

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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MANLINESS.

REV. W. C. GAUNNETT.

Be thou strong therefore, and show thyself a man. 1 Kings xi:2.

In the ordinary use of the word a man may mean much or little, may mean the highest possible development of a human being or an indifferent specimen of an animal, with little except form to distinguish him from the beast.

Tennyson says that a life of purest chastity, that never to speak or listen to slander, to cherish high thoughts and to speak amiable words, to possess courtliness and a desire of fame, and love of truth, are among the things that make a man. Wordsworth says a man "is one who comprehends his trust, and to the same keeps faithful with a singleness of aim; and therefore does not stoop or lie in wait for wealth or honor, or for worldly state." Buxton says that "energy, invincible determination will do anything that can be done in the world, and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it." True manhood comprehends the perfection of moral and intelligent existence, and to reach it one can have no other aim.

Diligence in business or in study is manly. "To do with the might" whatever work there is to be done. No loiterer or sluggard has any right to call himself a man. Work, useful, efficient work, is a man's business. *Scorn of work has been the ruin of many a young man.* It is not necessary for every one to carry a hod or shovel sand, but a day laborer, however humble, is head and shoulders above the fine gentleman who has never done a useful act since he was born.

There are many young men in this city who would be afraid to be seen carrying a bundle. They can not endure the least suspicion of having to earn their bread. Their parents are poor or have moderate means, and it is only by severe economy that they pay their way, but these addle-pated gentlemen are ashamed of work. They are not ashamed to be idle or to be dependent; they are not ashamed to be in debt, but to seem to be of any use in the world is too heavy a draft on their manliness. Why, their clothes are the only things that separate them from the hoodlums they despise. Whoever does the task he has set himself with a single aim and with energy is so much a man. To work is not only required of men, but to work with a will, with a stout heart. It is to form a good purpose and carry it out with alacrity and without swerving. Toil and hardship may be met, but they must be endured, as the neces-

sary discipline of life. It is in this way he gains strength and manliness.

A young man who shrinks or falters in the performance of his duty is on the road to ultimate failure. Pluck is as necessary to a man as brains. The Spartan father told his son, when he complained that his sword was too short: "Add a step to it." So in life, stick to a task until it is done, add another step, fight on a little longer until the battle is won. The Bible records of Hezekiah "that in every work that he began he did it with all his heart, and prospered." Self-reliance is essential to true manliness. Not waiting for some rich or influential friend or relative to push him along, but trusting to his own right arm and stout heart. Heaven help those who help themselves. An old shield bore the crest of a pick-axe with the motto "I will find a way or make one." That is the feeling of sturdy self-reliance that animates a man. Another distinguishing trait of a man is that he is master of his habits, "the lord of his own will." When an individual finds it impossible to say no to a temptation to sin he is fast becoming a slave rather than a man.

No youth can resist temptation and ruin, whose outworks of habits have been carried by the devil, for the real strength of the defence lies in these outworks. Let young men show their strength by firmly saying and acting no to all sinful temptations, for "*the character is always weakest at that point at which it has once given way, and a habit which at first seemed weak as a spider's web, once formed, becomes a chain of steel.*" A real man will always think for himself. He uses his own brains and hews out his own opinions from the quarries of nature, experience and books. Because Bob Ingersoll sneers at religion he does not consider it incumbent upon him to sneer at others also. As a man he claims the divine right of men to think for himself. Neither does a true man sneer at women. He recognizes the great factor true womanhood is in the work of civilization, and respects and honors it in the high and lowly alike. It is only the gingerbread young gentry thrown upon the world, without any use in life, and who remind one of the "abandoned hulls sometimes picked up at sea with only a monkey on board," who sneer at women.

These beautiful and truthfully expressed sentiments are applicable with equal force to women. Young women should not only commit them to memory but lay them up in their hearts and enrich their lives with their fructifying truth—especially do young women need to cultivate a love of work and to pursue the work they

do with assiduity. The love of and cheerful application to work, not only adds to the material wealth of the world, but it strengthens the muscles, improves the health, increases happiness, gives strength in temptation, improves the moral tone, clears the intellect, gives courage to meet and conquer troubles, giving self-reliance, and greatly aids in developing character; the only earthly acquisition we can take with us to a future life.

We make the following extract from a communication written by a lady of much valuable experience in life, who was met with inefficiency in the poor outcasts she was trying to lift to a purer and better life. [Ed.]

"As near as I can learn most of these characters knew nothing of work, but occasionally one may be found proficient in all branches and apparently well-educated. Sometimes one would be heard to say, 'I wish I could run a sewing machine and knew how to do all kinds of work.' Or, 'If I had an education I would not be here.' But more frequently such remarks as these were made: 'How I pity girls that have to sit and sew for a living from morning till night, day in and day out the year around, with no pleasure nor rest.' 'It must be dreadful to wash and iron, cook over a hot stove, and be a kitchen drudge.' 'I would not be a working girl for anything.'

It was conclusive testimony to my mind of the power of early training. I believe that unless the demon of laziness—inherent in us all—is driven out in the days of childhood by trained habit of downright work, it will be almost impossible to do it afterwards. I much doubt whether those unfortunate women who expressed a desire for a better life, possessed that desire so strong that they would have been willing to work ten hours daily to make a living even had there been an opening, simply from having no early trained habit of persistent application. Mothers, friends of virtue, see that your daughters are trained to work. Do you say you are rich and have no need of work? It is not poor girls alone who fill the ranks of the outcasts. Your cherished daughter is not beyond the possibility of becoming one. Industrious habits will lessen that possibility. The more the wealthy work the more popular will work become among the poor. Work for others, for the uplifting of the human race if you have no need to work for a living, but work some way."

The toil you use in pegging shoes,
Or wielding pick and shovel,
As much as that of pen and brain,
May glorify a hovel;
And mean and base to all his race,
To alien and to neighbor,
Is he who in his heart denies
The dignity of labor.

Then, though you toil above the soil,
Or underneath it burrow
In mines and tunnels, always let
Your work be clean and thorough.
Humanity's a family tree,
Requiring honest duty
Of little twigs, as well as boughs
That wave in strength and beauty.

THE BOYS.

It has been suggested to me that, as a housemother, I am too one-sided in my words, that I forget the boys in the family. Forget them? Oh, no; but there is little danger that the boys will suffer, even should I forget them. They have hitherto been given the favors and privileges; all the opportunities that the world can offer have been accorded to the boys, while the girls have for all these centuries been debarred. I speak, of course, in a general sense—of the rule, not the exceptions. And in constantly urging the necessity of advantages for the girls, urging that they may be made self-supporting, that they may be spared a sneer for their small success, I am, at the same time, doing the boys a service.

It was not so very long ago that a mother was telling me what she had done for her two fatherless boys, the professions they had chosen, and how satisfactorily they were settled. I asked, "and your daughter, what shall you do for her; how is she to make her way in the world?" The answer was, "Ah, I have always taught the boys that they were to take care of their sister, and have taught her to look to them." I replied, "Therein you are doing great injustice to your boys as well as to your daughter. You are hampering them and making her good for nothing."

Do I really write as if the world were made up of women and girls alone? I think not. And am I really in danger of forgetting that there are boys in the family? I? No, indeed! I look back a few years and I find in my memory one whose nature was so lovely, and so loving, that for his sake I love all the boys, and would gladly see them all come up to the "measure of a man." Oh, no, I do not forget the boys. I have heard of some notable examples where the son has given his whole life to the support of sisters quite as physically able as he to take care of themselves, but, from want of training, utterly incapable of self-support. But oh, the many, many cases in which the future of the girls has been entirely ignored for the sake of the boys. Of course these things occur in families where both can not secure advantages; then, under the mistaken idea that the girls are not of so much value as the boys, they are set aside.

I urge the training of the girls for a life work, the same as the boys. I urge full and entire equality of position for both sexes, in the family, in the school, in the world. In doing this I am helping the boys equally as the girls. It is as serious a thing for a man that he should encourage the feeling that a woman's efforts for advancement are to be sneered at, as it is for the woman at whom he sneers. More serious, indeed, for it injures him spiritually, while she is injured only for this world. Therefore every sneer at woman or her efforts to advance or better her condition, grieves me for my brother's fault, for it shows me a man who is wanting in the amenities of life, shows me one who needs a housemother's teachings, one who has forgotten his mother, his sisters, if he had any, or one who has never had the advantages of a home or a mother's care. The boy who has been tenderly cared for, trained by a wise, patient woman, a woman who knows her own value—the value

of her sex—will not be likely to join the ranks of those who deery her and her efforts.

Could I think that my words would reach the boys who need them I should be glad, but it is rare indeed when a boy is taught or encouraged to read anything under the heading that stands above my words. Then, too, it is needless to say that boys should have exercise in the open air; they have it abundantly; it is needless to advise parents that all boys should have a life-work—a trade or a profession—they have it given to them. It is needless to advise that they be not sneered at, but encouraged; there are no sneers for their failures, and their successes are fully encouraged and applauded.

