

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., JULY 1, 1883.

NO. 11.

THE CRY OF THE WOMEN.

"Woman, why weepest thou?"—*Jesus.*

Mrs. Browning wrote "The Cry of the Human," and "The Cry of the Children." Why have none ever put into words the cry of the women? Is it because the sorrow of womanhood is so deep, so old, so universal, that human language faints before it? Is it because the sufferings of womanhood have been so essentially silent through all the ages, that they have forgotten common speech, and can only look out through sad, pathetic eyes?

There is a world of meaning in that scene of "*The Story of Aïda*," in which the girl artist, wrapped in dreamy ecstasy, sought some ideal of power and pathos for her pencil. There rose before her visions of all earthly agony and sorrow. The horrors of war, the cruelties of vivisection, shapes of varied human pain swept before her feverish thought, and faded. But last, there rose a vision of boundless Egyptian desert, and a solemn stony face, with dumb, eternal, awful questioning in its eyes—the *Sphinx*, with its woman's face, and its name a synonym for mystery—the sad, everlasting woman-question stricken into stone. This claimed the woman's heart, the painter's hand.

The tragedy of womanhood; who can speak of it? The great-hearted grow sick and still before it, and, saddest of all, its actors oft turn idiotic by its very horrors, and jabber and laugh. With an awful prophecy of sorrow and subjection sweeping over her, did woman first find herself outside the sword glare, and surely she has trodden the wilderness with bleeding feet and bowed and broken aspect all the ages since. How long, O Lord, how long? Surely the end draweth near. Surely the cloud of prophecy has drained all its black storm upon her.

Lift the curtain where you will, the scene is ever the same. Rachel dying in motherhood; Rizpah mourning and watching the sons that no agonized pleadings of hers could save; the Levite's helpless companion cast out in the dreadful night to the ravening lust of the sons of Belial, and creeping pitifully back to the doorstep of her master, to die there in the ghastly morning; the sword-pierced soul of Mary; the daughters of Jerusalem weeping over the King they worshipped but could not plead for—all tell the same sad story, and all have their countless repetitions in the scenes of to-day.

Women still speak of Hypatia with wet eyes and a tremble in the voice, but the friends who tore this lofty, lovely woman in Egyptian halls so long ago, were scarcely more cruel than the fate that crouches upon every temple's steps to tear the woman genius who as-

cends. Joan of Arc—saint, warrior, martyr—having saved France could find none in France to save her girlish person from the flames. Many a Joan since has been scorched and blackened by the world's ingratitude.

Our dark past is still the living and horrible present with the heathen women of to-day. Think of the Alaskan mother taking her infant daughter, filling its little mouth with grass, leaving it in the fields to perish, and calling the gods to witness her regret that she was not thus destroyed when a baby.

See the 7,000 women working on a railroad in an East India sun, "climbing, climbing, through the cloudless day, women carrying baskets of stone and earth upon their heads;" think of the wives of an African chief used as carpets for his bed-room, and as a living floor for his earthed-up sepulchre; think of the bestial uses of woman through all the lustful East; hear her pray that after death she may become a man; and then smile if you can at the "woman question."

Mrs. Dall, in her comprehensive work, tells of cultured France and her industries, in which every injurious and fatal process is carried on by women, and that at half price and less; and of noble England, where the old law holds women as mares, salable in a cattle market; where women in the pin factories may be beaten with leather straps and hot-iron bars. In Australia the natives take every girl baby and break her finger joints; but what do they more than others? Are not the women of favored America crippled at all the sources of their strength? War and vice and rum cut their heart-strings, and their hands are helpless. Wrong and evil hold fiendish sway and they are shorn of the power to "break the jaws of the wicked." They are almost void in law except to suffer its penalties. From a legal point of view they are but the chattels of their husbands and only exceptionally the owners of their children. Compelled to earn their bread (for the burden of labor has fallen upon women as well as men) they are denied training, shut out of work and cut down to starvation wages. They ask for bread and the world gives them the stones of the street. Naturally higher set among moral and spiritual forces they should lead to victory here, but, no, they are cast down and bound hand and foot. God's voice thrills through them and struggles for utterance, but the cruel bondage seals their lips. Even the poor instinct of self-preservation is balked by weakening customs, and garments so hampering that they are but fitting symbols of enslavement.

But, at least, woman is free and regnant in her home, and in that supposed crowning glory of woman's life,

marriage and maternity! Draw the curtain! Meet this with silence! Publish it not to the shame of humanity that here lies the deepest, foulest wrong—the tap-root of the deadly evil, the real and literal slavery of the costliest of womanhood—that the creative power of motherhood, set to mould the eternities, is too often dragged down to minister to carnality, that with agonies unspeakable, has womanhood bowed to this demand.

The sad problem is doubly vexed when it sets in upon the life of genius. It closed about poor "Carrer Bell" and she wrote no more, and presently the weakness and pain of common womanhood put out the brilliance of the uncommon genius, that should have lighted not one man's petty fireside, but the world. It closed about queenly "Avis," (a fictitious character but truthful type,) and her beloved Sphinx went for husband's debts, her artist fingers grew stiff with kitchen uses. Nay, more, "We've given it up, Wait and I," she said. "The stiffness grows deeper than the fingers." Was anything more sorrowful ever penned?

Do you wonder that the saddest poets in their saddest songs touch womanhood? Do you wonder that "Song of the Shirt," "Bridge of Sighs," and "Mother and Poet" have fallen so deep into the heart of humanity? Do you wonder that one of America's grandest women turned her face to the wall and wept that she had brought a woman-child into the world? Do you wonder that we who see these things—even though our own little circle may be bright—bow to the derisive title of sad sisterhood?

But it shall not always be so. There is a God that judgeth in the earth. His forces are gathering; again and again in quiet homes we hear His trumpet call; we shall not much longer wait and watch in silence. "The world is gray with morning light." All the evil of the past shall be turned to greater good. Mary shall not wait long in sorrow for "Rabboni" to come to her. The cry of the women shall soon begin to lose itself in that other growing, swelling cry of triumph, "Allelujah! for the Lord God omnipotent reigneth!"

TAMAQUA, PA.

MRS. M. L. GRIFFITH.

BLACK SHEEP.

"There must be one black sheep in every family," was a familiar adage in my youthful days. We believe there is always one or more in most large families that come under this ban. Ministers and philanthropists and the children of devout, upright men and women, somehow become a trial and a scourge to their parents, that even "the flower of the family" but indifferently compensates for. The virtues and excellence of the "flower" becomes a reproach, and the tender mother looks on her wayward child, and asks why could not he too have received a saint's endowment?

There must be a cause for the difference in the characteristics of members of the same family. The subject is worth investigating. Mothers' tears and fathers' sighs, the premature grey hairs, with broken health, make strong appeals to our sympathy and conscience.

The present agitation of questions pertaining to "ante-natal influences" and "prenatal culture" makes the consideration of this subject appropriate. Human

intellect should be equal to the task of ferreting out the cause and the remedy.

After much observation and many inquiries into the history of circumstances and conditions surrounding the parents at the time a new life is evoked, it is fair to consider the following facts:

We all know that very good people are not always good; that is, not always at their best. All persons have periods of demoralization, periods when their vitality, and even their moral sense is depressed, through fatigue, failure, indigestion, or any vital expenditure. Life is full of conflicts, that produce inharmonies in the soul, even when we contend for justice and truth, and the war is a righteous one. Ministers after preaching, writers, lawyers, and public speakers, by mental effort eliminate so much phosphorus from their brain as to render them, for the time, a *little below par*. The more brilliant their effort, the more effective their struggle, the greater the expenditure of nervous force, so much the more unfit are they to transmit qualities that will improve the human race. So a woman, weary or over-excited, aggrieved, injured, or indignant, or with any discord in her soul, is unfit for the time to become a prospective mother. Physical health and vigor is equally important.

Physiologists affirm that the secretions and excretions of the body are modified or radically changed in quality by mental states, and this change is often produced in an instant of time. Many persons know, by experience, that a sudden mental shock, either of joy or grief, will instantly produce a diarrhœa. Violent weeping will cause a flow of limpid, colorless urine. Indignation and horror will dry up the saliva and make the mouth dry and bitter. Love and harmony will produce a sweet taste in the mouth and even disguise the odor of tobacco or a foul stomach. It is well known that violent rage will so change the quality of the mother's milk that all its nutriment is instantly changed to poison, which, if imbibed by the infant, will throw it into spasms that often prove fatal, spite of the most skillful efforts to save the patient. We formerly knew a woman that caused the death of two children by nursing them while in a raging passion, persisting in nursing the second infant, when she knew she caused the death of her first child in the same way. She became an unhappy woman and died of remorse.

