

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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CRIME—ITS CAUSE AND ITS CURE.

MRS. EVELEEN L. MASON.

It is Coleridge who teaches us that before entering on a discussion the first thing to do is to come to a mutual understanding of the meaning of the terms to be used. In obedience to this injunction we turn to the dictionary and learn that the first definition of crime is, "any violation of any law, divine or human;" and next, "any omission of a duty which is commanded, or, commission of an act which is forbidden," and further, "any aggravated offense against morality or public welfare."

This word crime, then, takes in its scope all the moral territory between the inharmonious element which jars on the keen sense of the beauty of wholeness, filling the alert soul of the mortal, eager for rehabilitation, and the unutterable loathsomeness of those whose lives are below the brute level. Because of these two extremes in society, then, it is evident crime becomes a term of relative meanings which accord with the developed degree of individual sense of personality and responsibility. So to make the subject quite clear in this discussion of "crime—its cause and its cure," we will agree to consider as crime "any aggravated offence against morality and public welfare," and proceed to consider the cause of this flooding torrent, which, sweeping over the country has turned society of to-day into an immense class of marauders against property, purity and peace, on the one hand, and on the other, an anxious soul-wearied few who pay part of their incomes and all of their heart-ease as blackmail to these lawless free-booters.

Not more surely did the few peaceful, well-conditioned knights and harmless peasants of old, sacrifice property in order to ward off the daring ravages of the lawless villains of the mountains, than do we to-day in our efforts to keep at bay the ever increasing hordes of vice, pauperism, disease, idiocy and insanity which are constantly begotten by crime.

The question as to the cause of crime and as to its possible cure is of just that importance to us all that the question, "whence comes our slavery and how shall we become free?" is, and always has been to every class of slaves in all ages.

That the decent, law-abiding people of the country are slaves to the criminal classes is proved by the facts that we are subject to their will, and are, by them, robbed of freedom of action. It is they who compel us to live in such terror of their high-handed measures that we unquestionably pay out a yearly increasing sum of money for armed forces to parade our streets as protectors against these our masters. It is they who make beauti-

ful night a time of horror and who lock us up prisoners in our homes. It is they, our prolific masters, who are yearly increasing, and who are doubling their numbers every ten years.

This paper is not an attempt to show the statistics of crime; it is but an attempt to show the cause and cure of crime; and so, for the better appreciation of this task, let us face about for a moment and estimate the on-rushing legions, as, bloated, blotched and staggering down to putrescent death, they still increase and multiply like flies in summer.

Now, to make no record of the criminals on whom the tender hand of the law is laid with such fostering results, we will simply glance at what it costs you and me to support one little, little class of our masters—the paupers.

In 1850 it cost the United States \$2,954,806. In 1860, \$5,445,143. In 1870 it doubled again and cost \$10,930,427; and there is reason to fear that the statistics of 1880 will show another doubling, bringing the sum upwards of \$20,000,000. This is the national expense for pauper support, not including that which comes from charitable institutions of the various classes known to modern philanthropy, as hospitals, dispensaries, asylums for the insane, deaf, dumb, blind, idiotic, etc.; neither does it hint at the cost of the 70,000 persons in the states-prisons; much less is reference made to the support of the army of policemen, our protectors, so called; nor are the expenses of criminal courts, and other long processes of law, with the immense machinery of the secret service division, including its network of detective forces which thrid the land; and additional expense for crime. None of these numerous and immensely greater items, nor the ill-health and epidemics which sweep off all classes from contagious diseases bred and diffused by the degraded; none of these criminal results of crime which we ourselves are criminal in enduring are computed in any census yet published.

Clearing, then, from before our mind's eye, this loathsome vision of crime and its results, which miasmatic seems long since to have settled like an incubus on our nation, we will face about and search to see. Whence comes this devitalizing monster, this old man of the sea, which we, like Sinbad, the sailor, have taken on our shoulders and are carrying so patiently while it sucks our life out in return.

Answer: Crime finds its source in the inherited propensities, the degraded instincts which ignorance and continued indulgence in grossness have pampered and increased. Crime is cultivated by perpetually incessant

criminal education carried on in our jails, states-prisons, drinking houses, and especially by that system of running in hundreds of girls and women to criminal courts, where their present way out of disgrace is to pay their fines, whether guilty or not, and then be as guilty as possible to get more fines ready for the next "running in." Crime is caused by that neglect of childhood which permits children cursed by the worst possible heredity, to be next hedged in to the worst possible corruption which the fetid atmosphere of their homes can engender.

After years of study of this great social question, of that practical kind which, at this ghastly crisis in the fate of womanhood, attends the inspirational foresight which accompanies maternal forces, I am prepared to state that criminals are educated rather than born—but, also, that this education is often carried on unremittingly in the same line, generation after generation—as in the case of the family of Jukes.—"A family of criminals, the progeny of five sisters, traced with exactness through five generations, and who, in all, included 709 monsters of degradation."

These Jukes, the notoriety of whose existence is noticeably accorded only to Margaret, mother of criminals; these persons (born of the only one kind of mother who has the honor (?) of being the head of the family for whom she goes down to death's door in order to give them being) are pictures of the educational results which you and I, brother and sister, have permitted to go on, in that we have not prevented its going on.

But, as has well been said by another, not all these criminals are low Jukes, the *debris* of society. Oh, no! There are also the Dukes, the princes of the blood, who cause tears to flow and disease and pauperism and crime to mark their royal passage over the souls of dethroned womanhood and of the outraged infancy which is hastled into an existence which seems a curse, and a life which is a groan.

The environments of these Jukes are enforced ignorance, pauperism and diseased hereditary transmission of life. The environments of such Dukes are wilfull ignorance, with wealth to obtain the means for indulgence in crime, and means to escape the legal penalty of crime, but with no means by which to escape as diseased and hereditary transmission of life, and as sure a propagation of crime and pauperism as that which follows the line of the Jukes. The result is, what with the harm done by the poor Jukes and the harm done by the worse Dukes (burdening society with the diseased, the imbeciles, paupers, criminals and lunatics), mortar cannot cement brick for hospitals, asylums and prisons so fast as violated maternity fill cradles with these travesties of what the Creator had designed to be—humanity.

Did we say awhile ago that this order of life was below the level of brutes? Would Heaven, society to-day would rise up and live as true to human purposes as does the brute to its purpose.

Brutes are true to their instincts, and order and health are the result. But man is not brute, and instinct is not his guide. Knowledge, wisdom, is the fair empress of man's soul, and man is man only in proportion to his loyalty to that empress.

Behold, then, in Jukes and in Dukes, a subjection to

the ignorant control of instinct—an utter disregard and ignorance in the young of the sacred laws of heredity and of the transmission of life; these are the raised flood-gates through which pour the disease, insanity, idiocy and crime which overflow the land.

This ignorant instinct, this crude "will to live" (which should be called by a short, ugly name of four letters, but which has been deified in the place of Jehovah's self by the sensual Shoepenhaner) has ruled society, devastating the true human life it knows not how to create, and, instead, has burdened the land with diseased brutishness in something like the human form. And yet for the protection of this Juggernaut our law-makers are hurling the puny lances of man's license against the thick passes of the buckler of Jehovah's immutable law—sowing to the wind to reap the whirlwind!

In the city of Washington, far away from the West End palaces and the gracious avenues, there the Potomac River flows over a vile morass. Its bed at this point is made of the deposit of all the sewage which long years have carried there from the houses of the District of Columbia. Here the accumulation stagnates, then recedes, then returns to the shores, sending up miasmatic poisons and fever chills, blasting life there in poor, suffering South Washington. But South Washington, down back of the Avenue, is far away from us and "our set," and "where people live," you know; so the foul deposit is permitted to accumulate, and the pestilence is endured while it but sweeps away hordes of children whom all agree had better never have been born. But two winters ago great snows melted on the mountains of Maryland and Virginia, swelling the Falls of the Potomac and pouring down till the bed of the river near the flats at Washington offered no barrier, and then the long neglected mass there backed up into the city—up and up, beyond the limits of the District, back of the Avenue; up and up, till the Avenue was crossed with the flooding slime and cellars were filled with its noxious waves; up and up, till those in the palatial homes began to reckon their heights above the flood only by inches of ascent, and began to count the tons of snow on the heights anear as burdens of doom approaching them. Carriages which seldom ventured beyond the Avenue now came down to that fashion mart on other errands than traffic in the stores. They were drawn up at the water line to look with eager interest at the river which flowed now where the streets had been. Car lines were lost to sight, and here and there public conveyances were seen standing where struggling horses released from their toil had left them. And up and down the fashion mart were seen filthy mud-scows, offensive things, which, like the rest of the resurrected marsh life, had come before eyes polite, bringing the suggestion that these vile boats might be of service yet to the delicate dames who loathed them so.