Therefore, I beseech my critic to patience, and I ask him to believe that I, of all the world, can never forget to care for the welfare of the boys, can never fail to remember that they form a part of the family. If he will ensure me an audience of boys I will do my best to teach them to be tender and pitiful as well as brave, to be kind to every dumb thing, to love peace, to be slow to anger, to be courteous, to be generous and loving, lenient to other's faults and glad in their successes—be they ever so small—to remember always that their strength is given to them to protect, not to destroy. Above and beyond all I will tell them of the heavenly beauty of self-control, will try to show them how they may be men, not savages nor animals, but good, true, honest men, masters of themselves, impatient only of their own fault and failings.

Then, when I have such an audience, I will follow Pope's advice:

"Men should be taught as though you taught them not,
And things unknown proposed as things forgot."

I am used to such teaching, for I have a small man of not quite six years, who tells me he is "never mistaken," and that he "knows everything." EMMA A. WOOD.

A PRIVATE LETTER TO PARENTS, PHYSICIANS AND MEN-PRINCIPALS OF SCHOOLS.

[Abridged.]

IMPORTANT TO PARENTS AND OTHERS.*

Many physiologists and writers on the sexual functions assume that the spermatic secretion is analogous to the bile, saliva, and other secretions which are essential to human life, and which, when once formed, must be expelled from the system. The logical deduction from this theory is that to insure perfect health of every man, he must, at some rate, expel this secretion. A further deduction is that there exists a necessity for houses of prostitution. Now, the moral nature and finer sensibilities of both men and women protest against such a conclusion.

The writer is convinced that to this theory, so generally believed, is due a large part of that sexual immorality which turns the heaven of the affections into a hell of the passions, which is destroying at once the vitality and happiness of our race.

"As a man thinketh so is he." This is classic truth. If a young man obtains the impression from companions or books that the spermatic secretion is necessarily formed, and that, too, without his power of prevention, and that in order to keep his health he must, in some way, throw off that secretion, his action will at once begin to correspond with his belief.

The comparison by medical men of this secretion with the bile, saliva, &c., fixes this theory in his mind and confirms him in his pernicious habits. But substitute "tears" for bile, and you put before his mind an altogether different idea. He knows that tears in falling in drops are not essential to life or health. A man may be in perfect health and not cry in five or fifty years. Where are the tears while they remain unused? They are ever present and ready to spring forth when there is an adequate cause, but they do not accumulate and distress the man because they are not used. The tears are passing through the circulation ready to separate and flow whenever they are needed. But if they flow without adequate cause, without physiological irritation or mental emotion, the physician at once decides that there is disease of the glands. The writer contends that the flow of tears and the spermatic fluids are much more analogous in their normal manner of secretion and use than is that of the bile and saliva. Neither the flow of tears or semen are essential to health. Both are greatly under the control of the imagination, the emotions and the will. To shed either causes a subsequent depression from the nervous exhaustion consequent upon the violent emotion which expels them.

Now, if young men could be made to believe and feel that it is as degrading for them to allow a seminal emission without rational cause as it is unmanly for them to shed tears on trivial occasions, and, moreover, that uncalled-for emission is destructive of the very foundation of their best powers for rational enjoyment; if the young could realize this, the forming of the pernicious habits which cause such wide-spread misery and ruin would be largely prevented.

The difficulty of dealing with this subject, aside from the delicacy which is supposed to attend its consideration, lies chiefly in the fact that most people are born with undue amative propensities. The sexual license of past generations has engendered a sexual excitability in the present which amounts to little less than a mania afflicting and destroying our race. This can only be counteracted, and even then very gradually, by direct education of the young on sexual ethics and by a general dissemination of knowledge on the normal functions and rational use of the generative organs.

On parents and teachers devolves the duty of preventing the formation of wrong sexual habits in childhood and youth. Besides direct instruction on the subject, children should be early trained to the habit of self-control. The valuable teachings contained in the following extract should be deeply pondered by all who have the management of youth. The writer says:

SELF-CONTROL.

If there is one habit which, above all others, is deserving of cultivation, it is that of self-control. In fact it includes so much that is of valuable importance in life

*Compiled from "A Private Letter to Parents, Physicians, and Men-Principals of Schools."

that it may almost be said that, in proportion to its power, does the man obtain his manhood and the woman her womanhood. The ability to identify self with the highest parts of our nature, and to bring all the lower parts into subjection or rather to draw them all upwards into harmony with the best that we know, is the one central power which supplies vitality to all the rest. *How to develop this in the child may well absorb the energy of every parent; how to cultivate it in himself may well employ the wisdom and enthusiasm of every youth.* Yet it is no mysterious or complicated path that leads to this goal.

The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object. It is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desires. He who has acquired this habit, who can govern himself intelligently without painful effort and without fear of revolt from his appetites and passions, *has within him the source of all real power and of all true happiness.*

The force and energy which he has put forth day by day and hour by hour is not exhausted nor even diminished; on the contrary, it has increased by use, and has become stronger and keener by exercise, and although it has already completed its work in the past, it is still his well-tryed, true, and powerful weapon for future conflicts in higher regions.

To overcome evil thoughts and desires, entirely absorb the mind and emotions in right and useful work, (of head, hand, and heart,) work that is ever wanting to be done.

THE NEW POWER FOR THE NEW AGE.

READ BEFORE A MEETING OF THE WASHINGTON MORAL EDUCATION SOCIETY, SUNDAY, JANUARY 22, 1882, BY EVELEEN L. MASON.

[Abridged.]

This age of steam, rapid transit, and almost limitless intercommunication with all quarters of the globe, as well as with the secrets of ages past, and, perhaps, future, is an age of new things.

It is an age of discoveries not only in the physical world about us, but in the spiritual world within us. It is a time in which alert souls sense the existence of spiritual forces which, to the more gross, are not yet evolved from the dense enswathments of animalized life.

It is a time when the pure in heart have open vision of potential powers unrecognized and unpracticalized by the sluggish past.

In these days of telegraph, telephone, and the impressment of occult secrets of heaven and earth into common daily service, by which thoughts are recorded almost as fast as conceived, and in which the daily occurrences of the Eastern world can be heralded through the extreme Western world, the percipient soul is arrested with the question: What thoughts have we to send abroad at all comparable with this various, far-extended and splendid system of intercommunication?

Did they who conceived within their brains the mechanical idea which their subsequent patient travail

brought forth "with the spirit of the living creature in the wheels;" did these inventors send soul-enthusing messages around the world they had girdled? Or did they, practically, acknowledge that their work was achieved when they had discovered these forces of nature, and applied them in readiness for needs yet to arise?

It is possible that our *methods* of intercommunication are superior to the *messages* which the animalism of our morals still constrains us to send.

What ails us? What unsatisfied demon goads us, that, in the midst of such a perfect social machinery, nothing brings us a taste of that joy life which bubbles in the brook, sparkles in the sunshine, and exhales in the bridal of the rose? Is it a demon which possesses us? Or is it possible that man has been mistaken in fancying that life consists in the abundance of things which he has?

Is it possible that in collecting things about him, man has drained self of everything which should be within him? In the hot race for the accumulation of machines which humanity *has*, have we utterly disgorged and devitalized ourselves of all that humanity lawfully is? In any case, it is evident that the social results accruing from steam power and electricity are to-day's humanity's outward expression of its best self. Our social system finds its proudest boast in its sovereignty over these external forces, a triumph not easily accomplished.

It is in shame, then, that we bow our heads and declare that in the scientific use and economy of steam power we are one hundred years in advance of the point to which we have attained in practical knowledge of the use and direction of that vital power, whose loss not all the caloric of the universe, with the flood of the sea, can re-supply.

The next thing for us to do, who have profoundly mastered the elements and have created a new mechanism is—to master ourselves and to create a new humanity.

This can be done by applying our hearts to a new understanding of an obedience to the laws of generation and transmission of life, and to the science of being which teaches us of our own mechanism and brings us into harmony with the gracious laws which govern all true creative effort. This only will exalt humanity into a creation at all comparable with the perfected steam engine of to-day. That grand mechanism is the result of a deliberate, intellectual effort, not a passing accident. It is the outgrowth of years in which unremittingly the heart of inventive spiritualism was applied to wisdom, not let run loose in savage, impulsive animalism. This intelligent search first discovered that steam was a mighty force; then roused it, and dallied and tampered with it till it became a devastating unmanageable horror. It was mastered.

We recognize that horror more lawless and devastating than rampant fire and water is ravaging society, and before it we have long stood mute and terror-stricken.

Are we sick for more world's to conquer? Come, then, enter the arena! This is the public inauguration of a new era in the history of *moral* power, grander than that inaugurated by Watts in the history of steam power.

This is the ALPHA of new conditions, and teaches how each may condense, treasure up and devote to the higher uses of spiritual power that individual virility hitherto thrown away in the unmastered impulses of a distorted animal nature.

