

# 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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## WOMAN AS A SOCIAL POWER.

Not long since Mrs. Julia Ward Howe delivered a lecture in the hospitable parlors of Mr. and Mrs. Herrmann, in New York, for the benefit of a struggling society. It was all so excellent that we cannot forbear giving the following extracts from the social power of woman :

I have been asked to speak to this company of "Woman as a social power." But I cannot begin to do this without enlarging a little on the meaning of the word power in its social and moral application. Power is often confounded with force. The thought of power is a very imperial one to mankind. Man loves the conquest of the elements and the material forces of the universe, which his intelligence converts into servants. The primitive ideas of human relations are held to by millions, where the new gospel is already established in the most thoughtful and high-toned minds. The tyrannical attitude of man in regard to woman, dismissed as a solecism by the saints of antiquity, is yet obstinately held to by the multitudes. Whole classes of men, governing and governed, cling with all the strength of their superstition to the force which in other times gave its support to power, but which is now divorced from that fruitful union. Women make this mistake equally with men. Women love power, and are bound as intelligent beings to show their sense of its value.

A woman loves in man the power which conquers, the feats of personal danger and bravery which are not always heroism, but which women often mistake for it. Men love in women the power of patience and tenderness, the power of combining endless details into the great results of comfort and beauty, the power of resolving endless discords into a continuous harmony. But most of all men revere in women that mysterious *egkratia*, that power of the minds of women over their senses, out of which springs all that is ideal in the relations of sex. The error which I am now trying to illustrate, the mistaking force for power, is nowhere more common than in this very domain of sex. Sexual attraction is the most absolute of the forces of nature.

How constantly do men and women mistake this force for a power. It is no more a power than the attraction of gravitation which supports the building is the building itself. Power is something built upon force. The woman who mistakes her ability to attract men for a power will be built on universal conquest. She will endeavor to humble the proudest spirit at her feet. Time, which tests power, will overthrow any life-fabric built on this foundation. Women are a force to-day as ever

through the natural attractions of sex. American women through this added freedom show a mental stature much higher than that of their European sisters. Perhaps there is ground to fear that the added force of women to-day will lead many of them to mistake largeness of opportunity for achievement. One of the first æsthetics of women is dress. It should represent womanly reserve. The lines of beauty should be preserved without the exposure of the delicate skin, which makes the beholder shiver and should make the subject blush. Why should glaring colors disturb the harmony in a young girl's complexion? Why should we dye the golden hair or powder the face with its evanescent roses pulsing with the rhythmic heart, with its silent eloquence, its light and shadow utterance? Strange is it, but I fear true, that the dress found so advantageous by women of an unfortunate class sometimes become the prevalent fashion of society. Strange that women bred within the limits of decent homes and helpful churches should be often led to emulate this low attraction.

The chivalrous blossoming of our early society is now beginning to show its rich harvest. The fields are white already. And lo! the women, many of them, sit with empty, idle hands, too trivial, too little interested in their own good and that of their race to gather it. Rather would they stretch their hands for the gay weeds that grow in the cornfield, saying, "We like what is bright to the sight." The rapid growling of the silliest among the English aristocracy, the disdainful persiflage of the society Frenchman, the rudeness of the German, seem to be more congenial to them than what is best and noblest in their own countrymen. The noble resources of American life are not to be enjoyed without some meritorious effort by individuals. The song of labor is the music of this golden hive; and its drones, while they may be fed upon its honey, will have no experience of the effort which makes the honey sweetest to those who gather it. They will not have drawn from the heart of life's blossoms their exquisite perfume. Men and women of this kind enjoy Europe because it provides amusement for them, and vast sums of money are spent in the annual fashionable exodus.

## A STRICTURE ON LEGALIZING PROSTITUTION.

There are some, and those high in office, who seek to introduce here the fatal system of legislation which recognizes woman as the instrument of base indulgence, and upholds the right of man to so consider her. In Great Britain, France, Switzerland, Italy, good men and women are uniting their efforts against it, making public attestation of its debasing effect upon both sexes. It is with sor-

row I see so many of my own countrywomen extending their hands to welcome to this country that which is least worthy in the society of the Old World—the empty amusements which as far as possible assimilate the gentleman to the groom, the awkward diction of men who hold to the feudal disrespect for scholarship, who show how little their enforced education has done for them, the boorish manners of men who are at home with horses, but not at all with ladies. Young men talk club talk in groups and leave the girls to take care of themselves. Where shall women flee from the dangers that threaten; things fatal to us and to the humanity of which we are the nearest guardians? I would seek this refuge in a religious and prayerful spirit. Not in that which fatigues with vain repetitions, with devout attitudes, but a spirit in which the determination to do the best should be coupled with the greatest anxiety to know the best. I am impatient to see the good traits I recognize in womanhood blossom out to a fuller beauty. Why? The dull craftsman easily learns to lay one brick upon another. And we women, having the noble arches of society to build, take our bricks for toys, and construct with them no defense for ourselves, no refuge for others. We should step between the man and his brute instincts, wave out of sight what is rude and bestial, and bring into sight all that is true, lovely, pure and happy.

There will be honor for some of us in the number and robustness of our descendants. If we have never bowed to crowned vice, or neglected and despised virtue; if we have reached to the fallen the hand of help, instead of pointing the finger of scorn; if we have made the way of the transgressor hard to go and easy to return, why, then, whether we are remembered or forgotten, we shall depart from this world, leaving some part of it the better and the happier for our presence in it. We may not wear the bloody laurels of a wicked victory, but we shall have fought the good fight, and our names will secure a place in the record of the veterans who, like Napoleon's Old Guard, die when the time comes, but do not surrender.

#### CRIME—ITS CAUSE AND CURE.

BY MRS. E. L. MASON.

Continued from February number.

This cure will be steady and slow but sure, as orderly creative work always is.

Let us look at it.

The only way to cleanse society is to commence at its beginnings. The new-born babes of to-day are the beginnings of society of the next generation. Now there is but one source of life, that is certain, or there be gods many. So the life that bounds through the veins of the little one, who is its society-condemned mother's seal of sacramental suffering, is a bit of that life. Each incarnation of each soul in human flesh is equally a wonder birth, whether born amid the environments of degradation or in the purple. As we look at the great mystery of love and passion (that element in human life which is its blessing or its bane, according as it is love or is passion) we see that the whole vitality of thou-

sands of persons is exhausted in hurtling forth on society miserable diseased babes to gasp a few months and die, and that the life of some of the rest of us is equally thrown away, because it goes in the creation of intellectual life-germs which never become more than shadowy theories, because we fail to practicalize them. This is true of much preaching, teaching, religious enthusiasm and much of our æsthetical culture. Much of this kind of vitality, instead of using itself by planting in the animalized life about us the precious knowledge of how to live wisely and well, wastes itself in disgust at the "great unwashed," and in peevish criticisms of the Jehovah who is the author of that life which loads society with ill-begotten children.

In disgust and loathing we separate ourselves from all this repulsive animalism. Is not this exactly the wrong thing to do? Let us look at the situation.

In the present half-orphanized condition of society those in power do nothing to control birth rates among the diseased criminal classes, so the one use these persons make of themselves is to perpetuate their kind. That is all any living thing can do. It is we, the intelligent leaders of society, who are to blame that the kind is so very bad. They propagate mere animal life because that is all we, the leaders of society, have yet taught them to develop in themselves. We will show intelligence then worthy of this new age when we face the result of past neglect and abuse, and, taking things as they are, proceed really to make the best of them now. Do you see what that includes?

Aristotle says: "Those who educate children are far more honorable than those who only produce them, for these but gave them life, while those taught them the art of living well." We must do with those kinds of children as the farmer does with certain trees, graft in a higher kind of life blood of our souls being, life of our spirit's powers, those of us who have spiritual life, vital and forceful enough to impart. When we are wise, we will search out, not crush back the swarming baby life with which we permit the back ways of society to be filled. We will waste no time in calling this pitiful kind of life hard names. We will cease trying to show our piety and our purity by anathematizing the women whom the laws of their protectors have made to be what they are. We will not turn these shame-stricken mothers into hunted animals brought to bay by that society on whom they are so amply able to avenge themselves, but, like the wise men of old when they sought their nation's Redeemer, we will go down to the place where the mother and the young child lay, and elevating them from the sloughs of abuse and misuse engraft our boasted superior life upon them. Hitherto we of the churches have been so much taken up in bandying words about regeneration and mystical conditions after this life ends that we have paid little intelligent regard to the laws of generation and to securing healthful conditions, in order that this life might be properly begun. We in the churches are beginning to recognize that we have been hastening and wasting whenever we have thrust aside this world in order to hustle on devices for patching up our ruined estate for the next world.