It was then the fetid marshes became of interest to those who had before avoided reference to this offensive subject. Previous to this crisis the health commissioners had twice sent down loads of disinfectants and had poured them on the marshes. To be sure, for every load of disinfectants so sent down, hundreds, nay

thousands of loads of sewer refuse from the sinks of the beautiful homes had been deposited there too. But all that was of course, while the loads of disinfectants were a gracious charity, for which all dwellers anear should have been eternally grateful. That disease should have continued to breed after this attention, seemed to the minds of the disturbed commissioners, like pure diabolism on the part of that offensive river.

Now in view of the fact that rivers do not naturally run up hill, and the fact that a strong, torrent force is capable (if left to act in freedom) of carrying almost any amount of obstruction before it, it seems probable that this curse, like other curses, came not causeless.

No curse ever comes causeless.

In this case, years before the interests of certain men ordained the building of the well-known Long Bridge. Against the solid masonry of the west end of this bridge the current struck. Below this masonry an eddy was formed into which poured the District sewerage, which there accumulated into a shaking sea of green foulness, pestilential, deadly.

Every man among them all knew this bridge meant death to the people who breathed the malaria it ensured, but also they knew that the moneyed men of Georgetown would have it so, because that bridge destroyed the harbor at Washington and sent all the commerce securely round to Georgetown.

So the bridge stayed, and the death horror accumulated, till the great storms of the winter came upon us, and one night the torrents above burst bounds, and bridge and barriers were swept out to sea by divine wisdom.

Must I read you the parable? Must I translate the prophecy? Must I unfold the threat? The curse comes not causeless.

Crime is but the outgrowth of crime. The shocking fetid lives of the repulsive Jukes are the sewage from the houses of the equally guilty Dukes.

How shall we cleanse these swamps of fetid life?

* * * * *

Tear down that bridge which carries certain men hilariously over courses of life while it shuts such women into those courses of life, compelling them against their wills, and despite the cleansing torrent forces of their mother natures, to become permanent, pestilential sewer poison.

Tear down the bridge! Break away this enshrinement, this damming up, this garrisoning, this entrenching of that vice which is the mother of criminals!

Tear down the bridge, over which this traffic in blood and in life, in wine and women, aye, and in little children too, goes so merrily on.

Choke back the words of demons or idiots who tell you that it is for the good of the national revenue, and the purity of our homes that this disease, pauper, idiot and insanity-creating traffic shall continue.

Cease building hospitals, insane asylums, and retreats for idiocy? These are all but as a few loads of disinfectants scattered on the shore of this great sea of death and corruption, and none but the foolish look upon these mock remedies with other than contempt.

Do they sweep away the age long accumulation of refuse which, pouring forth from the wash rooms of our law makers, has, by them, been so carefully dammed up? Do they release from that sheltering retreat the foulness law preserved, by which licensed crime, now bridging over from land to land, unites us all in the social corruptions which foment vice, pauperism, idiocy and insanity?

Down with that bridge while yet there is time, or Jehovah from the mountain fastnesses of the near future, will sweep it and our homes away with havoc dire.

Down with the bridge! That is the beginning of the cure.

A little more slumber, men and brothers, and it will not remain for you to say that you will not take down that bridge. Already the forces of orderly nature, surging through aroused womanhood, are undermining the foundation stones of this man-sustained, beast-convenience. The finger of the Motherhood of Yod-he-vau is pointed at those rotten abutments. Steadily and surely new social conditions are being created through the development of an enlightened motherhood and the salvation—not of our young men, *they* know of that bridge—but through the salvation of each new-born babe.

[To be continued.]

UNSELFISHNESS.

MRS. EMMA A. WOOD.

If there is one thing above all others that we should learn as we advance in life, it is to spare others. Spare them in their labor, spare them in their feelings. Spare them in our thoughts of them, make all allowances for their failures, for their faults; be lenient as far as is consistent with their highest good. Learn to set aside self, to deny one's self the quick and wounding retort; learn from one's own many omissions to judge leniently of the omissions of others, to make excuses for them, to see one's own share of the blame, and even more if possible. There are many times when one must appear stern and severe, but let it be only in appearance, let the heart be really soft and gentle toward the erring one, let the saying "iron hand in velvet glove" be reversed, let the inner be velvet, while outwardly one is iron.

I have before me a letter which I have been minded to copy entire, but upon second thoughts will merely give its drift. I somewhat expect it is but a catch for me. The writer says he is sorry I write of women learning, or women voting, or women doing anything except "attending to their children and their houses, cooking the dinner and mending their husband's clothes," reminding me that I say this is hard work and takes all a woman's time. He thinks it is at any rate better than studying how many bones she has, or trying to learn about distinct animals (probably meaning extinct.) Thinks "she'd better be learning to mix up puddings or something good to eat, than to mix up gases," and asks me to say so in my housemother papers, for his wife thinks what I say must be right. And he adds: "She is a good wife now, and I don't want her spoiled by reading your articles."

Now, is it supposed to be possible for me to unsay my words, to pretend to think what I do not think for the sake of the peace of one family? Or rather for the sake of this one person? He evidently wants a wife to be what a writer in the *North American Review* calls a "muliebrous animal," which is defined to mean a "creature trained to marry the first man who asks her, to bear as many children as possible, and to limit her interests and activities to the sphere of the kitchen, the table and the wardrobe."

I wonder what my correspondent means by a good wife? I think I should find her a sad-eyed woman whose cares and trials have made her grey while still young, and whose hopes lie in the future. As Madame Ratazzi says, "Death has fewer terrors than life for one who has been long a wife." Think of it, friends, what was originally intended as a blessing and a comfort, the sweet companionship of marriage, is made to the wife a terror and a dread. Must this always be? May we not, can we not, have more happy homes, where each will strive to seek the true happiness of the other, where selfishness will no longer rule, where too much will not be expected of the wife, and where the husband will learn wise lessons of self-control. Self-control! how beyond all else must there be self-control, if we would do anything aright. No man is fit to be a husband and father who has not learned or will not learn this lesson, and I have already more than once defined the perfect house-mother with whom this control of self is the first principle. You all remember one of the wisest of the ancient proverbs: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he who taketh a city."

Oh, the pity of it, to think my voice is so small and reaches such a very short distance. I cannot hope to convince even one person of the beauty of unselfishness. I cannot hope to make one, one only, mindful of the loveliness of self-restraint. Only those who already know the heavenly peace of it, only those who know its beauty will hear my voice, and they do not need its help.

Shall I quote the authority of great names to show my correspondent and others like him that woman should be and do all that I have ever suggested in her behalf? I have already quoted Emerson on woman suffrage. Here is what Macaulay wrote: "The principle of woman suffrage is not so palpably absurd that a chain of reasoning ought to be pronounced unsound, merely because it leads to female suffrage. We say that every argument which tells us of the universal suffrage of males, tells equally in favor of female suffrage."

But nothing convinces one who has convinced himself to the contrary.

A writer in the *North American Review*, speaking of the ill signs of the time, says: "A wave of materialism sweeps across the world to-day which threatens to carry men and women in the direction of the animal savagery from which all races spring, but in which no race should be content to abide. In fashionable life rude and boorish manners are cultivated. Stupidity is at a premium, and the American gentleman of the old school is replaced by the cosmopolitan cad, who, more unfortunate than the Bourbons, has forgotten everything and learn-

ed nothing." A sad arrangement. And we know that degeneracy is more hopeless than the original savage condition—as a relapse is more dangerous than the original disease. It is said that "the tendency of the animal in degeneration is to become all stomach." Perhaps it is not the same with the animal called man. Yet there are cases which would seem almost to warrant the assumption, eh!

Here is a man who advocates what he calls "figure-training by corset." Dr. Alfred Chadwick says in *Knowledge* that he does not "believe for one moment that fully 90 per cent. of women are deformed by stays," and adds, if such were the case I should not hesitate to say that 90 per cent. of women know nothing of lacing, for if lacing the figure is practised in a judicious manner, instead of deformity would come elegance and health. He considers it necessary to "restrain, limit, and correct the growing figure," and says: "Without aid nature seldom forms a good waist." Ah, Madame Nature, of what are you thinking when a man has to step to your assistance to form a woman's figure?

BREAKING IN BABIES.

If I were to tell a mother that her babe could begin to learn to obey as soon as it can see or hear—say from two to three months of age, she might scout at me: or do worse, if I tried it on *her* child. But any mother's experience will teach her that children begin early as that to acquire habits, good or bad. A child will learn at one month to go to sleep at an even hour in the day, to be fed regularly, to be rocked or sung to sleep, or to go to sleep by itself. They may by two or three times' indulgence learn to demand to be walked to sleep in the middle of the night. Babies are as full of notions and crochets as grown people. But if they can learn bad habits they can learn good ones, and can be made to keep regular hours by a few lessons. It is harder to break them of bad habits when formed, but it can be done. Only the mother must have sufficient self-control and firmness, and be enough impressed with the child's future welfare to follow a steady, unyielding course, even if it does distress you to hear it cry. After being sure that the child is well and comfortable, crying will not harm it.

