

The Alpha.

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

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THE LOST NAME.

[Concluded.]

Those who have studied the ancient lore of cabalistic books know that in the ineffable name of Yod-he-vaw the first letter *yod* signifies the masculine, the second letter *hu* or *ha* signifies the feminine, and the last letter *var* or *vau* is said by cabalists to indicate the vital life which fills all the throbbing universe from the union of eternal love with eternal wisdom, in which "love forms in wisdom all life, and wisdom brings forth all forms of life," of knowledge, and of beauty.

Now it is this ineffable holy (or whole) Mother and Father which must be imaged forth in family and government with the woman-force and self-renewing genius more strongly emphasized before ever human society can be filled with that new creation with which the iridescent, subtle mother-essence infuses and enswathes all other realms of the pulsing universe.

Our religious teachers will never arouse the high common sense of intelligent goodness until the dignity of the woman-element is theoretically established by the same recognition of its identity in kind with the motherhood that is in the Divine Ineffable One, as is given to males by the long-proclaimed fact that there is identity in kind between the fatherhood in man and the fatherhood in Jehovah's being.

No man seems shocked at hearing of the fatherhood of Jehovah. Is motherhood less divine? Nothing but a *male-born* theology evolved from the over-heated fires of feeling, (not lighted by cool intelligence,) would have burned away all recognition of the fact, that the presence of the "Eternal Womanly," in *Yod-he-vaw's* being is necessary to full sphered perfection. Yes, to that self-renewing power without which the male-alone deity would be the unfatherly Father whom certain theologians have evolved out of their own "unaided consciousness." None but those whose degraded estimate of woman has caused them to desecrate her holy office of high priestess of life, will see anything more sacrilegious in a recognition of "Our Mother in Heaven," and in offering her the prayer, "hallowed be thy name, thy will be done on earth as it is heaven," than in saying the same things to the Father there. But whether this seems shocking or entrancing the fact remains that this motherhood in Jehovah's being is as real and certainly, is as self-absorbent and self-affluent as the fatherhood can be. The divine love is only perfect when blended with the life-essence of divine wisdom's self, and wisdom is perfected only when, having been warmed by love into her own new forms of life, knowledge and beauty, she brings forth in new births the infinite creations which fill all the throbbing universe. So the divine Motherhood (of which we hear so little in protestant churches) is as much essential deity

as is the Father, whose characteristics have been so travestied by the half-orphaned theology, which, filling the throne of the universe with only a Father and a Son, naturally found trouble in posing them in comfortable relative attitudes.

Stultifying mysteries have been created by the mourning drapery of half-orphanage with which man-alone theology has funeralized this otherwise agreeable world. These mysteries we shall be on the road to understand as soon as we take foothold on the fact that families exist on earth as families only because the Infinite Father and Mother who preside in ethereal heights, constantly give forth the unified life of love and wisdom, the affluence and influx from which infills with life all the myriads of other father and mother principles, and that it is this supernal family in the highest, "of whom," as St. Paul says, "of whom the whole family in heaven and earth is named." Planting ourselves on this fact other things fall into line. It is the rock out of which flows living truth, and we feel that, like Peter, we have the keys of the gate of heaven, and looking in at the pearly portal we see that this motherhood is the *mountain* of the house of the Lord, which, in the last days, is to be established in the top of THE MOUNTAIN! It is to this Mount Zion, this Jerusalem, mother of us all, that the tribes of the earth shall go up with everlasting joy upon their heads—their *understandings*.

The power of a ruling religious idea can scarcely be over-estimated. If men had been as persistently taught—as have women—that they were the source of all the evil in the world, and that their paternity was their curse-sign, and that slavish subjection and grovelling ignorance and utter silence and self-repression were the best exhibitions that they could possibly make of themselves, and that they were made for nothing but to gratify those who were made in the image of the Divine Mother—then males would have gotten into "ways that were peculiar" by this time; especially if, through all the ages, this subject class had had to do the pain-bearing for the world! With these proffered inducements to idiocy and invalidism man would probably have taken that up as a stock business for life, and then, adding one more "i," he would have completed in his character a trinity of idiocy, invalidism and infidelity! That is, perhaps, males would have done that way if women had assumed toward them the attitude of god and governor, which men have assumed toward women; or else men would have clutched those little women by the throat and have flung them in the mire, and have called their wisdom principle (which is the tree of life in the midst of the paradise of God) a *hellish* thing, and they would have deified, instead, love and lust, and would have stripped from their Deity's name all sign or hint at any thing like woman-power or province, and would have

"suffered not women to speak in the churches," and would have foot-bound them as in the Chinese Empire, and would have bought and sold them in the market as among the Muslims and Persians, &c., and would have trained them, age on age, by priest craft, to be ashamed of their holy sex functions and creative powers, and to circumscribe their whole sphere of duty to the one point of "obeying in all things as the Lord," the male who purchased them for a consideration of the other male who owned the women who owned them.

Then, for fear that the never-to-be-eradicated divine principle in woman's soul should begin to illumine those spirit recesses on which this dominant clutch could not get a hold, and for fear the hope of immortality should be a kindling spark dangerous to this enforced, unnatural subjection, this male would bring all the machinery of Braminical, Chinese, Hebrew and other priests to bear on teaching woman that she was but a physical body to be owned and used by the man-spirit at his will; and that for this mere carcass that she was, there was no immortality, and that therefore it could not be permitted that this carcass that she was should be left lying around loose after the male owner had gotten done with it, and that therefore it should be *Hindoo* law—that it must be burned up with any other old things which had belonged to the departed sole-image of deity—and he would have looked to it, that in the *Hebrew* worship the woman should be kept in the "outer court," lest she should get a glimpse of the symbols of the ceremonial worship of the triune, mysterious Yod-he-vaw—and he would have looked to it that she should be insulted with as many *seemingly* outraging rites as could possibly be brought to bear on her bruised and enfeebled mother-soul, to make her regard her divine creative function of maternity as the vilest thing on earth: a thing for which she should be *lashed* with every species of humiliation and indignity that the ingenuity of a jealous enemy could create, and by which he could hope to usurp, against nature, woman's position as true priestess of life's great mysteries here on earth! It looks as though this is the way that a certain class of males of the old time would have treated the spiritual woman-element when the high prerogatives of maternal insight imposed restrictions on the disorderly demands of animalism. And existing, distorted conditions show that this is the way they did it, and the why!

Such passion power has largely triumphed over those wondrous men and women in whose percipient souls intelligence and spirit-power reigned over the lower instinct. And mere animal instinct has largely carried all before it with sword and carnage and scenes in which women have been counted only as "spoils of war;" and in these triumphs of animalism, male priest and ruler have often met on one common ground in their demand of the subjection of woman's soul to beast needs. And on this common ground there was formulated a religion for the occasion. A sort of religion which some priests and rulers now think is satisfactory—not too coolly intellectual—but of a style to meet their needs, as it conveniently promises to lay "the punishment of the guilty one upon the innocent prey, and to let the guilty one go free." A religion which uplifts for adoration a male

"satisfied by the death of his Son" and the degradation of that Son's mother as a means of justifying himself before the universe in his unsuccessful efforts at governing himself and others. This ruling religious false idea of "imputing guilt to the guiltless and purity to the guilty one," of course confounded all sense of justice, and all distinctions between "mine and thine;" and of course robbed Jehovah of the wisdom-element of justice and judgment, and included the utter slaughter of woman's specific life and use.

The power of a true ruling religious idea will be felt in establishing woman, not merely as a possible equal of man, but in revealing her as the now "veiled Isis," type of that creative power (Beauty full Hathor,) which absorbs everything but for the sake of giving it all out again, in ever varying and multiplied new forms of life, new forms of knowledge and new forms of beauty. Woman will then be recognized as the type of that creative power without which there could be no life, no light, no law. And more than this, it will be found that the full recognition of the equal power and place of the male and female principle will arouse in each individual soul (for each soul also is dual,) such electric thrills of life as will increase and double individual achievement, until the astonished world, entranced, will behold, like lightning flashes, the quick, incessant creation of such new ideal forms of life, knowledge and beauty, as not even poet souls now dimly dream, nor dreaming, talk of in their sleep.

This unveiling of "the lost name" of Yod-he-vaw will galvanize the world; for when woman is esteemed to be womanly only in virtue of her own peculiar magnetic pole of thought, her range of high maternal purpose, her electric order of capacity and insight, and the elasticity of power and performance in which she dwells on heights so far and yet so near to the true needs of masculinity, then men, looking on wisdom's form, "shall so greatly desire her" that he will scale Alpine heights in love of the woman there.