Why be ruined? Why not have a decent, orderly humanity from the start? There are those who in their false hurry to become angels have acted as a tree would act which dried up its sap and stopped its growth in its false hurry to become a diamond. Diamonds are not made in that way. No. Before that wonder change was wrought, the trees grew steadily on as symmetrical, healthful trees, storing up their juices and garnering up every element of true tree life! And the ages rolled on. And the great Jehovah who had watched them, as orderly and obedient to the laws of their being they made themselves into trees, still watched them while their great change came, and as they fell to earth and as they were heaped upon by the accumulation of ages, and while, through passing cycles, slow accretions rose above them, and they, no longer trees, were transmuted into coals.

Then still the ages rolled on; and still creative power watched and worked as in the infinite leisure of Nature for growth into perfection; and under the forces of the primeval laboratory, these which were once trees, then coals, carbonized and crystallized into the Kohinoor. Percipient, patient souls have read that parable, and believing as they do in humanity's high destiny and nearing rehabilitation, they have learned to labor and to wait even in face of the continued misuse and abuse which age long grossness has heaped upon the mystery of womanhood—a mystery which has been in turn deified or anathematized according as, at the moment, man was controlled by higher or lower instincts.

Grossness has flattered or has abused womanhood, but grossness has never stood reverently aside before the Shekina which hovers over the holy of holies in the worst soul.

Every possible form of misinterpretation of woman, nature, purpose and ability, has been given by man, and yet baffled and dismayed as mankind is by the fact they know nothing about the fascinating mystery, there are those who hate and fear the things which masters their beings. Why else the chains and limitations? Why else the disabling disfranchisement that men place on their one remaining class of slaves, their wives, sisters, and mothers? Thirteen to twelve of these men who dare not leave women to their grandest development are notorious to-day within Harvard's walls. Now, less fear, less chivalry, less flattery, less of almost everything and more of just one thing would serve to open up this problem. If a little more of that cool, dispassionate justice which men accord to men, and which insures personal freedom and poise, and a free expression of individuality by means of the ballot—if this common justice were accorded woman would interpret herself to you, and utterly disembarass you of the question how to manage her.

Says Gerrit Smith: "There's but one standard of modesty for men and for women; and so long as different standards are tolerated both sexes will be corrupt and perverse." Society has tolerated, nay elevated two different standards. It has given a low code for men, which has included things producing a monstrous decay of mental and moral integrity of being, and it has compelled women to pretend to honor and to look up to men

on this low plane of life, at the same time that it has demanded that these women shall press forward to heights of womanly purity, cleanliness and health, notwithstanding that they were enswathed and impregnated with this vile moral atmosphere.

This double code of morals says, men may be vile; women must be pure; and there are leaders in the church who, rushing to the aid of this regnant passion power, gives it the sanction of the pulpit, by practically adding, and pure women must obey even vile men as the Lord.

It is thus, then, that the regnant passion power has filled society with perverse and corrupt men, women and children. And the root cause of all crime is found in the degradation of the mothers of the race, who are creators, bit by bit, of the nerve-fibre of the children which passion and ignorance often force them to hustle upon the world, monsters like Gniteau, born as he was born.

These conditions have existed till the children of the degraded (whether rich or poor) are born with such selfish instincts predominant that, to satisfy the cravings of the moment by force, fraud or foulest means bounds the horizon of their hopes. This individual uneasiness seeks its cure in following the impulses of the moment, regardless of the restraints of reason or the rights of others, and it is this unmitigated selfishness which overwhelms with the horrors of brutal vice the peace and purity and health of homes, and which bursts forth in other more public but no more ruinous offences against the well-being of society.

Now notice.

These conditions will continue to increase and multiply, and the most virtuous women in the land will become mothers of diseased, devitalized criminals as long as the land is cursed with men, who (working through the State legislature and more treacherously still, upon the ignorance of those unwary or vile) demand that a holocaust of women, not their wives nor their daughters they hope, shall be legally offered on the altar of that beast, instinct, disguised in popular vile philosophy under the words "the will to live." The cure of crime will come, not by legalizing vice, but by elevating to the place at the right hand of power that mother-wit and mother-wisdom which will teach the world how to live wisely and well. Before this fuller knowledge of how to live wisely and well, that bridge over which sacred but prostituted fatherhood now passes down to death and destruction, will be swept out into the depths of the sea.

Save the women and children and the men are saved. Just make it possible for all women to be pure, clean and healthy, and the name of Margaret, mother of criminals, will everywhere give way to that of Mary, mother of Christs, the divine human.

Well, the intelligent can wait, and while we are waiting for that right hand of power—the ballot—we are hastening forward the day as fast as bruised hands and chained feet best may, when all will follow orderly nature so closely and obey her injunctions so fully that one specimen of wrecked womanhood will be such a recognized disaster to that specific branch of the race, that society will demand investigation. Then no one poor,

ruined Margaret will be left to become the mother of 709 criminals!

It was an aphorism of St. Simon that the golden age which tradition has placed in the past, is before us! It is time that all old cries of fightings and divisions were hushed before the new intelligence which, like morning stars, sing o'er a new creator's birth. The days of rending and tearing society asunder should now end; for the days of co-working with orderly nature are upon us. Work is now the lever of the world, and each woman, as well as each man, is now to be valued in the degree in which she possesses that high creative power which brings forth new forms of life, new forms of knowledge, and new forms of beauty.

What the world wants, is what women will give as soon as she is left in perfect self-control and self-expression, and that is, a higher endowment of the race at birth. This endowment with healthy, perfect faculties of mind and body, will come through making sacred in the heart of the nation, all its women and all its children by means of the most liberal education and personal autonomy which Jehovah's self knows how to devise, and which Jehovah's self teaches man's high help meet, woman, how to devise for herself and for the children which she will then eagerly welcome into joyous life.

Then shall the land become entrenched in principles which make for an hitherto unknown prosperity.

Entrenched, did I say? Better than entrenched, for these principles shall be no coat-of-mail clamped on with the iron greaves of dull necessity, but an ups ringing, irrepressible life-power, which, flowing forth from within the body politic, will grow with herculean growth of its then, new, oncoming existence.

MRS. EVERLEEN L. MASON.

MILWAUKEE, WISCONSIN.

#### BITTER SWEET.

Once upon a time a man wrote a book. This does not seem of sufficient importance to require a distinct and formal notice; but it was a very remarkable book in some respects, and also it stands as a representative of a class.

When we were young we read it with great admiration. We grew older, and read it again, with much surprise that a man, who is considered an oracle, by a great many, should write such a book. We have grown still older, and read it again with indignation that must find voice.

Perhaps you have read it. If so, you will probably say it is intensely interesting and is exquisitely written. This we will not deny; but we ask you to analyze it and see if indignation towards it be not more just than admiration. The author's aim seems to be to show that evil is good in a disguise through which faith and reason can penetrate. To do this, he tells a story of two foster sisters. We will call them Laura and Marah. Laura marries and leaves home. Several years after they all meet at the old homestead on a festive occasion. Marah, who has been married about one year, and brings home a little baby, treats her husband so coldly and says such bitter things, that when she and Laura are alone the

latter rebukes her for ingratitude, and Marah cries out: "Oh, could you know the anguish of my heart, you would not chide. If I repine, it is because my lot is not the blessed thing it seems to you. Oh, Laura! could you know! could you but know!"

Then they exchange confidences: Marah tells of her marriage not many months ago, and of the pride, joy, love and admiration that filled her heart; tells of the blissful honeymoon, and then—

"My husband who had spent whole months with me,  
'Till he was wedded to my every tho't,  
Left me thro' dreary hours—nay, days—alone!  
He pleaded business—business day and night;  
Leaving with a formal kiss at morn,  
And meeting me with strange reserve at eve;  
Night after night I sat the evening out,  
And heard the clock tick on the mantel tree,  
Till it grew irksome to me.  
And thus months passed away, and all the while  
*Another heart was beating under mine.*"

Then Laura asks,

"But did your husband never tell the cause of this neglect?"

"Never an honest word," Marah answered;  
"I knew he had a secret, and that from  
The centre of its closely coiling folds  
A cunning serpent's head, with forked tongue,  
Swayed with a double story—one for me,  
And one for whom I knew not—whom he knew."

When Marah's story is finished Laura tells hers: her husband was a weak, wicked man, and finally deserted his wife for a painted courtesan, and she had seen him no more.

After many months of lonely toiling for bread, a man came to her with some infant's clothes for her to embroider, and said by her leave he'd call and watch the progress of her work. What an absurd idea! He called however and she used all her ingenuity

"To fascinate the sensuous element  
O'er which, mistrusted and but half asleep,  
His conscience and propriety stood guard."

So, while he "watched the progress of her work," she told her pitiful story and wept on his arm, saying she had no friends; and he promised to be a friend to her. When he took home the work, he paid her five times its value, and she exclaims, in cruel triumph,

"Is manly pity so munificent?  
Pity has mixtures that it knows not of."