You have been in the habit of rocking it to sleep and wish to break it thereof; it yells when you stop rocking, and stops yelling when you begin rocking again. You know perfectly well that its cry is not an evidence of pain, but of displeasure. It is fighting thus early to have its own way, and against yours. It is already a question of authority between you two. You say you "can't bear to hear it cry," and so you surrender; the babe gets its first lesson in insubordination. It is thus children learn that the way to come by their desires is to cry for them.

There is involved in every such struggle as this a great deal of future comfort or discomfort for the mother and the whole household; and, vastly more than that, *the character of the child*. The habit of yielding can be taught early and the foundation laid for an obedient, docile and reverent youth, and a peaceable, self-governed maturity. The reason why there is so imperfect family discipline is because parents do not begin early enough to teach

infants to yield to a superior will and to live after orderly habits.

It is a great mistake to underestimate the child's intelligence. The will shows itself next after the appetite. The first thing a human being knows is to eat—the next, to scream for what it wants. The two forms of instinct are related. The babe is hungry and distressed. It cries, naturally, and gets what it cries for, nourishment. First lesson. As soon as its perceptions are awake enough so it can realize some other wish—for instance, to be taken up from its cradle—it naturally cries for that, and is gratified. Second lesson. By this time it is well on the road toward infantile Cæsarism and shortly becomes a tyrant.

To some mothers this may all sound cold-blooded and cruel. Is it better kindness to teach the child rebellion till it is three, four, or six years old, and the habit of wilfulness is thoroughly instilled into it, and then begin to "break its will" by punishment? Or, if you don't believe in the "spare the rod and spoil the child" principle, will you start the child on the path of lawlessness and take the chances on its reforming itself as it grows older?

In my opinion, the character of the child can be molded to proper course, *before* the age at which most parents think discipline should only *begin*; and that by the time many of them do begin to train their children it is too *late*; the character of the individual already has its determining bent.

The best parent of a baby is the one who is not afraid to hear it cry if it is crying for what it does not need and that is not good for it.—PARENT.—*Exchange*.

DEFENCE OF CONTINENCE.

BY MRS. C. B. WHITEHEAD.

EDITORS OF THE HEALTH MONTHLY: People sometimes ask me why I write for *The Health Monthly* when its editor opposes the ALPHA doctrine of continence as that of "physical necessity;" and I reply, "That is one reason *why* I write for it. If I understand anything about war, the place to vanquish an enemy is where he is, instead of where he is not." (I do not count you the enemy, but your doctrine.)

Another reason is that I have a hearty respect for its editor's liberality. When an editor opens his columns for the free discussion of a topic, I must believe that he is honest in what he advocates.

I think your journal is doing a great deal of good by spreading physiological knowledge; but I sometimes fear it is doing more harm than good because of its advocacy of the doctrine that the exercise of the generative faculty is essential to health. For it seems to me this is one of the most erroneous, dangerous and demoralizing doctrines ever taught. Still if you allow both sides a fair hearing, the right—whichever it is—need not fear; only as you have popular prejudice on your side it takes much less argument for you to convince people you are right than if you were rowing up stream.

I know that many—alas! too many—of the medical fraternity recommend married or unmarried prostitution as a remedy for diseases brought on, perhaps, by a morbid

dwelling of the mind on subjects relating to the sexual organism, or by lack of exercise of some of the many and varied faculties of a human being.

I am aware that Paul, the great apostle, wrote to the Corinthians—at that time a miserable, sensual lot—"It is better to marry than to burn;" but I heard a Mr. Brown say at a meeting of the Institute of Heredity, "Better *burn up* than to marry from such motives," and I heartily agree with him.

Martin Luther taught the same pernicious doctrine. Learned doctors have taught it and the people have been glad to receive it. As a result we see manifold evils, not the least of which is an ever-growing tendency to insanity. Teach persons that self-control is impossible or injurious in one respect and you lessen their belief in its possibility anywhere; and what is insanity but lack of self-control?

In your reply to Dr. Winslow in the November *Health Monthly*, you allude to the extensive use of "prudential checks to the family" in France, and add that French women will compare favorably with English and American women in point of health. (This may be true if we leave the spiritual, moral and mental conditions out of the question, as it seems to me we have no right to do in estimating health, which I believe comes from the old Saxon word "whoith.") Accidentally, a few days since, I was looking at a statistical table of insanity and suicide in different countries, headed by America, England and France. I was much struck with the great per cent. of suicides in France. If I remember rightly it was more than double that of either of the other two countries mentioned. At the time I attributed this to the well-known lack of Christian faith in that country, but since reading your statement regarding "prudential checks," I have wondered if this practice, together with the lack of sexual control which it indicates, may not help to explain it.

Although Paul taught the doctrine of "physical necessity," he claimed he had no authority from his master for such teaching, as every one knows who is acquainted with the records of the life of Jesus of Nazareth.

Those who hold that persons fairly well born may maintain good health through life, if need be, without exercising the generative powers, do not ignore the existence of the sexual passion. We do not underestimate its power; but we claim that those holding the opposite view either ignore entirely or greatly underrate the necessity for its control and the forces which may be used to that end. These are many and powerful: the grace of God—I use that term reverently and not as a meaningless, cant phrase—the human will; a belief in the necessity, possibility and righteousness of continence; the turning of the forces of the system into other spiritual, intellectual and physical channels; and a hygienic regulation of occupation, diet, dress, sleeping arrangements, etc.

Among these I do not count a *belief* in continence as by any means the least potent of these forces, as I stated in a former article by reference to Dr. Tanner. It was his firm belief in the possibility of accomplishing a forty days' fast that kept him alive, where a doubtful man would have starved or given it up. Just as I believe

many a person is made sick by sexual abstinence because she or he believes such abstinence to be hurtful, who would be benefited by it if believing it beneficial.

But you say "Dr. Tanner had to eat finally." So he did; but in comparing the appetite for food with the sexual appetite, we must never forget this distinction: One is a vital function, the other is not. Eunuchs are proof of this latter; but take a man's stomach out of him and see how long he will live.

If a belief in continence is necessary to a life of chastity, is not the person who helps destroy such belief doing a monstrous wrong? Think of the legitimate outcome of a belief in "physical necessity," promiscuous intercourse, or the mere physical marriage! either of which seems too revolting to be entertained by any one having a conception of true manhood and womanhood. I *cannot* believe a doctrine which involves such consequences. I may be shown an army reaching from the Atlantic to the Pacific and back again of persons made sick by sexual abstinence and cured by sexual indulgence, and I should still insist it was unnecessary, and that an intelligent, conscientious application of the forces which may be used to overcome the sexual desire, would have kept them in health.

The case alluded to by Dr. Smith is altogether credible, but considering the constrained and empty life society forces upon women, considering the many faculties with which some of them are wonderfully endowed and for which they find no expression, it seems to me unfair to suppose that lack of sexual expression was the sole or indeed the main cause of her sickness. The non-use of other faculties may account for it.

Marriage cured the girl by bringing her new responsibilities. Had she indulged the sexual propensity, but lived in other respects as she lived before, in the same home, performing the same duties, bearing no children, I venture she would not to-day be a robust, healthy woman.

Marriage was probably one of the best things for her, but had there been circumstances which forbade marriage and she had been compelled to earn her living by some outdoor employment—driving a pair of spirited horses, for instance—she might have become robust and healthy without marriage.

If I am an Alphite, the Alphites do not argue against marriage in the abstract, but against it as a physical necessity. We believe that such a view drags marriage down to a level with—yes, makes it one with what is called prostitution.

I know a young woman who, at one time, suffered in a manner similar to the one mentioned above. She has not married, but is more robust and healthy than nine-tenths of the women of her age who have been married five or six years. Let no one presume to question her statements regarding her chastity, for I *know* her to be the soul of integrity. She does not deny the existence of the sexual passion in herself—does not ignore its power. She does not condemn nor attempt to destroy it. She sets it aside, holds it in check until such time as she shall be ready to assume the responsibility its gratification naturally and rightfully brings. She might have gone to a doctor and had marriage or its "equivalent" (?)

recommended, "but instead of that"—to use her words—"I went to work." She says "Can't" belongs only in the vocabulary of lunatics and fools." She understood, as every one should, that in each human being is pent up a given amount of force—in some large, in some small—and that by as much as this force is given vent in one direction is its pressure lessened in other directions, and instead of sitting down and moping herself to death because she could not or would not vent it sexually, she "went to work."

Lack of suitable employment for mind and body and a wish to avoid responsibility, are two prime causes of the "social evil" and of sickness from ungratified sexual desires. No one need be ashamed of sexual desires. They are God-implanted. But I do think the man or woman ought to blush who indulges them with an unwillingness to accept the natural consequences. For people, whether married or single, to hold sexual intercourse and then take measures to prevent having children seems more disgusting to me than the practice of an old dyspeptic I once heard of who would gorge herself with food, then go out around the corner of the house and jam her finger down her throat to force an ejection of the contents of her stomach so she "needn't be distressed."