If discord in the soul will charge the blood with venom and change the character of all the other secretions, it must likewise make a deteriorating change in quality of the semen and the perfection of the ova. We are not sure that chemical tests or microscopic investigation have ever demonstrated this fact. It may be, this is one of nature's subtle secrets, so delicately elaborated that occult demonstration can never be made, but we know that results prove enough to make every wise and conscientious person refrain from any juxtaposition that would endanger the transmission of undesirable conditions. They would wait till their equilibrium was restored to a serene and healthful state, before venturing an experiment that *might* result in the formation of a defective organization.

George Combs records an instance of a hopeless idiot,

who was begotten when both parents were intoxicated. Yet in a normal state this man and woman had average intellect and good moral qualities.

A well-known philanthropist, whose companion was bright, loving, and amiable, found great disappointment in his only son, who should have inherited the virtues and talents of both parents and become a blessing, not only to his family, but his country. He was wild, and intemperate, and had more interest in a horse race than in his parents' humanitarian schemes. With broken health and incapacity for any good work he passed out of existence in early manhood, his whole life a miserable failure. This boy was begotten directly after a successful law-suit, in which the father was his own lawyer. The effort called out all the antagonism of his nature. Greatly fatigued, he returned home, and related to his wife the circumstances of the bitter contention, with all the exciting and irritating incidents. The wife listened sympathetically, entering into the spirit of the contest and rejoicing in the triumph of her husband. These conditions were transmitted to their son. Not all the influences of a beautiful home, with the tender love, and example, and precepts of both parents could eradicate the virus of irregularity and discord from this seed so thoughtlessly sown.

"Men do not gather grapes of thorns, nor figs from thistles." "What ye sow, that shall ye reap." How is it possible for men to beget pure, noble, self-controlled children while they are in their worst state, or every drop of their blood and every fibre of their body is poisoned with alcohol or tobacco or both? How can it be otherwise, but these conditions must enter into the organism of the new beings they beget. It is not enough that man chose a refined and pure woman for the mother of his children. Poor seed planted in rich soil may produce better than it would from impoverished ground, but the harvest cannot be as rich and abundant as when good seed is planted in rich earth and well-cultivated during the developing periods. Is it not strange that the daily lessons of the husbandman have not been applied to the improvement of the human race?

The writer knows a man addicted to smoking, who at the earnest solicitations of his young wife, resolved to abandon the habit. He suffered all the "horrors of the damned." His longings for the accustomed sedative were indescribably tormenting. Tobacco became the desire of his life. All other blessings of life were as nothing to this coveted indulgence. He became morose and vicious. In this diabolical state of mind he begot a son. He did not succeed in conquering his appetite, and his poor boy inherited propensities, the indulgence of which has become the scourge of his father's life and the sorrow and humiliation of his mother and all his friends, who are respectable folks and keenly alive to the disgrace of having a relative an inmate of a house of correction or on board a whaler, to keep him in any kind of safety. The boy's appetite for tobacco is insatiable, and has been from babyhood. When it is forbidden, his cunning evades all rules and he is seldom without it. This father was capable of transmitting better conditions, as his later children show. Could he have restrained himself at that time, which he undoubtedly

would, had he known the probable consequences, what joy and pride he might have felt in his first-born, instead of disgrace and humiliation. How much more happiness his son would have known, and what a loss of moral power was suffered by the State? So it is with the drunkard, or the moderate drinker, with the licentious, passionate, rebellious, or unjust man. They sow defective seed, no matter what their outward life may be. If secret sins are indulged in their heart, the life-blood is poisoned with them, which is transmitted to offspring and produce a crop of thorns, thistles, and tares in their turn.

"Thus ill is wrought
Without a thought."

There was arrested, in Baltimore, sometime since, a woman known as Mrs. Doyl, and several aliases. This woman has a national reputation; she is known and is a terror all along our rivers and lakes. She is the queen of "sneak-thieves;" a princess among the swell-mob, who worship her genius and her cleverness. She is one of a family of eleven children who are all honest and respectable people, herself, the "Black Sheep." At the age of fifty-three she is an outcast, and regarded as dead by her husband and family, and will end her life in a penitentiary. She informed a reporter that "she remembered when she was a good girl," showed him her prayer-book, which she said "she had carried for twenty-eight years." The worn and tattered volume was carefully wrapped in her clothing, but, she added, "I dare not look at it now, I have done with prayer many years ago. I am so wicked. My mother, when she heard I had become a professional, said she could attribute my wicked life to something that happened before I was born or thought of."

So we think could all the shortcomings as well as the graces and virtues of children be accounted for, if mothers and fathers would take pains to recall the conditions and surroundings that preceded as well as succeeded their inception.

A friend, in a private letter, writes: "I know a family who have a daughter fourteen years old, who is a prodigy in music, a perpetual joy, and her superiority to both parents in talent and physique is a wonder to everybody. For some weeks before conception both parents put themselves under athletic training, the study of music and the reading of good books. They decided the sex and the character they wished their child to possess. They desired to endow her with musical ability superior to their own, so took into their home a lady of superior talent and musical culture, who played the highest type of music and added to the refinement of their home-life. This process was continued through the whole period of gestation, and this child is the happy result."

These illustrations could be multiplied *ad infinitum*. Every reader can swell the list from his own observation. Does not this careless generation account for the constantly increasing number of tramps and vagabonds in our land? They are commonly connected with respectable families, generally well educated, and often members of one of the liberal professions. Lawyers, doctors, editors, and even ministers, are not rare among this

class, as the books of our own "Free Lodging House" show, as well as the records of similar institutions in other cities. This has heretofore been called an "an inscrutable Providence," but it is a matter under our own control, and we must not malign our Heavenly Father, by closing our eyes to the truth, and lay such charges at His door, when they are the results of our ignorance, folly or wickedness.

In Cowan's "Science of a New Life" may be found a beautiful service of consecration and preparation of body and soul for the inception of an immortal being, which we commend to the devout study of all who desire to transmit, not *only* the best of themselves, but an *improved* edition of their own organization. Not that we would prescribe exactly this formula for each couple, but the spirit and intent of these directions would well repay their study and imitation by every well-wisher of his race and every unselfish husband and wife.

C. B. W.

THE LOST NAME.

BY MRS. EVELEEN L. MASON.

"And in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountain and shall be exalted above the hills, and all nations shall flow into it," says the Esaias, and our startled attention turns to scrutinize this change in the base of gravitation. We want to know what this seer—who had long surveyed the world's great masses of seemingly unassimilable errors—could have meant by prophesying the coming of a day when things are to flow up hill!

Had he perceived that what had been regarded as seemingly antagonistic and unassimilable errors were, in fact, but fragments of disintegrated truths, which had been driven about by the billows of strife, but which, in a more intellectual and less passion-ridden age, would be left tranquilly to drift together, attracted by that power which prompt similars to seek each other out and to unite with an eagerness which defies the Sunderings of time and space?

Is it possible that he saw in this great drift of unification, that truths which had been stored up in the symbolisms of all religion, all art, all poetry, and in scientific developments, were at last to weld themselves together into the majestic whole, the ineffable presence which loomed prophetically before his eyes as the mountain of the house of the Lord that was to be established in the top of some other yet greater wonder which he chose to call (because of its similarity in kind) *THE* mountain?

And if this is so why, having thus piled Pelion on Ossa, why did he tell us that the people should (not long for it, not sigh for it, not even die for it,) but simply flow up hill to it? Is he telling fairy tales, and because of human indolence, is he trying to save us the thought of the upward, eternal toil and the probable failure of the many, even though the few at length attain? And was it in pity to our animalism that he quick transfused through all the scene the glow of fairy lore? Or does the prophecy mean that the forces of

nature are to change base? Are the laws of gravitation to be reversed? Are new powers of attraction to be evolved from new heights, which shall draw minds, morals, and spirit, being as infallibly to the high tablelands of justice and judgment and to the rarified atmosphere of pure love's blisses as earth's gravity now attracts and holds material things to its centre?

Did he mean that some occult power, even now existent, and soon to be fully released in the thought laboratory of the new age, will irresistibly draw all humanity to heights supernal? And are the mental and moral convulsions of this day the "chaos" out of which this new order of life is to be upheaved? It is certain that the air is filled with the sound of rushing, mighty waters, as, responsive to the question, "What is truth?" there come those bringing a few drops of water to cool the parched tongue, and those bearing the royal cup of the King which they offer "in his name," and there comes the on-rushing torrent of great reform, which, breaking through the flood-gates of conservatism, pour their streams into the murky waters of ignorance, clearing away the foul accretions?

Convulsions are in the air and there is on the "Calendar of the tempests of State" the upheaval and establishment of the mountain of the house of the Eternal; and the sound we hear even now is the restless eddying of the nations before they upflow these mystic heights.