This new science, which is as old as blessed Eden, reveals that the vital power can be used prodigally in one direction, only at a corresponding poverty of the fecundating principle of intellectual and spiritual creative power.

The result is a new era is dawning, a great light has appeared, and hundreds of souls, whose longings for the loftiest things of the truest culture which can be pressed into the service of humanity impels them to conserve within themselves, this "river of life," for the creation of results which each, individually, is best fitted to accomplish in aid of the establishment and reign of the coming ideal race.

When each shall have learned to treasure up this sacred, vital fluid, which flows into our beings from the river of life anear the throne of Jehovah; when each shall have learned to treasure up this vital current for an elected purpose in life, and then shall be able to turn upon the chosen object of pursuit, the whole resistless force of an englobed nervous virility, then the world will see results with which the best successes of the past and present will illy compare.

Then shall the three-fourths waste of vital power, which has hitherto enervated our nearly wrecked humanity, be enshrined in that new creation yet to be perfected. Then thoughts will be uttered and deeds done, the tidings of which will electrify the whole world we have girdled for the very purpose of their transmission. Then shall wisdom, rejoicing in the works of her hands, stand self-poised, amid an ever increasing and evermore extended and evermore splendid system of intercommunication, regal above all.

"PHYSICAL NECESSITY."

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

For instance, a mother, when her babe was eleven months old, became again pregnant. She was compelled to do one of two things, either continue to nurse the babe and run the risk of injuring, perhaps killing, one or both the children from not having strength to provide sufficient nourishment for herself and them, or else wean the babe, and though sure of saving the unborn child there was still the risk to be taken of losing the one already born from withdrawing its natural food (breast milk) before its teeth were all cut. Of the two evils she chose the latter as being the lesser.

A short time prior to the birth of the second babe the whooping-cough was brought into the house. It was dog days and the child, not twenty-one months old, was cutting its eye teeth. It was suffering with a bad diarrhoea, had lost its appetite, and grown rapidly weak in consequence. It might have pulled through this, but just at the point where its appetite returned the terrible whooping-cough had reached its most trying stage, with vomiting. It had little strength remaining to contend with the cough, and the vomiting would not allow a

particle of nourishment to remain on its stomach, and it could not regain strength. Spasms and death soon followed. All the nursing children in the neighborhood weathered that whooping-cough storm, but every one, without exception, still teething but not nursing, died.

A babe must be very sick indeed when it will not nurse, and it will retain breast milk when nothing else will stay upon its stomach. How many infants, weaned because their mothers were again *enceinte*, have died of summer complaint? Thousands. Are these children taken away in the providence of God or are they murdered by the lust of their parents? "For of such is the kingdom of heaven." Little martyrs to their parents ignorance, selfishness and lust. It cannot be that God ever instituted a necessity for man that means murder for babes. At any rate it cannot be the same God who said: "Do unto others as you would have others do unto you." No. Man has made unto himself a physical necessity. God never did.

Does it not stand to reason that infants should nurse until they have cut all their teeth?—some learned doctors to the contrary notwithstanding. For how can food be sufficiently masticated without teeth? Drinking milk is a very different process from nursing milk; the former method not allowing the saliva to become incorporated with the milk, while the latter does so in the most perfect manner. Even though nursing-bottles are used still the mother's milk is the natural food and is, or may be made by hygienic living, better adapted to the little one's needs than a foreign substitute.

Now and then, perhaps, a nursling will die of disease in spite of all precautions at present known, but infant mortality would be strikingly lessened if parents would practice continence for the sake of their two-year-olds. All weaned babies do not die, but all are liable to, and no parent can foresee that his child will be an exception; it is inhuman, it is selfish to allow the risk. Never wean a child until it is two years old or until it has its teeth, should be one rule. Never subject the mother to the danger of conception previous to that time, should be another rule.

The fact must not be omitted that men are not always to blame for the untimely weaning of infants. There are some unnatural mothers, fashionable women, who commit this sin that they may pursue a life of gayety unhindered. Thank God, they are few.

A wail came to us this summer from New York city. "Two years ago it was stated that 15,000 children died during the summer months of intestinal diseases, and last summer 17,000 perished from the same cause." The "cause" referred to being considered by the board of health to consist in skimmed and watered milk imposed upon the community and fed to infants for pure milk. A bill was laid by them before the legislature requesting the enactment of laws regulating the sale of milk.

Whereupon the attending physician of the New York Infant Asylum believing that the board are mistaken as to the cause, declares it his opinion that it lies in the sale of diseased or poisoned milk and the mixture of colostrum with sound milk and suggests the following improved system of milk laws: "First that the city

milk dealers be compelled to procure a license from the board; second, that all milk dealers report to the board the quantity of milk they sell and where it is obtained; third, that in the death certificate of all children under two years of age dying from certain specified forms of disease, the name of the milkman who had supplied them be inserted. By some such plan the board would be enabled to detect poisonous milk. If a certain form of infantile trouble was found to exist among the customers of certain milkmen an inspector could be sent to the source from which the milk came, to ascertain if there had been an epidemic in the dairy, if any of the cattle were suffering from disease, and if the milk from a cow too soon after calving had been sent to the city. A few years of observation like this carried on conscientiously would enable the board to propose intelligent laws regulating the sale of milk."

Good! Let us have these few years of conscientious observation. But what if infant mortality continues under all these laws and in the use of pure, healthy, cow's milk, as it requires no gift of prophecy to predict will be the case, what shall next be done? We would humbly suggest that next a committee be appointed to examine into the reason all these thousands of infants yearly are fed upon cow's milk—why so many babies are weaned previous to the age of two years.

We doubt not an examination on this ground would bring to light such astounding revelations as would lead the legislature without a dissenting voice to pass laws: 1. To compel men to respect the rights of their little ones two years old and under by instructing them to suspend for two years sexual indulgences. 2. To compel society women to nurse their babes two years, by instructing them to suspend as much of fashionable enjoyment as is necessary to this end. 3. To see to it that women physically unfit to nurse their children shall be prohibited from bearing them, or else, see to it that they are subjected to such a course of hygienic and medical treatment as enables them to perform the duty. 4. If overwork is the cause of this disability, then to see that they are protected in this direction.

In other words, the legislature would teach the community by law that the life of even a single infant is of more consequence than money making, pleasure seeking or the gratification of lust.

Seventeen thousand babes under two years of age perished in one city in a single season! Is this the way people obey their much vaunted, "Be fruitful, increase and multiply"? Verily, perhaps it would be well to practice the new doctrine of continence awhile, especially those who profess so much anxiety to see God's commands obeyed. Perhaps it will be found that after all giving full and unrestrained vent to sexual passion is not meant by that verse, as men have heretofore supposed.

AN OBSERVER.

FEAR when your friends say to you that you have done well; but when they stand with *uncertain, timid* looks of respect and half-dislike, and must suspend judgment for years to come, you may begin to hope.—*Emerson.*

WILL-POWER.

A PSYCHOLOGICAL STUDY, BY F. JULIUS AXMAN.

The universe is run by God's will-power. Man's will-power is not a peculiar product of his own, but is the offspring of the universal will-power. The son is one with the father, says Christ. Will-power can be condensed or rarified, grossified or sublimated, but these different forms are one in substance, though different in degree and quality. In the first case we call it anger, wrath, rage; in the latter case it becomes faith or love. Faith and love are sublimated forms of will-power, that grow in efficacy by their sublimation. To the degree that we refine and educate our will-power, to that degree we make it useful and applicable. It is the true homeopathic principle in its highest, spiritual aspect that pervades all creation; that which becomes destructive and endangers life and health, when used in condensed form, becomes regenerative and healing when applied in a very much finer and attenuated form.

In the sexual instinct this fundamental maxim of truth becomes of peculiarly striking evidence, and as it is true in the spiritual and moral life of man, we may safely conclude, that it will also be valid in his physical life, for the principles and laws of creation are the same in both forms of its manifestation.

The same principle is applicable and is in fact the only genuine remedy for the evil of drunkenness. When the life principles of the cereals is abstracted and in highly condensed and gassified form taken as liquor, it becomes a deadly poison that burns up body and soul. Take it as nature prepared it in finely attenuated form, as unfermented breads and mush of wheat, barley and rye, with grapes and fruits, and life's genuine life is restored, and the worst drunkard will be redeemed and become a man again.

All diseases can be cured, one might say can only be cured, by will-power or faith-power or love-power. The finer, the more radiant, the more penetrating the power becomes. It is a strange infatuation or deception to believe, that a physician or a drug cures a patient. The life of man is in his soul and the life of the soul is its faith. A person that is not firmly grounded in faith to God or to Christ, or believes that the spiritual powers only control his soul and not his body, loses his organic faith when abnormal external conditions produce an acute form of disease. Then, if the faith action is not restored by faith in a doctor or a certain form of medical treatment, the soul becomes sick and chronic disease is established, because the soul has lost its life that is its faith.