Then the forces in nature, which to-day, sometimes draw men down to the depths to seek for woman where *the power of the ruling religious idea has flung her*, then, this idea being reversed, these forces shall, with attractions and soul yearnings which cannot be withstood, upbear men into glowing spheres of light and wisdom where is help meet for all pure love's most hungry needs with never a pang of passion.

And thus and greater the Esaias saw the woman-power (psychic and spiritual) uplifted to where it was before with the "mother of us all;" and he called on woman to arise and put on her strength—that thing of Damascus steel—and to go forth to serve the present age as Christ served his eighteen hundred years ago.

Woman's hour has struck. And if she will put herself in just relations with the eternal mother-principle, she will march on invincible to the world's redemption under the ensign of Judah.

This ensign was the symbolic standard of "one who prevailed with his brethren;" of one "to whom all the gathering of the people should be;" of one "to whom the father's sons should bow down."

In the traditions of the Koran and the Midrash the

figure of Judah stands pre-eminent. Judah's was the tribe of independent action, who asked no favors, gave no interference and offered no rivalry. Their one business was to re-establish a dethroned and outraged sovereign, and in this business they took commands only and direct from Jehovah and went forward regardless of traditions of men.

Their standard was a LIONESS AND HER WHELP! THE MOTHER AND HER CHILD!

And it is this ensign of the Motherhood which is to be established as the very *Mountain* of the house of the Lord, in the top of the MOUNTAIN. It is here again the symbol of the eternal Motherhood, which has never been long safe from desecration by the low passion power, before which clean men and timid women together retreat, terrified and loathing.

It is the sign of the Mother-power, slumbering or *couchant*, which? A lioness in the midst of the desert-sands of the ruling power of a passion scorched religious idea! It is the problematic sphynx!

It is, too, the standard of an oncoming host of princes of the blood royal, who are purposed now to reinstate upon the throne of the Eternal, the Queen Mother in Jehovah's name!

It is the standard which consecrated hands will yet plant on those heights up which all nations will flow under the cosmic attractions of the "Eternal Womanly."

Yes. But where are the wise, who to-day dare pick up this ensign from where it lies in the sloughs of degradation, scorn and misrepresentation, with which passion's hierarchies have ever veiled the true woman-power and purpose?

None but the godlike will go down as went Christ, into the place where the mother and the young child lay, and from there pick up that banner and elevate it as the sign of that to which "all the gathering of the people shall be;" and of that to which "the father and sons" shall bow in the loving reverence which "wise men" haste to offer at the mystic shrine of creative life where woman ministers high priestess forever!

This sign in these days of a return to the science of heredity is also forced upon the attention of the public as that of a lioness and her whelp, for the mighty and majestic mother, by blasphemous abuse, has commonly been turned into a claw unsheathed fury, whose desecrated maternity has been forced to seed society with the swarms of disease, pauperism, idiocy, and crime, which to-day rend and devastate the land.

We all see the criminal crew which infests our cities, but we do not see the Judah's band, whose love for the *Mother above us all*, impels to follow where this standard not leads—but lies trampled in dust and gore, while over it drums beat and trumpets bray, and all uncleanness, decked out in the motley robes of Church and State, march on to the tune of victory to self-laudations!

Who dares follow into this *melee*? Here is the ensign. Look at the trampled thing. See, it is a fight for the lioness and her *whelp*! Who dares bear this aloft and follow into action, where it leads? He will be trampled to death. No trumpet will lead him on. Nothing but

a still, small voice within the soul will ever take one there. It was only one small star-sign that, gleaming through a million of uncertain lights, led on, all motherly, and came and stood over the place where lay the mother and the child. "Nor war nor battle-sound was heard, no hostile hosts to furious combat ran on that night." There were only the guiding *star* and the mother and the child, and a few discerning *wise*—seeking them out as the hope of a better humanity. So need we now the discerning wise to follow the star-sign, that woman shall be taught those lessons of self-poise, and self-respect which shall come to her from a recognition of her affinity in power and purpose with "Our Mother in Heaven." A recognized knowledge from which age-long degraded and subjected womanhood has been sedulously debarred. The true prerogatives of ideal maternity must be taught by those capable of unfolding the majestic sweetness of the "Eternal Mother," from whose cosmic womanhood outflows that affluent grace which, in its fulness, will whelm men's souls with dreams of never yet realized love.

Thus shall be evoked a womanhood whose ineffable attractions will create a centre of gravitation on heights halcyon, and will secure thereto a moral impulsion so new and uplifting that all people will upflow to the mount where sits enthroned our Mother in Heaven, whose name is hallowed (made whole) in union with the Father there, as the Father's name can only be *made* a Father's name by union with the Mother's there!

The air seems dumbly thrilling with the recognition that as 1800 years ago, through Mary, blessed among women, a diviner life was brought to our race, so now, alone, through an enfranchised and enlightened womanhood, can there be evolved a humanity which "shall be lifted up to where it was before"—with the unified Jehovah!

But these things are not of the kind which are achieved by a few tears and prayers. No, when Mary brought the Christ into the world it was at the cost of name and fame. She, like her Son after her, was ranked with the sinners and with the cast-off of the synagogue. This *Mater dolorosa* was not the Christ, but without this Mary, Mother of sorrows, this Christ had never been born!

Woman, even earth's highest ideal, is not the motherhood in Yod-he-vaw's name, any more than man is the father there, but, unless woman is inspired to the free exercise of her power to create all new forms of life, of knowledge and of beauty, this redemptive power in Yod-he-vaw's name will not "shine forth" in the resistless glory which, "making wisdom more greatly to be desired than all that can be compared unto her," will draw all people to the mountain of Yod-he-vaw's *Los Name*, which can never be hallowed (made whole) without *Mother* is there.

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Never hold any one by the button or the hand in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them.

"PHYSICAL NECESSITY."

A SELFISH AND MURDEROUS DOCTRINE, HENCE NOT DIVINE
AND TRUE.

No. 2.

1. This time it is a family of grown children, ten in number, who have passed safely through the perils of gestation, teething, weaning, childhood and youth; who have always enjoyed good health; have splendid physiques, clear, red cheeked complexions, and give greater promise of long life than any other family in the community in which they reside. But to the surprise of every one the average age of twenty-five finds them one after another laid in a consumptive's grave, while the parents live on to a ripe but lonely old age.

2. In how many families do we see one or two of the older children strong and robust, while the third or fourth is more or less constitutionless and the still younger ones becoming more and more delicate and puny?

3. In how many large families are there no sound, healthy children while the parents are marvels of endurance?

4. Occasionally the oldest child only is deficient in mind or body, or both.

5. A man who had never had children after many years of marriage left home on a business tour. In good time after his return his wife bore him a son. Jokes were passed in comment, but the important lesson to be gleaned from the event was entirely overlooked.

6. Some people have "constitutions like mules." They hold on to life long and hard; can lose much sleep without exhaustion and recover speedily from exposure, fatigue, wounds, severe sickness, etc. Others "have no constitutions at all," "cannot stand anything," faint easily, break down early in life, and having little recuperative power recover slowly from sickness, weariness and the like. Whence come constitutions any way and what causes the differences in them—the widest difference often observable in the children of the same family, born of the same parents, eating of the same food and brought up alike as regards general physical conditions and surroundings? Whatever physicians may know on these subjects, we, the common people, the class practically affected, who should have an earnest interest in the matter, and who have a right to know all there is to be known are fearfully ignorant. Permit, then, the following suggestions, which may prove a direct solution of the above problems, or else be a means of eliciting discussion or information from others which shall lead to a more correct and satisfactory explanation.

We can sooner "get at" the causes we are seeking by answering the last question first. The constitution or vitality of the human race is the inherent tone, force and energy supplied to our first parents by the Creator. It is transmitted by generation and should be possessed by each member of the human family to-day in the same, or improved, quantity and quality as it was given to Adam. That it is not depends upon the law that it may, by unwise practices and conditions, be-

come diseased, devitalized, vitiated and transmitted in an impaired state; and upon the fact that these same unwise practices and conditions have actually produced the impaired constitutions of this age of the world.

The breathing of impure air diminishes the tone or energy of a person's health. So does a diet that impoverishes the blood (under this head come tobacco and strong drink). So does late hours or insufficient exercise, or the breaking of any other hygienic law.

If children are conceived, to say nothing of how well they are carried, if they are even conceived while the parents are low in vital tone their constitution is, in a greater or less degree, bound to be permanently injured. That which is simply poor health in the parents becomes a weakened constitution in the offspring.

Laying aside the consideration of all other causes of impaired transmitted vitality, and taking up the single one of too frequent sexual indulgence, we shall no longer wonder why it is that people do not now live to be as old as Methusalah—we shall find our remaining five propositions amply explained.