All the signs of glad days are upon us. Knowledge has increased; men do run up and down the earth as upon the little streets of a town, and our few peace arbitrations announce the arrival of the days when men shall learn war no more, and when all antagonistic weapons of tongue or pen shall be beaten into implements to be used only in the cultivation of good growths or the pruning away of evil growths. It is a day when those who wish to sleep are awakened by the steady tramp, tramp, tramp of the publicans and sinners who are marching into the kingdom before them.

The churches understand the fact that the owner of the vineyard will no longer accept those wild grapes which the fathers ate and "which have set the children's teeth on edge."

The vineyard owner claims the fruit of cultivated vines and of any church which dares to give Him "wild grapes," he demands to know the reason why? To-day, husbandmen are called to an account concerning any crude culture by spade, hoe or ox-drawn-harrow, and "other servants," with better methods, are sent to the hard-tramped camping grounds of religious combatants, to drive through them the ploughshares of investigation, which will upturn to the light old seed-thoughts, not dead yet, with which God's acres are teeming. And these ploughshares, (beaten from the blood-stained battle-axes of ancient controversy,) have subsoiled the accretions of the thought of all ages, and have turned into the depths the rotting prejudices and the ashes of the burnt-out traditions of men! And now, over all, the Lord of the Harvest is sending light which produces such "new wine in the old clusters" that the old forms burst asunder under the irrepressible force.

We have come upon new times, and new times de-

mand new methods in the application of old principles. Life and immortality are tangible verities untrammellable. To-day, we should be ready to go on to perfection as Paul so politely invites us to do, only that 1800 years of Pauline doctrine still finds the Church has so feebly practicalized the great principles of health, purity, justice, and human inequality which seem essential to common decency—that *perfection* is like that far-away "Mountain of the Lord"—shadowy still, and inaccessible.

When we consider the vast membership of the churches we wonder why so many lights (if ignited at the Son of Righteousness) have not burned away the miasmas of fomenting evils! Is it that the real aggressive force of the Church is all in the few thousands who are "wise to discern the signs of the times they live in," and who therefore "serve this *present age*," instead of spending strength in creating ponderous machinery with which to clutch at the shadowy garments of the departing ghosts of exploded theories?

So did not Christ. He fought the abuses of Jewry and the special sorts of ignorance and vice which infested his era; and, breaking free from the forces of animal gravitation, his being flowed up and up to the life of perfect love englobed in perfect wisdom, which creates bliss ineffable.

Now it is such a life as this, which seems so shadowy and is so real (because it is the divine reality which is back of all ideals), it is this idealized real life which is to be established on the heights as the regular conventional thing, to which people are to "flow up" in the coming woman era. For, mark it, it is on this very mountain of perfection that the perfecting element is to be established; and it is from this re-enstated element that the new attractive power of spiritual gravitation is to proceed.

Before any one can be expected to believe this seemingly chimerical statement it is in order to unfold this orientalism, so as to obtain sight of its practical significance to this age.

Students will recall the fact that the Esaias were well versed in the Egyptian, the Hindoo, the Babylonian—in short in all the religious symbols of the great world powers, and that they were prophesying in an historical crisis of such great significance that only high spirit lucidity could equal the needs of the age. We say "they" because Isaias's wife was also a prophetess and as she perfected the sphere of his prophetic action, (see Isaias 8, 3), there were added to his prophecies the occult powers of woman's percipience which foregleams the perfect day and renders the book of the Esaias the Kohinoor in the prophetic tiara.

The labors of these two people were performed in the time of the Kings of Judah; and as they seized upon and appropriated the truths of Egyptian, Persian, Hindoo, and other religions, they did not fail to recognize the ever-present trinity of the father, the mother and the life therefrom which has been worshipped in the universal church in all the ages throughout the world. And they saw that in the more elaborate theosophies, this supreme and celestial triad passes down through immense numbers of intermediate triads to a natural

plane of being, where love, wisdom, and life created therefrom takes form, among the Egyptians, as Osiris, Isis and Horus, which are God-like types of what each family on earth is supposed to be. But this incarnate lower trinity was not highest essential deity, for between this Osiris, Isis and Horus, there are innumerable other trinities before the great *Hermes Trismegistus* was revealed to the meditations of the Holy Seers of the East. This Egyptian ineffable name corresponds to the intangible Parabrahm of the Hindoos whose trimurti (or union of three powers) is incarnated among them under the names and persons of Brahm, Vishnu and Liva; and this Hindoo Parabrahm is to the Hindoos what the unutterable, ineffable lost name of Jehovah is to the Hebrews, of whom Jesus of Nazareth was born.

In many other religious systems, also, these hierarchies of ever affluent trinities ascend beyond the reach of thought; and through all the spheres there ever exists the father, mother, and child, who are three in one life. The idea of creative action has always been subject to degradation by all but the rare few. "In wisdom were all things created, and *by* wisdom were they all brought forth;" is a holy wonder tale of the birth of all new forms of life, new forms of knowledge, and new form of beauty. But when these great truths of scientific and spiritual lore were unfolded, it became necessary to symbolize, by geometric forms and figures, this welding together of feminine and masculine forces, because the wise men wished to retain the true nuptial and family idea, (for it is the tree of Life on which all order and system depends,) but they saw it was necessary to separate it from the thoughts with which brutish persons incessantly blaspheme true marriage.

So Plutarch tells us that this trinity was introduced by Plato into his Commonwealth, under the form of a perfect triangle, and was then known as the "nuptial diagram." And this same symbolic form is met elsewhere, and known as "Minerva's triangle," and is dedicated to that goddess.

Space forbids an unfolding of these significant truths, but those who choose to search will discover that the "Eternal Fatherhood of God," about which protestant theologians talk so much, has been balanced in all ancient religions, as well as in the nature of things, by the eternal motherhood in Jehovah's being, without whom fatherhood would certainly be impossible.

This motherhood has always and everywhere been the preserver and creator of the Omnipresent life of all kinds which fill the throbbing universe.

All rational minds (who are the more religious because truly rational) will probably delight in this reasonable and natural trinity which ever recovers and sustains its unity on its successive different planes, by creating out of itself (not out of nothing), but out of its unified self, new forms of life, new forms of knowledge and new forms of beauty.

Profound students will call to mind that in the old symbols the mother element is always represented by spherical lines of grace and perfectness, and is typified in different religions, variously as the *Moon*, the *Mound*, and the *MOUNTAIN*!

Hence the ancient mound worshippers, the wonders

of whose peaceful civilizations are breaking upon our minds and are hinting at a social inspirational element in the government of which our to-day's *Koom Posh* civilization knows little.

Hence Mahomet's symbol of the crescent moon and the star, which was elevated on the banners of the hosts of "Ayesha, the mother of the faithful," by these worshippers of Allah!

Hence the existence of the now unmanageable problem "how to square a circle," a problem which will again be understood after a real humanity shall be disenthralled from the bonds into which animalism has crushed back mother perception from her legitimate realm of the supersensual.

Hence—but space forbids that we go on to show how, in all religions the mother wisdom element has been as fully recognized in the trinity as has the Father love there; so now, just recalling the fact that the moon, the mound and the mountain, have always typified the "eternal womanly" in the divine nature, we will "lift up our eyes to the hills whence cometh our help," and see what this mountain will bring forth.

In these days all true men will rejoice when woman is practically elevated to the heights where she now sits but in poesy, picture and prophecy. But in old gross times, when males were jealous and domineering, brute rule condemned woman's wit and wisdom to veil self, Isis-like, while "the little dark god" stood forth in malish aggression. In decent society these things are supposed to be passed and many repulsive things are giving place to the conditions consequent upon an enlightened motherhood whose self-poise discerns in the coming day a freer self-action which will secure to unborn children more healthy and happy environments.

Ancient histories have told us of virgins who have given birth to an Isaiah, to a Lord Boodh, to a Jesus of Nazareth, and other wonder men, and we see that whenever there has thus glinted on the world the recognition of the truth that God-like men can only be born of women whose virgin-sacred-mother conditions are secured to them by their acknowledged right to self-governance and self-direction, then the passion power, fearing to lose its hold on woman, has struck down this teaching of wisdom, and has flung womanhood in the dust, tearing down all distinctive symbols of the woman divinity and effacing these objects of worship, and it has exalted instead the Obelisk, and has elevated in Yod-he-vaw's name only the first letter *yod*, and, calling that God, it has given for worship only the Father element, and has proclaimed woman's utter subjection to the male-power.

This old struggle to "rob Jehovah's name" of the mother power there, is it a strife of dogmatism against common sense? It ignores the motherhood in Jehovah's name, and yet gives for two persons of the Trinity, an eternal Father and an eternal Son, the very existence of whose relations, in the nature of things, is dependent upon the good graces of the "eternal womanly," to confer fatherhood on one and existence itself on the other.