The faith of the soul manifests itself through the body by corresponding forms of breath, and the breath of faith—that is the breath of life—is different in quantity and quality from the breath of doubt or fear or unbelief; the former gives life, the latter forms give death or paralyzes life. When by prayer or by whatever external cause the soul is re-established in the attitude of faith, it regains the breath of faith and thereby life and health is restored.

While in condensed form the will-power is opaque, in its finer forms it becomes luminous, and the finest form—love—begets truth when shining into the cere-

brum. The transfiguration of our Saviour on the Mount was the highest manifestation of this luminousness of sublimated will-power or faith, which rendered his whole physical body radiant with celestial light.

To the degree that we develop and discipline and educate our will-power by applying it to uses in finer and finest forms, we master the universe and become conjoined to the spiritual powers of God.

If we rely on our own individual supply of will-power we will find it soon exhausted, but if we tune our own will into accord with the universal or divine will and subject it to the laws that regulate the latter as revealed by Jesus Christ, we can draw from the universal store of will-power and thereby become supplied with ineshhaustible stores.

"A SIMPLE YET EATABLE DIET."

BY DR. J. H. HANNAFORD.

Though I take the article on the above topic as a text, I do not do so in a controversial spirit. In the first place, I fail to see how any thoughtful and observing person can doubt the fact that a vegetable diet—of course, including the grains—can afford all of the elements of the human body, since the one article of wheat, alone, does this, though it is by no means needful to confine ourselves to so small a range of diet. It is manifest, also, that the vegetable world furnishes all of the food-elements for man and beast, no improvement resulting from the animal transformations, while we, in taking the transformed nutrition, in the form of meats, etc., must take it as we take cast-off clothing, "second-hand." The flesh of animals, particularly that of domestic animals, kept in a very unphysiological way, not only cannot contain any new element, but it assumes a diseased form, as all creatures are more or less diseased. We take our food, then, "second-hand," with disease added, and that of necessity. Again, in the matter of purity, no fair comparison between the animal and vegetable can be made, only a contrast. The animal body is constantly undergoing decay, decomposition and putrefaction. To-day, a certain part of the body, worn-out, putrid and poisonous particles pass off as excrement, or waste, as through the natural excretories, while there are other parts, not quite ready for ejection, remaining in the flesh in a putrescent form which will pass off to-morrow. Indeed, in the animal flesh, there are all of the gradations, from the fiber made from the last food taken, to that which has performed its work and is ready to be eliminated as excrement. (If one may be the victim of "blood poisoning," by the retention of purulent matter—as in the President's case—is it strange that certain carnivorous persons, not careful of their diet, should have impure blood?) I must, to some extent, dissent from Mr. Rumford's views. As reasonable beings, capable of preparing food in what would be called a civilized way, it is not necessary to "return to first principles," living in "a state of nature," or as the brutes live, though I am free to confess that such a course would be safer than the opposite extreme of "food-spoiling," by fashionable cookery. I am fully aware that the proper use of our teeth is the means of preserving them, and, yet, the time comes when the aged cannot grind grains as the horse does his oats. We are

not brutes, and cannot digest food like them, since brain-labor always tends to detract from stomach power. I see no possible objection to pulling the wheat, crushing it, and then softening it by boiling, so that it may be made reasonably fine by chewing. I cannot see any objection to boiling the potato—as it does not contain the animal albumen, to be so solidified by heat as to render it useless and undigestible. Indeed, some articles, as starch, are made more soluble by heat. But the uncooked must be, and will be more thoroughly chewed, which implies a more thorough division, as well as the needed mixing with the saliva, as a means of facilitating digestion. I frankly admit that most of our fashionable cooking (food-spoiling) deteriorate and impoverishes our food, encouraging our national disease—dyspepsia—having nothing to commend it to public favor. I admit that this is one of the causes of the "nervous prostration" of so many of our housekeepers. I admit that a reform in this regard would allow a great deal of time, relatively, for more health-imparting, elevating, humanizing employments for our mothers and others, in the realms of science, the sanitary investigations being prominent. Even the enunciation of "ultra" views will not too much arrest attention, will not effect too great an improvement in this regard. The masses still live to eat, at least, to too great an extent. We need more intelligent mothers—since they have most of the care of the young—to train up strong, healthy, and vigorous children, that the next generation may improve. We need to "eat to live, and not live to eat."

A HEAVENLY STAR-ROUTE CASE.

THE TRANSIT OF VENUS.

The journals are full of the coming event of the transit of the planet Venus, and they are right, for it will prove the most important event of the age. They speak, however, only of its scientific aspect.

The planets represent a celestial family of brothers and sisters, conceived and brought forth from out of their coming mother, the sun. The eternal creature spirit is father to them. They are born for the purpose of learning to love one another, that by the unison of their radiant energies eternal life may evolve, the song of praise and of love, the psalm of peace and of harmony may ascend to make the heavens redound with the glory of God.

The planet Venus is the loveliest sister of all; its rays generate the spirit of love. In its transit it will receive a new baptism of power from the maternal sun, it will be charged with intensified energy and radiate intensified power of love into the breast of all feeling souls. A new dispensation is dawning for the inhabitants of the earth. It was this same planet Venus, that, having experienced a transit shortly before the first advent of the Saviour, did shine with unusual glory over the manger of Bethlehem. It is this same planet Venus, that will shine with unusual glory this coming Christmas over the second advent of Christ, a conquering Saviour, no more a suffering one, that will redeem the earth from its woes and sins and give light where heretofore we had but the shadow of it.

J. A.

December 3, 1882.

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

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THE ALPHA.

VOL. VIII.

JANUARY 1, 1883.

No. 5.

WE WILL send this number of THE ALPHA to any address on the receipt of a three-cent stamp.

THE mid-winter convention of the National Woman's Suffrage Association will be held at Lincoln Hall, Washington, D. C., January 23-24-25. Two sessions daily, from 10 to 12 A. M. and 8 to 10.30 P. M.

DR. FOOTE, with a courteous note, has forwarded us an advanced copy of the January *Health Monthly*, containing able replies to Dr. Foote's rejoinder to us in his November issue, from our friends Elmina D. Slenker, Mrs. Celia B. Whitehead, and Rev. Jesse H. Jones. Our reply was already in the hands of the printer, else we should not have attempted anything, so able and clear and much better than we could hope to do has been the efforts of these friends; except Dr. Jones labors under a misapprehension as to the field occupied by THE ALPHA on the sex question; but Dr. Foote very generously sets him right in his editorial. If the *Health Monthly* continues to issue such good moral education numbers through the year as this January number, we shall adopt it as an able coworker of THE ALPHA, and offer its frank editor the right hand of fellowship.

TO OUR PATRONS AND FRIENDS: THE ALPHA sends holiday-greetings with all the glowing, generous wishes that spring from the heart at this festive season. THE ALPHA has received a Christmas present that is designed by our generous friend to renew itself yearly, and furnish the sinews of war as well as nourishment. We hope soon to be able to give details; but until legal steps have been taken to make the matter a settled fact, we must be content to give only general statements and a wish that other friends, out of their abundance or from more scanty stores, may be moved to help put our work upon a firm financial basis that will relieve us from anxiety and make our path plain before us. It is the opinion of many that THE ALPHA ought to live, and of many others that it will live, and of a few that they will show their faith by their works, and furnish the means whereby a long life and increased value may be assured.

God bless abundantly all the noble souls that sustain and encourage us, giving them many joyful Christmases and happy New Years.

THE second edition of "Physiology For Girls" following so soon after its publication, argues well for the popularity of the book, and shows the existence of the want it so well supplies. Mrs. Shepherd has enhanced the value of the new edition by corrections, revisions, and answers to criticisms and objections, in her candid and irresistible style, which makes it just what every girl needs, a help to not only understand her own organization, but her emotions and mental aptitude and capacities to fill the right place in the working world, and thus become an important factor in the world, without the bewildering daze that misleads and bewilders so many young girls when they enter upon the responsibilities of life, which causes loss of time and opportunity, and gives a wrong bias to their whole lives. Especially is this true when they contract a hasty and premature marriage. Every girl in the land should own a copy of this book, and no teacher or mother can afford to do without it. Price, \$1; for sale at this office.

DR. FOOTE'S REPLY TO THE ALPHA'S response in the controversy, "Is continence, except for procreation, the law of sexual life?" published in THE ALPHA, November, 1881, is printed in *The Health Monthly* for November, 1882. A whole column of *The Health Monthly* is devoted to explanations of the long delay of this article, which we have not space to reprint.