In a certain medical work the author expressly states that, "Nature did not design total continence," &c., yet on another page he says: "It is a well known physiological fact that full procreative quality is only gained after the semen has been for some time lodged in the seminal vesicles. The involuntary expenditure of this vital fluid is therefore not only detrimental to the general health, but also seriously destructive of procreative capacity."

That a too frequent voluntary expenditure is quite as harmful, we may learn from still another page: "Frequency of sexual indulgence often provides the germinal agencies of serious diseases. The remote cause of insanity and consumption is not infrequently intemperance in marital union." Thus we see that even those of our medical men who do not teach total continence believe this richest secretion may be squandered and the owner robbed in a corresponding degree of his virile powers.

The constitution of a given individual, then, is the measure of the richness, ripeness and strength of his father's spermatic fluid at the time of that individual conception, fed and intensified or starved and modified according to the richness and purity of the mother's blood during his ante-natal existence. So much depends upon the ripe, developed condition of the paternal sperm cells that this may be called the foundation of the constitution of the new being. The mother's part is to add the superstructure. She may be able to build a perfect superstructure, but that will not long abide on a poor foundation.

Thus we are driven by the force of logic to conclude that we get our constitutions chiefly from the paternal side of the house. Our dispositions, our characters, and a large part perhaps of our good health come from our mothers, but the foundation of all, the enduring part that supports all the rest, the constitution, comes from our fathers. This law is subject to many modifications. For instance, a man may be run down in health and fearfully out of tone, yet his child be endowed with a

good constitution which it took from its grandfather, through another law, not yet very well understood, that traits may skip over or omit one generation and appear in the next one. Again the father may transmit a sound foundation to a child, yet the mother be so feeble as to render its early life one of suffering and weakness, and so on in almost endless combination.

But of one thing we may be sure, that constant trampling under foot of hygienic laws for successive generations will gradually but surely undermine both foundation and superstructure. And so it has come about that we do not live to be as old as Methuselah.

But let us return to the consideration of that fruitful source of impaired transmitted vitality, viz., the frequent indulgence of sexual pleasure. If every other physiological law is perfectly obeyed except this one, this alone will degenerate the inherent vitality of offspring. We have only to look at the brutes to learn that retained germ cells do not cause sickness and death. The father bird, hovering with songs over the nest of his mate, waiting virtuously for her to hatch their young and patiently assisting to feed and rear them, remains in perfect health. The males of all domestic animals are well after months of abstinence, and so are all men who are contented and happy in their virtue.

That which is capable of producing life is capable of replenishing and strengthening life. That secretion which is rich as a secretion is just as rich when re-absorbed. If re-absorption takes place often the whole organism is improved and strengthened by this accumulation of richness, the constitution originally possessed by the man is hedged about and preserved thereby.

On the other hand let it be expended and just that much rich nutriment is lost to him, and if long continued will ruin his health. If this is not true why do our physicians warn against a too frequent expenditure, both voluntary and involuntary? It has been abundantly proved that rush of blood to the head and other bad symptoms hitherto supposed to be due to an overplus of this fluid, that sexual congress was supposed to remedy, can be cured by diet, bathing, exercise and other health measures.

One more point: a child begotten of rich sperm secretion will possess a tough, hardy constitution, *vice versa*; and now we are ready to understand problem

1. So frequently have instances of this kind occurred that it has arrested attention, and various causes have been assigned, as incompatibility of temperament in the parents, change of climate or country, wrong habits of living, etc. But these are very unsatisfactory reasons, from the fact that the same conditions are observed in other couples with unlike results in their families. There must be a deeper underlying cause. It is well known that the mother's influence upon offspring during gestation operates upon the children immediately after birth and for some years afterwards. This gradually wears away, and then the peculiarities which were transmitted by the father begin to exert an influence over them. It is evident enough this family lacked good constitutions without which longevity cannot be attained, and according to the preceding statement the amount of good health and vitality they enjoyed in youth came from their

mother. At the time the maternal heredity began to wane it should have been continued by their inheritance from their father. But so little constitution was transmitted by him that they had no power to withstand or counteract the various unhealthful necessities of life which strong constitutions easily overcome. Hence their early death. A man may practice continence and destroy his virile power in other ways; he is sure to do so by an opposite course.

2. In this case there was so much vitality in both parents that constant indulgence did not perceptibly affect the character of the fluid for a long time, but after several years it succumbed to the unnatural drain; hence the change in children.

3. Is readily seen to be an intensified form of the same general causes.

4. On this subject the author quoted above says: "The children who are the products of the earlier periods of married life, at which time coitive intemperance is most frequently indulged, are more often mentally imbecile and more pallid in hue and attenuated in form than those born at a later period. This in consequence, that, sooner or later, the parents are forced to abstain from excess by the ensuing ruination of health, allowing nature to gather up the scattered powers." In this case had conception taken place immediately after marriage the child would have been all right. Passing that period, the continued super-excessive waste of vital fluid prevented its ripening and development, and an idiot or part idiot resulted. The man who has led a virtuous life until marriage, but gives unrestrained vent to his passion, at that time is more apt to sire an imbecile than is a rake, for the latter is likely to prepare himself by a little abstinence for his new alliance; excess with him anyway is a thing of the past, for he knows he can not stand again the abuse he once allowed; besides the whole matter has come to be an old story. Is this to be construed as a plea for unchastity in single men? By no means. Other things being equal, the issue of the reformed rake can never by any possibility be as well constituted as that of the man who has allowed secretion and re-absorption of these richest substances of his blood to go on uninterruptedly for a term of years.

5. Temporary suspension of marital rights had allowed his sexual nature to recuperate and develop viability in the germ cells, which previous gratification had prevented. In further illustration of this point we have in mind a family like case 2. The husband was separated from his wife one year. The next child born was quite equal in constitution to the older ones.

Prudential checks! It is the devil's own invention for exterminating the race. It is true that too rapid child bearing exhausts the mother until she has less and less substance and power with which to do her part of furnishing the later children with fine constitutions. Prudential checks are intended to remedy this evil, but those who use them will surely find that while fewer children are born these few will steadily decrease in viability.

It is a selfish and murderous "necessity" that expends semen for any other purpose than increasing and multiplying the race. Take away from men the idea that

these organs are to be used for pleasure—require the same virtue in them as in women—and straightway they will do as women do, seek pleasure in other and higher things. It will be with them as with well-trained children. Forbid them a coveted toy and they will soon be quite content with some other plaything.

The divine truth is, continence except for procreation, allowing the wife to decide when parentage should occur. Let no child be born except at the command of God—for spiritual, not for physical reasons. At this word of command every true woman will answer as did Mary of old, "Behold thy handmaid."

AN OBSERVER.

THE PROBLEM OF THIRST.

BY JULIA COLMAN.

Man has been called "a thirsty creature," and no doubt a careful investigation would justify the epithet. The consequences of his drinking habits are so serious that to-day they challenge the attention of the civilized world as the greatest curse of the age, and tax the resources of the philanthropist much beyond their limit thus far. The idea has been prevalent that man has a natural craving for stimulants, which is right to gratify. This idea has long been a stumbling-block to temperance reformers, though many of them have boldly denied the premises. The investigations of Dr. Richardson have proved that alcoholic drinks, so far from being adapted to the human race, "are nauseous when first tasted," and are "none of them fitted to the first natural wants and desires of man." He considers this position so very important that he makes a special point of it in the very first chapter of his "Temperance Lesson Book." He further says: "I gather that said drinks are not wanted at all. If a little child can live, and grow up, and learn, and work, and play, and be very healthy, pretty, strong, and happy without these drinks, a man or woman can live without them equally well." This pretty effectually disposes of the question. It remains, therefore, to ask what we shall drink, and if it is necessary to drink as much as we do.

The correct answer to the first of these questions, is that we take natural drinks, and of these milk and water stand first on the accepted list; "milk for babes," and water for both babes and adults. A large number of people are exceedingly busy in preparing what they call "temperance drinks." We see, especially in the English papers, many advertisements of "zeodone" and "phosphodone," and a great variety of fancy drinks to take the place of alcoholic drinks. Some have strongly advocated the free use of unfermented wine. I have no sympathy with any of these things. I think the idea that any necessity exists for drinking so much is a false one, and should not be nurtured by any such expedients. I am glad to know that we are not taking them up to any great extent in this country, and I hope we never shall.