I cannot close without reverting to my favorite idea that "as a man thinketh in his heart so is it with him." I feel that I cannot emphasize it too strongly; I would that every physician in the land might "come up to the help of the Lord against the mighty" and cry out to our young men and women, "Chastity is not disease, if ye will receive it; but strength, and vigor, and joy." How would this help to still the tempest of sensuality that is sweeping through our midst. Such a cry from the priest of Hippocrates would do to our houses of prostitution what the blowing of the ram's horn did to the walls of Jericho.

Physicians of skill are not ignorant of the effect of mental conditions on the health of their patients, neither are they ignorant of the influence their words have on those who consult them. Then why will they not throw their influence on the side of chastity, as they are surely not doing when they recommend sexual indulgence as a cure for disease. I charge the physicians of this country with the responsibility of a great increase in prostitution and libertinism! The motives that have prompted them to the course they have pursued, God alone must judge.

In one sense I may not be able to attack the scientific grounds of opposition to THE ALPHA, but is it not true that there are, in the living human being, subtle powers whose source cannot be discovered by the most careful analysis of the dead body, but which, nevertheless, are capable of scientific treatment, and is it not true, doctor, that thus far in your disquisition on this subject you have ignored them? I have tried to bring these to your notice, and I pray you consider them and see if you cannot find therein grounds for placing yourself on the other side of the question. I live in hopes of yet seeing you a staunch advocate of our principles. If you convert me to your way of thinking—which does not seem probable—I fear I shall die in despair reflecting on the awful

fate of coming generations. Remember Sodom and Gomorrah!

If I have not spun this out to such a length as to make myself forever obnoxious, I hope to be allowed at some future time to give your readers something on the relation of dress to the sexual question.—*Foot's Health Monthly.*

THOUGHTS FOR THINKERS.

"As to whether rape is as heinous a crime as murder, we must look at the predisposing motive. I do not suppose any one ever intended to cause pain, hurt or damage in the matter of rape, while in murder (that is, in actual, malicious murder) there is a perfect mercilessness as to how much pain is caused—the intention is to cause pain."—T—

Now I think this is all a mistake. Very few murderers really wish to give pain. Guiteau, we know, did not, but his you will say was not a "malicious murder." Well it was decided to be a hangable one. I find few have been hung for murder who gave any evidence that they wished to give pain to their victims. Life was what they meant to take and they sought that end by the surest and safest way they could, caring little and thinking less as to whether pain was suffered or not. Just so with the rapist. He only seeks selfish gratification, not caring whether his victim suffers or not, not even troubling himself at all about it. But I am willing to leave it to a jury of women as to the magnitude of the sin as compared with that of murder. And then we must remember there are 10,000 rapes committed to every murder. Thousands are daily dying from this detestable sin—dying in ignorance of the cause of their decline; dying in homes of luxury and hovels of want.

It is no use to plead "man's needs." Even supposing there was no other resort, it would be better that now and then one man should suffer than that thousands of helpless women should be slowly murdered. The world is now learning that we are all what circumstances makes us. That if we are born full of lust we shall have a hard battle of it in subduing our passions and keeping them under control, but if we cannot do this it must be done for us.

In the coming future all women will be free, wives as well as maids, and there will be no licensed houses of prostitution providing for "man's needs" by sacrificing weak, ignorant and helpless women. Men will be compelled to continence whenever it is best or right, or be castrated by law. We confine the insane and as far as possible prevent them from perpetuating their kind. Just so should the man who contemplates rape as the outcome of his "needs" be hindered from his sin. A friend says: "What society needs is more intercourse rather than less. The law now withholds from man that which is justly his. Sex intercourse should be free to all." But he does not consider the consequences that would ensue were this condition of things to come about during the present ignorance of the masses, so few of whom realize that over-indulgence wastes vital energy and life force. And then suppose the case of a fond parent who has a beloved daughter of twelve or fourteen years of age. Along comes a male full of "needs," and he cajoles, persuades and induces her to yield to his demands. A child is generated for the parents of the

girl to educate, rear, and provide for; the daughter's reputation is sacrificed, and a stigma unjustly clings to the infant. Time passes, and along comes another "needy" man who makes her the second time a victim; for once fallen (?) she thinks all is lost and is more easily persuaded to continue on in the path of error. I say error, for it is a wrong to her parents, her child and to all who love and care for her. Betrayed trust and confidence is always wrong. It is only an independent, self-supporting person who is free, or can be. It is impossible for any one who is bound by ties of love and honor to parents, friends and society, to practice a selfish freedom, and be true, honest and upright.

And then after this is said we come back to the ground that a man's "needs" are precisely what heredity, education and environment make them. Human nature is very pliable. Diet, culture and will power, will, with few exceptions, conquer almost any strong habit or proclivity we may have.

The time has come when this sex-question is to stand upon a newer and better basis. No intercourse save for propagation is the bed rock. Fewer children and better will be the outcome.

I can well remember the hue and cry that was raised when total abstinence was first suggested as the only effective remedy for drunkenness. To find at that time a home where the rum bottle had no place was a rare thing. Old farmers never dreamed of haying and harvesting, thrashing, killing hogs, attending a raising or even entertaining company, without the help of wine, cider or rum. I mind when mother used to give us each a little nice sweetened rum to drink on wash day to keep us from catching cold, and when the hair was cut the head was rubbed with rum as a preventative of colds; a little was given for pain in the bowels, and indeed for a multiplicity of ailments it was the universal panacea.

But slowly the pernicious beverage has been relegated to the chemist shop or to the preserving of organized specimens for museums, and even medical experts are learning to do with less and less of it. Just so will it be in the coming future as regards this "great need of humanity"—sex intercourse for pleasure only. It will then be seen to be a worse than useless expenditure of the vital forces, and the wonder will be how so many revolving cycles of ages could pass by and the truth remain undiscovered and unknown. Bring these questions to the light of day. No longer let them be banished as unfit for converse. *Make them fit!* Redeem them and purify them in the light of reason and common sense.

ELMINA D. SLENKER.

In all true work there is something of divineness. Labor, wide as the earth, has its summit in heaven.

Bad habits are the thistles of the heart, and every indulgence of them is a seed from which will come forth a crop of wild weeds.

The duty of man, as man, is thought. This is his distinctive, regal duty. Pity and love may aid and cheer him. But as sovereign worker in this world, his duty is governance, guidance—in one word, thought.—*Bayne.*

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

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THE ALPHA.

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ERRATA.

IN JANUARY NUMBER, in the poem "Say not the struggle naught availeth," first stanza, third line, should read "The sinking faints not, nor availeth," and the name of the author of "Manliness" was intended to be Rev. W. C. Gannett. But Mr. Gannett writes us that he has no knowledge of writing or publishing such an article. The friend that sent the scrap to me, upon being interrogated on the subject writes that a friend of hers told her she cut it from a St. Paul paper (name not given) and that it was written by the author of "A Year of Miracle." Who will father it? It is worthy of a noble sire and will bring only honor to its author.—Ed.

A LADY who is a good friend to moral education, takes exceptions, in a strong article, to the expressions of the woman who proposes "a jubilee of prayer, calling upon God to right the wrongs of women," in our January number; but it is too caustic in spirit for THE ALPHA. We have, heretofore, avoided controversy on theological subjects, which rarely convince an opponent or convert a reprobate. Each person's religious faith should be treated with consideration, and if we have more light or a higher type of religion than our neighbor, let it manifest itself

in the daily life and conduct of the believer, and thus win others. There are persons who profess to live without prayer and speak scoffingly of those that claim to find unction for their lives and strength for daily conflict after a higher life through this source.

God has planted deep in the human heart a sense of dependence on a higher power, a reverence for what is good and holy, which makes the act of looking up and petition breathing an essential part of their lives, not with intent of changing the fiat of the Almighty, so much as to raise their hearts into rapport and conscious harmony with higher powers, which is a rest and comfort and strength the irreverent never attain unto. Irreverence is the greatest sin of the age, and is doing great violence to the finest and most sublime faculty of the soul. This is not superstition; it is reason and science. How a human soul can successfully struggle upward without prayer is a mystery to me; because it is one of the stepping stones to a higher life and an element of spiritual strength we all need. Some say we are helped by spirits of the departed. Granted. But are they not all ministering spirits sent to those that believe, high and holy spirits that "do His Will?" Yet, "faith without works is dead." "Show me thy faith without thy works and I will show thee my faith by my works." So let us pray and work, and of all things let us show deference and charity towards the religious faith of all who are consistent and sincere. My friend, be assured no insult or slur was intended towards suffragists by the writer or the editor.

Mrs. Eveleen L. Mason, vice-president-at-large of the Washington Society for Moral Education, has written a novel, which is being published as a serial in the *Milwaukee*, a weekly paper of Milwaukee, Illinois.

Its title, "Race Drift," indicates that the drift of the story is illustrative of her conception of the possibilities of human development, by the mingling of the best blood of many nations, with a knowledge and observance of the laws of hereditary and pre-natal culture, and the conditions that must culminate in the production of strong, clear-headed, and beautiful womanhood, who will in time transmit only their own best qualities, and cultivate the virtues and talents of the father.