He came again and again, bringing gifts which rendered toil unnecessary. And so he went on week after week, dallying with temptation like a ———, we were about to say, fool, but not liking to call hard names, we will leave the reader to supply whatever epithet may be considered most appropriate. At last there came a change: he broke the thrall that held him; he turned preacher to the woman who had led him so far from the path of virtue; she was converted from the error of her ways, and now compares that man to Christ, because he was "tempted but sinless."

"Sinless!!"

Tell us, O wise teacher, what sort of homes such *sinlessness* as that should make! Tell us what kind of preparation for life had that poor child, whose heart was beating underneath the heart of that neglected, bitter, sorrowful wife!

But Marah falls to praising this nameless hero, and she exclaims enthusiastically—

"I did not think there lived a man on earth  
Who had such virtue as this friend of yours.  
If I knew my husband were as strong,  
I could fall down before and worship him ;  
I could fall down and wet his feet with tears—  
Tears penitential for the grievous wrong  
That I have done him."

At last the secret is out. Laura's husband comes home to be forgiven, die and to be taken to heaven, because he is too weak to face the blasts of wickedness that blow across the earth. He insists on knowing the name of Laura's benefactor and when Marah learns that this *saintly* man is her husband, she pours out such a torrent of love and praise on him, and of reproach on herself, that one would really suppose her to be the chief offender.

She kneels to her husband in the most abject humiliation, and implores him not to trample her beneath his feet. She accuses herself of meanness and jealousy, and asks piteously,

"How can I ever lift my faithless eyes  
To those *true eyes* that I have counted false ?  
O, most unhappy, most unworthy wife!  
I have abused you and your faithful (?) love."

She again extols him and implores his forgiveness ; and that hero modestly waives all claim to be considered such ; that noble, magnanimous soul not only forgives but kisses her and says they will be lovers again.

This is where indignation rises to its highest pitch ; this Marah, the only important actor in the play who has not grossly violated the spirit of her marriage vows, is made to appear the most debased. Is the virtue of fidelity to home and duty so common as to be valueless? Must a man *seek* and *buy* temptation in order to resist it, and so add new lustre to a virtue grown dim with every day use? This man, of whom his wife says (and the woman who led him astray confirms the story),

"I knew his nightly labor was to feed  
Other than me ;—that he was loaded down  
With cares that were the price of sinful love"—

this man is the model, the wonder.

What an example to place before the admiring eyes of young husbands ! Has the time indeed come for such self-abnegation that a woman is "mean and jealous" because unwilling to surrender her husband's company, affections, time, attention and money to any woman who chooses to take them? If so, we fear that women are few who possess the qualities requisite for being good wives, and under the circumstances, they would do well to remain single.

Suppose the case reversed, as nearly as nature will allow, and that for months Marah had gone to some man's house and listened to his flatteries, knowing all the while their guilty meaning. Suppose her husband left alone night after night, warily waiting for her return. Suppose her walking with open eyes to the very verge of ruin and stopping there to instruct and comfort her companion in guilt. Suppose her doing this, and all the while she is at home, "silent, except for sighs," averting her face from her husband's eyes, moody and

restless. Suppose her putting her husband through this course of torture, keeping the cause concealed from him to the best of her ability, which happens to be so poor that he more than guesses the secret which she tries to keep by evasion and deceit—suppose all this, and you have as near a parallel to the story under consideration as can be drawn.

When at last she takes up her duties and stays at home without any explanation of those long, miserable months, shall we consider her husband a monster of ingratitude and meanness, if he treats her coldly and speaks of women with bitter contempt? No! No! Then let us render the same justice to woman.

The book of which we have been writing reminds one of a certain great philanthropist when applied to in behalf of a man who had been honest all his life. He gazed sorrowfully at the honest applicant and exclaimed, "O, if you had only stolen something! if no more than a frying-pan; but the constitution of our society forbids our giving aid to any but reformed criminals." There is this marked difference, however: our author seems perfectly willing to leave the honest ones unaided; and so the hero of his story, who has neglected his wife under such circumstances and behaved in such a way as to put any common scoundrel to the blush, is set up for our worship, because, after taking ninety and nine wrong steps, he turns from the hundredth. There is nothing but praise for him, and while his wife is full of contrition, because of having expressed just and sensible displeasure for the grievous wrong done her and her child, he is the martyr, crowned at last, and complacently forgives her for not reposing implicit confidence in him through those months of cruel neglect and treachery.

There is not much hope for women and their offspring while such sentiments are being advanced by our "great and good men."

"It's O, to be a slave  
Alone with the barbarous Turk,  
Where a woman has never a soul to save,  
If this is christian work."

God speed the day when mercy shall seek wisdom for a counsellor.

JOSEPHINE JACKSON.

#### CONTENTMENT.

It is doubtless a great thing, and one highly to be commended, to be contented with one's lot in life. To be contented when we know that our lot cannot be changed for the better, that is right and commendable, but contentment, like all other virtues, may be allowed, to become a vice. Generosity may become prodigality; and so produce injustice; sentiment may become sentimentality; courage, recklessness; economy, meanness; all if not held in check and wisely ordered. So with contentment; if carried to an extreme it may produce a people sluggish, inert, opposed to progress, and opposing progress in others by virtue of saying, "one might be contented, discontent is wicked." Do I preach discontent? No, indeed; but as contentment may produce evils, so discontent, wisely used, may produce much good.

To be satisfied with a meagre, starved life, when one

can by exertion change it into a full fed, or even a half fed one, merits, perhaps, another name than contentment, it may be called indifference, sullenness or despair, but it is not contentment. If by using every exertion our condition is still the same, we may safely believe that we have no power to change it, and must learn to make the best of it; indeed we should always make the best of what we have, even while trying to improve upon it. It is safe to say that very few of our own people are likely to be too contented. Their restless natures and their quick impressions, their sensitiveness to slight disagreeables—gnat stings, one might say—all these forbid contentment. Yet under great burdens, burdens that must be endured; burdens that no time, no circumstance can lessen they are earnest and steadfast—the stuff of which martyrs are made.

Had our ancestors been contented to endure, when endurance had ceased to be a virtue; had they been contented simply to exist without caring to improve their condition after reaching a free shore; had their descendants all been satisfied with a rock-bound coast, stony ground and a mere subsistence, the history of our country would have a different reading.

We certainly should not murmur at a lot we ourselves have chosen, and although we may sometimes relieve the pressure by speaking of it when it has become harder and more difficult to bear than we had foreseen, yet that is not to say that we shrink from it, or rebel against it, only a momentary laying down of our burden, and a coveting of sympathy, a feeling as if some one could help us to raise the weary load and adjust it more carefully to our shoulders.

Do you think when I advocate "woman's rights," I urge women to be discontented in that they are women? Not at all. I urge women always and everywhere to glory in the fact of their womanhood as a precious privilege, to endeavor by every means in their power to restore it to its original high standard. How many women, do you know who say to their husbands, "since you will not be what I want, I will be what you want," and so come down to their level? Sometimes the reverse is the case, but this is much more rare every one will admit. Blessed are those who both stand at the top of the mountain! I do not take for my ideal a woman who has no thought beyond obedience to a self-constituted authority. Woman is a responsible being, she has no right to consider herself otherwise, or to be relegated to the position of an inferior animal. We know he is always held accountable—pays the penalty not only for herself but for another—if she steps aside from the path of duty. She has the morals of the world in her keeping it is said; a hard task, as any one will allow, when the condition of said morals is taken into considerations.

Neither do I take for my ideal woman one who, because her own lot is gently and carefully ordered, her privileges abundant, cannot remember those who suffer from the imperfections of the laws, whose protectors do not protect, but are themselves the injurers. We know there are many such, many who abuse their power, a power, I admit, originally placed in their hands for good, but the necessity for which has long since passed away.

And right here I pause to say that privileges are not

what is desired. One accepts privileges as a favor, but what we seek is a right, not a privilege, and that is equality under the law. We are not discontented that we are women; that is outgrown long ago; we are discontented that our womanhood has been used to enslave us, to make us forget our high estate and descend to the lower depths of our earthly nature. We have forgotten to be independent atoms, and have learned to think dependence lovely, and weakness charming. Bearing in mind the famous simile of the ivy and the oak we pretend to fancy "clinging," that we may please the vanity of those who may be pleased by it. Am I in favor of fast women? No, an independent woman is rarely a "fast" one. To be truly independent requires an earnest, steadfast nature; a fast woman, like a fast man, may be, and most often is, very frivolous.

And so we are confronted by this fact, that contentment is not invariably the blessing it is supposed to be. One need not, necessarily, be wickedly discontented and rebel against one's destiny because one desires to better one's self. I can see a vast difference between the two conditions, and I think you also will see the question in a different light, even if you "do not altogether agree" with me. How, let me ask, can there be any improvement in the race except by the improvement of its individual members? How can the world advance if singly its people are contented to remain in ignorance?

EMMA A. WOOD.