Many things have contributed to confirm me in this position, not the least being a recent statement, on good authority, that ginger ale and some other so-called temperance drinks, have been proved by analysis to contain

a very small percentage of alcohol. This is not always the case, but there is a liability to this result whenever the drink contains any amount of sugar which can be fermented. This, of course, is true of all fancy drinks containing fruit juices, unless newly prepared from fresh or canned fruits. This subject is exceedingly suggestive of the necessity of thorough teaching on the nature of the process of fermentation and its results, with a view to practical application; and perhaps at some future time we may devote a paper to this subject. We pause here, however, to remark the value of fruits and fruit juices in allaying or preventing thirst. It is a tolerably well-known prescription for the cure of the drink habit to take an orange in the morning before breakfast. I have myself known this habit to produce some excellent results in the way of helping those who wished to reform, by making them less thirsty.

We freely acknowledge that thirst is only one element in the temptation, but still it is often a very important element. One of the latest prescriptions I have seen as a drink-cure is to take a copious draught of water every time the thought of drink enters the mind; another is to take a dish of ice-cream. We should suggest an orange, a juicy apple, or other juicy fruit, as better than either, and one which may often be more readily obtained, or may be carried about the person. Indeed, it is often easier in the streets of any great city to get an orange, an apple, or a slice of pine-apple, than a drink of water; and I wish I could add, easier than to get a drink of beer. Temperance people would be doing good, practical work if they would encourage the erection of fruit-stands in destitute localities, seeing to it that they also keep cool water and perhaps lemonade. Women would do well to see that their "men folks," when away from home, are supplied for the day with juicy fruit if practicable, or with cold tea, though that is much less desirable.

Another thing women could often do, but I am afraid they seldom think of it; they could provide food that is not thirst-provoking. How often it happens that women who send out their loved ones with an agony of prayer that they may be kept for the day, also send them with a breakfast that will make them almost frantic with thirst before they get to the first tavern; while it is very likely that no thought has been given either to the cause of the thirst or the means of assuaging it. It is a very easy matter to speak as the little boy did to his father who came home, after passing through such an ordeal, with the confession that he had broken his pledge, and taken a drink of cider, not being able to get any water. "Father," said the boy, "how far were you from James River when you drank that cider?"

"Fifteen miles, my boy."

"Well, father, I would have walked all that fifteen miles to James River before I would have broken my pledge."

The boy, whoever he was, has been made a hero for that reply; but very possibly had he been with his father, and felt the thirst intensified by the expectation of an immediate drink of water which he could not get, and especially if his mind were preoccupied by business, he might have done just as his father did and taken a

drink of cider, which was no doubt paraded with assurances of its harmless character. Of course, if the matter had been thoroughly canvassed, and heroism called up, the ordeal might have been passed in safety, with only the torture of thirst, which is, however, even more exhausting than hunger. Now, please understand, I do believe in every-day heroism, and I do not intend to excuse the cider-drinking. But why should we make an extra demand for heroism on the part of the men and boys to meet conditions which we have wholly or partly imposed on them by our own lack of the exercise of common sense?

For example, what was the breakfast referred to above? Fried ham, salt mackerel, codfish balls, fried potato, fried hominy—some of these things no doubt; at all events there was salt, salt everywhere, and no fruits nor cooling fruit acids. And salt provokes thirst. I see you are not informed on the salt question. The brewers and saloon keeps understand it; let us take a leaf or two from their books. It is a common thing for them to salt their ale or beer to provoke instead of satisfying the thirst of those who use it. Then comes the free-lunch device—salt biscuit, salt fish, and *pretzels*, which are German bread dough-nuts, very salt, and sprinkled with salt, made to go with the beer to create thirst. And you who wish to do just the opposite—you go and do the same thing; that is, you give them extra salt food, and send them out praying God to keep them from drinking beer! I believe in prayer, but I believe in common sense too; and if you use common sense, and give less salt, your prayers will be more likely to be answered. Or, to put it in another shape, if God will give you eyes to see how you can make your loved ones less thirsty, that will be one way of answering your prayers, will it not?

Suppose we should find out as one of the results of all this agitation about the drink question, that our habits of eating, or rather of seasoning, have the effect to make everybody more thirsty, more likely to drink, and less capable of resisting temptation; do you think it would be worth your while to act upon it, and use less salt and other thirst-producing condiments? The saloon-keepers think it worth while to act upon that fact; shall we use less common sense than they do? The question has been seriously asked whether eating potatoes might not make the Irish people drink more whisky. You and I may not be profound enough to see how these two things can be cause and effect; but we can see how eating salt makes men thirsty and more likely to drink beer, or any other drink that is put in their way; and if we are wise, we shall press that fact into service, and so by solving the problem of thirst, we shall be better able to solve the entire drink problem.

Now, if I were talking with you, I know just what some of you would say, "Why, I use a great deal of salt, and I never drink. I have a brother who eats salt on everything—even spreads it upon his bread and butter; yet he does not drink." Well, that is not saying that your eating salt does not make you more thirsty than you would be without it, and more likely to drink something—beer, if your principles do not forbid beer. Or perhaps you will say that your John is just as likely to drink one day as another, whether he has a salt

breakfast or not. Perhaps you have not observed about that, or if you have, there is another fact you may not understand. Salt is a thing that is not easily washed out of the system. The man has in his system not only some of the salt that he ate with his breakfast this morning, some that was eaten yesterday, last week, and probably last month, too. The system is constantly throwing it out in various ways, even by the tears and perspiration. Observe how salt they are. You need to drink more every day to dissolve and wash away the salt than you would if you had not taken the salt.

Some say, "all the animals eat salt, and therefore we should." This is about as true as if I should say, all the animals eat grass, and therefore we should. Others will say, "Well, I could not get along without salt." I am not asking you to do so; but I might very appropriately ask, in view of all the facts adduced, if you could not use *less* salt in cooking, and especially if you could not contrive also to supply your tempted ones with more fruits and cooling drinks, giving them better habits of eating. Much rests in the hands of women in this matter; and if we can learn more, and apply more science to the solution of this drink problem, we shall be more likely to keep the ground that we gain by other branches of our temperance work. And this whole salt question is well worthy of an examination.—*From Good Health for May, 1883.*

THE LITTLE ROBE OF WHITE.

In a rosewood cradle a baby lay,
Its mother was stitching, stitching away,
On a little robe of white;
One foot on the rocker, she hoped to keep
Her frolicsome baby fast asleep,
To finish her work that night.

In every stitch of that garment she wrought,
That loving mother fastened a thought;
Hopes for that little one,
And smiled on her baby in happy pride,
As it slept in its cradle by her side,
Till the little robe was done.

Then she folded up the cambric and lace,
And kissed her little one's chubby face,
That smiled in its infant glee.
She tossed it up and down in the air—
"How pretty you'll look, little babe, when you wear
That little new robe," said she.

In a rosewood coffin the baby lay;
Its mother had wept the night away
Watching its dying breath.
With it pressed to her bosom she prayed to keep
Her darling baby from going to sleep
In the cold, cold arms of death.

They buried the babe in the garment just wrought,
Whose every stitch held a hopeful thought,
From that loving mother's sight.
On a marble stone she wrote with a tear,
"How many hopes are buried here
In that little robe of white?"

In the Saviour's arms a baby lay:
From its rosewood coffin far away,
In the realms of love and light,
The angels a garment had folded about
Its little form that will never wear out—
A seamless robe of white.

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

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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.

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

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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.

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No. 12.

THE "Social Purity Alliance" held its annual meeting at Exeter Hall, London, June 13. Lord Mount Temple presided. It has a membership of 588; publications issued, 42,426; meetings have been held in twenty different localities. The alliance is doing a good work among young men in England. As far as we know its pledge is simply to live a pure life in thought and deed, and induce other men to do the same. How we have wished the movement would begin and grow to good works in our own country. We need some such guards for our young lads that are fast maturing, without any definite knowledge or principles to guide them through the dizzy, perilous ways their feet will tread.

THE *Anti-Polygamy Journal* makes a strong appeal to the women of the United States for financial aid, to enable them to place the *Journal* upon a more permanent footing. The paper has been published three years under many disadvantages, for want of sufficient means, it being issued from the very heart of Mormonism, and the only medium of communication with all parts of

the country by which public opinion can be formed of the enormity of Mormon abuses and the degradation of their women, and make a demand for adequate laws for its suppression. Send all contributions to the Secretary of the Standard Publishing Company, P. O. Box 453, Salt Lake City; Mrs. Sarah A. Cook, president; Mrs. Jennie A. Froissth, secretary. The circular is indorsed by the United States Government officials, teachers, and Protestant ministers of Salt Lake City. THE ALPHA has not room for the whole circular, but we say to every one, help them in their efforts to make clean spots on the earth. But it truly wishes Polygamy was confined alone within the boundary of Utah; but alas! it is a canker sore that is eating out the heart of our nation.