It seems so self-evident a proposition that eternal fatherhood is dependent on eternal motherhood, that

Paul and an army of his followers, "Suffer not women to speak in the churches," for fear they will tell too much! It is doubtful whether this one-legged system of theology could have kept any foothold except by means of anathematizing all free-thought in men and by mind-binding all women whose natural love of wisdom puts scorn on all human anathema.

It is by this means that this illogical dogmatism has held its own in Church and State. But of course, having "robbed Jehovah's name" of the mother-power there, it naturally robs and rides rough-shod over the prescient wisdom of which pure womanly natures are the orderly recipients on earth. But the day has now come in which this woman element, in family, Church and State (aye, from the throne of Jehovah), calls a halt to the animalism which seeks to usurp for self heaven and earth.

No woman having "open vision" can read the book of the Esaias without being stirred by the prophecies which foretell the terror of those whose faith is failing them because of the overturning of creeds on which they have reposed more reverence than they have ever fixed on the immutable name and law of Jehovah! It is a book in which the name of JEHOVAH is sometimes written in those great letters which signify the power which imbues it. It is a book in which the whole (see holy) name, not the first letter, not the divorced fragment of the name, but the whole name of Yod-he-vaw is magnified and established to go no more down forever.

(To be Continued)

CULLED FROM THE FRENCH REVIEWS &c.

The principles of continence advocated by THE ALPHA do not, by any means, constitute a new theory, are not a new discovery, as some persons appear to suppose. Centuries ago they were taught in prose and verse. A Latin epigram entitled *Ebrietas et Luxuria*, written by St. Basil about the year 1570, most emphatically inculcates this very doctrine. In it he says:

"One should be drunken neither with love nor with wine.

Wine quenches the thirst. *Venus fecund* mother, Should serve only to people this lower world. This is the true end of both; woe to those mortals who oppose nature and violate her law."

I translate an article from the *Journal d'Hygiene*:

"This great saint (Basil) who founded those infirmaries so celebrated during the Middle Ages under the name of Leprosaries, in a homily entitled, *In Ebrietatem et Luxuriam*, dated 1570, vol. 1, page 506, says: 'Drunkenness by enfeebling the nerves and exhausting the principle of vitality produces a universal trembling, the whole body being agitated in a thousand ways; it seems as if the nerves had lost their firmness.'"

Beaumarchais also says: "To drink without thirst, unhappy privilege! For to drink without thirst leads to alcoholism (as to make love at all times, that is, without purpose and out of season has produced venereal disease). Alas! tobacco, idleness, ennui, &c., are powerful agents which unhappily too often drive men to sensuality and alcoholism. *Abyssus abyssum invocat*, one abyss invokes another, for man cannot violate the laws

of nature without being the first victim to the faults he commits, and without risking the loss of his dignity, deeply injuring his health and abridging his life. It may be said, with truth, man does not die, he kills himself; and, as said Cicero, *de Senectute*, chap. 1, "Youth given up to excess transmits to old age only a worn-out body."

These disordered passions soon extinguish the noblest thoughts and destroy every honest sentiment; at the same time they consume both mind and body. These are the odious vices that cause the fall of nations, deprave the heart, destroy the memory, cause the destruction of families, the enfeebling of the body, of itself the most powerful auxiliary to morbid conditions. Too often their issue is afflicted with idiocy, epilepsy, mental alienation, weak intellect, rickets, lameness, producing those unbalanced, jealous, impotent men who can accomplish nothing, and leading to insanity, suicide, murder, arson, impotence and to that brain waste which quickly destroys the moral nature. (From these men, as Dr. Louis Cruveilhier remarks, come, in the first generation, immorality, depravity, alcoholic excesses and lack of principle; in the second, hereditary drunkenness, maniacal excesses and general paralysis; in the third, hypochondria and homicidal tendencies; in the fourth, intelligence disappears, the child is stupid, idiotic, depraved, scarcely reaches adult age and the race becomes extinct.)

Thus, for Dr. Louis Caradec, (of Brest,) and now a little space for comment. Why is it that the word love is so constantly desecrated by being placed in such juxtaposition? Why should a word signifying all that is pure and holy be so profaned? Why call riotous animal passion by this sacred name when the language furnishes one suited to it? None of the dreadful things these doctors enumerate come from love; they are from the animality not yet outlived. Love loves strictly the woman, not simply the sex. Love between man and woman does not generalize; it straitly individualizes. It is quite another thing that leads man into such habits as produce and have produced all these horrors. They are all here, and are the outcome of incontinence and a lack of self-control most pitiable. Not an excess of love, but an excess of selfishness. EMMA A. WOOD.

INSTITUTE OF HEREDITY ANNIVERSARY.

The Institute held its anniversary on Tuesday, the 29th of May, as announced. The very small attendance was only too good assurance of its great importance. The President, Col. Needham, opened the proceedings with a graceful, hopeful, encouraging address, and then withdrew to fill other, but I see not how more, important engagements.

The presence of Dr. Foote, and Mrs. Cynthia Leonard of New York, and Mrs. Whitehead, of New Jersey, prevented dearth of speaking, which might otherwise have been severely felt. With them, and two Massachusetts, though not Boston, ministers, the time was occupied. Not crowded, however, as is sometimes seen in meetings, when several will be on their feet at the same instant, bursting to be heard. Enthusiasm did not distract us.

My humble utterances gave some offence. But the clergy did not always agree with me forty years ago. The events of 1861, and so on to 1865, however, wrought mighty changes in ministerial minds. It is often said: "There is nothing lost by waiting." That may depend much on who it is that waits. Heredity, like Copernicus and Kepler, can afford to wait.

The newspapers let our meetings graciously alone, with the slightest possible exceptions. Indeed we had little to report more than our speeches. A brief series of resolutions was presented and adopted on our late secretary, Loring Moody; and Rev. Mr. Israel, of Salem, and one or two others, spoke very tenderly and truthfully of his fidelity to the Institute of Heredity. (almost his own child,) as well as to the anti-slavery and other benevolent enterprises for the benefit of man, woman, and even dumb brute kind. Whether the resolutions were printed I do not know.

Dr. Foote gave an excellent account of the work for our cause in New York. Mrs. Leonard dwelt on the Mysteries of Maternity, and what it implies and involves, as only a mother could, and with a wisdom and power, too, never exceeded even in the "Modern Athens." But alas! not ten Athenian mothers were present to hear! Rev. Mr. Jones and Mr. Toohey made addresses, but without reporters of the press present at any time, except the secretary and Dr. Foote himself. So, also, did Dr. Wright, who occupied the chair, after President Needham retired, during all the sessions.

But no one was heard with deeper, or more deserved attention, than Mrs. Whitehead, on Dress Reform. Even the American Tract Society could do no better work than to give her address to the world in millions. In the good time coming, and sure to come, it will be so seen, so understood.

My testimony in favor of what to me has long been a cardinal virtue, continence only for reproduction, was heard with divided estimate by the audience. But I censure none, condemn none on the general question. So let my words wait. Though I do greatly fear sexual indulgence is not the only practice man shares with the brute-beast creation. I am awful glad the brute beasts do not return the compliment by taking to the use of rum and tobacco, which shows that evil communications do not always corrupt good manners. The poor keen-scented dog and horse have snuffed the fumes of these two abominations, oh! how long, and are mainly unpolluted to the present hour! But you have much to pardon in this very hasty, scanty account, not report of our meeting. I attend very few conventions in later years, take no part whatever in any but the Institute of Heredity. And even so far doubt my importance or worth there, as to render tolerably certain I shall attend it no more. My place now is not more platform than pulpit. I can do my little part better in other ways. But what is in my power shall be the ALPHA's and its cause, or I were unworthy to subscribe as I ever would,

Faithfully yours,

PARKER PILLSBURY.

We have issued a special number this month, and we ask our friends to help us circulate it.

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

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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.

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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.

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THE ALPHA.

VOL. VIII.

JULY 1, 1883.

No. 11.

WE will send copies of this July number to any address for three cents a copy. Its circulation in new and untried fields as well as among former readers cannot fail to do good.

THE Moral Education Society of Cleveland, has united with the Equal Rights Association and is now known as the Cleveland Moral Education and Equal Rights Associations. They have thirty-six members. They adjourned on the 19th of June until September. The society is working for the appointment of a matron at the Central Police Station to take charge of the women prisoners.