#### THE USE OF TOBACCO BY BOYS.

The use of tobacco by growing boys is so generally recognized as pernicious that it is extraordinary that more energetic measures are not urged upon those having the care of youth to prevent the habit. Already it has been prohibited in the United States Naval Academy at Annapolis, in the United States Military Academy at West Point, and in the Phillips Exeter Academy, New Hampshire, and in various other enlightened educational institutions.

This was not the result of prejudice or hobbyism. If any set of men are free from these vices of learning it is the naval surgeons, and it was especially from them, and particularly from Dr. A. L. Gibon, United States Navy, that this attack on the weed began. The indictment laid against it charged: That it leads to impaired nutrition of the nerve centres; that is a fertile cause of neuralgia, vertigo and indigestion; that it irritates the mouth and throat, and thus destroys the purity of the voice; that by excitation of the optic nerve, it produces amaurosis and other defects of vision; that it causes a tremulous hand and an intermittent pulse; that one of its conspicuous effects is to develop irritation of the heart; that it retards the cell change on which the development of the adolescent depends.

This is a formidable bill of particulars, and yet each of these charges is preferred by the best modern authority, and, what is more, each is substantiated by an abundance of clinical evidence. Testimony is also adduced from the class records of schools and colleges, which indicates very positively that the use of tobacco on the mental faculties is deteriorating. The best scholars are not tobacco users; non-smokers take the

highest rank in every grade ; and whether we look at the exceptionally brilliant students, or compare the average of those who use and those who refrain from tobacco, the result shows the same.—*Medical and Surgical Reporter.*

#### " WHY WAS THIS WASTE ? "

The above text is a starting point for a few thoughts in keeping with the Alpha doctrine. Nature is a teacher of economy and we do well to study her working, and imitate her in our own laws, rules and regulations. The physical waste of the human system that has existed to a greater or less degree since the time of Adam, may after all be subject to our own wills, and the true laws in justice holds us amenable. This hidden, mysterious sin of the world, which has permeated every nook and corner where human existence has been possible, lies unmistakably at our own door, and consists in the waste of sex secretions, and power thereby. This waste as the cause of evil is becoming so apparent to the scrutinizing and thoughtful mind that the evidence is stamped on its own face, so that he who " runs may read." Argument becomes weak where ignorance and depravity spread desolation and crime, so that other means than reason is necessary to effect that reformation that is so loudly called for at the present. " God maketh the wrath of man to praise him, the remainder he restraineth." If good in any way has been promoted by the wrath of man, there is a remainder to restrain. The restraining time must come and man be brought back to his primeval physical healthy condition. The biblical account represents Adam in a state of natural perfection, and in communication with higher intelligences; with all the surroundings of beauty which we infer corresponded with his spiritual nature. Placed in a beautiful garden of delicious fruits, where even the soil was so pure that thorns and thistles had no means of growth, he was perfectly happy and contented, the object of as near ideal perfection as was possible. This perfect state of bliss, as Milton has beautifully drawn the picture in his " Paradise Lost," gives some idea of the state of man when in true obedience to divine law. The violation brought the penalty, and the race has groaned under the burden ever since. This violation is explained in a few words, graphically given in symbolical language. They had been strictly forbidden to take of the tree in the midst of the garden as food ; but our mother Eve ventured to give it to her husband, and allowed him to taste it. The apple being a pleasant thing for the palate, they found it good for food; that is, the physical enjoyment of the procreative union had been brought on a par with the appetite, and used for the purpose of sensual pleasure only. The spiritual had been held in abeyance and its absence had caused the curse to follow. The penalty came first to the woman. " I will greatly multiply thy conceptions; in sorrow shall thou bring forth children, and thy desire shall be unto thy husband, and he shall rule over thee." All this penalty is the outgrowth of the violation. She must as a natural consequence suffer, and must suffer on till she is able to return back to the garden, to *protect* the tree in the midst. As for Adam, the ground was cursed for his sake (and through him.) Thorns and thistles was the earth to

bring forth, and he was to eat his bread by the sweat of his face. On the principle of man being a " microcosm " and all below him being influenced by his physical, mental and moral emanations, it would seem reasonable that the waste secretions thrown off, filled with the germs of life, consisting of the culmination of the most attenuated particles of the system, must have a permanent expression in the economy of material substances ; and as this waste is a result of a perversion of that intended and of good, the correspondence and form of expression must be evil. Hence the curse : " Thorns and thistles shall the earth bring forth." We must remember that God is not mocked. " He that soweth to the spirit reapeth life everlasting, but he that soweth to the flesh reapeth corruption." All these long centuries the human family has been extremely suffering the scourge of the penalty in consequence of perverted human nature, till the very stones are made to cry out, and the earth to tremble with fear. " In sorrow shalt thou bring forth " has been realized by woman to the full depth and breadth of her whole being. She has silently braved and borne in quiet submission the anguish of suffering till, the bravery and endurance heralded from the battlefield is but a moiety in comparison. This silent suffering has given her strength, and woman bruised and poisoned by the serpent that beguiled her, comes at last to gird on the armor of deliverance from the evil foe that binds herself and children to the dust. The work of human regeneration is woman's work, and the field is woman's field, and the harvest time is at hand. " The woman thou gavest to be with me, she gave to me and I did eat " has spent its force of argument, and only places woman as of old at liberty to again put forth her hand to draw man upward, and thus restore her lost condition. All these weary ages Providence has kept the key hidden deeply in the bosom of woman; though unconscious to her, she has kept the key that unlocks the door to the dome, which has kept the race within the pale of immortality. Her conceptions have been multiplied not always from choice and joy, but from necessity and in sorrow. Still her love, patience, and resignation has sustained her. The halo of love surrounding her new-born child forms a link with the divine and is an evidence to her, of God manifest in the flesh. She clasps her child to her heart and feels that it is from the Lord; her soul is full of the joy of the angels. Her love rests in the bud of sweet promise, so fresh from the hand of creation's realm. She loves her child for the possibilities of what it may become, as well as for its purity and helpless innocence ; and intuitively sees the final glory of its destiny. Though it may be called to climb the slanting steps with feet unshod, yet she knows that at last God will manifest himself, and love, beauty and harmony will be the blest inheritance of her own dear child.

RIVERSIDE, CALIFORNIA.

D. E. H.

I get more light from THE ALPHA than I can tell. " In the beginning \* \* \* God said, let there be light, and there was light." We need light at the beginning. THE ALPHA furnishes the needed light May it shine on to the perfect day.

Yours,

A. J. GROVER.

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

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Subscriptions:

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

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

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# THE ALPHA.

VOL. VIII. MARCH 1, 1883. No. 7.

SUSAN B. ANTHONY and Rachel Foster sailed for Europe to join Mrs. Stanton, Wednesday, February 21st. We wish her "bon voyage." May she have only favorable winds to bear her on her way, and when rested and recuperated, return to us to resume the captaincy of our cause to lead us on to a speedy victory. Thirty-five years of unceasing trial and struggle for the enfranchisement of women, enduring all the bluffs, and ridicule, and misrepresentation, and even imprisonment, has she not richly earned her holiday, and the love and gratitude of all true women? The Philadelphia friends gave her a birthday reception the 15th. She bears away many good wishes.

Just published a new edition of "Pre-Natal Culture," by A. E. Newton, uniform with "The Better Way," making them the companion works they really are. We receive many communications of their usefulness to mothers and fathers in their efforts to create the best conditions for their children. Price 25 cents each.

We also have on hand a large assortment of pamphlets and tracts which set forth the highest and purest principles for race culture, which ought to find their way into

every family for the instruction of youths and parents. We will renew our offer of last year, and sell *those we publish* to any person sending \$5, at 50 per cent. discount on the prices named on the advertisement page of THE ALPHA.

DR. FOOTE courteously forwarded us an advance sheet of his March monthly, containing our reply to him published in January ALPHA. We do not discover any argument in his rejoinder that refutes our position, or would be profitable to our readers, and cannot see that any more good will come of continuing this discussion further. It could be kept up indefinitely, but not profitably; although the testimony we publish of good results and other we have no room for, makes us compensation for much that was very distasteful in this controversy. Our combativeness seems to find its outlet in another field.

A FRIEND writes: "I was born 1852, when the agitation of reformatory and social questions were very active. Parents were abolitionists. Reformatory in medicine, politics, and social questions, all the early writers I became familiar with, and finally settled down into faith in Dr. Foote, but with a strong mental reservation with regard to some of their principles. But when I came to read THE ALPHA a new light dawned, and everything seemed so plain and clear where before everything was in a muddle. I think the climax came in your discussion with Dr. Foote; since then I have not had a doubt but that "continence except for procreation," was the only way out of the ills and vices of our social system. But it is a mountain load to be lifted, and I look for no immediate results; but the more I look at it from this standpoint the clearer I can see that this work commenced by THE ALPHA is *the work of all works* to be done first, and God helping me, I will do what I can to spread the light of pure living; but it needs very clean hands to be effective in the work. I do not feel as yet worthy; but have hesitated conscientiously, believe me, about occupying unworthily space in your paper."