Troubles with the Post-Office Department and "a feeling of no impatience to reply to Dr. Winslow, because we did not think her answer to our article refuted, in the least degree, our argument. To this day they re-

main unanswered." (There we disagree with him and so do many others.) A quibble as to the definition of the word continence is summary of the prelude:

Our controversy, however, should not be mystified with the smoke of any such skirmishing in reference to the use of terms. When Mrs. Dr. Winslow avows that the sexual relation has but one purpose, and that reproduction, continence is a mild term for characterizing her doctrine, and, so far as we know, the only one the lexicographer has supplied. In other words, it seems to come the nearest to the term we wish to use, if it does not, in all respects, carry the meaning intended to be conveyed. Then when she proceeds to defend her doctrine her reply to our arguments signally fails to controvert the scientific and other reasons we gave for believing that the complete continence she advocates is not conducive to health. She seems to think that "content without lawful venery" can work no injury. In the first place examples of such content are not very numerous, nor is what they say about themselves always reliable. Perhaps in no relation of life is more deception practised. Still, in cases fair to suppose to be "content," really oblivious to their sexual needs, and who are suffering from physical ills, we are not the only physicians to attribute such ills when they seem to originate in the nervous system, to a celibate life.

At a meeting of so highly respectable a body as the Academy of Medicine, December 1, 1881, as reported in *The New York Medical Gazette* of December 17, of the same year, Dr. C. Fayette Taylor read a paper on the "Influences and Reflex Disturbances of the Sexual Functions in Women." According to *The Gazette*, he maintained "that civilization was hard on women, that while developing the imagination and erotic sense, and denying to her the natural vent of this excess of emotional activity, it entailed upon her innumerable ills, which had expression in the various forms of hysteria, perversions of the erotic sense, etc. He cited many typical cases illustrating how, in many instances, the patients themselves were ignorant of the cause of their troubles, and whose ills proved intractable to treatment, since their nature was unrecognized by the physicians. These cases were most often found in women between the ages of twenty-eight and thirty-seven, and the author recalled many cases in which the suffering was intense, and the lives of the patients were a constant and heroic struggle with their sexual passions."

It was a noteworthy fact that the only one mentioned in the report to question the correctness of Dr. Taylor's views was the eminent surgeon, Dr. L. A. Sayre. Surgeons are always disputing the convictions which enforce themselves upon the minds of medical practitioners. Surgeons deal with an entirely different class of cases from those which come under the observation of one who is in general or special medical practice. Dr. M. H. Henry was surprised that Dr. Sayre should attack Dr. Taylor's paper when he (Dr. Sayre) had said so much about the reflex influence of sexual irritation, and had so often ascribed paralysis to an elongated prepuce! Dr. Henry doubted "if there was one physician present who had not seen cases similar to those described by Dr. Taylor. He himself had met with many." Dr. Munde said that such cases are "often met with by the general practitioner or the neurologist." The eminent Dr. Fordyce Barker, in vindication of Dr. Taylor's right to introduce such a topic to the attention of the Academy of Medicine, called attention to the fact that Dr. Taylor had discussed "the unconscious, not the conscious, influence of the sexual function on women."

Dr. A. A. Smith alluded to a case brought to him four or five years ago—a girl of nineteen who was under Dr. Taylor's care for hip-joint disease. She had become engaged to be married, and he had been requested by her aunt to examine her and see if there were any contra-indications to marriage. She was morbid, nervous and anæmic, and he detected slight uterine disease. He advised that she wait some time before consummating marriage. Dr. Taylor, after studying the case, gave it as his opinion that the case was one of the mal-effects of ungratified sexual desire, and advised immediate marriage. She was married, and improved from the day of marriage. She has given birth to three healthy children, and is now a robust, healthy woman. Dr. Smith admitted that he was wrong and Dr. Taylor right.

The continent men and women Mrs. Dr. Winslow has met "were cheerful, buoyant, elastic and playful as in youth!" How many of our readers will think as we do, that our too-credulous opponent can judge little of the private practices of such as style themselves pure people! There is absolutely no

relation in human life in which people feel so free to deceive their most confidential friends as in this one. It is proverbial in social life, and falls with peculiar force upon the mind of a physician to whom the actual facts must, under some circumstances, be revealed.

In reading Dr. Winslow's reply, one would suppose that we had said that only muscles could become atrophied by disuse. We have said nothing of the kind. In animals in which the rudiments of organs are found, bony and cartilaginous as well as muscular tissue are found to have been atrophied.

And if the danger of atrophy is not imminent in one generation, as Dr. Winslow alleges, we do not quite see why the first step in that direction should be taken in obedience to a whim which has no foundation in science or common sense.

It is said that it would be hard to prove that continued continence ever impaired memory or any mental faculty. It is well known to every physician that there is no derangement of the human system which is so likely to affect the mind as a disease of the sexual organs. Even Dr. Sayre, who thought Dr. Taylor had no business to introduce the subject he did into the Academy of Medicine, tells us in one of his publications, that even idioey and insanity may and do result from an elongated prepuce or clitoris. Just these congenital departures from the normal condition, it seems, will produce dire results, these results seriously affecting the mind. This being so—and Dr. Sayre is our authority for saying it—how much more likely is the healthfulness of the mind and the integrity of the memory to be affected by diseased conditions of the more important parts of the sexual organs. If, then, it can be shown that continence as well as excess and abuse leads to sexual diseases, it really appears that continued continence may impair memory or any mental faculty. We submit our former article clearly proves this, and that nothing that Mrs. Dr. Winslow says in answer thereto overthrows our arguments. The least said about the sexual continence of athletes or singers or orators, the better. The sexual practices of these classes will not add weight to the arguments of the Alphites.

Dr. Winslow doubts if the experience of the handsome young minister is proof of the evils of continence. Well, we do not rely upon any individual fact to prove our position. We only instanced this one out of thousands which had come under our observation, and if we could, without breach of confidence, state all the facts connected, we are such it would have much weight in this discussion. Anything that Dr. Winslow has yet said would, we know, fail to convince the young minister that he had not hit upon the real cause of his sexual and mental breaking down. When positive evidence is unattainable, all suppositious evidence must rely for its value upon what, under all circumstances, looks to be most likely.

It is thought, perhaps, that we may be influenced by business interests in what we have said of "prudential checks." We have, for many years, had no business interests whatever in them, and were the Comstock laws to be repealed it is hardly likely that we should have, as our professional business requires more attention than we have the physical strength to give it. We believe in them, and when the American people throw off the impertinent yoke a handful of moralists has imposed upon them, we hope there will be those in the medical profession who will find time and profit in giving their attention to the supplying of prudential checks to the family. Dr. Winslow says it is not possible "for the sensitive organs of generation to be wrought up to the point of conception and expectancy and then fall back, cheated and empty, without results strongly detrimental to the health and nervous vigor." Now, what a hap-bazard statement this is to make in the face of the fact that there are thousands of couples in perfect health who do not, because they cannot have children, and who, nevertheless, do not deny themselves sexual indulgence. We have had such people to come to our office for advice. Sometimes the barrenness results from temperamental incompatibility; in some cases from inaction of the ovaries, and, in not a few cases, from a want of viable sperm cells in the secretions of the male. Such people, it may be urged, are not perfectly healthy. In the cases of temperamental adaptation there may be, and in others there are no such fearful results to be discovered arising from "cheated and empty organs" as those which Dr. Winslow depicts. In no country are prudential checks to the family used so extensively as in France, and the French women will compare favorably with those of either England or America in regard to health. The French women, indeed, are less nervous than American women.

Dr. Winslow says the waste of fructifying material is less apparent as the animal rises in the scale of life. Granted. It is, nevertheless, true that there are millions of spermatozoa in the secretions discharged in one orgasm in the natural and perfectly legitimate use of the reproductive organs, when only one *zoosperm* is actually needed or utilized in case conception takes place; and it is evident that the sacrifice of this *one* will no more injure the health of either party than the inevitable waste of the millions which cannot be utilized. The only question which arises is, how it may be conveniently, harmlessly and effectually rendered inert? Encouraging progress was being made in this direction when a small band of bigots and fanatics, led on by mercenary detectives, hood-winked our law-makers into the enacting of statutes, which made all such discovery punishable with fine and imprisonment.

Having now touched upon all points which require our attention, we will take leave of the subject. All that we have passed over in Dr. Winslow's article is not relevant to the real question in controversy. Much might be added in support of our position, but this article is already longer than we intended to make it. If Mrs. Dr. Winslow should really attack the scientific grounds upon which we base the doctrine we advocate, we can bring further arguments to fortify them. As the lawyers say—we will here rest our case.

The definition "Continenence without lawful venery" expresses precisely the sense in which we use the term, while the others quoted are not objectionable or inadmissible. But we know that fretting and chafing after any real or fancied want will, in time, undermine health, while they are not sick who are *content* to walk in "the straight and narrow way that leads to eternal life;" and we contend that useful employment, healthful food, (non-stimulating and non-narcotizing) with cheerfulness, will enable any one to retain good health, with youthful buoyancy of spirit through a life-time, if it be necessary, without venery—although we advocate suitable marriages and families of children as large as can receive perfect physiques, and good moral and intellectual endowments with proper provisions for maintenance and education. But, if from physical disability or mental peculiarity, that would not endow a young life happily, or the vital force, time, and ability of any man or woman are required for a scientific pursuit, or a philanthropic project, a whole life can thus be consecrated without any deterioration in physical or mental health. Depend upon it, the abnormal conditions in Dr. Taylor's cases, calling for surgical interference, was *not* the result of such a life. They are cases of inherited deformities or the result of self-abuse, clearly cases of *discontent*.