Recently the society has been much agitated over the exposure of a shocking outrage that was perpetrated on a little boy five years old. The wretched man that the child charges with the deed was young, well educated, and has heretofore sustained a good reputation. The court and his friends screened him from justice, or even a trial to prove his innocence, a measure the Moral Education has severely commented on. They find there is no law in Ohio against sodomy, and are willing to

join hands with the M. E. S. of Washington to secure a law punishing adequately sodomy and rape. These horrible, unnatural crimes will never be driven from the face of the earth or held under control while the "conspiracy of silence" is maintained by the press and the people. There must be a popular expression of indignation and suitable laws must be enforced to protect little children and women from outrage.

OUR SCHOOLS.

Truly this is the children's era. The closing exercises of all our schools, from primary to normal schools and colleges, have been unusually interesting and festive. Thousands of beautiful and bright children in white dresses and bright ribbons and lovely flowers have taken their places and performed their piece credibly upon the stage and gone home filled with proud and happy ambition. Not behind in brilliancy and success and telling interest have been the various kindergartens in our city. Mrs. Anna B. Ogden's Garfield Kindergarten and Normal Training School closed May 25th. It has been a most successful course, and the proficiency and good behavior of her happy little ones were only excelled by the intelligence, grace, and proficiency of her normal class. The audience was large and fully realized the blessing this new education is to their children, who are so soon to take our places on the busy stage of life. The Minor Free Kindergarten, Mrs. Z. Furd, teacher, had only been in operation four months, but the little badly-born freedmen showed plainly their quick susceptibility to hand, eye, and ear culture as well as demonstrable intelligence in the rudiments of mathematics and geometry. They had done some quite pretty work in colors and pricking and clay modeling. The exercises closed with a collation. This is an experimental school, sustained by the trustees of the Minor Fund, for the advancement of colored youth. This fund likewise sustains a normal school for girls, which graduated eighteen pupils June 11th. June 5th Mrs. and Miss Pollock's Kindergarten, Normal, and Kindergarten Institute and Pensora, a school for training child nurses in the most hygienic and felicitous care and amusement of infants too young to attend school. All these schools help demonstrate what may be done by intelligent, patient, loving instruction, towards wholesome formation of character, education, and physical development of children. Even those most unfortunately endowed by heredity can be so improved as to enjoy life and become industrious and useful citizens, if not skillful artisans. When our directors of public education shall be converted to the possibility and desirability of educating the hand, the eye, as well as

the tongue; then will cramming and mere memorizing give place to illustration and construction, to developing whatever gift may lie hidden in the child, and continuing this form of instruction from grade to grade till all our public school graduates will close school life, and begin the earnest purposes of mature responsibility, armed with practical and technical culture prepared to fill his niche in the world and act well his part in the drama of successful citizenship. Every boy and every girl, every man and every woman, will know beyond a doubt what calling and what industry he or she will follow with pleasure and profit. This course will cut off the army of paupers, vagabonds, and tramps, and sensibly diminish the population of our penitentiaries, almshouses, and asylums. Hasten the day, O Lord!

"TOKOLOGY"

Is the unfamiliar title of a new book on obstetrics, by Alice B. Stockham, M. D., of Chicago; a woman's book for women, a chapter of which was published from advanced sheets in the May number of THE ALPHA, "Chastity in the Marriage Relation." This chapter is a sample of the whole tone of the work. It is the fulfillment of the hope of many and shows what women physicians are to do for their own sex. Lifting them out of the valley of death and condemnation, to the mountain top of wisdom, health, and power, where the monotone of woman's woe shall be heard no more forever. In this labor of love Dr. Stockham has appealed strongly to the nobler aspirations as well as the instinct of self-preservation, two potent powers in the human heart. The introductory chapter on painless child-birth, shows how much women can spare themselves by observing hygienic law and by a knowledge of the physiological functions of their own systems. This knowledge the author has unfolded in an accurate and attractive style, displaying good common sense, as well as scientific attainment. Dr. Stockham has for some years given conversational lectures to women throughout the West, and has now crystallized her instructions into permanent form at the earnest request of many women, who have tested the value of her advice.

Price, \$1.50. For sale at 159 La Salle Street, Chicago, Ill.

Let us teach our children in the sweet refuge and sanctuary of home, those lessons which too many are left to learn in the bitter paths of suffering and shame.

It is the duty of the old to give the young the benefit of their experience, and teach them to know the good from the evil.

WOMAN SUFFRAGE.

For some unexplained reasons the report of the Committee on Woman Suffrage made to the House of Representatives March 1st, 1883, has just reached us. It is a most candid and just report and does great honor to the committee and especially to Congressman White, who was chairman.

The Select Committee on Woman Suffrage, to whom was referred House Resolution No. 255, proposing an amendment to the Constitution of the United States to secure the right of suffrage to citizens of the United States without regard to sex, having considered the same, respectively report:

In attempting to comprehend the vast results that could and would be attained by the adoption of the proposed article to the Constitution, a few considerations are presented that are claimed by the friends of woman suffrage to be worthy of the most serious attention, among which are the following:

I. There are vast interests in property vested in women, which property is affected by the taxation and legislation, without the owners having voice or representation in regard to it. The adoption of the proposed amendment would remove a manifest injustice.

II. Consider the unjust discriminations made against women in industrial and educational pursuits, and against those who are compelled to earn a livelihood by work of hand or brain. By conferring upon such the right of suffrage, their condition, it is claimed, would be greatly improved by the enlargement of their influence.

III. The questions of social and family relations are of equal importance to and affect as many women as men. Giving to women a voice in the enactment of laws pertaining to divorce and the custody of children and divisions of property would be merely recognizing an undeniable right.

IV. Municipal regulations in regard to houses of prostitution, of gambling, of retail liquor traffic, and of all other abominations of modern society, might be shaped very differently and more perfectly were women allowed the ballot.

V. If women had a voice in legislation, the momentous question of peace and war, which may act with such fearful intensity upon women, might be settled with less bloodshed.

VI. Finally, there is no condition, status in life, of rich or poor; no question, moral or political; no interest, present or future; no ties, foreign or domestic; no issues, local or national; no phase of human life, in which the mother is not equally interested with the father, the daughter with the son, the sister with the brother. Therefore the one should have equal voice with the other in moulding the destiny of this nation.

Believing these considerations to be so important as to challenge the attention of all patriotic citizens, and that the people have a right to be heard in the only authoritative manner recognized by the Constitution, we report the accompanying resolution with a favorable recommendation in order that the people, through the legislatures of their respective States, may express their views.

The following article from the pen of a thoughtful young man and the reply will explain themselves. [Ed.]

MY DEAR MRS. S.:—As I have never given any thought to the subject which we discussed the other evening, I doubtless expressed my extempore views very crudely. It occurred to me to write an article to ALPHA on a different subject, but I abandoned the idea, and I submit to your candid judgment the following, in all sincerity of purpose. These views come from the bed-rock of my nature, and I apologize if I have expressed them too vehemently.

Yours in aspiration and sincerity, J. T. D.

I understand the plan and purpose of the publication of ALPHA are to diffuse a correct and intelligent knowledge of the laws and conditions which make up the important relation of the sexes individually toward each other, and in marriage toward society, as a whole. That abuses exist in these relations, and that there is wide scope for reform, cannot admit of question. That women are martyred through their affectionate natures and their ideas of duty, will be admitted by the most selfish man. That women are bound in marriage by chains as ignominious as the basest serfdom, is evidenced by the tyrannical nature of evil men, and the frequent eruptions and upheavals in society tending toward a wiser marital relation and more equitable legislation on the subject of divorce. This work of reform, touching as it does the very fountain of life, the sum of human happiness, the destiny of the race, civilization, and the product of human energy since its dawn, cannot well be exaggerated. The misery of countless lives, the stability of the domestic institution, the sweetness of home, the purity of love, the divinity of womanhood, the beauty of the soul and body of woman, the integrity of the human race, are bound up in this question. Are the inherited woes of the race to be aggravated by perpetuation, or is social vice to be eliminated—stamped out forever—by wise and earnest reform? The most conservative will unite with the most radical in agreeing that abuses do exist, however much they may differ as to the method of cure.

Here and now, I would frankly join issue with those iconoclasts who would trample under foot the veneration and sanctity of all human thought in all time, for certain subjects of discussion. Not that I would deny their sincerity of purpose, but that I urge an obedience to the dictates of the principle of modesty in our natures. I doubted the wisdom of a public discussion and diffusion of that knowledge which our finer sensibilities loathe as contagion itself. In the name of outraged purity let it not be said that what is written in truth on this subject, be rolled by scoffers as sweet morsels under the tongue. If the sanctity of the subject is to be violated, if the secrets of the marriage relation are to be scandalized by the light of day, the keen edge of perceptions of purity will be blunted, and callow youth will yield to the fatal reign of imagination. Ignorance is a safeguard to virtue. Modesty finds its chief incarnation where not to know is bliss. But reformers say that these things must be known if our youth are not to be corrupted, wives wrecked through their emotional

natures, and a new generation to be reared by pre-natal culture. The fallacy of this argument is unhappily not at once apparent. The theory is too plausible. If the inner natures and reflection of people do not show them that their remedy is more blasting than the evil itself, perhaps they may consent to another theory of cure as more potent, more direct, more lasting, purer, higher, more ennobling, and assuring a continuing aspiration to the only true good; to a remedy that is robbed in decency. It panders to no vicious taste; it feeds no immoral nature; it teaches nothing that would bring a blush to innocence, and cause aversion in an incorrupted soul; it combats no existing theory; it does not pull down, but it builds—not on the shifting sand—but on the rock of eternal truth.