DR. FOOTE, editor of *Foot's Health Monthly* for July, thus advertises our special number in his editorial column. Many thanks.—ED.:

"THE ALPHA has occasionally issued a special number of the paper, and the editor says the special issue has been very successful. THE ALPHA for July is to be one of these special numbers and will contain much strong and good matter, setting forth schemes to improve the race and lessen the amount of crime and physical suffering in the world. These special copies can be had by remitting the small sum of three cents to THE ALPHA, No. 1 Grant Place, Washington, D. C."

At the closing session of the annual meeting of the Institute of Heredity, Parker Pillsbury uttered these brave words in favor of THE ALPHA:

"THE ALPHA is a monthly issue published at Washington, and an outspoken and earnest champion of heredity, its philosophy and science. It is edited by a woman, and for that reason had special claims on his attention and regard, as he considered a woman the most essential teacher of inheritance. But in another sense THE ALPHA had a work of its own to do, and it was being perfected—and the friends should know of its existence and usefulness. In saying so much for THE ALPHA he did not intend to reflect on the *Health Monthly*, for it, too, was a good and useful publication; it was scattering light on almost every subject, and doing it in a way to command attention and make people think—and those were good and desirable results. As to his remarks in the afternoon and the discussion that grew out of it, he did not know that he had anything special to say—certainly he had no apology to offer. In anti-slavery times it was considered a dull meeting when some one did not get dissatisfied; still most things had their limits. He certainly did not intend to forget that fact, and he learned by the remarks just made that it had not been forgotten by the speaker; but he hoped we would all see the need of accepting the logical outcome of all such meetings, as some phase of the truth was made prominent by the discussion."

"A PECULIAR PLEASURE."

The New York *Christian Advocate* some time ago humorously alluded to its typographical errors as "a peculiar pleasure." Our soul has been surfeited with similar beauties, that have recently accumulated alarmingly. They will probably be repeated as long as THE ALPHA exists. Yet we read our numerous errors with a sinking heart and a spasm of soul-sickness. This is what the *Christian Advocate* says: "We shall have a few typographical errors in every paper. Last week we were made to say that 'children can learn to sing the most difficult thing by note,' whereas we said 'by rote.' This week 'no' is omitted before letters in the second 'Answer to Inquirers.' These errors serve several purposes. They keep us humble; they exercise the ingenuity of our readers in finding out what we mean; and they give pleasure to those who would rather find a small error than learn an important truth. Yet, notwithstanding these advantages, we shall keep the number as small as possible."

The Sentinel, a London monthly, devoted to the advancement of public morality and the suppression of vice, in an article in the July number on "The State of Morals in Anglo-Indian Society," charges the monstrous and shocking deterioration to the influence of a low state of morals in the colleges and schools of India. It might be supposed that if the government officials connived at the appointment of immoral men as instructors of Indian youths, they would at least see that the class-books were of a decent character. But they also reflect the indifference to morality of the Anglo-Indian society. We cannot go at length into this subject now, but only mention that a "native gentleman, high up in the educational department, to whose discretion was left the selection of many vernacular books for a government college and schools," has been allowed to circulate for eighteen years a so-called *Catechism on Moral Subjects* (!), in which women are treated of in the following terms:

Ques. Which is the chief gate of hell?

Ans. Women.

Ques. Who is the wisest of the wise?

Ans. He who has not been deceived by women, who may be compared to malignant fiends.

Ques. Who are fetters to men?

Ans. Women.

Ques. What is that which cannot be known by men?

Ans. The hearts and characters of women.

Ques. What is it which cannot be trusted?

Ans. Women.

What with immoral instructors and "moral" catechisms that teach contempt for woman, it is not difficult to see the force and reason of the lament of the

editor of *The East*, that "the students of our colleges and schools are found rapidly deteriorating in their morals," and "have imbibed the habit of ridiculing everything great and good."

With such status for woman is it any wonder that all men are expected to lead impure lives? It is openly affirmed, that in such a climate, it is impossible to be chaste. But the obligations of chastity is not dependent upon climate, and any society, whether civilized or heathen, that abandons the expectation of restraint from its men, is on an inclined plane towards the most abominable and unnatural vices. God's laws for man are in harmony both in their moral and physical aspects.

A Christian young man, about to proceed to India, whose mind was agitated by the lie, of the necessity for sin of incontinence, went to consult Dr. Andrew Clark before starting. The Doctor's reply is greatly to his credit and a worthy example to other members of the profession.

"Necessity for acts of fornication!" exclaimed Dr. Clark, "certainly not. I believe that if you keep your chastity you will live twenty years longer."

SUMMER NOTES.

LYNN, MASS.

Overcome with heat, weary with work, with debilitated muscle and feverish blood, we sped away as fast as steam could propel us to this haven of rest, this cool elysium, and laid down the toil and routine of every day life. And what a change it is, in temperature, in sounds and odors, as well as scene. The sea breezes, the anthem of the surf on the shore, the moonlight reflected in the water, the fishing smacks, yachts and sailing vessels hourly passing before our gaze, with surf bathing, make up our dreamy, pleasure-seeking days and restful nights, and over it all is shed the glow of a generous hospitality and a luxurious and well-kept home.

Our evening drives have exhibited to our admiring gaze the lovely summer resorts and seaside hotels of Swampscott, Marblehead, Marblehead Neck and Nahant (that most aristocratic and wealthy of watering places), and a day's excursion to Salem, where a kind friend took us to the spot where all American civilization and growth began. The substantial houses of old settlers and East India merchants, houses two hundred and fifty years old; "The Witches' House," as the place is called, wherefrom trembling wretches that were accused of dealing in the "black art" or covenanting with the devil were brought before the judge and selectmen of the town, and after trial, solemnly condemned to be drowned or burned. Accusation seemed to be so surely followed by condemnation that we were told only one of the accused was known to be acquitted.

The original record of these trials, the testimony of the witnesses, and the sentences of the condemned are sacredly preserved; but as a splendid offset to these gloomy records there has grown out of these conditions the most enlightened and free religious sentiment that can be found in any country. The First Church of Salem is the cradle of American Congregationalism. This church celebrated its two hundred and fiftieth anniversary August 6, 1879, and in all these years has never once departed from its original covenant. The congregation does absolutely govern and direct the church, men and women equally, and any person, man or woman, having a message to deliver has the freedom of speech within its walls. Plummer Hall was built by Miss Caroline Plummer as a memorial for her brother, E. A. Plummer, at a cost of \$30,000. It is a handsome, substantial building and contains a library and a valuable and interesting museum of historical relics, links between the past and present. We are proud of Miss Plummer's liberality and sisterly affection, and wonder when sisters will have memorial halls erected to perpetuate the memory of their philanthropy or other good deeds.

Shopping in Boston occupied part of another day. A call at the Woman's Industrial and Educational Union and a pleasant interview with the former secretary of the Massachusetts Moral Education Association, whose sweet nature and hopeful words for the future of THE ALPHA and the success of moral education braced up our weary backbone. In her retrospect of the past twelve years, eight of which she was the Boston Moral Education Society's faithful secretary, "How much we have gained," she said; "how many persons of note and substance have joined our ranks! What a hopeful change that THE ALPHA has conquered a firm foothold. Twenty years ago it would not have tolerated." Dear heart, while she cheered us by her prophetic vision, we grew strong in the conviction that we must not falter, but press on to the "mark of our high calling."

Boston is fragrant with water-lilies, with their beauty and purity, which the silent forces of nature have brought out of the depths of the *debris* and slums in which they are imbedded. (How emblematic of the aspirations for ALPHA work.) There are bushels of them, in washtubs and pails, on the corners of the streets, and little boys and girls offering them for sale, singly or in bunches, so tempting that one wants them all to send to our summer-heated capital, where they have no spontaneous growth and never show their pure, cool faces on our streets.

We likewise explored Lynn, the great shoe manufacturing center, with its beautiful churches, its public

halls, its monuments and quiet homes, so characteristic of New England thrift and New England comfort. That that which is *within* a man or a people makes the individual or the nation as no external conditions can, is strikingly verified in the wealth and culture of Massachusetts, with its long severe winters, its rocky surface and scant soil. The marvel of her success in spite of the unfriendly aspect of nature show, as no other records can, the sturdy moral character, acute intelligence and ingenuity of our Pilgrim fathers and mothers.

C. B. W.

FETICIDE.

A CHAPTER ON THIS SUBJECT FROM DR. ALICE B. STOCKHAM'S
NEW WORK ON OBSTETRICS, "TOKOLOGY."

A produced abortion, whether by drugs, intentional shocks, or by instrumental interference either by one's own hand, or by the hand of a surgeon, is feticide.

Many women have been taught to think that the child is not viable until after quickening, and that there is no harm in arresting pregnancy previous to the feeling of motion; others believe there is no life until birth, and the cry of the child is heard. The absurdity of the principle upon which these distinctions are founded is of easy demonstration.