The longing for affection in the hearts of women, young or old, may be in part passion, and, in many instances, undoubtedly does partake of that character, and they may suffer from suppression. But suppression and wise direction are very different, and directly opposite in their effect upon the mind and body. Take the lives of Hannah More, Harriet Martineau, the Cary sisters, Mary Lyon, and hundreds of other pure and noble women of our day; living active, useful lives, and preserving their beauty and cheerfulness to 70 or 80 years of age. We have some rare examples in the lives of men

likewise. We labor to enlarge the list. Physically there should be no sexual secretion till it is demanded for a high and holy use. Children of wise parents will understand and have power to direct and control them, and boys will regard their chastity equally sacred with girls.

Many physicians are mistaken in their diagnoses of their young woman patients. That they desire to be loved is true, and hope to realize their fairy dreams of romantic bliss, described in unhealthy novels. But think of the appalling revelation that comes to the average bride, which reveals to her before the wane of the honey-moon, that what is called "love is only lust, white-washed." Says a venerable writer: "The assertion that an occasional sexual indulgence is necessary to preserve a sound constitution, is perhaps the most delusive and mischievous of any doctrine ever promulgated. It is both mischievous and baneful though of long standing, convenient for those who want an excuse for their improper conduct. Yet many honest individuals have adopted the idea without a suspicion of its falsity."

Dr. Hufeland says: "I actually know a man who seriously believed there was no poison more detrimental to the human body than the generative juices, and the consequence was, he thought best to get rid of them as speedily as possible. By these means he became an old man in his twentieth year, and at twenty-five died of old age. It is pretended that if the seminal fluid is allowed to stagnate in its receptacle it will occasion pain and produce many dangerous diseases, and that it is therefore necessary to form either a permanent or a temporary marriage, or in some other way relieve one's self in this respect. But the fact is that when a man neither indulges in lascivious dalliance or pampers his imagination with obscene conversation, nor solicits impure imaginings, but spends his time in rational pursuits and employs his mind on objects that are praiseworthy and important, he will be likely never to feel any inconvenience from accumulations that lascivious people so much talk of. In reality there would be no superfluous accumulations, for in a healthy body there is no excessive secretions of any of the fluids; that is, there is never any larger secretion than nature absolutely requires. So when the seminal fluid is not used in acts of virility it is taken up again by the absorbents and the redundancy eminently contributes to make all the powers of the man, both of body and mind, more confirmed, hardy, strong and vigorous."

"The semen which is capable of giving life is also capable of strengthening and renewing life when it is absorbed."

Galen recognized the scientific fact, "that the best

juices of the body and brain were enriched by the retained semen, which in its composition is so nearly allied to the nervous system." "Every thing" says he, "is full of it, with those who abstain from sexual indulgence, but there is often little or none of it in those that abandon themselves to sensuality." * * * "To abstain enables people to resist cold, heat, fatigue, hunger and thirst, sudden changes and sickness better than others."

Pythagoras "taught the union of one man and one woman in strictest fidelity and that sexual intercourse, except for the sake of offspring, was shameful." Tenerbach says, "to beget is to throw one's self away, make one's self common, be lost among the multitude, sacrifice one's singleness and exclusiveness to other beings." * * * "It is evident that the perversion and misuse of the procreative function destroys the higher love for what is right and good."

In reply to Dr. Foote's statement that all persons *lie* when speaking of their sexual conditions and emotions, we know it is true that ignorance and custom have made it proper and modest, even virtuous for women to deny the existence of a reproductive nature. We have met many treasonable and untruthful people of both sexes; it has likewise been our good fortune to know many loyal souls, who are as truthful as they are pure in heart. Such women are sensible and intelligent, and will speak as frankly of their sexual life as of any other function of their persons, when necessary for their own or others' good.

If Dr. Foote thinks "the least said about the habits of athletes, singers, and experts, the better," will he bear in mind we only referred to the requirements of their trainers when preparing to contend for prizes, to prove what restraint is necessary for their highest physical attainments, we take no responsibility for the conduct of their lives.

We think your reference to French women far wider of the mark. In our visit to Paris, a few years ago, we could but compare their aged and middle-aged women, with American women. They looked prematurely aged; their withered and haggish faces revealed evidences of their perverted lives, that paint and cosmetics cannot hide. Surrounded as they are on all sides with regulated prostitution on their streets, and legalized prostitution in their homes; with contaminating syphilis constantly jeopardizing their safety, and "prudential checks" perverting the strongest and holiest impulses of their souls, is it a marvel that suicides have become so frequent, that M. Gifford, a Parisian, should have recently left a legacy to the French government with

which to provide an institution where all that are tired of life could go and have it terminated painlessly? Under the use of prudential checks in our own country, we are rapidly following their ruinous example. Nearly eighty suicides in Baltimore within eight months, almost all of them caused by jealousy and domestic trouble. The nation's capital is not far behind that number, two suicides in the morning paper as I write.

Dr. F. Wilkins, of the California State Asylum, writes "such is the rapid increase of insanity in that State, that in thirty years there will not be enough of sound mind to care for the insane." Dr. Bucke, of Toronto (Ontario) Asylum, makes a similar report. So do all the resident physicians of all the insane asylums throughout the civilized world, largely laying the result to inherited and induced sexual disease. The recent awful tragedy in your own city tells its own tale. Mrs. Seguin's children, were aged four, five, and six years, then no more children born. Is there any testimony to show that this fearful aberration which caused Mrs. S. to shoot her three lovely children and fire the last ball into her own body, was the result of a continent life? And her husband not only a physician, but an expert in nervous and mental diseases!

All these tragedies call loudly for reform, and a return to our good mother nature and the observance of her laws. No good will ever come to a living being by studying how to thwart her designs or pervert her good uses. It is not the question of the day, how can we render the effects of our sensuality "conveniently, harmlessly and effectively inert!"

The question now is what better plan can you devise for the broken health of women than a life of pure continence and to lessen the number of puny, depraved, idiotic and syphilitic children, and the decrease of suicides and insanity? Let us return to our allegiance to nature's God. "Prudential checks" do not point in that direction. "The soul that sinneth it shall surely die."

Be assured, Dr. Foote, it is something more than a "mere whim" that calls us to labor in this field. It is a living, breathing, thrilling, conviction that urges us to this unattractive work. It is a stern sense of necessity and duty that inspires us to lead our fellows out of the mud and slime and degradation of sensuous lives filled with the horrors of prostitution, into sweet fields of safety, purity, health and peace. This nerves us to bear whatever of ostracism, calumny or even martyrdom may be in store for us.

We will not hush our voice, restrain our pen, or hide the light that illuminates our soul. This is an "irrepressible conflict," founded upon religion, science and the

highest and purest morality and philanthropy. We cannot better close this rejoinder than by an extract from a letter from a lady of high moral tone and a clear well-cultivated intellect :

Dr. Foote's last reply to you in his November *Monthly*, might, on a superficial view, be called a fine argument for his doctrine, while really it is perniciously weak and bad. For instance, take this idea, that there are millions of spermatozoa wasted "in the natural and perfectly legitimate use of the reproductive organs," where only one is utilized. There he acknowledges, indirectly, that reproduction is the "natural" and "perfectly legitimate" use of those organs. And then he goes on to say that the only question which arises is, "how can we thwart nature?" how we may have an unnatural and illegitimate use of the reproductive organs; how we can render inert the one spermatozoa that nature utilizes when not interfered with. He himself has furnished the refutation of his own argument. Of course, if reproduction is the "natural and legitimate" use of those functions—as he himself says—then the use of them for any other purpose is unnatural and illegitimate. It would seem as if any one whose ideas were not blinded by sexual desire, could see the truth in these matters, and that thwarting nature and subverting organs to purposes of mere sensual indulgence and lust, which she intended for something far better and higher, is subversive of sound health, sound morals, and everything above the lowest animal plane.

THE ALPHA doctrines are yet in a minority, but the glorious thing with them is that they are founded on TRUTH, and that is stronger than all else. As John Stuart Mill somewhere says, "One person with a belief, is a social power equal to ninety-nine who have only interests. On the day when the protomartyr was stoned to death at Jerusalem, while he who was to be the Apostle of the Gentiles, stood by 'consenting unto his death,' would any one have supposed that the party of that stoned man were then and there the strongest power in society? And has not the event proved that they were so? Because theirs was the most powerful of existing beliefs."

The "Foote" party is in a powerful majority—powerful so far as numbers go—for the world is the "Foote" party on these questions. But they have only "interests," and unfortunately for them, pretty low ones. But THE ALPHA party has TRUTH. It is working for a principle that is the very corner-stone and foundation of all purity and righteousness. It is the Christ-principle that shall live and shine as the stars in the firmament when the age of the quadruped with its sensualities shall have gone down fathoms deep, beyond the power of resurrection.

