLD TEXT.**

"Increase, multiply, and replenish the  
earth."

By Parson Jonesbae.

Price 5 cents.

**PARENTAL LEGACIES.**

By Caroline B. Winslow, M. D.

Price 5 cents.

**A HIGHER VIEW OF LIFE.**

By B. F. Fetherolf.

Price 5 cents.

**THE RELATION OF THE MATERNAL  
FUNCTION TO THE WOMAN INTELLECT.**

By AUGUSTA COOPER BRISTOL.

Price 10 cents.

**PLAIN, SOBER TALK ABOUT OUR SEXUAL  
NATURES.**

By N. E. BOYD.

Price 10 cents.

**PRE-NATAL CULTURE.**

By A. E. NEWTON.

This pamphlet of 67 pages contains scientific  
suggestions to parents relative to systematic  
methods of moulding the character of children  
before birth.

Price 25 cents.

**THE  
CANCER AT THE HEART;**

A DISCOURSE

BY

FREDERIC A. HINCKLEY.

Resident Minister, Free Religious Society, Prov-  
dence, Rhode Island.

Price 10 cents.

**THE MYSTERY, AND HITHERTO AND BE-  
YOND.**

Two essays read before the Washington Moral  
Education Society.

BY MRS. EVELEEN L. MASON.

These essays are the result of ten years' study  
of the religions of all nations and all ages, and  
show how constant has been the effort to recog-  
nize the feminine element in religious worship,  
and just as they have succeeded has civilization  
advanced and each time the aggressive force of  
man has crushed the idea, humanity has fallen  
back into darkness and barbarism.

Price 15 cents. For sale at the office of THE  
ALPHA, 1 Grant Place, Washington, D. C.

**HEREDITY AND TRANSMISSION.**

BY MRS. MARY L. GRIFFITH.

Price 5 cents.

**SUGGESTIONS TO MOTHERS;**

OR,

WHAT CHILDREN SHOULD KNOW.

Price 10 cents.

**THE TOBACCO VICE.**

WITH SUGGESTIONS HOW TO OVERCOME  
BY HANNAH McL. SHEPARD.

Price 10 cents

**A PRIVATE LETTER  
TO PARENTS, PHYSICIANS AND MEN PRIN-  
CIPALS OF SCHOOLS.**

Send a 3-cent stamp.

By SAXON.

A physiological treatise on sexual ethics and  
conservation of the spermatoc secretions.

**DISINHERITED CHILDHOOD.**

BY

MAY WRIGHT SEWALL.

Price 5 cents.

**THE RELATION OF THE SEXES.**

BY FREDERICK A. HINCKLEY.

Price 10 cents.

**THE NEW POWER FOR THE NEW AGE.**

By MRS. E. L. MASON.

Price 10 cents.

**MARRIAGE—ITS DUTIES AND DANGERS.**

By MRS. HARRIETTE R. SHATTUCK.

Price 10 cents.

**FOR GIRLS—A SPECIAL PHYSIOLOGY.**

By Mrs. E. R. Shepherd

Price \$1 00.

**TALKS WITH MY PATIENTS.**

Hints on getting well and keeping well. By  
Rachel B. Gleason, M. D., with a portrait of the  
author.

Price \$1.00.

**FOR SALE****THE BETTER WAY;**

AN

Appeal to men in behalf of Human Culture  
through a wiser parentage.

BY

A. E. NEWTON.

Price 25 cents.

**THE NEW LIFE.**

By FREDERICK A. HINCKLEY.

Price 10 cents.

**MOTHER TRUTH'S MELODIES.**

By MRS. DR. E. P. MILLER.

Price \$1.50.

**FATHER'S ADVICE TO EVERY BOY**

AND

**MOTHER'S ADVICE TO EVERY GIRL.**

By MRS. DR. E. P. MILLER.

Price 10 cents each.

**VITAL FORCE.**

By DR. E. P. MILLER.