She brings out the results hoped for by the reformer and philanthropist, when the day shall come that wisdom shall supercede folly; when women will be free, strong, brave, philosophical as well as beautiful; when science and philanthropy shall displace emotional life.

Her heroine is as grand, as worshipful, and wonderful as the heroine of Bulwer's "Coming age." It is a rarely conceived, ingeniously constructed story, full of

interest to all dreamers of maternal and transcendental possibilities. We shall hope to see it in book form, and predict for it many readers and admirers.

The mid-year National Suffrage Convention convened in this city, has just closed a three-days' most brilliant and encouraging sitting. The audiences were large, intelligent, and appreciative. What would we do should any calamity deprive the citizens of Washington of these annual feasts of oratory, rhetoric, common sense, and forcible appeals for political equality and justice for women? These meetings are not only inspiring and refreshing, but they are educating. The better classes attended its meetings session after session, and were as fresh and smiling at the close of the third day as on the morning of the first meeting.

While we missed the familiar voice and the comely presence of our president, Elizabeth Cady Stanton, and the power of her logic, and looked in vain for Mrs. Gage, who is a tower of intellectual strength, and were disappointed that Helen M. Ganger did not appear with her ready wit and repartee, still we had our Susan B. Anthony, May Wright Sewall; our popular Phoebe Couzins, Mrs. Caroline Rogers, Virginia L. Minor, and a new advocate, Mrs. Clara Neyman, of New York, who held the audience entranced for more than an hour by her impassioned eloquence. Her appreciation of our republican institutions and her appeal to the patriotism and the moral sense of her audience was masterly, and thrilled the hearts of her hearers. Her style was delicate and refined, but irresistible in power and reasoning. Seldom does a stranger make such rapid strides in public favor as did she that evening.

Mrs. Blake's theme was "Is it a Crime to be a Woman?" She proved it was in the eye of the law. Mrs. Harrietta R. Shattuck gave a very sound and well-delivered address. Mrs. Rogers gave a beautiful description of her parting with Mrs. Stanton, and an eloquent tribute to Mrs. Stanton's character and talents; and spoke of her life, crowded, as it has been, with noble aims and usefulness. Mrs. Loder, of Poughkeepsie, showed some of the evils and disadvantages of schools separating the sexes, at the same time subjecting girls to men teachers, as illustrated by Vassar College for women, which is controlled entirely by men; all the officers and professors being men, except Miss Mitchel, who, by her scientific attainments, has made herself necessary to the pupils.

Belva A. Lockwood spoke on the proposition to disfranchise the women of Utah. It was a very strong legal argument, as well as logical. Dr. Caroline B. Winslow spoke of the disabilities of women medical students. While Congress had provided colleges, hospit-

als and other advantages, and endowed them liberally, our young women were obliged to seek the advantages of hospital and clinical study in other cities, and some in other countries. She gave some startling statistics of the large sums of money appropriated to District charities, in which tax-paying and industrious women had no voice.

Mrs. L. B. Chandler, in representing Chicago, spoke of the disastrous effect on suffrage work by the great fire, from which they were now recovering. The last evening was occupied by May Wright Sewall, and in her inimitable way, reviewed the whole ground, relieved by enlivening and sparkling humor. The convention closed by some pleasant remarks from Miss Anthony, their next work being in Congress.

The convention was a great success. Everybody was at their best, speakers and audience. Monday evening, before the opening of the convention Mrs. Amy T. Dunn, of Indianapolis, gave her story of "Zekle's Wife," in costume. It well illustrated the disabilities and humiliations of a disfranchised class, and is full of fun and pathos, and well-told incidents in the life of many hard working wives and mothers. "Zekle's Wife" was repeated Friday evening to a large and delighted audience.

The Washington press vied with each other in giving fair, truthful, and respectful reports of all the meetings, which is a surprising improvement on their style of former years, and is another evidence of gain in the thoughtfulness of the public mind.

THE ANNUAL MEETING OF THE WASHINGTON SOCIETY FOR MORAL EDUCATION.

The annual meeting of the Washington Society for Moral Education was held Saturday, January 13th, at No. 1 Grant Place. The old board of officers were unanimously elected: Dr. Caroline B. Winslow, president; Ellen M. O'Connor, Dr. Susan A. Edson, Ruth C. Dennison, vice-presidents; Mrs. E. F. P. Pitts, recording secretary; Ellen H. Sheldon, corresponding secretary; Jerusha G. Joy, treasurer, and Mrs. Johnson, auditor.

Mrs. Joy moved that Mrs. Eveleen L. Mason be elected vice-president-at-large. Her name was added to our list of officers. Recording secretary not present; her report excused. The treasurer made a most satisfactory report, showing the financial condition of the society to be sound, being free from debt, with a useful balance in the treasury. A letter from the auditor was received, who stated that she had examined the treasurer's books and found them correct.

Dr. Caroline B. Winslow, editor of THE ALPHA, re-

ported an increase in the subscription list of THE ALPHA, and its receipts in excess of expenditure, leaving a balance in its treasury.

A vote of thanks was tendered to Mr. and Miss E. T. Ward for valuable service rendered in preparing wraps and mailing THE ALPHA.

It was resolved that the work of the society was outside, and that meeting once a month would suffice for necessary business, reports of committees, etc., etc. The third Wednesday of each month, from 2 to 4 p. m., to be the time for regular meetings.

Two new Moral Education Societies were reported organized during the past year: one at New Albany, Ind., Dr. Aurelia C. Gilbert, president; one in Cleveland, Ohio, Mary C. Batchelder, president.

Our members feel encouraged by the amount of work accomplished by our committees. The spread and acceptance of the principles of purity of life, and the study of physiological and hygienic questions, the increase in the circulation of THE ALPHA, the sale and distribution of pamphlets and tracts, as well as the words of recognition and sympathy received from prominent men and women in Europe and in our own country.

Susan B. Anthony and Mrs. J. H. Spofford were visitors at this meeting. Miss Anthony spoke of the standing of the suffrage cause, its spread and increased popularity, and the prospect of the coming convention at Lincoln Hall, January 23d, 24th and 25th, discussed the programme, and the speakers expected to be present.

Adjourned.

COMMUNICATION.

EDITOR OF THE ALPHA: Thanks for the reminder. And my New Year's wish for THE ALPHA is that it had one subscriber—paying and appreciating subscriber—in every family that needs it in the land. Then how blest would be you and how much more blest the families of the land.

As for Dr. Foote, I like him. He is flashing whole skies full of light all round the land, all over the hemisphere; and on most important themes.

But on the question at issue between THE ALPHA and the *Monthly*, reason, judgment, conscience, all compel me to the side of the brave ALPHA. Self-conquest is the sublimest heroism. General Grant might not fear smoke nor fire of rebel cannon; could charge up to their blazing mouths. And yet a pig tail tobacco twist with a spark of fire at one end and he at the other, has held him captive, a born slave half his life. A whole battery of Krupp guns could have no such power over him.

Now, to my mind, the continence problem is to be solved much in the same way. And victory over ourselves is always wholesome, happy, divine, when appetite, passion, lust, in whatever form and by whatever means, has become our foe.

I know there is a love, a healthy love, too sacred, too divine to be shared alone with the males of brute beasts.

But to attain it we must overcome every unhalloved appetite and lust. And such is every appetite, every one, when perverted to any other but its one legitimate use. Hunger needs food. Thirst needs drink. Fatigue, weariness, rest and repose. And so of them all. But more abuse cannot be cured of already too great abuse and perversion. At least so more and more thinks one careful student and subscriber,

PARKER PILLSBURY.

SIN AGAINST THE HOLY GHOST.

EDITOR ALPHA: Although we all have heard from infancy different explanations as to the true meaning of this scripture text, yet it remains for this great transition period of the world's thought to give what seems to be a true definition. The Bible is a rare book of inspirational and historical collections which only requires a spiritual meaning to be properly understood. The inspired teacher doubtless referred to those whose animal inclination worked the destruction of body and soul by creating useless ghosts in place of ideas for the elevation of humanity, and because of this perversion of our normal condition we observe that scrub stock is the rule and well begotten people the exception. How important, then, for all to do their utmost in blessing the world by scattering the philosophy and true religion embodied in this reform of all reforms, so that eventually a happy family of nations may date their advancement and general prosperity from the good seed sown in THE ALPHA. As preliminary to this golden period it is suggested to those who may have been born at random with strong four-footed life propensities, that they can modify their deplorable condition to the natural standard and be fit to enjoy life in both worlds by adopting a vegetable diet, and frequent ablutions in cold water. S. M. BALDWIN.

LOVE YOUR ENEMIES.

The inspired teacher of Nazareth was a teacher of the truth of human soul life, and the most perplexing enigmas that puzzle the human mind, in searching for truth to conduct his life by, were easily solved when we learn to understand the formulas of truth which fell from his lips. The enemies which beset the way of life are before all the inner enemies, the propensities and affections which have turned into passions and keep the soul in their fettering grip. The sexual affection above all, when it becomes brutal passion is the deadliest enemy, though intended to be our fast servant and friend.