THE ALPHA'S INFLUENCE.

A lady whom we have never seen writes as follows :

I cannot tell you how much good THE ALPHA has done me. From early childhood I have pondered. I am the oldest of eight children. Ever since the time when a mere child, I asked my mother on the day they told me I had a little sister: "What did you get another baby for if it's such hard times to feed the rest of us?" Up to the time I read THE ALPHA, I have had my doubts about God requiring such wholesale peopling of the world. I had grown bitter and rebellious; I marveled at the supreme selfishness of men. I think as I look back on those days I really cursed God in my heart for giving men such sexual needs and necessities, (as I was taught to believe he did,) then I would sorrow over my want of submission to His Holy Will, and try to be patient. How shall I describe the joy and peace THE ALPHA brought to my troubled soul? It solved all my perplexities, it smoothed my pathway; I was no longer to bear with the patience of submission, but I was called to labor with all my might in a field already white unto the harvest, in which the work is great and the laborers few. And this all comes about, does it not,

from having women physicians who can penetrate the falsehood men have so long imposed upon the race. I must tell you of another good THE ALPHA has done. My husband has an adopted daughter married, and has two children. She has been fond of novel-reading, or rather was so when I came here, (came from being brought up alone.) The loss of all their property reducing her to the necessity of going to work, and become saving, together with the rigid (so she considers it) training I have given her, have really made a new being out of her. I have lent them my ALPHA's right along. The first year they were read only to pass away time, because no other reading matter at hand, laughing at, and abusing it by turns. Still they kept up the reading of it, and it was some time this summer we got to talking of it, and he expressed his admiration of the paper in the strongest terms, and said: "If I had only read it when I was a boy." I cannot think of anything that could happen to this family more disastrous, discouraging to him, and swamping her in future efforts to continue to improve herself, than to have a house full of children. The ones they now have will stimulate and educate them to do as well as they can. THE ALPHA has been the greatest blessing that ever came into their house; they will subscribe for it as soon as they are able. It is no more than fair that you should know all you can of the good you are doing. Multiply that several times and you will have an idea of the good you do, that you do not know. Why, I think you ought to be the happiest woman in the world. And yet you cannot but be sad to see the slowness of the growth of the truth and the great suffering around.

A short time since I sent a lot of back ALPHAS to a young medical student at the Chicago Rush Medical College. He has been admirably brought up in all things except this one. His father told my brother (so my sister-in-law said) that nightly indulgence was not harmful after marriage. It will be a grand thing if this young man can become a convert; he is singularly pure and high-toned in every way. I got a card from him acknowledging the receipt of the papers, and saying he was much pleased with the little he had had time then to read. I hope much from him. If he cannot see it now, it will grow on him. But how am I going to get along without the copies I sent him? I have kept thinking I would give all my ALPHAS away, but I cannot bear to give them up for good; I lend them and keep the ball turning. If you have any more like them I guess I must buy them again.

L. S.

PROFESSOR HUXLEY is coming out as a social reformer as well as scientist. He says: Talk of political questions? There lies beneath all these questions the great question whether that profligate misery which dogs the foot-steps of modern civilization shall be allowed to exist. I believe that is the great political position of the future."

With him are the Russian statesmen who say, "The emancipation of the peasant from drunkenness is as great a work as his emancipation from serfdom."

WHICH IS MOST CRIMINAL?

"You generalize too wildly when you place murder and offences against females in the same category. It strikes me that a vast distinction should be made. One arises from hate—a desire to cause pain—it is cold death. The other arises from love, or would if allowed. Its tendency is life—warm begetting—and it is crime only because the offender has been first wronged, deprived of his proper inheritance. You are not competent to sit in judgment upon the so-called rapist; being a woman you cannot enter into nor comprehend the swaying passions that govern his actions."

I would not say to our friend, and all others who make similar pleas for this most terrible crime in the calendar, that if there was any error at all in the classification, it was in not making this most abominable sin of rape *head the list*. It is not only a murder of the body, but it too often destroys mind, soul, happiness and all that makes life desirable. Suppose our friend has a lovely little daughter of twelve or fourteen years of age, and some man, mad with passion, outrages her and leaves her, as is often the case, nearly dead with pain and terror, or finishes his crime by taking the little bit of life there is left in his victim. Where is the "love," "warmth" and all that?

Again, two or three men take a helpless woman to a lone place and each in turn outrages her, leaving her to live or die as fate wills, and another ties his victim to a tree and visits her at pleasure till death ends the horrible scene. These are not fancy sketches, either, nor is the millionth part of the crimes of this sort ever made public. All over the land are wives who are continually raped by lustful husbands and not one spark of real "love" or "warmth" is there to palliate the crime. Law cannot interfere. Society will not, and the poor victims dare not complain lest the anxious world jeer and deride.

Murder! Why murder is often innocent when compared with this sin against women. Hundreds of wives gladly welcome death as a release from the constant demands of lustful husbands who make existence a burden and a weary bondage.

Murder does not often arise from hate. Probably love has murdered more than hate has. It is only a too frequent occurrence for a man to murder the woman he loves if she refuses to marry him, or if married refuses to live with him. The demon of jealousy demands that he prevent others from enjoying that which he fails to win. Murders are committed from millions of motives. Some seem to be full of a passion for murder, and enjoy the deed; some kill for money and some lest the victim expose the criminal whom he detects in wrong; some to win name or rank, etc., etc.

If women are not "competent to sit in judgment" upon the man who is born full of lust or who has generated base passions by his own evil ways, neither is she competent to judge the murderer who does his black deed under motives that are just as foreign to her tender-loving nature.

I could just as warmly sympathize with the notorious Frank James in his cell as I would with the villain Connors, whose vile deed is narrated in last ALPHA. Both

are as deadly offenders against human life and happiness as is the rattlesnake or the cobra. But as both probably inherit nine-tenths of their vileness, instead of putting these human vipers out of existence, we should render them *hors du combat*. If the surgeon's knife would make a passably decent man of Connors, why apply it and set him free. And if Frank can be relied on to do no more wrong let him also take his way and depart in peace, but neither should ever be allowed to perpetuate himself and his tendencies to evil. All our work should lead on to a better humanity.

"Roaming in thought over the universe, I saw the little that is good
Steadily hastening towards immortality;
And the vast all that is called evil, I saw hastening to merge
itself
And became lost and dead."

ELMINA DRAKE SLENKER.

SNOWVILLE, PULASKI Co., VA.

THE VALUE OF TRUE LIVING.

Can a good character be valued too much; can its worth be told to the individual? Then, why not, young man, pause in your hasty march for riches and see that wealth is gained by honest endeavors and industrious habits, so that not the root of bitterness or the sting of a guilty conscience remain to deprive you of the real enjoyment that honest gains would otherwise give you? The promises of God are true and faithful, but the allurements of lust are deceitful and fallacious. Of all the promises and invitations which God has ever held out to man, to allure his mind to the practice of virtue, whether by the spirit of prophecy or otherwise, when rigidly understood, not one was ever known to fail or to come short of the testimony given; but, on the contrary, the reality of the promise has ever exceeded expectation and often surpassed imagination.

Not so with the promises of sensual pleasure, as many have proved, and their lives are now a testimony. But youth in listening to these temptations, is many times wrought up to the highest pitch of expectation; but in the enjoyment does it not invariably find itself more or less disappointed? Ask of those who from their infancy have kept themselves pure and uncontaminated with any of these filthy gratifications even until the nuptial ceremony had sanctioned the deed. What were the sensations which succeeded the loss of purity; the candid and honest answer will, invariably be, disappointment. Such seems to me is the effect of carnal indulgence on the virtuous minds of those who had before lived in virgin purity. A powerful and incontestable evidence of its filthy nature and deceitful influence, nothing but the forbidden fruit; when first eaten brought a curse upon our first earthly parents.

"Whence comes wars and fighting among you, came they not hence even of your lust that war in your members?" And again, "When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." The more this passion is indulged the more it benumbs the virtuous feelings, and prepares its subjects for the worst crimes. These will be seen if we examine the lives of these deep-stained criminals and abandoned ruffians who infest human society, and trace the pro-

gress of vice from infancy to manhood, and I think that scarce an instance will be found where any one has partaken deeply of criminal practices, who has not first quaffed largely of sensual indulgences. It generally happens that deceit, lying, petty frauds, profane and obscene language and tippling follow fast in the train of vice which succeed lechery. Nourished and strengthened by repeated prostitutions, and hardened by continued debaucheries, gambling, drunkenness, private thefts, and high-handed frauds succeed. And, lastly, burglaries, murders of all classes, and felonies of all kinds, swell the list of crimes and crown the individual. And the foundation of these sins is the inordinate indulgence of the sordid propensity of lust.

ANDREW D. BARRETT.