A VERY excellent friend and helper in our work writes as follows:

"Not that I like all you do in THE ALPHA, though so far as I have read, I do like all that you say. I totally disagree with my friend Pillsbury in 'liking Dr. Foote.' So far as I can judge of him, by what you have quoted in THE ALPHA I am disgusted with him. I shall place him on the "Dr. Gross" list. His function seems to me to be that of a panderer. I don't know that you could avoid answering him; and you might, in answering, feel obliged in fairness to quote him. But I heartily wish he, and his low animal argument, could have been kept out of



THE ALPHA. I heartily agree to every word of your reply to him. It seems to me both noble and true. He must have quailed as he read it, if he is anything more and better than I rated him.

"But you need not have injected into THE ALPHA (for February)—as it seems to me—the article (Mrs. Slenker's) headed "Assertions and Replies." This you could have omitted, and are responsible for reproducing. Its general points may be quite correct; but is THE ALPHA going to adopt and applaud her vindictive spirit, her bloody-mindedness, her savage and revengeful mode of remedy? The whole piece seems to me a stain on your paper, a contradiction to the high, humane, and self-controlled spirit, which has marked, and does mark THE ALPHA's own utterances.

"But I have great faith in you. In a most difficult work it seems to me you have nearly always been admirably judicious, as well as perfectly clear sighted. You are most right in your judgment of the unspeakable importance of the great subject of your labor, and it is something to thank God for, to see how firmly and devotedly you stand to it.

"For myself I write only to help you and not hinder or discourage. It is this feeling alone which has impelled me to write this. S. M."

We value these reproofs and criticisms. They manifest a true and friendly interest in our work, and a just appreciation of its difficulties and importance. Such words of wisdom clear all glamor from our mind and make us know that our instincts are to be listened to even when reason says differently. With a sincere desire to be just to our opponent, this controversy has been very distasteful from the beginning; but a friend urged this is an opportunity to bring out sharply our principles, as opposed to Dr. Foote's. There is much in his rejoinder that is forced and far-fetched, to say nothing of his coarseness, that we instinctively wished to save the patrons of THE ALPHA from reading. Hereafter we will obey our intuitions and not again offend the good taste of our friends in this manner. But it is well known that I agree with Mrs. Slenker, and believe when a man or woman makes of any gift or liberty an abuse or a damaging use to others, they should be legally deprived of volition in the matter. So far from being an act of cruelty, it would be a most humane measure to many a poor wretch. It would be like casting devils out of his soul and make it possible for him to lead a useful, orderly and comparatively happy life, and be a most effectual means of cutting off the "generation of the wicked." Eventually we predict legal enactment will sustain this proposition.—Ed.

ALMA HAMLIN is anxious to form an alliance with all persons who are living or striving to live a natural life, for the promotion of health and happiness. Mrs. Hamlin would add to this list "fraternity" as a mutual aid. This notice was sent to us some weeks ago, but for some

undesigned reason has not been published before. The suggestion may be used profitably.—[Ed.]

VINEMONT, BERKS CO., PA., Jan. 8th, 1883.

Would like the names of all persons interested in hygienic reform or any of its branches, to the end that the year now opening may help us to a better acquaintance with each other and to more widely spread knowledge concerning the cause.

ALMA HAMLIN.

#### THE MINER SCHOOL FUND.

The trustees of the Miner School Fund who have had for the past six years a normal school in successful operation with a primary school for the practical training of these pupils under the supervision of a most capable principal, Miss M. A. Briggs, have recently established a free kindergarten for colored children, at Lincoln Mission, Mrs. Ford taking charge. The room is neat, high and sunny; the carpet new and pretty; all the furniture and gifts are new, and the children very happy and well-behaved. Mrs. Annie B. Ogden has in her training class a pupil under preparation for the Miner Kindergarten; besides a true kindergarten for our own little ones in The Friends' Meeting House on I street, which promises to become both popular and useful. Mrs. Ogden likewise has charge of the Bethel Kindergarten. Mrs. Louisa Pollock and her two daughters are each conducting kindergartens in other sections of the city, and Mrs. Pollock has opened a free kindergarten for child nurses, giving them the most approved methods of caring for children, preparing their food, temperature of rooms, clothing and all the most intelligent methods for the health and comfort of their little charges, furnishing competent persons to relieve mothers in the care of their little ones and promote the family welfare. All these efforts shadow forth improvement in the development of the future citizen of the Republic.

#### THE WASHINGTON SOCIETY FOR MORAL EDUCATION.

The Washington Society for Moral Education held its February meeting Wednesday 21st, at the usual place. President in the chair. Minutes of January meeting read and approved. Mrs. Joy said, through the suggestion of Mrs. Dennison she had endeavored to ascertain the number of women claim agents before the departments. She found the names of twenty-seven women on the list; of this number only nine had responded to the circulars sent them from the Pension office and other bureaus.

Many bad cases were reported of young school girls being tempted by anonymous letters to meet men at improper places and times, making mothers feel there

was no safety for their daughters but in giving them the most thorough instruction for self-protection. One member reported a case of attempted rape in her native place of three little girls, all nieces of the would-be ravisher. He was sentenced by the court to the penitentiary for life. The lady sent to the editors of the village paper a copy of our bill presented to Congress in 1880, asking that emasculation should be the penalty for rape, as a more effectual and humane method of punishment, than a long term of imprisonment, with the hope that our effort would be reprinted and thus create discussion and help educate public opinion on this question. Letters were read from Mr. Samuel May, Mrs. E. L. Mason and others, likewise Dr. Foote's reply to Dr. Winslow's in January ALPHA, on the question of "Continence, except for procreation, the law of sexual life." A member of the Boston Moral Education Association asked, "What is the effect of tobacco upon fecundity?" Its primary effect is sedative, secondary stimulating, ultimately when consumed largely it produces sterility by destroying germ cells. So in the wise ordering of all things, the almost general use of tobacco may destroy the power to transmit perverted appetite.

#### SUFFRAGE AND TEMPERANCE WORK.

How many avenues our Heavenly Father opens through which to lead us to a larger field, a greater altitude from which to view the fields of labor and note the guide-posts that mark the road of progress! No mortal can estimate the value this temperance movement has been to the women in the churches. It has broken down sectarian barriers, made Christian unity and toleration a fact that has displaced bigotry and prejudice, and filled their hearts with a common interest. How many Christian women that held the demand for the ballot in contempt and spoke slightly of the labors of the noble pioneers in the cause, have come to realize their utter helplessness in staying the ravages of the gaunt monster alcohol or to save their sons and husbands from luring temptation, unless they can by political power express themselves through the elective franchise.

Not only women, but ministers and laymen are realizing they must fight the enemy by every weapon that is available, both spiritual and carnal. This was clearly manifest in Rev. Dr. Rankin's address of welcome at the annual meeting of the Washington Woman's Christian Temperance Union. He said:

"I have had a great many personal misgivings about what is called the Woman's Movement. I mean in my earlier days, when, I suppose, I was much wiser than I am now. I used to think man was competent to manage all great public interests. I am not so sure of that now. I do not want you to ask for the ballot if you can get

along without it. But if you cannot, I feel like saying, in the language of the good priest Abimelech, when David, fleeing from Saul, asked him for some carnal weapon: 'The sword of Goliath, the Philistine, is here wrapped up in a cloth behind the ephod. If thou wilt take it, take it.' I do not see any wisdom in fighting an unequal fight with the whisky interest, so powerful at the ballot-box, so powerful in legislation, while such a weapon as woman's ballot, like the sword of Goliath, lies wrapped up in a cloth behind the ephod!

"If the home is to be destroyed by the liquor traffic, if sisters are to have no rights in their brothers, if mothers are to have no rights in their sons, if wives are to have no rights in their husbands, which the whisky interest is bound to respect, then, I say, let us proclaim an uprising of sisters and mothers and wives; first, for prayer to God, then, for argument with man, and if these do not avail, then, I say, if, with God's baptism upon you and His wisdom to guide you; if, with the wail of those in the prison-house of despair ringing in your ears, you feel that those that are against you are mightier than those that are for you, and still you want this sword of Goliath, the Philistine, to cut off the head of this giant, whom the sling of your faith has wounded in the brow, then I say, take it.

"I know it has been said by a great man that this is a reform against nature. The very statement seems almost a conclusive argument, because it is one of the intuitions of a man of genius. If it is a reform against nature, it is to counteract a traffic against nature. And *similia similibus curantur*, you know. If it is really a reform against nature, it will never succeed; it will die; as the King of Egypt wished it to happen to the sons of the Hebrews. Nature will take care of herself. The poet Horace said: 'Expel her at the prongs of a pitchfork, and she will come back again.'