Can we conquer it by repression? A current of water when dammed up, intensifies in impulse to the degree it is stemmed back. Its power becomes either useless or when it finally breaks the dam, carries destruction where it might have brought uses and action in manifold ways.

But when we educate the raw natural power, that is, lead it out under intelligent control, keep it in proper channels or guide it into a river's bed, it fertilizes fields and meadows, drives factories, carries the products of commerce and industry on its peaceful back. When the ardent love impulse is thus educated and trained into subservience to a higher spiritual law it becomes the source of creative energy, that inside and outside or-

organizes and constructs, changes the face of the earth and of man, makes the son of man a son of God.

It is the true homeopathic principle of a cure that is taught here in its highest aspect, that that which endangers life and begets disease when used in a grossly condensed form, will heal the very same disease and produce health when applied in a very much attenuated and sublimated form.

The great physician of Nazareth was in fact the first true homeopath, and the Pharisees and theologians are the allopaths, who know only to substitute one evil for another, and the second is often worse than the first one.

The word homeopathy means a similar affection, but for our present text we might translate it by human affection to be substituted and exchanged for the animal effect. The same principle is applicable and is in fact the only genuine remedy for the evil of drunkenness. When the life principle of the cereals is extracted from its embodiment and in highly condensed and grossified form is 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 maize, with grapes and fruits, and life, genuine life is restored, and the worst drunkard will be redeemed and becomes a man again.

JULIUS AXMAN.

ASSERTIONS AND REPLIES.

BY ELMINA DRAKE SLENKER.

"You see no use in sexual intercourse save for procreation. *I do.* I see no use nor can I understand the appetite with which men crave tobacco, and yet I am bound to admit its existence; the strong desire some women feel for dress, and adornment never troubles me; yet there is no doubt of its firm hold on them; you and others cannot comprehend the immense longing for sex-relief. *I can,* and have felt it, and believe me when I tell you, that words fail to give any idea of the intense longing of those whom Nature has cursed in that way. They always have my sympathy. When I see them brave death, disgrace and dungeons, I can comprehend the great need."

I do not deny the strong craving some men have for tobacco and others have for liquor, or that many women crave finery and adornment, but that any of these cravings should be carried to fruition, depends upon whether they are legitimate or not. If self-denial will, on the whole, be a higher good to the individual race, it is obviously wrong to indulge the craving. We know that liquor and tobacco are evil—are of no use save perhaps as medicines in emergencies, and even then there are other things which would do the work as well and be of less danger as provocatives of future "cravings." We do not believe in a woman sacrificing any higher good for the mere purpose of self-adornment, but if she can make herself pretty, and at the same time accomplish all her other duties, she is doing a good work; for every act that adds to the world's quota of beauty is good, legitimate and useful. Beauty of form, of feature and of mind are all to be desired and craved. But when we crave that which debases, degrades or injures, we should

seek to subject that craving to reason's rule. I have no more sympathy with the man who seeks to gratify his lust and relieve himself from its cravings, than I have for the drunkard whose whole soul, mind and system craves drink, or the tobacco-intoxicant who is all unnerved from his cravings for the vile weed, or the murderous villain who craves the blood of his enemy, or the robber who craves the purse of honest industry. I do not say to society, you must make provision for the needs of these abnormal cravings—you must furnish rum and tobacco; you must bring the man's enemies and let them be slain by him; you must throw money at the feet of the thief and robber and thus satisfy their cravings. No, I say teach all these intemperate that a proper diet, an absorbing, useful employment, and a higher education will conquer desire and make them good citizens, and moral and temperate in all their habits. There is no higher and nobler work than self-conquest. Not mere *repression*—not *braving* that desire—but subduing and conquering it through diet, labor and reason. I would that Government would prohibit all raising of tobacco and all sale of it, and also the manufacture of all kinds of alcoholic beverages by individuals, just as she forbids them to coin silver and gold, or make greenbacks and postage-stamps; every license to sell liquor is a disgrace on our government, and so is every license to keep houses of prostitution. Men and women do not need to have their evils furnished to them by law, any more than they do to have places licensed where they may mix arsenic with bread, or invite children in to be murdered. No evil should ever be licensed. If men are overpowered by passion so they cannot control themselves, let the surgeon's knife remedy the evil. It is better to make the criminal bear his own punishment than to inflict it on society at large. Every man who commits a rape on wife, maid or widow should be castrated. A husband has no more right to compel a wife's submission after marriage than he had before.

Alpha-doctrine teaches that men and women are individuals, and each has a right to selfhood, or independence. That all are free to do as they please so long as they infringe on no right belonging to another, Courtesy, kindness, temperance and love should govern all the acts of all lives. And while the race is learning to create well-born children and rear them into correct moral habits, we need laws to hold in check those who are generated in evil and born in iniquity. We hope, as the race improves and grows in grace, that all laws of compulsion will gradually be eliminated from our statute books, and by and by we shall only need the one law of love to govern all the land.

Work, my friends, for the highest and the best. Happiness is not always found in gratifying present appetite or passion, but in building strong foundations for future good.—*Health Monthly.*

WE QUOTE BELOW extracts from Herbert Spencer's speech at the complimentary dinner in New York:

"Damaged constitutions reappear in children and entail on them far more of ill than great fortunes yield them of good. When life has been duly rationalized

by science it will be seen that among a man's duties care of the body is imperative, not only out of regard for personal welfare, but also out of regard for descendants. His constitution will be considered as an entailed estate which ought to pass on uninjured if not improved to those who follow; and it will be held that millions bequeathed by him will not compensate for feeble health and decreased ability to enjoy life."

THE ORIGIN OF A BEAUTIFUL VOICE.

BY J. A.

The voice is the wonderful blossom of the tree of life, and by the quality of the former, in energy or gentleness, in strength or suavity, we may discern the quality of the tree. Sounds may be produced by mere mechanical expulsion of condensed air or condensed steam, as in the whistle, the yell, the cough, but they do not constitute the voice. The voice is a dynamical or spiritual outflow of mind or soul; all voices are spirit voices, and by training and education, we can make them either the voice or expression of earth spirits or of heavenly spirits.

The undertone of the true voice proceeds from the heart, its overtones or upper tones that form it into specific forms of thought or emotion are furnished by the brain. It is out of the fullness of the heart that the mouth speaketh, we are informed by the teacher of wisdom.

A blossom or flower will reach its unfolding and bloom by its own virtue, or the virtue of the plant-organism that produces it, but it will wither and die before long, and leave no traces of its short glory, if not mated and fertilized by the conjugal love-kiss from another blossom of similar kind but different sex. Having gained that increase of power and fertilization, the blossom will ripen into fruit, and thus generate eternal life, or a life that continues, that ever turns out, that produces, that becomes a source of uses and gladness. These ideas, that have long been floating in my mind, have condensed to the practical application, while reading a graphical account, in the *Philadelphia Press*, of an interview by one of its able, quick-witted reporters, with the famous songstress, Madame Adeline Patti.

Man in his natural-soul life is a condensating organism, woman a sublimating organism. In the mysterious loom, wherein the texture of human soul-life is woven, the shuttlecock of love flies to and fro between the woof and warp of two souls carrying the condensed love of man into woman's heart and returning with the sublimated love of woman into man's heart, thus carrying on the divine fabric of eternal life, or a life that turns out something, a life that produces, organizes, and creates. The human voice is the wonderful elaboration of thought and will in the most literal physical, as well as in the highest mental and spiritual aspect. It is woven by a manifold thread of three, five, or seven strings or force-rays or tones, arising from heart and lungs below as undertones, and from sensorium, cerebellum and cerebrum above as upper or over tones, uniting in the outflow from the vocal chords in the larynx as "vox humana," and sent out by the mechanical engineer of the diaphragm by means of the current of expiratory air-waves. When issued

forth from its hidden birth in the larynx, it proceeds, like the electric light, dispersing into myriads of tone-rays, each carrying an exact image of the whole light or voice-sound to the ear of a delighted listener.

The husband and friend of Mme. Patti provides her heart with the condensed, raw love-material, and in her fine soul-organism, trained and educated into a laboratory of perfect vocal art, she elaborates and sublimates the root into blossom and fruit, and returns the latter to an enchanted audience, each component of which gathers up as many tone-rays as he or she can catch, and condenses them in his or her own soul into a bright spark of joy, by which to gladden his or her life.

This constitutes what we call in German "Der Kreislauf des Lebens," or the rotation of life, from its spiritual aspect.

ANALOGY BETWEEN BLOOD AND UNFERMENTED WINE.