MOUNT LEBANON, COLUMBIA Co., N. Y.

THE POET COWPER ON TRANSMISSION.

Poets generally are men and women of very superior intellects. We must, therefore, look to them for truth, wisdom, etc.

Cowper's epitaph informs us that

"England, exulting in his spotless fame,
Ranks with her dearest son his favorite name:
Sense, fancy, wit, conspire not all to raise
So clear a title to affection's praise.
His highest honors to the heart belong;
His virtues formed the magic of his song."

Now, this illustrious man, in writing to a daughter of his mother's brother, says: "There is in me, I believe, more of the Donne than of the Cowper; and though I love all of both names, and have a thousand reasons to love those of my own name, yet I feel the bond of nature draws me vehemently to your side. I was thought, in the days of my childhood, much to resemble my mother; and in my natural temper, of which, at the age of fifty-eight, I must be supposed to be a competent judge, can trace both to her and my late uncle, your father, somewhat of his irritability, and a little I would hope, both of his and her—I know not what to call it, without seeming to praise myself, which is not my intention—but, speaking to *you*, I will ever speak out, and say *good-nature*. Added to this, I deal much in poetry, as did our venerable ancestor, the Dean of St. Paul's, and I think I have proved myself a Donne at all points."

Cowper here comes down on top of the truth like a twenty-pound sledge-hammer in the hands of a three hundred pound blacksmith. As for myself, I freely admit that the moon is not made of green cheese; but that fools, who do not believe in scientific truths, are the offspring of green cheese, is quite probable.

E. J. CHALFANT.

YORK, PA.

A woman of great spiritual experience and steadfast faith, writes thus to women suffragists. It will apply to moral reformers and temperance workers equally well. Let us try it. But do not forget that faith without works is dead:

To-day I have been thinking that the women have been

wandering about the legislative halls and Congressional halls about as long as it looks well for them to do. Just as though they were dependent upon them to grant their rights; just as though there was no power above them. If men that make our laws believe in having women live back under Moses' law, and do not admit that Christ came to redeem them from the curse of the law, it is quite time that the women were praying that the tables be turned upon them and they be punished without mercy under that law. The soul that sinneth had to die without mercy, and I cannot see it is any worse for men to die without mercy than for women to live without mercy. It would be better if all could have mercy shown them, but this having part, and this part the men, to tyrannize over the women, it seems to me God will not allow it to be much longer. Oh, the groanings which cannot be uttered! When we go to God with a case and have the right spirit, we can safely leave the case in His hands; He knows just how to bring about His designs for good, and it is very natural for us to at night commit all our cares and troubles to God, and, in the morning, take them all back again to manage ourselves; but I did not do so when I committed all to God, and my patience has never tired, and I have never felt like taking the case into my hands to manage; but "Be still, and know that I am God," has sounded in my ears. God does not willingly afflict his children. "Judgment begins at the house of God," that is, when people profess to do right and do not do it, they get these judgments for their wrong-doing in this life, if God designs to save them in the next. When we have given a case to God in a right way, and with a right spirit, we cannot take it back, even if we wish to; it is not ours to manage any longer. Now, I wish the women would have a jubilee, and call on all the women in the land to commit this case to God, and they would be heard.

TEACH YOUR BOYS.

Teach them that a true lady may be found in calico quite as frequently as in velvet.

Teach them that a common school education, with common sense, is better than a college education without it.

Teach them that one good, honest trade is worth a dozen professions.

Teach them that "honesty is the best policy;" that it is better to be poor than rich on the profits of crooked whisky.

Teach them to respect their elders and themselves.

Teach them that, as they expect to be men some day, they cannot too soon learn to protect the weak and helpless.

Teach them that to wear patched clothes is no disgrace, but to wear a black eye is.

Teach them that God is no respecter of sex, and that when he gave the seventh commandment he meant it for them as well as for their sisters.

Teach them that by indulging their depraved appetites in the worst forms of dissipation, they are not to become the husbands of pure girls.—*Cottage Hearth*.

TWO WOMEN.

One passes her days in a stately home.
In a mansion old and grand,
And one lives there in her cot by the sea
With its garden of yellow sand.

One robes herself in garments rare,
And wears her jewels fine,
But over the fisher-wife's simple attire
No costly gems glitter and shine.

One rides behind her prancing steeds
Through reaches of lovely lands,
One walks adown the pebbly beach
Fast holding her children's hands.

One reigns a queen 'mid the glittering crowd
That throng her gilded halls,
One sits alone with her babies asleep
In a room where the moonlight falls.

One lives for herself, that her cup of life
May be filled to its overflow
With sparkling joys unmixed by the care
And the labor she scorns to know.

One lives to give in daily toil
Her life for those she loves,
Through quiet ways where duty leads
With gladsome steps she moves.

And so they go their separate ways,
And one is accounted blest—
She who rules and reigns in the princely home
Has of blessings the rarest and best.

But what see the angels, who over them both
Their silent and loving watch keep?
Who is rich and who poor when judgment is made
Of life's treasures most real and deep?

Ah! methinks to those eyes from heaven look down
Not the gleaming of jewels or gold
Could e'er hide from sight, or bathe in warm light
The spirit all selfish and cold.

No treasures of earth, though piled to the skies
And reaching out widely and far,
Could make rich the soul who ne'er for its own
Held the treasures that fadeless are.

Nor ever could poverty's guise make dim
The spirit that shines like a star.
The unselfish love and the noble intent
No meager surroundings could mar.

VALUATION.

JOHN G. WHITTIER.

The old squire said, as he stood by the gate,
And his neighbor, the deacon, went by;
"In spite of my bank stock and real estate
You are better off, deacon, than I.

"We're both growing old and the end's drawing near,
You have less of this world to resign,
But in Heaven's appraisal your assets, I fear,
Will reckon up greater than mine.

"They say I am rich, but I'm feeling so poor,
I wish I could swap with you even,
The pounds I have lived for and laid up in store
For the shillings and pence you have given."

"Well, squire," said the deacon, with shrewd common sense,
While his eyes had a twinkle of fun,
"Let the pounds take the way of my shillings and pence
And the thing can be easily done."

SAY NOT THE STRUGGLE NOUGHT AVAILETH.

Say not "the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not, nor prevaileth,
And as things have been, they remain."

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves vainly breaking,
Seem here no painful inch to gain,
Far back, thro' creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front, the sun climbs slow—how slowly!
But westward, look, the land is bright.

—Arthur Hugh Clough, 1849.

CORRESPONDENCE.

NEW YORK, December 13, 1882.

MRS. C. B. WINSLOW, M. D.: "A Belgian physician, in an investigation made at the request of the government authorities, has ascertained that the main cause of color-blindness in this country is the very general use of tobacco." "No tobacco at West Point." The Secretary of War, Mr. Lincoln, has prohibited the use of tobacco by the cadets at West Point. This is a splendid triumph for the temperance cause, indicating as it does, most emphatically, the damaging influence of this baleful drug upon its victims.

NAPOLEON, OHIO, November 2, 1882.

DEAR FRIEND: About four months ago I sent for and received three copies of THE ALPHA, and have been very much interested in their contents, especially in the discussion between you and Dr. Foote. I have long desired to know the exact truth with reference to this matter so that I can live accordingly. I have carefully read four or five books on this subject, and although two of them takes the same position with Dr. Foote, yet the facts they present lead me to a very different conclusion. From all that I have observed and read I am almost forced to take the high position which you have taken. I hope that this discussion between you and Dr. Foote will continue until both sides shall be thoroughly investigated. I have read Dr. Foote's last reply and to my mind the main facts which he has presented, instead of proving his position, only helps to sustain yours; they clearly prove that when young people carelessly allow or willfully encourage the excitement of sexual passions under circumstances when they cannot be harmlessly gratified, the passions themselves become more or less ungovernable and produce congestion, weakness and derangement, thus showing the necessity of purity in thought as well as action. When you reply to Dr. Foote please send the copy containing it to

ANDREW CLAY.

3 ESPLANADE ROAD, SCARBOROUGH, ENGLAND.

November 20, 1882.

DEAR MADAM: The facts headed "Progress" in current number are matters of thankfulness and encouragement, and it is greatly to be hoped that you may be able to carry on to greater victories yet the brave paper which must have entailed so much of labor and trial on its editor. You may like to know (if not already aware) that there is a society which has existed for some years in England with like views to your own, and numbering more than one thousand members; but a great part of the work here is done by men among men, a sign whose hopefulness you will at once recognize. They do not seem to be aware of the existence of your association, and with pleasure I propose submitting some of your publications for perusal of the committee, which may bear good fruit. Those friends to whom I have lent many of them have thought highly of their teaching and in a silent way they are doing a work that would gladden the hearts of the writers and yourself. I look anxiously for Mrs. Shepherd's Physiology, hoping to find in it the fulfillment of a much needed want. With every good wish for the New Year so soon to open, believe me very truly yours,

S. C. HUTTON.

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