The fetus, previous to the time of quickening, must be either dead or living. That it is not the former, is most evident from neither putrefaction nor decomposition taking place, which would be the consequence of an extinction of the vital principle. The embryo, therefore, before the crisis, must be in a state different from that of death, which can be no other than life.

When the female germ and male sperm unite, then is the inception of a new life. All that goes to make up a new being, body, mind and spirit, must be contained in embryo within this minute organism. *Life must be present from the very moment of conception.* If there is not life there could be no conception.

At what other period of a human being's existence, either pre-natal or post-natal, could the union of soul and body take place? Is it not plain that the violent or forcible deprivation of the existence of this embryo, the removal of it from the citadel of life, is its premature death; hence the act cannot be denominated by a more mild term than murder, and whoever performs the act, or is accessory to it, in the sight of God and human law, is guilty of the crime of all crimes?

By what false reasoning does she who feels that the life of the babe who draws its sustenance from the snow-white fountain, is more precious than all else to her, whose heart is thrilled with a pang of agony at thought of the least danger to its life, convince herself that another life equally dependent upon her for its existence, with equal rights and possibilities, has no claim upon her for protection? More than this, she deliberately strikes the red hand of murder and terminates its existence, with no thought of wrong, with no consciousness of violation of law.

The woman who produces abortion, or allows it to be produced, risks her own health and life in the act, and

commits the highest crime in the criminal calendar, for she takes the life of her own child. She wrongs the child of its right to existence.

By a wise provision we are placed in this life for growth, development, and preparation for another life. As we leave this life we must enter the other. In so far as a human being is deprived of this existence, to that extent is he deprived of schooling and preparation for the other life.

Pause for one moment and think of the thousands of dwarfed, stunted beings that are prematurely ushered into an existence, that cannot be, that which is normal and designed. Were infants to have been born into spirit life, provision would have been made to that effect. That they are born into this life is proof that this world is best adapted for their growth and education. There can be no harm in preventing the conception of a life. (In the *only lawful method*, i. e., continence.—Ed.) But once conceived, it should not be deprived of its existence in this world, which, in all its appointments, is especially adapted to its wants.

What are some of the incentives to produce abortion? An unmarried woman, seduced under false representations by a man who feels no responsibility for his own offspring, suffering all the shame and contumely of the act, is tempted to cause a miscarriage, to shield her good name.

Married women who fear maternity will interpose with their pleasure, are guilty of forcibly curtailing embryotic existence. Others, again, who are poor, or are burdened with care or grief, or have licentious or drunken husbands, shrink from adding to an already overburdened existence.

The first class, the girls who have lost their virtue under promise of marriage, are most deserving of sympathy and consideration, though none receive less. "Let him who is without sin, cast the first stone." At the least imputation against a fair girl's character, even the followers of the loving Christ have so little leniency, so little of the father's love in their hearts, that they hug their Christian robes to their bodies, lest they be contaminated by the polluting touch of the victim. They pass by on the "other side" and leave the poor broken-hearted child by the wayside. The girl's lessons of life and purity have been mainly from one she loved and trusted, only to be betrayed. What wonder in her ignorance of the value of life, she should be tempted to add a second error to the first! She knows the shadow that has darkened her path, she realizes

"Alas, for the rarity
Of Christian charity
Under the sun."

And if she can conceal the evidences of her guilt, she may by honest endeavor retrieve her good name, and thus is tempted to produce abortion. *Two wrongs cannot make one right.* Before God and her own conscience, the only tribunals that in justice have any right to accuse her, she cannot by any act shield herself. When girls are given proper instruction upon the relation of the sexes, and understand how to govern and guard themselves; when young men are taught that virtue has as high a meaning for one sex as another,

that protective chivalry of which they boast does not imply that they shall force the woman with whom they associate to the defensive, and that the *paternal* interest in, and respectability for, a child are equal to the *maternal*, then the temptation to produce abortion for the purpose of shielding one's character would not exist. Of the second class, who produce miscarriage for personal pleasure, there is little to say in extenuation. They may be victims of ignorance or of a false education. The maternal instinct is inherent in every woman's heart. It seems strange that any morbid idea could antagonize the natural aspirations to such an extent that she could destroy the viability of her offspring.

I well remember years ago the wife of a well-to-do lawyer made application to me to assist her out of what she called "trouble." She had but one child, three years of age, and was surrounded by every comfort a prosperous business man could give. I sought the cause of the unnatural promptings of this intelligent woman's heart. A trip to Europe was contemplated and planned for the early summer, and this unexpected and *chance* maternity would thwart their plans. With all the argument I then possessed, I showed her the wrong she sought to do, but nothing seemed to weigh against the proposed trip. She returned the second and third time, armed with a lawyer's sophistry, to endeavor to bring me to be an accessory to the diabolical deed. No doubt one cause of her persistency was fear of trusting her secret to me unless she could persuade me to be an accomplice. She found some one to assist her out of the "trouble," for she took the proposed trip. I was not astonished to know that in three or four years from that time she was lying at death's door with consumption. How many times she produced abortion I know not, but I was told that she suffered for months with uterine hemorrhages. In this weakened state of her system a violent cold settled upon her lungs, which soon terminated her life. This was the physical result of the crime she had committed.

Of the class, who have an apparent need to limit the size of the family, what can be said in extenuation of their committing this crime? Shall not the mother, who already has many children, who is herself sick, nervous and prostrated, or has a husband who is diseased or a drunkard, leaving to her the support of the family, save herself more care by arresting the life of the embryo? The heart goes out in sympathy for all such, but even the most aggravating circumstances cannot atone for crime. The whole nature of every true woman revolts against forced maternity under any conditions. When children are begotten under the most adverse conditions, then indeed a great wrong is committed. Women must learn the laws of life so as to protect themselves, and not be the means of bringing sin-cursed, diseased children into the world. The remedy is in prevention of pregnancy, not in producing abortion. When men and women have learned the wise control of the procreative functions, then we may hope that children will be begotten in love and unselfishness. It is the undesired and undesigned maternity that is revolting to woman's nature. As long as men feel they have a right to indulgence of passion under the law, no

matter what the circumstances, what the conditions of the wife, or the probabilities of maternity, so long will the spirit of rebellion take possession of woman, and the temptation enter their souls to relieve themselves of this unsought burden. May the day soon arrive when men will learn that even passion can serve reason, and gratification at least should not be sought at the expense of conjugal happiness and *unwelcome children*."

This excellent book closes with a chapter on "Dietetics," containing over a hundred useful recipes for the preparation of delicate and nutritious dishes for the sick.

THE article below is copied from the July (1883) number of "The Medical Brief," a monthly journal of practical medicine, published by Lawrence & Son, in St. Louis, Mo.:

SEMINAL EMISSIONS.

EDITOR OF THE MEDICAL BRIEF: "Subscriber" in the June number of the "Brief," page 260, asks for treatment for a young man with the above trouble. If he is single, as he undoubtedly is, compel him to marry, if he will not in any other way. To marry is certainly the first and most important item in the treatment. Then make him believe that you are going to cure him. Keep his mind off himself, and make him promise that he will do just as you tell him, and you then tell him if he will do that you can cure him. Moral therapeutics play a great part in the drama of these cases. Give him one-thirtieth, or one-twentieth of a grain of strychnia before each meal for a short time. Then, perhaps, twenty or thirty more grains of the bromides, with fifteen to thirty drops of ergot three times a day. But don't give him anything unless he will promise to obey orders. Make the first order marriage; that alone, I believe, is 75 per cent. of the treatment, and moral impressions for good comprise 20 per cent. more.

F. W. PUTMAN, M. D.

BINGHAMTON, N. Y.

AUBURN, N. Y., July 2, 1883.

DEAR MADAM: In connection with the accompanying article I find first that, as usual, a *woman* is not only to be, but must be *made* to become the first victim to this man's selfish inability to control the virility with which his Creator has endowed him; and secondly, that the question has come to me if the medicines prescribed for use by Dr. Putman, in the article referred to, would not answer the purpose desired—cure of seminal emissions—without the man's taking unto himself a wife or a mistress to aid in their efficacy as holding medicinal virtues?

I think that the first duty of a moral education society should be to attack and conquer the two greatest enemies to "good morals" extant, namely, physicians and clergymen. So long as both or either of these classes of men refuse to believe in the Divine law of

continence and its exercise in marriage as well as out of it, and therefore will not practice nor preach it as essential to the health, happiness, and well-being of both men and women, it seems to me that just so long will little or no progress in way of woman's now rightfully-demanded emancipation from man's ruling over her be attained.