Dr. Richardson, speaking at a recent meeting of clergymen and medical practitioners to hear a paper read on "Wines Scriptural and Ecclesiastical," said: "If you look at this table on the wall showing the composition of the two kinds of wine—the one fermented, the other unfermented—you will see that the constituent parts actually of blood and of the expressed wine are strikingly analogous. One of the most important elements of the blood, that which keeps it together, that which Plato speaks of as 'the plastic part of the blood,' is the fibrine, and that is represented in the gluten of the unfermented wine. If we come to the nourishing part of the blood, that which we call the mother of the tissues, we find it in the unfermented grape, in the albumen, and that is also present in the blood; and if we come to all the salts, there they are in the blood, and the proportion is nearly the same in the unfermented wine as in the blood; and if we come to the parts of the wine which go to support the respiration of the body, we find them in the sugar. Really and truly, on a question of symbolism, if there be anything at all in that, the argument is all in favor of the use of unfermented wine."

HERE IS A quotation from a memorial address by C. G. Ames, of Philadelphia, on Ralph Waldo Emerson, April, 1882:

"Let us look first at his physical formation. That the pure spirit of Jesus might have a fitting tabernacle in the flesh, the Roman church teaches that both he and his mother were born miraculously immaculate. This may be but a theological exaggeration of the truth hidden in the mysterious law of heredity. The Hindu scripture says: "Brahma writes every man's destiny in his skull," and we know that each new child is a complete effect of many ancestral causes. Happy and fortunate is that child of God who meets no damage or obstruction in the processes by which he became a child of man."

The governing qualities are rather moral than intellectual. Our lives and our influence upon the lives of others, are much less dependent upon intellectual superiority than is generally supposed.

THE NURSE AND THE WOLF.

A wolf that was in search of food was seen to prowl near a house when he heard a child cry and its nurse chide it in these words: "Now leave off at once, or I will throw you out of doors to the wolf!" So the wolf sat near the house for a long time in the hopes that he should see her words made good. At last the child worn out by its cries fell off to sleep. In a short time the wolf heard the nurse say: "There's a good dear then; if the fierce old wolf comes for my babe we will beat him to death, we will."

The wolf now thought it high time to be off, and said as he went, "If folks say that which they do not mean at one hour, and mean that which they do not say the next, what can a child or a wolf think of it?"

THE FIVE CHILDREN of the Prince of Wales, two boys and three girls, are described as healthy, joyous and natural children; the girls most carefully educated under their mother's eye, not only in accomplishments, but in the homelier duties of woman. They are good linguists and musicians. Their royal mother sees that they are carefully instructed in sewing, embroidery, and all manner of woman's arts, and holds up her sister Louise, Marchioness of Lorne, as an example of womanly ability and culture, worthy of imitation. Their habit of eating and dress are simple and strictly hygienous. In summer they rise at five, pray, and are robed in a woolen suit for calisthenic exercises. Their breakfast is very simple, as much stirabout, oat meal and milk as they will eat; no hot rolls, no heavy meats, consequently no dyspepsia. Their dinner at three is especially plain, a nutritious soup and a joint with vegetables and one pie or pudding. Their greatest dissipation is waiting up to help dress mamma for a ball. The princess dresses her daughters in the simplest possible way, calicoes, gingham, muslins and flannels being the common materials. No corsets, no tightness of any kind; and as for ornaments such as rings, ear-rings and bracelets her royal highness would be astonished if such an idea were so much as mooted—*Youth's Companion*.

WELCOME TO BABY BESSIE.

Welcome, wee one, to our love-sphere,
Glad some hearts thy coming greet;
Hope hath flitted on before you
Whispering of something sweet;
Something sweet and something tender
That would make our lives complete.

Oh, you dainty little morsel!
Wrapped in flannel tip and toe,
Dark eyes full of baby wonder
At this funny world below,
Tiny clinging little fingers,
Wrought in fairy land I know!

You are welcome, baby Bessie
As the flowers that come with May;
Welcome as the roseate dawning
Of the short mid-winter's day.
Welcome as an angel presence
Lingering about our way.

EVA A. H. BARNES.

CORRESPONDENCE.

WHO WILL FOLLOW THIS EXAMPLE?

Here is a letter from San Francisco. It has the right ring to it and inspires the editor of THE ALPHA with a strong hope that the happy suggestion of each friend of humanity and the cause of moral purity, will set resolutely to work and secure for the coming year ten or more new paying subscribers, for the good it will do such individual reader and the strong hold it will give our cause on the minds and hearts of our people.—ED.

MY DEAR MRS. WINSLOW: I wish to say in renewing my subscription to THE ALPHA that the past year has been a growing season to me in many respects and that the light and warmth shed upon my soul is due in great part to the genial rays of truth and wisdom so freely radiated by your priceless little teacher. I regard it as a great misfortune to the world that some well-to-do, big-hearted philanthropist has not ere this come to the aid of yours and humanity's cause, and sent your publications into all the highways and by-ways throughout the land, where they are so much needed. I am not able to do this myself but hope that some one may be impressed to engage in the noble work who is. I think I can get ten subscribers during the coming year, if not more. Let one thousand (1,000) friends of THE ALPHA do that much and it will carry light and joy into ten thousand homes. It is worthy of our best efforts. How many new recruits will join me in this effort to strengthen the hands of those devoted ones who have served so long, so noble and so well?

I send you five dollars for three yearly subscriptions and two dollars worth of your January extra to be used in canvassing. I wish you would send a half dozen sample lot of your five and ten cent pamphlets. As I have been engaged over half of my life in the care and training of children, I would prefer subjects relating to them. Yours for the spreading of knowledge,

H. C. WILSON.

CLEVELAND, OHIO, December 22, 1882.

DEAR MRS. WINSLOW: Your kind letter received; also books; many thanks. We would like fifty copies of January number of ALPHA. We are having not a little excitement over the desire of the health board of our city trying to influence the city fathers to license prostitution and compel females to submit to weekly examinations. I remember how indignant the Washington women were when the same was tried in that city. The Moral Education Society put a protest in the papers of the city. Then the ministers raised objections, and on November 19, the Christian temperance women called a meeting; about one hundred and fifty responded. Some excellent papers were read by Mrs. Dr. Seelye, Mrs. Dr. Scott, Dr. Kate Parsons, Mrs. W. P. Southworth, Mrs. Ammon, Mrs. Judge Tilden, Mrs. W. C. Stuart, Mrs. Batchelder, Mrs. Tatum, Mrs. Dr. Merrick and others.

Resolutions were passed, and the ladies have been through the business part of the city to get signatures of prominent men; it is to be presented to the city council at their next meeting. The men are still contending that this prostitution can never be stopped—a physical necessity. How proud a person must be of himself to be obliged to admit that that passion rules him instead of reason or common sense. With love, I am yours truly,

A. L. PETTENGILL, Cor. Sec.

Well done. If your boards of health persist in urging such disgraceful and immoral measures upon the public, we only hope every woman in the section proposed to be saddled with immoral legislation, will rise *en masse* and resent the proposition to make vice safe and respectable. In the meantime let us, as women and students of sexual ethics, labor in season and out to show men a better way, that they make no provision for

the flesh to fulfill the lust thereof, but are called upon to purify their hearts by wisdom and aspirations that will make man a worthy heir of salvation, for "man was created a little lower than the angels and crowned with glory and honor."

ILLINOIS, December 25, 1882.

DEAR MRS. WINSLOW: I send inclosed price of my third year's subscription to THE ALPHA from February 1st, 1883, also one dollar for ALPHA to be sent to the address of Mrs. Willard Marvin, Sugar Grove, Kane County, Illinois, commencing January 1st, 1883. Judging from my own pleasure and profit from more than two years' reading of your brave little paper, I am fully prepared to believe that the real solid benefit you are bestowing upon humanity is simply incalculable, from the fact that you have struck the key-note of all reforms, and one above all others most important to the mental, moral, and physical growth and development of human beings. Its pure and noble utterances from month to month must secure the respect and awaken a long, silent, but responsive amen in every human soul not wholly buried in selfishness and sin.

Wishing you a happy and prosperous New Year,
I am, very sincerely, O. E. GROVER.

IOWA, January, 8, 1883.

DEAR DR. WINSLOW: I cannot afford to do without THE ALPHA: I have two daughters, 8 and 12 years old, to whom I read it every month, and try to instil the right into their minds while young. Could I afford it I would send dozens where I know they are needed; but as it now is I can lend and keep lending until not a scrap is left, and trust and hope that the future may see and know I have done my mite of good for my fellow-men. Wishing you success in your undertakings,

I am, sincerely yours, for the principles of THE ALPHA,
DR. BOYLE.

NEW YORK, January 2d, 1883.

DEAR MRS. WINSLOW: Please find inclosed one dollar for subscription to ALPHA, and thirty cents for two copies of August ALPHA and one of January. I wish it were in our power to help on the good work and we would like to. You have earned the reverence and love of all humanity, and I believe will have it one of these days; in the meantime may you have superhuman strength and courage, for I think you need both, and more of sympathy in this New Year than ever before.

Sincerely yours, E. PALMER.

QUINCY, ILL., Dec. 19, 1882.