"If woman gets the ballot in any such way as this, nature will take care that she lose it. Nature will take it away from her. But if, while in this temperance work, woman keeps on praying, keeps on asking God for guidance and for help, she seem to hear a voice from Him, saying, with reference to this question, 'Wherefore criest thou to me? Go forward.' I think the wisdom of Gamaliel is applicable. 'Refrain from these women and let them alone.' For, if this counsel or this work be of man it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.' As a means to overthrow the liquor traffic in this country, if prayer should guide to it and inspire it—as a last resort, when all other measures have failed—as the reserves to bring up when the last battle between Gog and Magog has been called by the trumpet, and has been joined—as the dictate of that necessity which knows no law, which rises above all law—I say: 'Give woman the ballot. Let her protect the father of her babes. Let her protect the children that nestle in her bosom against the men who make our laws, and the men who break them.' It would be a reform against nature to put woman into the forefront of a literal battle. But, from no fault of hers, she is there to-day, and she is there because man is not there. The question is: Shall she have the same improved

artillery with the foe? Or shall the foe cluster there upon the battle's vantage ground 500,000 strong, and train his fearful guns upon her home ranks; be authorized by the Government, which takes one-fifth of its revenue from the traffic, to pick off her dearest ones at the rate of 60,000 a year?" \* \* \*

A FRIEND, who is much interested in the cause of social reform, writes thus on the Foote controversy. How such truthful statements and frank expressions of personal experience help on the good work as well as assist THE ALPHA. Will not other friends contribute in the same manner?

"When I read Dr. Foote's article I thought to myself, I am afraid she is vanquished after all, and my curiosity was roused to the highest point to see what you would reply, (for sometimes truth comes more by perception than reason; we may be sure a theory is true and not be able to tell why,) but as I read on to your article my spirit just danced for joy; the reply was complete, the principle, the ground-work of it. Doubtless Dr. Foote will want to (if he really has not) bring out certain cases that he has met, and see what your diagnosis of them will be. I am very certain you will be able to satisfy him on your grounds. Give woman the ballot, open up all employments to her, make it respectable to live old maids, give girls an opportunity to work out their own individuality, let marriage come in as it were a by-play—not as the great end and aim of a woman's life—and these morbid cases, now laid to sexual starvation, will disappear. Why, most girls think it the worst disgrace and hardship that can happen to them to be an old maid. To have twenty children, a drunken husband, and poverty, is not half so bad. The girl who does not receive the attention of gentlemen and marry by the time she is twenty, or twenty-four at most, feels herself under ban, as something to be ashamed of; supposes it is because she is homely, or because she has not acted right or dressed right; been either too forward or too bashful, or too some other way, the reason she has had no beaux. It is really pitiful to watch the manners of young ladies to make themselves attractive. By the time a girl is twenty-eight, if unmarried, (the age Dr. Foote says their health begins to fail,) the thought of the long, unemployed life that stretches out before them, a hated, ridiculed, useless life, is enough to break anybody's health down. It is more the certainty which marriage brings to a woman that this disgrace is to be removed, that she has somebody to love and live for—and be respected for—which improves her health than it is the sexual food she receives. I know, for I have been there."

Your attention is asked to these words from the bench by a justice of the Supreme Court, HON. GEORGE C. BARRETT, New York City. Charging the jury in the case of Holthusen *ag.* Schlesinger, a suit for seduction under promise of marriage, the plaintiff wherein worked with over one hundred girls for *less than four dollars a*

*week*, and where the defendant was superintendent of the factory, with power to take the bread out of the mouth of Miss Holthusen or any other girl by simply dismissing her, Judge Barrett said (Dec. 18, 1882):

"There is something inexpressibly sad about this case. At the same time I am not sorry (revolting as are many of its details) that it has been brought before us. I think it is well that the community should occasionally see something of our boasted civilization, see just what it means, and be brought face to face with what there is beneath the surface. I am not one of those who believe in ignoring vice. That is neither wise nor safer. The only true philosophy is that which seeks the truth below the surface, and does its best to remove what is dangerous to the public health or to the public morals.

"To me it is a very pitiable picture, that of those one hundred girls employed at low wages, wages barely adequate for sustenance, surrounded by every possible temptation which springs from actual want and pressing need. There is another very sad thing about this case, the vulgar animality which runs through it and the cheapness with which female honor have been treated. That feature of the case is positively sickening; the utter disregard of those sacred things which are implanted in every decent man's breast; the lightness, the levity, and even the brutality with which reference has been made to the weaker and the gentler sex. I shall say no more, lest my feelings should affect your judgment."

These awful evils and wrongs, which a leading judge officially certifies to exist, are those which the Woman Suffrage Party strive to destroy, by the sole practical mode—arming womanhood with the political power which secures protection and fair play. Your aid is earnestly besought.

JAMES K. HAMILTON WILLCOX,  
*Chairman State Executive Committee.*  
173 Broadway, N. Y.

#### ALCOHOL AND TOBACCO.

Every normal palate rejects alcohol as well as tobacco; nay, a child not artificially fed or reared will even never relish meat, and instead of the daintiest dishes of refined cookery will prefer fruit as it grows on bush and tree as the most palatable food and the only thing fit for man to eat. And it is only necessary for us to encourage this natural taste of children, and there will be no chance whatever for dipsomania or nicotism to get hold and pervert the physics, ethics and aesthetics of their persons. But just listen to the way in which the full-grown speak to the wide-awake boys who are quick in improving upon the educational basis of their superiors. If parents intend to inculcate dipsomania they could not more strongly eulogize tobacco and brandy. When the youngsters want to try it, they are at first refused, but on insisting they are at last allowed a drop or a puff, and thus the taste for alcohol is acquired which in a short time becomes a full-grown dipsomania which must then be recognized as a bodily disease, the etiology of which, however, has to be set down as of mental origin and of a moral kind.

When craziness is universal we may not call it madness.

But seeing people, be they ever so many, style as an enjoyment, a habit that they not only have to get accustomed to, but endure with a great deal of inconvenience, one cannot help looking at them as not very far from being cranks.—*Medical Tribune.*

#### CULLED FROM FRENCH REVIEWS, &C.

There is a very significant letter on the death penalty in a late number of *Le Droit des Femmes*, in which the correspondent cites the fact of five executions in ten days. Among these was one criminal so overcome with terror that the executioner was obliged to draw him by his hair to the exact spot where his head was to be laid for the ax of the guillotine. In another instance when the severed head and body were taken to the dissecting room it was found that the man was insane. The writer asks all women to petition for the abolition of the death penalty.

With the memory of what was done here in the case of Guiteau, I think we may veil our faces in shame for our own country, if women may be said to have a country to regard either with shame or pride.

An excellent letter in another number of the same publication requests that if a petition is opened the correspondent's name may be added to it; and remarks that "murder is always an act of insanity. It is not necessary to analyze a murderer's brain to be sure of his insanity, or to know that he is destitute of the most noble of our faculties, moral sense."

*Le Droit des Femmes* of September contains a long review of M. Fauvety's pamphlet on prostitution, in which according to M. Leon Richer, editor of *Le Droit des Femmes*, he does not define prostitution, except in such a manner as to cause the whole penalty "to fall as usual upon women," leaving her male partner "as usual" to go scot free. M. Fauvety says prostitutes are persons who sell their bodies for debauch; and M. Leon Richer insists that this is unjust and should include as well those who buy for the same purpose. No doubt he is correct.

I find in *Le Droit des Femmes* for December that a French League for Woman's Rights has been formed. Some of the names of those who have laid its foundations are: M. Leon Richer, editor of *Le Droit des Femmes*; M. Emile Deschanel, professor of the College of France and life senator.

Of the French Chamber of Deputies are: M. A. Laisant, of Lower Loire; M. H. Couturier, and M. Louis Guillot, of Isere; M. Ch. Boudeville, of Oise; M. Clovis Hugues, of Marseille; M. de Heredia, M. Touy Revillon and M. Ernest Lefere, of Paris; Dr. Louis Fiaux and Dr. George Martin. Then there are Madam Leon Richer, and a long list of names from other localities in France, and the list is not complete, although the call had been made only the previous month.

Each of the Senators and Deputies, as well as the members of the Municipal Council of Paris, have written letters to M. Leon Richer, the originator of the league, subscribing a certain sum as members and giving briefly but very plainly their views on the subject of "woman's rights," and why they make common cause against the present laws, which letters he publishes by permission

of the writers. I should be glad to give them entire, but want of space forbids. One deputy, M. Clovis Hugues, of Marseille, says: "It is time that the son should have no more rights than the mother."

"These letters," says M. Leon Richer, "contain something more than platonic adhesions to a cause. They contain promises of help, of active co-operation of which I have the right to be proud. Not one of those who have written, 'count on me,' will go back. We can be sure of all, so that it is not only a moral support, but one that may be counted on as effective."

The December number of the same paper gives the true history of the burning of the Prince de Polignac's furniture by his illegitimate son. The fact was chronicled in our papers as something to be wondered at, that he had done this because his father refused him assistance.