Price 30 cents.

**CHRONIC AND NERVOUS DISEASES OF  
WOMEN.**

By DR. ROSCH.

Price 25 cents.

**THE DUTIES**

OF THE

MEDICAL PROFESSION

CONCERNING

PROSTITUTION

AND ITS ALLIED VICES.

From the Oration before the Maine Medical Asso-  
ciation at its Annual Meeting, 12th of  
July, 1878.

BY FREDERIC HENRY GERRISH, M. D.

Price 25 cents.

**ANTE-NATAL INFANTICIDE.**

By MRS. MARY L. GRIFFITH.

Price 5 cents.

**THE WOMAN QUESTION,**

By ELIZA BURT GAMBLE.

Is a pamphlet of 26 pages, written in a clear, logi-  
cal style. The argument for the higher education  
and political equality with men is irrefutable, and  
claims the attention of all progressive and philan-  
thropic minds. Only by the equality and emanci-  
pation of woman, can a race of noblemen inhabit  
the earth. Send for a copy.

Price, 10 cents; 12 copies for \$1; \$9 per 100.

**A LIBERAL DISCOUNT TO THE TRADE.****MARRIAGE AND PARENTAGE,**

AND

The Sanitary and Physiological Laws for the  
Production of Children of finer health and greater  
ability.

By a Physician and Sanitarian.

M. L. HOLBROOK & CO.,

Publishers, New York.

For sale at No. 1, Grant Place, Washington, D.C.  
Price \$1.00.

**THE MORAL EDUCATION SOCIETY OF**  
Washington will meet at No. 1 Grant Place the  
third Wednesday of each month at 2 P. M.

**OFFICERS.**

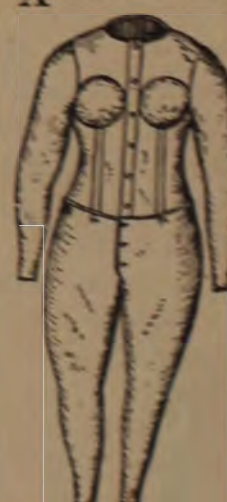
Dr. CAROLINE B. WINSLOW.....President.  
Mrs. ELLEN M. O'CONNOR, } ..... Vice Presidents.  
Dr. SUSAN A. EDSON, }  
Mrs. RUTH C. DENISON. }  
Mrs. E. F. PITTS.....Rec. Secretary.  
ELLEN H. SHELDON.....Cor. Secretary.  
JERUSA G. JOY.....Treasurer.  
Mrs. JOHNSON.....Auditor.  
Mrs. EVELEEN L. MASON, Vice-President at-  
large.

**CAROLINE B. WINSLOW, M. D.**

No. 1 Grant Place,

Washington, D. C.

Office Hours: 9 to 12 a. m.

**ALPHA UNDERGARMENTS.**

Constructed in accordance  
with physiological principles  
covering the body evenly  
from neck to waist and an-  
gles—made from warm, soft  
and elastic fabric.

Samples of material with  
price list sent by mail.  
Orders accompanied by  
cash will receive prompt at-  
tention.

The garment for women is  
the result of careful study  
for years, and while the odd  
and peculiar construction of  
pockets in vest is acknowl-  
edged, that feature is ear-  
nestly presented as of great  
importance in the arrange-  
ment of sanitary clothing.  
For children's wear the "Al-  
pha" is not surpassed by  
any garment in the market.

**ECRU ALPHA GARMENTS FOR SPRING  
AND SUMMER WEAR.**

Fabric—heavy and light English Lisle Thread;  
half bleached, which insures unusual durability  
in underwear of Summer grades.

Delicate in texture, made to fit the figure per-  
fectly of excellent workmanship. An unusual  
opportunity to clothe the body lightly, comfort-  
ably and healthfully during warm weather.

Address

ALPHA MANUFACTURING CO.,

Woburn, Mass.