MY DEAR MADAM: I am in full sympathy with you in the most important work undertaken, and so bravely and efficiently carried out. It has been my wish to express my "appreciation," but you have no need of it. Your success is proof enough of ample acceptance by those upon whom the benefits of your work are showered. To me, especially, you are a grand tower of strength. I have been an active worker in the reform efforts for woman's health for over twenty years; am now a self-constituted, self-established, self-sustaining missionary in this Western country. I have a nice little health institution for women, train and teach them; some of them accept your doctrines; I guess most do. Last year I started a magazine; it is now well sustained and doing good work. Would you think it in accordance with your interests I should be pleased to send you *The Sanitarian* in exchange for THE ALPHA. By inclosed leaflet you will see that I am now inaugurating a new movement which I hope will prove of good use in awakening inquiry, at least.

Pardon this long letter, perhaps an intrusion.
Yours, most sincerely, M. AUGUSTA FAIRCHILD.

HEBRON, NEB., December 19th, 1882.

CAROLINE B. WINSLOW: Inclosed you will find money order for two dollars, for which please send me one copy of "Special Physiology for Girls," and renew my daughter's subscription for THE ALPHA, which expired with the December number. Ad-

dress the book to my daughter; it is for a New Year's present; I hope it will reach her here before she leaves for school at the Nebraska State University, at Lincoln. I am very glad that such books and papers can be had for our young people to read and learn what we, their parents, were quite ignorant of at their age, and, for myself, I shall always feel that the most of the sickness and trouble that has been my lot to bear has been owing to my own ignorance or that of my parents before me. Many things that were difficult to understand and endure are quite plain to me since reading your valuable paper. THE ALPHA; it is a God-send to the women; that women are disseminating truths that ought to have been known long ago. Men have in the past written only in the interest of men and their own as doctors; their occupation would be gone if the truth were known and practiced. It seems that as human beings we are all wrong, mentally, morally, and physically. You have shown great courage and ability in thus attacking old established customs and views. The only way is to do as you have done, go to the root of the matter and make a clean sweep. I would like very much to assist in spreading THE ALPHA, if funds were more plentiful; just at present I cannot do more than resubscribe. Hoping you will have health and long life to continue your good work, I remain, yours truly,
B. J. T.

A NOBLE RESOLUTION.

DEAR MADAM: Will you please send me the holiday number of THE ALPHA and as many of the tracts of the lecture Paternal Legacies as you can for the inclosed money. I want the tracts to distribute among my friends, hoping that they will be benefited, at least, as much as I have been by them. After reading a copy of THE ALPHA and one of the above tracts, I was no longer left in the region of doubt as to the question "how often," but determined to live the right way. And I cannot tell you how much grander and sweeter life has become for me. Truly yours is a noble work. The future of our country depends upon its success, and though only a young man still in college, I desire most earnestly to assist you all I can to rescue man from the curse of six thousand years. Hoping that the good work may go on with ever increasing success, until all mankind may live in the light of the great truth for which you are dealing such herculean blows, I remain, your thoughtful disciple,
C. E. B.

FOR THE ALPHA.

A MOTHER'S BED-TIME HOUR.

BY WAITSTILL ALLEN.

Across the fair sweet picture of the might-have-been
Strikes dark the shadows of the real to-day,
It frowns with care and cuts the air with sighs,
And wastes itself in selfish moans and cries,
And frets the little children all a-need
Of hands to guide their wand'ring feet with speed.
Past lions-in-the-way—and lo! they see
We frightened are by lions! Instantly
Athwart their white souls all aglow with faith
A swift dread breath—a film of doubt is cast!
Alas, and must it be that nevermore
Trust they in us or God as just before?

O sweet, sweet might-have-been aflame
With virtues, graces, joys beyond the name
Thy pure, pure lilies oped not to the sun!
O day just gone! for all our suing done,
And slipped beyond recall—if but thy hours
Could backward pace what fragrant words like flowers,
And deeds like diamonds all aflame with light,
We glad would deck thee with—nor let the night,
With solemn clasp of ebony and star,
Ourselves from God's sweet peace and pleasure bar!

O give unto us, Lord, another little day,
Wherein we rising up may thankful say
Dear Lord, oh strengthen me to tender be and sweet
To little lamb, like children—at thy feet,
Let me learn meekness, that all glad may I
Listen full eager to their faintest cry,
As Thou, oh Lord, so oft hath answered me—

Too oft have I forgotten it and nethlessly
 Have turned impatient from their clinging hold,
 Wrapped in a dream of self—all stem and cold;
 Chilling their warmth with wisdom, if it be,
 That with the love left out wisdom, can wisdom be!

Another morning, and as soft the glow
 Steals up—athwart and broods o'er all below,
 All thankfully goes up the prayer that He
 Give yester's graces lost unto the day, to be.

SUSPICION.

BY G. H.

I hold my own sad thoughts of one,
 Who, seeing deeds of kindness done,
 In bitter need, at death's dark door,
 Can have the heart to look them o'er,
 And, with suspicion's cruel sneer,
 Find evil motive even here.

For earth is full of grand good will,
 For pity's sake, for sake of right,
 For love's sweet sake; and not until
 You shut the Christ-life out of sight,
 Shall benediction cease to fall
 On sorrow's head, on souls bereft,
 On bodies stricken down with pain,
 On little children, lost or left,
 On age and want, that ill-matched twain,
 Nor even dumb beasts whine in vain,
 And none respond to misery's call.

But Guilt can find congenial sphere,
 Elsewhere than comforting distress;
 Nor oft does low-dorn Vice appear,
 A lonely heart to soothe and bless.
 Strange role for harlotry, indeed,
 To aid a sufferer in his need,

Doubter, farewell. The world is wide;
 Alike on us falls sun and rain;
 I pray I meet you not again,
 Nor here, nor on the other side.

If you could be unmoved by pain,
 Nor help a stranger in his need,
 But hold your pride, in face of death,
 You are not we. Good bye again,
 Take you your scorn and we our deed,
 Keep you your doubts and we our faith.

He is rich in wordly goods who is content with the present supply, however meager, while the possessor of untold millions, still eager for more, is the personification of poverty, as miserably poor as any on earth. Vast possessions are often, if not generally, synonymous with discontent, conscious poverty and unhappiness, while the cultured, those who are mentally and morally rich, are of all to be envied.—*Dr. J. H. Hanaford.*

A one-legged man carrying a sack of flour, his wife wheeling a baby in a cab, his father-in-law carrying a codfish—all drunk but the baby, cab and the codfish—was a sight about fifty people witnessed one last week in rural New York.

THE MISTAKE.

BY E. A. H. BARNES.

Not all the guards in Christendom can hide
 The misery that surely waiteth on
 A bartered faith. And naught there is more pitiable
 Than petty souls striving to pacify
 Their consciences by "street parade" of glint
 And glitter. Yet am I one of these
 Who flaunt my finery and say, withal,
 "I pray you view my truck and not the price
 I paid!" My diamonds, see them shine! Yet I
 Have seen a dewdrop on a clover leaf
 As beautiful, that cost not anything.
 These sheeny silks rustle and glow and make
 Me nervous!—I'd almost give them, while the mood
 Is on, to stand once more beside a spring
 That bubbles up anear my father's door;
 A sycamore spreads wide its sheltering arms
 And makes weird shadows when the sun is right.
 Ye gods! If I might stand once more, as in
 The olden time I stood, beneath that sycamore,
 And all the intervening years be blotted out—
 Well I suppose my heart would be full of
 Unrest, just as 'twas then. My eager eyes
 Would see in future years ambition satisfied,
 And take no note of blessings lying near.
 Yet looking back I see the turning point
 In life for me; when, putting from my youth
 Its glory, love, I chose with quick impatient hand
 The bribe, offered instead, of gold and all
 Gold buys; for this I yielded up—only
 A woman knows how much—my royal crown
 Of womanhood. 'Twas so much flesh and blood
 For so much gold. Oh, how I do despise
 Myself! Yet am I honored, while you maid
 Who, for less provocation doubtless, sold
 Herself for gold, (albeit, legal sanction
 Was withheld,) is counted alien, outcast; thus
 A lying world meets out injustice unto each.
 And yet the direst hurt of all was when
 The baby came; this I had thought would comfort me;
 Its love should compensate the greater loss.
 "He has his father's eyes and smile!" Sweet words
 That hath set joy-bells ringing wild, foretime,
 For mothers happily wed; but as for me
 They sent the snaky chills to crawling up my back,
 As tho' a voice had said, "The ghost has come
 To stay!" And yet why not? A child has sure
 The right to his own parentage! And I
 From all the world had chosen this one man
 To be the father of my child. What then?
 I hate them, hate them both! But more I hate
 This loathsome thing—myself. God pity me!

Comparatively easy is it to struggle when our hope is bright, although this too is noble. But far more difficult is it to know all the hazards and trials of the combat, to see no prospect that an individual might well perceptibly avail, and yet to keep the sword unbarred, and never dream of returning it to the scabbard.—*Bayne.*

Our passions master us, and we know them to be our enemies. Our prejudices imprison us, and, like madmen, we take our jailors for a guard of honor.

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

THE ALPHA,
No. 1 Grant Place,
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