It seems that the Prince when a young cavalry officer had met a rich and lovely young girl in some town where he was stationed, had married her *before a priest*, yet purposely without complying with the requirements of the law, such as license, publishing banns, etc. She, ignorant of these French laws, being a foreigner, considered herself his wife. He lived with her until he squandered her whole fortune, then left her and their children to her poverty. He was in this country during the civil war, in the Southern army, returned home in good pecuniary circumstances (how?) and again began a gay life. Without a thought for wife or children he amused himself in Paris. The son vainly begged help for their poverty; the father had no pity, and in a moment of despair the young man set fire to the elegant furniture of his father's rooms.

Who was most to blame in this affair? Yet who received blame and punishment?

EMMA A. WOOD.

#### THOROUGHBREDS.

How beautiful is the thoroughbred horse, cow or sheep. How these fine specimens arrest attention everywhere. How noticeably superior is their gait to that of the "scrub" or common stock. What admiration is excited by their fine build, their rhythmic motion, their fleetness, their intelligence. What pride is taken in their pedigree, and what care exercised. Breeders of thoroughbreds understand perfectly how each was begotten. The sire and dam were selected with thought and care and all conditions made as favorable as possible. The perfection of animals depends on the perfection of pedigree. The best specimens are selected for reproduction. Breeding is carried to such a pitch that a race-horse is begotten with an almost clear certainty beforehand of his quality and speed. Animals that are deficient in any way—that are worn, crippled, diseased, over-worked, or marked with any imperfection are not selected for parentage. They must not be depleted sexually. A stallion for breeding fine horses is not allowed to beget too frequent; sometimes not more than once in twelve months. Let us consider *humanity* in the light of such facts as these. It is evident that to produce a higher grade of animal or human life, we must give favorable conditions, we must have elevated fatherhood and motherhood. We cannot gather grapes of thorns

nor figs of thistles. Let us take our best aspirations and see if we cannot overcome the imperfections of humanity, as we have overcome the traits of the "scrub" grade of animals. If we want thoroughbred humanity, beautiful mentally and physically, we must cease this haphazard begetting. What would humanity have been now, if for the past hundred years as much care had been taken in its begetting as in that of the Jersey cow? It is well known that any defect of brain or body in the human or the animal is liable to be transmitted in an intensified form. We must not, therefore, allow a parentage besotted with rum, tobacco, opium, or any other form of narcotic or stimulant. It must not be steeped in sexual debauchery, masturbation, or any other form of sensuality. If we want a strong physically or vigorous mental offspring, the parentage must not be tainted with scrofula, syphilis, consumption, insanity, or any hereditary disease. Let us not expect a vigorous manhood or womanhood to spring from mothers who have distorted their forms by tight lacing, crippled themselves with high-heeled shoes, or dragged down their abdominal muscles by a weight of clothing which would disable the strongest man. Should we not interchange our best thoughts and put forth our strongest efforts that humanity may be improved at least as much as have the lower animals?

B. L. FETHEROLF.

#### FROEBEL AND THE HIGHER EDUCATION.

BY OSCAR BROWNING, M. A.

It is generally supposed that the work of Froebel began and ended with the invention of the Kindergarten, and that the Kindergarten system is applicable only to very small children. We are of a different opinion. The principles which underlie the Kindergarten, and which make it efficient in training the intelligence of infants, are just as much neglected in the present state of our higher education as they are in the lower, have just as much need to be enforced, and when enforced will work a revolution not less momentous. The aim of Froebel in education was to make every use of the forces which nature so abundantly supplies. We are familiar in medicine with the "healing power of nature": may we not trust as completely to the "educating power of nature"? It is as natural for the brain to grow and to exert itself, as it is for the arms and legs to grow and swing about. Our inherited, traditional methods are too often the swaddling-clothes of the mind, and are analogous to the swathing-bands with which children were enveloped like mummies in the middle ages, or to the boards with which the savages of the South Seas flatten their children's heads, or to the heavy weights with which they depress their hips.

Let one who has all his life been engaged in the higher education point out a few of the ways in which nature is now neglected, and in which the study of Froebel may lead us to a better path. First let us speak of coercion. There are two ways in which attention may be secured—by pain and by pleasure. But the last is the potent of the two. Yet it has been an almost universal rule with schoolmasters, that no subject is worth teaching unless it is to some degree disagreeable and repul-

sive. Like old-fashioned medicine, unless it tastes and smells badly, unless it is obviously drastic, it will do no good. So grammar, geography, history, languages are often presented in their most repellent forms; whereas, if nature were followed, the child would glide easily from the known to the unknown, and acquire a science even before it knew by what name it was called. One hour's work done from real interest in the subject is worth two done under the pressure of compulsion. Surely, here the joyous spontaneity of the Kindergarten may be imitated on the benches and in the class-rooms of public schools.

Again, repetition by heart, or, as Locke calls it *memoriter*, weighs heavily on the intelligence of the pupils. Learning by heart has always been the great foe of right education. It has maintained its ground because it is so easy. Any one with a book in his hand can tell whether some one else can accurately repeat the words of the book. Yet how lifeless is the exercise! What security is there that the words repeated are understood, or even that they could be written down correctly? What is the use of it? Either the thing learnt is remembered, or it is forgotten. If it is remembered, the mind is burdened with a cargo which it could well dispense with; if it is forgotten, an art has been acquired, of some use perhaps to a preacher, or a barrister, or an actor—that is, to learn by heart only to forget. I was once told by an Italian priest that he could repeat from memory a sermon an hour long without missing a single word; "but," he added, "a week afterwards I should remember nothing in the world about it." It is urged in reply, learning by heart strengthens the memory. Locke emphatically denies this; and even if accurate learning by heart does strengthen the memory, the slovenly and inaccurate learning by heart customary in large schools weakens and enfeebles it. The strength of the memory depends upon interest. Excite interest, and the thing will be remembered; nay, more, excite interest, and the whole faculties of the learner will be enlisted in the service of securing the utmost degree of accuracy. How accurately boys remember the details of past cricket matches, the runs which each player made, the precise moment when the fortunes of each innings changed! This is not because they have learnt the scores by heart, but because they have taken deep interest in the game.

Another hindrance to education is the right uniformity of *curricula*. The faculties of the mind do not develop in the same order in different individuals. Let us take the analogy of bodies. If we watch the growth of a number of children from birth to the age of twenty-five or thirty, who have reached approximately a similar standard of development, by what different steps will they have reached the stage! Some have shot up quickly; others have remained short and stumpy to a late age. Some have attained an early manhood; others lingered long in the state of childhood. It would be a help both to education and to medicine, if the facts of growth could be more accurately observed. It is just the same with the mind. That is always growing. By twenty-five it is matured; but some minds have developed quickly, others have grown tardily; and, besides this

general difference, the tastes for different pursuits at different ages are very strongly marked. *Curricula*, as a rule, take no account of this divergence. They assume a normal growth, the same for all. Therefore, just in proportion as the *curriculum* to which children are subjected is rigid and uniform, so will it fail to be applicable to a large number. The ideal education would be slightly different for every child, because the growth of no two minds is the same. We are forced by circumstances to compromise; but we must take care that our compromise gains as much for us, and loses as little, as possible.

These are some of the deficiencies of the higher school education which the principles of Froebel are particularly designed to remedy. But Froebel has work to do even in our Universities. In them there exists a lifeless system of "payment by results," in the shape of working for success in an examination. The senior wrangler or senior classic is not necessarily the best scholar or the best mathematician of his year, but the one who can put his knowledge into the most ready and marketable shape. Another danger lies in the mere hearing and reproducing of public lectures. To do this needs no intelligence, and makes no demand on the powers of the learner. The scholar must be forced to think for himself, and to produce for himself. Yet the docile mind is too often successful; the healthily rebellious nature too often fails. The spirit of Froebel still lives, and protests against these errors.—*From the London Journal of the Froebel Society.*

#### REFORM.

No reform can ever eventuate in great and lasting good to the world, unless it begins to reform where the evil to be reformed begins. Now our idea of reform is this: Reform for the world means a better class of men and women. Unless there can be better *men* and *women*, then there is no reform: and men and women cannot be very much better than they now are, unless they are first conceived by better conditions, gestated under better circumstances, and grown through better treatment. Perfect these three processes and there must necessarily be perfect men and women. Heretofore the direct issues of these several things have been either evaded or ignored. The realm in which they dwell has been considered one into which no modest person could enter. But the time has come in which it must be proclaimed throughout the length and breadth of the land, *that no modest person can refuse to enter this realm, and to do whatever lies in his or her power to correct its heretofore utterly neglected functions.* These have been performed in ignorance and darkness, quite too long. It is time that they be brought out into the light—into the sunshine which gives health and strength and be thoroughly analyzed and perfectly understood by every person before they shall ever dare to assume them.—*Ex.*

The grand essentials of happiness are, something to do, something to love, and something to hope for.—*Chalmers.*

Walk as children of light, for the fruit of the light is in all goodness and righteousness and truth.