The highest outcome and result of St. Paul's Christian ministry and teachings seems to have been the subjugation of woman to man in his *worst* as well as in his best estate. Well and fitly may it be said:

"To words of Shakespeare, Milton, and St. Paul,
Indebted women are for scorn of all."

M. B. F.

TRUTH MAKES ITS VOTARIES FREE.

"Mortals whose pleasures are their only care,
First wish to be imposed on, and then are."—*Couper*.

Some pleasures are denominated sensual because they appeal solely to the base animal passions which they gratify, to the exclusion of all the higher qualities of mind. Their effect upon the individual subject to them is to degrade, demoralize, and animalize the manifestations of intelligence and to enslave all the faculties. The purblind defender of such indulgences may say all enjoyment is sensual, because he does not discriminate between the moral sense, the æsthetic and intellectual sense, the spiritual sense, through which comes the higher illuminations and intuitions, and the gross animal senses of the body. The animal senses are external and cognize only external objects. The moral, æsthetic, and spiritual senses are internal or mental, and as they act independent of the body the pleasures which appeal to them, or which flow in their channel, are as different in their effects from those of the body, and as much higher in their influence as the heavens are higher than the earth. One elevates, refines, purifies, expands the area of activity, and invests with new powers of enjoyment; the other—that is, carnal pleasure—when pursued as an object, in which is excess, (all perversion is excess, exceeding the bounds of legitimate use,) these imbrute and degrade the mind, stunt its growth, trammel its action, and envelop mind and body in a dark, diseased, and malevolent, poisonous atmosphere. The penalty is, death to the higher and nobler consciousness and a consequent cutting off from intercourse with that purer, sweeter realm of endless, joyous light, where are none but beauteous forms, the most tender and loving associations, amid unalloyed pleasures which never tire nor satiate, because they are the outcome of actions performed for virtuous uses.

This is the punishment self-inflicted, which Jesus is represented as pronouncing upon the goats at the close of the parable supposed by many Bible readers to be a representation of the final judgment. The English version of Matthew xxv., 46, says: "These shall go away into everlasting punishment." Greek *Kolasia aionian*, or *aionian* cutting off; that is, the righteous go away into *aionian* (or spiritual) life, while the goats (which here represent the unsubdued animal nature of

man) go away into a cutting-off from spiritual life. We have no direct evidence that any soul will be compelled to remain in this state longer than to compensate or atone for its wrongs of omission and commission. That is, if it can effect a change of desire, which will be as the springing up of a germ of the superior life, from which it had previously excluded itself by pursuing the inferior. But, oh! the anguish it will feel when it first awakes to a realization of its immense loss.

Intellectual consciousness is intermediate between animal consciousness and spiritual, and partakes more of one or of the other, or nearly equal of both, partly according to organization and natural bias, and partly according to culture and employment of the mind. The motives may be so cultivated and the attention so directed as to overcome the natural bias given by organization. High thoughts will preserve us from low desires, or low desires cherished, will banish high and pure thoughts. High thoughts, begotten of elevated and pure desires, will attract ministering angels of corresponding desires and quality. Low desires will attract ignorant and mischievous spirits of that quality which gravitates to low sensual conditions and feeds upon mortal vices, whether individuals desire or are conscious of such relations or not. It is the natural result of the laws of affinity, that like gathers to like, both of spirits in the body and spirits out of the body.

These affinities associations bind the will and render the return to an upright life more difficult. They also suggest false reasoning to assail the truth and defend the wrong, and hold their victims enslaved to lust. Emerson says: "In certain ones digestion [appetite] and sex absorb the vital force, and the stronger these are the individual is so much weaker."

Knowing these things and understanding the cause of our weakness we are able to work understandingly for emancipation, and are reasonably sure that we grow strong in proportion to the amount of resistance that we overcome. It is only by intelligent action that the mind grows, and if there was nothing within us to be resisted and brought into subjection by exercise of the will, guided by right motives, whence or how could we derive our self-developing, self-elevating power which constitutes us beings of endless spiritual progress and unfoldment? Certainly not from God, if we had no occasion to use it.

Those same appetites and passions which become channels of evil desire and tyrannize over the will with imperious sway, when perverted from lawful use by being sought unto as instruments of pleasure, become perpetual bond servants and elements of strength, like so many tributary forces of nature, when subordinate to the laws which govern the spiritually-enlightened, God-revering, humanity-serving intelligence.

A. G. HOLLISTER.

MORAL EDUCATION SCHOOL.

I attended a few days since a wedding where the bride was eighteen and the bridegroom twenty-one. She possessed a temper so unamiable that it would seem desirable not to have it repeated in children, and he was ad-

dicted to the vice of smoking, which was enough to transmit impaired nervous organizations to offspring, and where there is the vice of indulgence in tobacco there is very apt to be other vices.

I thought if these young persons could only have six months at a moral education school how much better the results. If such a school were established would the attendance warrant the movement? It should be made a compulsory law to all those applying for a marriage license.

I have a friend who has a beautiful daughter. She says that not with his consent will she marry until she is thirty, for will there not be fifteen years then left for motherhood, and is that not time enough for a sufficient family—bringing maturity of observation and the knowledge of compatible selection to the best labor of life, for have we not had too much unskilled work? Everywhere things need perfecting—and the most important, the basis of life.

ELI.

SAN FRANCISCO, CAL.

LUST, FOR LOVE.

"Upon the marriage altar, love's pure fire
Too often turns to flame of low desire;
Forgets to shield, to cherish, and to bless,
And feebler grows in all but selfishness."

—Mrs. F. N. Candler.

Yes, *too often* "marital rights" mean marital wrongs, and the husband's vow "to protect" is forgotten or made insignificant compared with the wife's duty to honor (?) and obey.

Too often the bride awakes in the bright morning of marriage to find that her husband's love is only lust, sugar-coated.

Too often her life becomes one long ministry to his sensual demands, to the exclusion of all the holy joys and sacred duties of motherhood and home.

How degrading to a pure, aspiring woman, who looked forward with such fond hopes to a union with the man whom she loved as her other self, and as the prospective father of her children; one who, as a lover, was tender and devoted, a kind and considerate friend, in whom she could see no fault but viewed him as he appeared, with his sensuality masked for the occasion. How degrading to find, after marriage, the reality to be so greatly at variance with what she had a right to expect. Instead of the kind, solicitous companion, to be united to a being so low in his tastes, and so tyrannical in his nature as to demand as *rights*, indulgences which would be an insult to the brute creation.

He first debases her by his brutality, and then despises her for being debased. Woman thus abused soon feels herself humbled, broken down and sunk in the scale of self-respect. Woman fallen! Her angelic purity and perfection converted into corruption! Her loveliness engulfed in the fiery sea of lust! Horrible fate! for one who realizes degradation, who knows her own natural rights, feels the dignity of her own nature, and a natural disgust for such unnatural crime.

Such a union makes the marriage relation one of master and subject. All union of mind and heart is rendered impossible, and mere physical association is all

that is left. The husband and wife live in the same house, but there is no true sympathy or joy in their lives, and their children, if any are born, are not the children of love.

True marriage is no such mere animal association. It is, and should be, a voluntary companionship of man and woman, equal in all rights and privileges, joined together for a life of holy usefulness, and held by mutual affection, instead of being, as too many claim, the *ownership* and *control* of a woman by a man.

Oh, man! How selfish, how depraved, how corrupt! Bear in mind that knowing ones can read your treatment of your wife in her downcast, degraded look and mien. Bear in mind that your vow to protect is as binding as her vow to obey, and that its first and most sacred import should be to protect her against yourself.

Marriage should be a shrine, unpolluted by one touch of selfishness or lust. You cannot lay one wrongful touch upon womanhood without marring a coming generation; nor bind it in chains without begetting a race of slavish creatures.

But enough of the evil. Where shall we look for a remedy? To the pure, physical, mental and moral education of those who are coming upon the field of action.

Boys, especially, should be given definite and ennobling views of marriage, and taught the sacredness of the duties and responsibilities before them. Teach them that women were designed to be the companions of their virtue, instead of the subjects of their passions. Teach them to keep the thoughts and desires pure, and hold impulse and passion in subjection to reason and conscience, and you start them on the straight road to the highest happiness and the purest character. Make them worthy of their heavenly calling and destiny, by teaching them that in uprightness and purity, in temperance, chastity and self-control, in every form of moral cleanliness, lie in embryo, the clear brain, the pure heart, the elevated aspiration and the strong-fibered conscience of coming generations.

EDWARD P. JONES.

PANORA, IOWA, May 25, 1883.

HEREDITY.

Under the keen eyes of women, the horrible drink evil has disclosed all its foul ramifications—its connection with other social evils—its sources far back in the springs of life. Cleanse the fountain and the stream will be pure.