In a rude and uncivilized society, the idea of eternal punishment acts to deter from evil where mere ethical motives fail. In a state of society where woman is regarded as a female, the threats of physiological law may deter from licentiousness. When religion and moral motives become ruling factors in society, they alone prevent sin. So the time has come when threats of physiological law must give place to goodness and right living in and for its own sake. In the infancy of mankind threats may work righteousness, but in the manhood of society, more complex motives are suitable for more differential thought. Virtue is to be pursued as its own reward. Man must be and will be moral, not from fear, but from aspiration and love towards the pure. A man who admires beauty in woman, and who reverences that beauty as the Greeks worshipped their gods, as embodying the spirit of the eternal nature, may be as ignorant as you please of physiology. Man does not need to be taught the penalties of evil when he is taught the essentials of virtue.

Better keep a man from drunkenness by lifting him to the plane of manhood, than by threats of delirium tremens or the wreck of his home. I plead for culture as a means of grace, and that the rod be buried in darkest oblivion. Man and woman will reverence each other and build homes, enduring in love and joy, through the growth of their spiritual and moral natures. Each will do unto the other that which works for the complete unfolding and fulfilment of their nature and purpose in life. Their strivings toward the good will be for the rewards of goodness, and not from fear of ills entailed by sin. Let us raise our natures into light, not by eating of the fatal tree of knowledge, but by pure and wise effort in the pleasant lines of purity. Let men look upon the beauty of women, and be refined and ennobled by her companionship and instinctive modesty. The boasted evils of our social structure will disappear like mist before the sun, when men are ruled by love and not by fear. Let men who would be husbands pause and question their souls as to their manhood. Let women who may be wives, consider their fitness for womanhood, their purity of soul, their strength of purpose and aspiration.

REPLY.

THERE are men and men, but the heights and depths between them are immeasurable; good and true to the

light within them are they in the depths as well as they on the heights.

One soul is evoked, which by a happy but *accidental* co-ordination of pre-natal and post-natal events is able to stand alone, a law unto himself, in the full radiance of God's laws fulfilled in himself, to him, and in him all things are adjusted in perfect accord with the illumination of his own spirit. He needs no tender up-lifting hands to hold him erect. Revelation unfolds within him and with his clear soul knowledge is action. He stands on the mountain peak, in the broad sunshine of sweetness and purity. He needs no saving grace, his redemption is within him. In his atmosphere of beauty and holiness he believes it is only necessary to show its purity and to say, "Come up hither and partake with me," and they in the valley and they on the hill-side will haste with glowing feet on the upward way, never stopping till they reach these uplands of life.

Another soul, it may be his own brother in the flesh, comes into being under just opposite pre-natal conditions, also *accidental*. This soul is out of harmony with the universe. He is awry with life, his tendencies are downward; he stands in perpetual shadow in the valleys of humiliation and soul-defect. The divine spark within him is veiled in impenetrable darkness; he sees the pitfalls beneath him, but the light above does not reach him with sunshining power. Dimly he recognizes those hills of God on which his happier brother walks secure. He struggles upward, and step by step he continually stumbles and falls. How white and clear and cold, how unattainable are these heights, how far away to him. He questions God's justice; he curses life; he needs all the way through to be tenderly led and sustained. The divine impulse, which no soul is quite without, moves him to new struggles and yet new failures await him. Very dear to the heart of the Lord must be that soul in its defect not less than in its triumph.

But who or what made the difference between these brothers? Why should one be the beautiful embodiment of fulfilled law and the other the direful resultant of unfulfilled law? Who and what is to blame for these differences? Why should the first impetus of the human soul be left to accident, to ignorance and darkness?

When the searching light of pure noonday truth is let in full blaze on the darkness of error, how soon the process of purification begins.

The human body is God's temple upon the earth wherein our souls should worship the Lord in the beauty of holiness. The procreative faculties should be the very holy of holies within this temple, before which the flame of the Lord should be kept continually burning, upon which should be turned the full light of a pure knowledge of these sacred laws. God's ways are all pure and sweet; it is man's interpretation of them that makes them seem to need protective covering. God's laws are opening to our understanding just as fast as we reach out to Him with desire of knowledge. All coarsely as the ancient mythologies embody it there is yet a perceptible divine truth in their worship of the expression of sex.

Man's growth is slowly bringing him up from the low lands of past ignorance and degradation into an

ever-deepening comprehension of the dignity, beauty, and meaning of this centripetal force of life-impulse.

These forces, which go to make or mar spirit are governed by clearly-defined laws which at this period of our progress toward light and knowledge should at least be understood and no longer be left to self-adjustment. The Christian teaching of all time up to now has failed to touch on this subject which underlies the very foundation of social and moral purity. It is in every one's experience that the most devout Christian men and women are chiefly fallen victims to ignorance on these laws. All other departments of life are open to instruction and light; this alone is covered by the veil of delicacy and modesty, a forbidden tree of knowledge, whose fruit is and should be for the healing of nations, and in its stead, under this cover, grow the Dead Sea apples of nameless woes. God's plans and purposes do not need man's cloak of modesty. There is a right way and there is a wrong way, and he who seeks will surely find the way in this as in other fields of the Lord, but the seeker must understand the law underlying or he will perpetually grope in darkness. And if it is forbidden the wise to teach the law, then how is the world ever to come out of the dismal swamp of the slough of despond, in whose mire the soul sinks to deepest woes?

It is true there are ways and ways of teaching truth as there are men and men to be taught, but all must be brought to a knowledge of the governing law as the very first step of progress, and it will not do for him who stands on the heights to point the finger of scorn to any pure-souled man or woman who is seeking to throw light on this darkest spot of human ignorance and human needs.

That which men abuse to-day
Men of the future will adore,
And truth, which error seeks to slay,
Lives evermore.

H. L. S.

TWELFTH ANNUAL MEETING OF THE MORAL EDUCATION ASSOCIATION OF MASSACHUSETTS.

The Moral Education Association of Massachusetts held its twelfth annual meeting in Meionaon, Tremont Temple, Boston, on Thursday morning, May 31st. There was a large attendance, and the platform and desks were beautifully decorated with flowers, as is the usual custom. The exercises began with the reading by the recording secretary, Mrs. Shattuck, of the annual report. The past year, she said, has been more than usually successful, not only financially, but also in the more general interest shown by the public in our work. Our course of seven Boston lectures, held in a good-sized hall, were all well attended, were reported in the daily papers, and productive of general discussion among members and outsiders on the various phases of our work. There have also been meetings in several places outside of Boston. The speakers and subjects of this year have been Mrs. Kate Gannett Wells, on "Individuality," and on "Temperament and Responsibility;" Mrs. A. M. Diaz, on "Woman's Work for the Millennium;" Mrs. Abba G. Woolson, on "The Work of Moral Education;" Mrs. Caroline Dupre, on "Home Influence;" Mr. F. A. Hinckley, on "Wholeness and

Character Building;" Miss J. P. Titcomb, on "Real and Fictitious Moral Values;" Dr. M. Louise Cummings, on "The Need of House Instruction in Hygiene;" Mrs. Abbie M. Gannett, on "Woman's Duties in a New Light."

The association has also begun some work in other directions—aiming to make better conditions for unfortunate women, by calling attention to the discrimination in the laws, and in sentences for crime between men and women criminals, and also trying to get matrons appointed in police stations. We have also had our small library entirely reconstructed, a committee of competent ladies carefully reading all the books, and printing a list of such as they can recommend.

The report of the treasurer, Mrs. S. C. Vogl, showed a larger balance in the treasury, and a membership of 1875.

The president, Mrs. Kate Gannett Wells, then gave a short appropriate address, stating the general scope of our work, and saying that we present a broad front to the enemy as a society, while each one does her own individual work. "We do individual work, as individuals, for individuals." She then went on to say, that temperament and low wages are the chief causes of immorality, and that more good will be done by controlling than by eradicating nature. We have had the help of men as well as women in our work, and several young men are giving us valuable aid. It is thus not a woman's society, but a society of men and women, both working together for the common good of the race.