#### ALPHA.

A-lpha hath risen to brighten the skies  
 L-ike the morning dawn, with radiant dyes,  
 P-roclaiming the meaning of Life's highest duty—  
 H-eralding the birth of Love and Beauty—  
 A-ll Hail the CHILD!

#### THE DIVINE RIGHT OF EVERY CHILD TO BE WELL BORN.

THE crime of "infanticide" must cease in the land  
 Before the hour will e'er come when man's hand against man  
 Will cease to be turned. And the gallows' bold swing  
 Must give place to a steeple, from whence there shall ring  
 A chiming of bells, calling people to preaching  
 Presenting Life's Science as the highest of teaching.  
 And the Rights of the Children, not "Death" nor the "Grave,"  
 Nor how every soul itself, best can "save;"  
 For Life's Science when learned, will not need "damnation"  
 To 'fright people's souls to seek their "salvation;"  
 But 'twill fix on their conscience the truth that their Evil  
 Will stamp on their children the mark of the "Devil."  
 And 'twill teach them the "little ones" whom Christ hath declared  
 Heaven's kingdom resembled, by them must be spared  
 From the branding of Esau, that no small "pottage mess"  
 Must cheat them of birthright, the right which will bless,  
 Like the Savior's of old, every man of each nation.  
 And stamp on their children God's mark of creation.  
 And when every soul shall receive divine unction,  
 That children are born, thro' the most sacred function,  
 No one will e'er dare to degrade the high uses  
 Of Creative Power, to vile, lustful abuses,  
 And the birthmarks of Evil will swift fade away,  
 Like the mists of the morning, at breaking of day.  
 In "fulfillment of Law" Love, in triumph shall stand,  
 Proclaiming the reign of "Good will toward man."  
 And the "Gospel of Peace" shall resound o'er the earth  
 When each child shall receive the *Divineness* of birth.

ELLEN H. SHELDON.

#### INTERMARRIAGES OF DISEASES.

A disease, like the individual in whom it is localized, has a genealogy. It has an ancestry of "morbid conditions" all commingled, and transmitted from sufferer to sufferer, until "by inherited dispositions, accumulating and combining in definite proportions," altering for good or for evil, according to the soil on which it grows, a new one is produced. This, in a few words, stripped of its technicalities, and deprived, unfortunately, also, of the wealth of illustration with which it is accompanied, is Sir James Paget's ingenious theory. Its attractions are undeniable, its plausibility great, and though the author, in addressing a professional audience, forebore deducting a moral, the lessons which it irresistibly suggests are too patent to escape notice. That children inherit the courage, cowardice, prodigality, frugality, face, figure, complexion, tone of voice, and talents of the parents, is, of course, a truism. It is equally certain that diseased parents bequeath their frailties to their offspring. Scrofula, cancer, consumption, epilepsy, rheumatism, gout, insanity, cretinism, albinism, are

among the most familiar of the diseases or defects which "run in families." A craving for alcohol is a recognized "morbus" handed down from father to son, while listlessness, sloth, impracticability are as readily transmitted as a capacity for work and a clear brain from one generation to another. A prudent person hesitates to marry a consumptive, or a member of a family in which insanity has appeared, thus acknowledging the soundness of the data mentioned. Consanguinity is believed—and justly so—to intensify the risks of transmission, though only because there is a chance of near relatives, such as cousins, being tainted with the same family trouble. Yet little care is taken to avoid dangerous "inter-marriages of disease," to use the phrase which Dr. Benjamin Richardson has so happily coined. If both parents have a tendency to the same malady, the children can scarcely escape. But if cancer and consumption wed, there is hardly a hope of the offspring escaping early death or lifelong misery from cancer, lupus, consumption, tuberculosis of the brain, epilepsy, diabetes from nervous injury, or some variation or combination of all three. The intermarriage of rheumatism and consumption is productive of hydrocephalus and diseases of the bony frame-work of the body, such as the hip-joint disease so common among weakly children. The State does not in modern times—as in a more heroic age—exercise a control over marriage. It is, therefore, all the more imperative on those who are swayed by some regard for posterity, not to neglect in marriage every consideration save those of affection, wealth, position, or social fitness, when their own future sorrow and that of another generation are involved in their neglect of the laws of nature.—*London Standard.*

## CORRESPONDENCE.

LEBANON, OHIO.

CAROLINE B. WINSLOW: Hope you will feel encouraged in your good work, for truly the principles you promulgate lie at the very foundation of all reform throughout the unregenerate world, the starting point as it were, to obtain complete victory over the evils that afflict the human family. The wheels of evolution in eternal progress move slow, but truth is mighty and must prevail.

That the Infinite Powers above may assist and bless you, is the ardent desire of your friend and co worker.

CHARLES CLAPP.

MY DEAR MRS. WINSLOW: My neglect was no fault of the heart I assure you, but since my *grandest of all babies*, Paul, came, I have been more absorbed than ever. Oh, how I wish you could see him; how I wish you could feel his heavenly atmosphere. He has a presence like a god, and I believe it a fact, and not a mother's fancy, that he is destined to be a great leader, and surely he will be a great reformer, for it is born in every fiber of his nature. He is now one year old, and he runs all about the house and says many words. He looks like a philosopher and statesman; and even now, I feel his superiority to such a degree that I am constantly reminded of my unworthiness to be his mother. Again I repeat, I wish you could see him. Will it do you any good to hear that he has never tasted one drop of milk made unclean through the heat of passion? Such is the case, and he is not weaned yet. I have lived a life of strictest celibacy, and if you could see him you would believe it. Good-bye. In love and haste,

M. H. P.

NAPLES, N. Y., Jan. 11th, 1883.

DR. C. B. WINSLOW: Illness, superinduced by fatigue and exposure, caused me to delay renewing my subscription for THE

ALPHA; have no desire to do without it. Its subject-matter concerns every human being in the habitable world. God's laws were made, and commands given, for the benefit of the human race. Not one can be broken with impunity. Especially that relating to sexual commerce, touch not, taste not, nor handle. "For in the day thou doest so thou shalt surely die" to all singleness of purpose to serve God.

Adam evidently desired to taste the forbidden fruit, else he would have refused, even if solicited by Eve, which I very much doubt, unaided by his mental magnetism, drawing her into making the first move to screen himself; hence his answer, when God inquired, "where art thou? and hast thou been eating the fruit I forbade thee?" "The woman thou gavest me, she did it." So it has been until now.

Oh! the subtlety of mind, the control one mind can have over another for good or for evil, is marvelous, and how important it is that every one should exert a good influence and learn to resist an evil one.

E. M. A.

BLOOMFIELD, MO., Jan. 29th, 1883.

MY DEAR MRS. WINSLOW: The persual of each number of THE ALPHA convinces me more and more of the grand noble and greatly needed work its teachings are performing, and the wonderful revolution in thought it is destined to bring in the near future. Already we are observing its salutary influence in sentiments expressed in many of our leading journals, whose editors a few years ago would not dared to have alluded to such subjects as they now speak of plainly.

I rejoice to know that this world of ours is still moving and especially in a social direction which promises so much for the good of humanity in every direction. All in this part of the country who have read THE ALPHA are converts to its teachings.

M. A. B.

## IN THE NAME OF LIBERTY.

Oh Liberty, thou god-like word, how hast  
Thou been debased, and dragged in the dust  
By impious sons of men! How hast thou been  
Defrauded of thy royal meaning, and  
Shriveled up to suit the paltry needs  
Of men with natures warped by selfishness!  
And now men dare, in thy fair name, demand  
Free license for their greed and avarice;  
Free license to debauch themselves with drink  
Until rapine and murder fill the land.  
Ay, and methinks, if all the heart's-blood spilled  
From love's most sacred fort had equal vent,  
Our land would be washed clean of filth by flood.  
Think of the wives and mothers in this land  
Who, long ago, could weep no more, no more!  
Whose hearts are far too sad for tears. Think of  
The children born defrauded of their rights;  
With poisoned blood, and barbarous appetites  
Their sole inheritance, they, like unto  
Their fathers, multiply the soils and  
The agonies of earth and drop dishonored from  
The memory of man. And yet these things  
Are done, all in the name of Liberty.  
But look you, 'tis the liberty of man!  
'Tis man's conception of that splendid word!  
When Human Liberty shall be the word  
To rouse men's souls: when woman's voice shall sound  
The clarion blast of social revolution;  
When she unfettered dons the royal garb  
Of womanhood; asserts the power of will  
And wisdom over mere brute force; demands  
Of man true liberty for heart and hands;  
And no more bows in meek submissiveness  
Beneath the barbarous load of filth, shirked on  
Her shoulders by the "powers that be," lo! then, and not  
Till then, shall every dramshop rot. And each  
Rumseller, man or maid, be "boycotted"  
From off the face of this glad earth: while children yet  
Unborn shall live to look back wonderingly  
Upon a time when woman's voice was silent in  
Our legislative halls, while all the land  
Lay waste and desolate with drunkenness.

MRS. EVA A. H. BARNES.

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