A life begotten under the influence of intemperance or under the blight of any form of impurity or cruelty will run toward the deadly slough of debauchery. Intemperance and unchastity join hand in hand. It is also another instance in which wronged womanhood rises up to pour a three-fold curse upon the world which has trampled on it.

Too much emphasis cannot be given to the necessity of "a pure priest as well as a pure priestess," for the altars of home. It is a wrong, nameless and measureless, for which all eternity may find no remedy, to give a child a debauched paternity—to start it upon its infinite career with an inborn impetus towards the depths

In a most valuable letter to the writer, Mrs. G. B. Kirby, author of *Transmission*, says the following:

"Certainly the mother cannot do everything. If her husband uses much tobacco, all the children may inherit a tendency to deafness, which in middle age becomes confirmed. Take the tendency to drink. The most temperate women are liable to let this pass to the children. I know a lady of rarely noble character, temperate in all things, whose husband had left off drinking for one year, in order to secure her hand, and continued temperate till after the birth of the first child—a boy, when he relapsed and went on regular 'tares.' The second child, also a boy, was born under these unfortunate auspices. The first has been a model man, high-toned, talented, a devoted son to his widowed mother, and a father to his brother, who could not restrain his desire for liquor. Of course, it made it worse for the younger, that his mother (before his birth) had to see the father drunk, and take care of him after his spree."

An instance is given of a drunken father who frequently returned home to his wife in an intoxicated condition. When her child was born soon after, it had a drunken stare, and was found to be an idiot.

If a woman can overlook such vices in lover or husband, at least she must not dare to blast the lives of unborn generations by giving them such fathers.—*Mrs. M. L. Griffith, in the Signal.*

TEMPERANCE.

DEGENERACY CAUSED BY TOBACCO USING.

Peculiarities of taste are often seen to be transmitted by parents to their children, such as preferences for particular articles of food or aversion to others. If preferences for various articles of food, for which the appetite is easily governable, are transmitted to offspring how much more likely it is that such almost ungovernable appetites as those for tobacco and rum should be imparted to them. Hence the children of tobacco-using parents will possess a latent appetite for the noxious weed, and a very limited use of it will be sufficient to awaken the appetite to an uncontrolled activity. Such children, if they use tobacco, will impart to their children a still stronger predisposition, and every generation of tobacco-users will be succeeded by a generation of those more strongly disposed to its use, till the passion will become irresistible and all will use it, boys and girls too. If tobacco-using is to continue to increase, and generation after generation continue to use it, the time is not far distant when young children and even infants will clearly manifest an inborn appetite and reli-h for it. There are youths now born of tobacco-using parents who say they liked tobacco the first time they tried it, and were never made sick by it. In each coming generation there will be more of such, until nearly all are thus tainted.

But there are other effects of tobacco-using that are handed down to the children from the parents. It impairs the nervous functions, rendering the person more excitable, more irritable, and subject to a long train of nervous affections. It impairs the nervous constitution and transmits these impaired constitutions to children. Such children are feeble, excitable, and liable to be cut

off by any serious disease. Often they do not thrive well, are stunted in growth, and do not attain to the stature of their parents before them. If they take up the habit of tobacco-using early in life, as very likely they will, their growth will be still more interfered with and they will present a curious spectacle of the lineaments of old age mingled with the features of youth. Already a noticeable diminution of the stature of our people is observable. The general average of height is less each generation. Men of full six feet in stature are far less common in proportion to the number of inhabitants than they were thirty or fifty years ago. A like falling of in height is observable among females. Among other causes, tobacco-using by the parents, often continued from early youth, is a prominent cause. It is a cause that is powerfully working the degeneracy of the vital powers and arresting development.

This habit also exerts an influence over the brain as well as over the nerves; it obscures the perception and deadens the sensibility. Tobacco-using students make less advancement than others in their studies. The permanent impairment of the intellectual powers will be proportionate to the degree of indulgence and its duration. If continued through several generations, there can but result mental degeneracy. Its excessive use impairs all the bodily organs, arresting development and enfeebling the natural powers; and its direct tendency is to produce degeneracy of the race. Already its work has begun; and if not desisted from, it will complete its work and ultimately leave a race of driveling idiots. He who loves his fellow man, let him raise his voice against this foul practice.—*Science of Health*.

PRO AND CON.

The pleas offered for the use of tobacco by its votaries are as follows: It is fashionable; it is genial company; it soothes the nerves and enables one to do better work; it preserves the teeth; it is an anti-fat; it is a luxury.

The objections to tobacco, as stated by Professor Hinds in his recent work, entitled "The Use of Tobacco," are the following:—

1. While it is a source of great present revenue to the people who cultivate it, it will in the end be detrimental to the country, because it is a crop which is very exhausting to the soil and soon wears out the land. Besides, it is not to the buyer a just equivalent for the money he pays for it.

2. The use of tobacco is a habit which continually grows stronger, at the same time weakening the will and finally making man its abject slave. Such habits are sedulously to be avoided, although they could be shown to have no other ill effects.

3. Its associations are very bad. It is the inseparable companion of dram-drinking, gambling, loafing and sporting.

4. As a social habit it makes one acquainted with strange companions. It also encourages loafing, lounging and laziness.

5. Its physiological effects, unless it is very carefully and moderately used, are such as to warrant its abandonment, even if there were no other considerations.

6. All its evil effects are transmitted from parent to child, and usually with a weakened constitution and a disposition to intemperance.

7. It is a filthy habit.

8. It is an expensive habit.

9. It is of doubtful morality, because its consequences are bad.—*Ex.*

CORRESPONDENCE.

BLOOMFIELD, N. J., July 2, 1883.

DEAR MRS. WINSLOW: Please send me five copies of the July ALPHA. The first article, by Mrs. Griffith, is soul-stirring, and the second, by your dear self, contains more definite, practical instruction on the subject of heredity than I have ever seen in so short a space. God bless you, I cannot speak in too high praise of THE ALPHA as a moral educator. It is a marvel. How you find each mouth so much wheat unmixed with chaff I do not see.

C. B. WHITEHEAD.

RIVERSIDE, CALIFORNIA.

MY DEAR MRS. WINSLOW: May I say a few words to you with reference to the inquiries of O. A. M. in the June number of THE ALPHA? We are glad of such earnest sincerity, and your answer to him was satisfactory to me. Still it takes so much teaching on those subjects to convey one idea that is intended. The distorted perversion which seems to surround the very atmosphere within the knowledge of sex shuts out the light that might reveal its simplicity. When the question is asked, "How can a woman express love purely and innocently?" should we not tell him that all true love is thus expressed? The difficulty lies in its not being understood. It might seem presumptuous to assert that there is this day pure love enough in the world to save it from all suffering and sin, but it is misunderstood and misdirected. When we know more of God's law of love we will find it a precious treasure and a sacred trust. Its highest expression is its power to lift the individual above self. Love for love's sake is not selfish and does not wish to be appropriated. It seeks to establish a communion of soul with soul, and by that means bring to man as much of the divine principle as is possible for material existence. Exchange of ideas and thought on the same plane, especially with those of the opposite sex where there is equal endowment, give an incentive to depth and breadth of scope and renders thought prolific and grand and sweet. If this kind of love was sought and gratified for some good end and aim of life there would be less concern about the physical expression of love, and the social tangled web might be unraveled; placing the sexes on a higher plane of morals. By inference from the teachings of Carpenter in his "Human Physiology," active thought uses up the life forces and tends to keep the procreative powers under mental control. Every young man should read him on pages 942-3, especially the foot-note. Those scientific authorities are very careful to keep on the side of conservatism; yet the facts they give from their careful and valuable investigations teem with evidences of the truth of THE ALPHA doctrine. The influence of the nervous system on the organic functions is beyond our comprehension, and the mental direction over the nervous system is still further remote from our understanding; yet the facts prove that the mind influences the state of morals, so that pure moral training is the best remedy for the chronic, perverted state that troubles society, the family and the individual. When the morals are elevated justice to each other as individuals will be awakened and selfishness will give away and the Godhead will rule, so that the love element can breathe deeply and become strong and vigorous. To this end we work; but what a cloud of mist and smoke hangs over the gateway of the field of labor. I am afraid our dear boys have little idea of what love is or what it may become to them. And what of our dear girls and even young mothers, they know as little how to direct and protect that most precious of all God's gifts to man. They regard love too often as belonging to the material plane, and not as a thing to be venerated and treated with all the respect and tenderest care that can be bestowed upon it. If intelligently and kindly treated, it becomes strong in deeds of human kindness, sympathy, general interest and deep friendship, lifting society and the race to a higher level, building individuality on a plane above selfishness, and being worthier, a wiser and happier generation. D. S. H.

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