Mrs. Wells then introduced Mr. O. B. Frothingham, who spoke of our society as one that is trying to create an atmosphere, rather than to *do* things. He thought that evils will always gradually disappear of themselves in a pure atmosphere. He spoke of the noble work that women are doing in many directions, and said "there are more women than men who can look the world in the eye." He concluded a very interesting address, by reading from a book by Mrs. Josephine Butler, who, he said, created the atmosphere which has caused the repeal of the contagious diseases act.

Mrs. Anna Garlin Spencer reviewed the marriage laws, and commended the scientific study of the just relations of men and women. She spoke in most condemning terms of medical journals which sanction prostitution, and said that our doctors are the chief class that need moral education. She gave an eloquent plea for fallen women, saying, that while one class does evil, the whole community suffers. The unity of the whole must be preserved by the protection of all its parts. Her address was one of the finest she has ever given.

The address of Prof. D. H. Sargent was, perhaps, the most important of all, in that it was an indorsement of the aims of our society, by a man whose position as a professor in Harvard University made his words in some sense representative of the beliefs of at least a few of that university's students. He said that the passions, like any other force, were given us for control, and right direction. He spoke of self-control as a high duty, and recommended physical exercise as an efficient way of working off the superabundant forces.

Most encouraging were his words when he said that this truth of the necessity and duty of self-control is becoming more recognized every day by our young men, and that their moral tone was becoming raised, so that, to a certain extent, licentiousness is unfashionable.

F. A. Hinckley then made a strong plea for the union of knowledge and moral purpose, and Rev. Mr. Touny, of Woburn, said that ministers who do not combine moral education with their preaching were unworthy to preach. Society must hold that morality is religion and religion morality. He spoke of the duties of fathers, and said that he expected his little girls to come to him as readily as to their mother with all their queries and troubles.

The last speaker was Mrs. Mary A. Livermore, whose special theme was moral education in schools, of which she urged the great need. She condemned the popular feeling of the day, which applauds mere "smartness" without regard to moral worth. She said that the question "are you good to live with," would be a good test for both men and women in regard to life's duties.

The session was of about four hours in length, and the attentive audience evinced their interest in our subjects.

As the secretary said at the conclusion of her report, the Moral Education Association of Massachusetts is trying to do a little towards making the world better. Ignorance, however innocent, is the enemy we wish to overcome. Enlightenment, however fraught with sorrow and disappointment, is the friend we wish to introduce into every human family. We believe that the world can be made better by the human will working out the wishes of the divine. But no one must stand still and wait for this to be accomplished. Each one must speak the truth that is in him, fearlessly and earnestly, as delicately as possible, but with no uncertain sound. Purity; chastity, honor, veracity, unselfishness—these are some of the eternal truths we are trying to make men and women love and follow. Not that we possess them more than others do, but because we are earnestly striving to possess them. We want to make mothers more enlightened and careful; we want to make fathers more unselfish and chaste; we want husbands to accord, and the wives to demand perfect respect in all things; we want marriage to be sacred, and the children of the future to be in the true sense of the word, "well-born;" we want the future family to be a place where the two heads are on an equality, and where the conduct of the husband towards the wife does *not* teach the sons that their brothers' opinions are worthless, and the daughters that they are of use only as the servants of men. Above all, we wish to see in every human being a conscientious desire to control his lower instincts, and cultivate his higher nature. A noble woman has said, "whatever it is morally right for a man to do, it is morally right for a woman to do." Let us change one little word in this sentence, and take for our motto this truth: whatever it is morally *wrong* for a woman to do, it is morally *wrong* for a man to do. If this were the belief of our people, the work of our association would be half accomplished.

HARRIETTE R. SHATTUCK,
Recording Secretary, M. E. A. of Massachusetts.

"A SEARCH FOR TRUTH."

AN OPEN LETTER TO O. A. M., OF B——, MASS.

FRIEND O.:—Thee asks if ALPHA continence is "certainly" the best and most "absolute truth." I feel sure it is, and for this surety I have the confessions of husbands who have fully experimented and tested both sides of the question.

I have these experiences from known and acknowledged free-lovers, and from thence all the way along through the married lovers and single prudes, and the verdict is largely in favor of continence as a means of health, happiness, purity, and true love. Names, places, etc., I am not free to give, but the garnered up FACTS show the results of continence are (even under the false conditions of heredity teachings and environment), conducive to the highest happiness of the greater number; and this being a fact, just fancy how much more the good results would be increased under a different regime. Man is the only animal we know of who copulates as a mere act of pleasure—who cultivates, stimulates, feeds, and increases his amativeness through every means in his power, until it has become one of the most destructive agencies against life, health, and happiness, that is known to exist. There was a time when the South believed slavery a necessity. White men declared they were not constituted so as to be able to labor under the torrid heats of southern summers, and that the whole record of the past proved slavery right and best both for master and slave. But argument, debate, bloodshed, and war, have settled that question, and slavery is, with us, a thing of the past. Sixty-four years ago Thomas Herttell delivered and published an address against the use of intoxicating beverages; at that time there was not a single temperance society, nor a temperance newspaper, in existence; and not even a preacher dared thunder from the pulpit his anathemas against the deadly sin of intemperance lest he frighten away his most important hearers and supporters. To-day millions are convinced that alcohol is a deadly foe to humanity, and slowly, but surely, it is being put back, back, back, out of sight, and will, ere long, be put out of existence.

But here is an enemy stronger than slavery, more enticing and attractive than rum, and more dire and deadly in its effects than both these. And thee asks if it be an "absolute truth" that the world would be better off were it trampled under foot? I answer, yes! a thousand times, yes! *Copulation only for procreation* is bed-rock philosophy, and will just as surely be so acknowledged by humanity as has been every true REFORM that has ever been inaugurated.

The day is not far off when men and boys will be as pure as women and girls are expected to be.

The time is fast approaching when it will be considered as much of an insult for a man to think a woman would consent for mere pleasure as it is now to think she would take a glass of liquor for the same purpose.

The sexually wise are learning that pure, true love, is not mixed with lust and passion; nor does it expect copulation as a result of its outgoing between the sexes,

Thee asks what we offer in exchange for the act? I answer, purity, health, and love.

The greatest portion of what is *now* called by the holy and tender name of love, is mere animal passion and selfish lust. There is hardly one spark of true love in it all. Love seeks the highest happiness of its object. Love demands for its conditions amiability, friendship, respect, truth, honor, and purity. There is more real love in the touch of the hand, the encircling arm, or modest caress of the sweetheart, than in the unrestrained indulgence of the married, or the free-lovers who think they love, and the free-lusters who seek self-gratification only, and make no pretenses to love. The husband or lover who takes pains to give his beloved a pleasant ride, an enjoyable evening at a theater or concert, or give her a bouquet of choice flowers, or a book she is longing for, is happier, purer, and better, than the one who merely kisses and embraces for passion's sake.

Thousands who remember the first pure kiss or embrace of the heart's beloved, will own with me that the exchange of magnetism then and there, was as perfect and full, as complete and satisfactory, as any future indulgence could possibly be. The memory of it, too, was far sweeter and holier.

It is a false education that has made this one sexual act seem to be the ultimatum of love. The mystery, the secrecy, and the forbidding of it, have all contributed to foster a passion that should have been tempered and subdued.

But as it has been possible to create, it is also possible to uncreate.

We must now show the waiting world that lust is easily eradicated through heredity training and proper environment. The novel-writer must portray love in a different role, and let its ultimate be kindness, friendship, purity, equality and temperance.

Copulation, unless parentage is desired, must be taught to be as wrong, injurious, and harmful, as lying, theft, or arson. Prostitution in marriage must stand on a level with prostitution out of marriage. The sexes must meet and mingle in all the walks of life, freely and fully, and in this social, loving, happy companionship, where every improper thought is forbidden, there will be sufficient exchange of magnetism for all.

Sayest thou "this condition of things is impossible"? I declare from personal experience, it is not so. Free from my earliest girlhood to associate with boys and men, alone and in society, I can truly assert that my warm, close-living friendships with the opposite sex, were entirely pure and free from lustful thoughts, and now I ask the world to make this the rule that shall govern the conduct of coming men and women in the hereafter of their history.

E. D. SLENKER.

June 3, 1883.

MY DEAR MRS. WINSLOW: I write to call your attention to the following editorial taken from the New York Herald of June 2d. It contains a vast amount of truth plainly told in a few lines. I consider it is a matter for rejoicing and mutual congratulation among

moral reformers that we find such wholesome utterances—such radical, hygienic teachings—given to the world in the columns of the most widely read daily paper in the United States. ELIZA B. BURNZ.

"THE MAY SUICIDES.—The month just ended was distinguished by an unusual number of suicides that were said to be caused by unrequited or disappointed love. There are persons who cannot understand how a sentiment that generally is refining and humanizing can drive any one to self-destruction; but such people do not understand that the word 'love' means different things to different natures, and that to those who eat unwisely, bathe seldom and consume much liquor and tobacco there comes in spring a ferment of the blood that makes them imagine themselves in love with whatever woman they happen to see at the time. If the object of the alleged affection does not reciprocate the tender passion the lover straightway loses his spirits and sometimes shoots himself. No one ever seems to know that such love attacks can be radically cured in a very short time by daily baths, abstention from rum and tobacco, avoidance of high stimulating food and indulgence of plenty of exercise. It is too bad to mistake symptoms of disease for pure sentiments, but such is the common blunder of the class that supplies most of the May suicides."—*N. Y. Herald*.

"LABOR, AND CAPITAL," by Edward Kellogg. We acknowledge the receipt of this remarkable book published by John Lowell & Co., New York. It was written and published before the war by a prosperous merchant of New York. The author died in 1858. When preparing the work (as we learn from a sketch of his life) an old friend urged him not to do anything about it as being against his own interest. To which he replied: "I have an interest in the human family and I have discovered something for their benefit. I shall write it; I should if I knew I could make a million dollars if I did not, and that if I did I should live on a crust and die in a garret." So the work went on. An editor said to him, "Do you know this book of yours is the most radical one ever written?" "Yes," he remarked, "this will break down every despotism! As soon as it is adopted in this country and its results are seen, the people of other countries will compel their governments to establish it."

He contended that the evils of the present monetary system of all countries—resulting in want of the common comforts by the most industrious, amidst plenty—comes from using a false standard and from laws permitting interested parties to regulate the rate of interest and thus governing the rent of everything in which money is invested.

He proposed that government should regulate the value (rate per cent.) of money by loaning it at the uniform rate of about one per cent per annum, taking as security productive land worth double the amount so loaned.

He claimed that the adoption of this plan and of course limiting within reasonable bounds the amount of land which corporations and individuals may own, would save America from the fate that has overtaken the producing classes of the old world. The book contains 374 pages. Students and thinking men of all classes will find in it arguments and suggestions well worth considering. It is now for sale by newsdealers throughout the country at twenty cents.

MORAL EDUCATION OF BOYS.

Early in 1881 a number of humane persons at Munich (Bavaria) formed a society called the "Knabenhort" (Safety Retreat for Boys), which has as object the caring for boys of poor parentage during the long school days, when they are not in attendance at recitations. Their homes being shut up, this society takes charge of the boys in some one of its different retreats, gives them instructions in morals, cleanliness, order and obedience, and teaches them how to make themselves useful. They are also made acquainted with the evils of mixing in bad company. The boys, from 6 to 13 years of age, are gathered into these retreats; a general oversight of them is kept, out of school hours; they are given some work, or are amused, as the case may be. On pleasant days they are, under guidance, carried out into the neighborhood of Munich, or are taken to various manufactories, where they are likely to gain information. At the retreats they are taught fret-sawing, cutting figures out of paper, music (both instrumental and vocal) and other things which would interest them and keep them out of mischief.

Plain food is placed before them, and, as far as the means of the society allow, they are furnished with clothing. No bodily chastisement for misbehavior is allowed. The severest punishment is to shut them out for a time from the privileges of the "Knabenhort." The boys—50 in number in May, 1881, as also in November, 1882—improve very much under the care taken of them, and are said to develop habits of industry, etc., which speak well for their future. Parents who are obliged to go out to work the whole day seem glad to know of the care which is extended to their children. The society numbers 600 members, and each one pays annually a nominal fee of one mark—23.8 cents. The account of this work, published in a monthly issued at Vienna, calls on other cities to continue the good work of saving boys from the many snares that beset them. It also refers to the general interest shown by persons outside of the society in helping to carry out a plan which is leading to such good results.—*Graham, in Woman's Journal*.

CORRESPONDENCE.

272 JARVIS ST., TORONTO, June 1, 1883.

MY DEAR MRS. WINSLOW:—It will no doubt be a matter of surprise to you to know that my proffered donation of \$10,000 to endow a Woman's Medical College has been refused. You will probably be still more surprised when you read my conditions, (which at the first were verbally accepted). In order that there might be no misunderstanding I put my condition in the form of a letter, (which I inclose,) and sent them to Dr. Barrett requesting him to meet a committee of three persons who would act in my behalf, (my health precluding my attendance.) He met and stated that on receiving my letter he "convened the gentlemen whom he had selected as his faculty" (this, by the way, was one of the troubles that had arisen; he would not allow the persons selected as trustees to have anything to do with the appointing of the faculty.) and they decided "that they could not work under a board of trustees composed partly of women," that a mixed professorship was a farce, and "that if women were allowed to fill the chairs the college would be a failure, as they, women doctors, were looked upon in an unfavorable light."

After throwing such gross insults at women, Dr. Barrett has had the cheek to send out a quantity of begging letters to wealthy ladies asking for money to begin his medical college for women. Had my health and strength been so that I could have worked I should have carried out my scheme for woman's good in the face of opposition and indifference. I am ashamed to say that not one voice was raised publicly in favor of opposing Dr. Barrett, although we have a so-called "Woman's Suffrage Club," which ought ever to be on the lookout for woman's advancement. The press, as a rule, sat on the fence; while one opposed Dr. Barrett and his anti-woman's college, another favored; the rest were neutral. Knowing the great interest you take in the good cause for women, their education and liberation, I have written this letter and send clippings from various papers.

Sincerely yours.

JENNY K. TROUT.

DUTY.

"I slept, and dreamed that life was beauty—
I woke and found that life was Duty."

There is no pleasure half as sweet
As duty nobly done;
Tho' thorns may pierce my bleeding feet
I yet the race will run.
At times, my heart is faint and weak,
And I almost despair—
The pathway to the goal I seek
Is never smooth or fair.

With purpose set, and manly will,
Slow, step by step, I climb;
Striving to mount o'er every ill,
And reach a height sublime.
To live for good and not for self,
Were this my constant aim,
'Twould make me rich above all pelf,
And wise above all fame.

Just what I give is what I have,
Not a bead more or less;
And all the blessings that I crave,
Come only as I bless.
There is no pleasure half as sweet
As Duty nobly done—
And rest comes to my weary feet,
With every victory won.

BARD OF SOUHEGAN.

It is narrated by the great sculptor, Michael Angelo that when at work he wore over his forehead, fastened on his artist's cap, a lighted candle, in order that no shadow from himself might fall upon his work. It was a beautiful custom, and spoke a more eloquent lesson than he knew. For the shadows that fall on our work—how often they fall from ourselves.

LITTLE FEET.

Two little feet so small that both may nestle
In one caressing hand,
Two tender feet upon the untried border
Of life's mysterious land.

Dimpled and soft, and pink as peach tree blossoms
In April's fragrant days;
How can they walk among the briery tangles,
Edging the world's rough ways?

These white rose feet along the doubtful future
Must bear a woman's load;
Alas! Since woman has the heaviest burden
And walks the hardest road.

Love for awhile will make the path before them
All dainty, smooth and fair—
Will cull away the brambles, letting only
The roses blossom there.

But when the mother's watchful eyes are shrouded
Away from the sight of men,
And these dear feet are left without her guiding,
Who shall direct them then?

Will they go stumbling blindly in the darkness
Of sorrow's tearful shades,
Or find the upland slopes of peace and beauty
Whose sunlight never fades?

Will they go toiling up ambition's summit,
The common world above,
Or in some nameless vale, securely sheltered,
Walk side by side with love?

Some feet there be which walk life's track unwounded,
Which find but pleasant ways;
Some hearts there be to which this life is only
A round of happy days;

But they are few. Far more there are who wander
Without a hope or friend,
Who find their journey full of pain and losses
And long to reach the end.

How shall it be with her, the tender stranger,
Fair-faced and gentle-eyed,
Before whose unstained feet the world's rude highway
Stretches so strange and wide?

Ah! who may read the future? For our darling
We crave all blessings sweet,
And pray that He who feeds the crying ravens
Will guide the baby's feet.

FLORENCE PERCY.

HAVE a higher aim in life than simply "getting along," my boy. Aim to *live life well*; enjoying its richest blessings, its noblest opportunities and its fullest extent. Aim to realize the best hopes of youth, and sweet memory of old age. Be industrious if you would enjoy leisure, and be employed in the highest vocation of which you are capable, if you would die with the consciousness of having done your best.

EDWARD JONES.

Man thinks, and at once becomes the master of the beings who do not think.—*Buffon*.

There are but three classes of men: the retrograde, the stationary, the progressive.—*Loarater*.

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