

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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"WHY FEW PEOPLE LIVE TO GROW OLD."

The eighth lecture of the course in connection with the New Century Evening Classes for Women was given on Saturday, at the Franklin Institute, Philadelphia, by Dr. Henry Hartsborn. "To live to a healthy and vigorous old age was," he said, "the right of every man and woman. That so few attain it is due in part to unhygienic ways of living, and in part to the inherited effect of the bad living of our progenitors. One hundred years is the terminus to be expected from the organization of man, yet only one in 4,000 reaches it. Of these there are more women than men, more foreigners than natives, more colored than white. The average of life in this country is less than 40, which, after allowing for epidemics, casualties, &c., is still unreasonably low.

"Many are handicapped at the start by a bad inheritance; many a child is born with a short-lived constitution, is 40 at birth, and dies of old age in infancy. The children of drinkers are apt to be unhealthy, even when the habit has not obviously affected the parent. The marriage of consumptives is always dangerous; weak lungs in both parents are almost certainly fatal to offspring, and most of all the marriage of persons under age is likely to fill the world with weaklings. The waste of life among children, especially in cities in hot weather, is due in large proportion to dirty streets, unclean and unventilated houses, and close packing together. This is so obvious that a physician could go through the city and predict in what streets and alleys, and almost in what houses, pestilential diseases would be generated, which should spread to punish a city.

"Hot weather is more dangerous to children than adults. The children's country week and the sanitarium give to thousands every summer the boon of something to breathe. It would be well if the mothers in any given court or small street would take turns through the hot days in spending each a day in a public square with the children of several families together.

"Cold is also very trying to young children, and the positive cruelty of mothers in allowing, for fashion's sake, the legs of children to be lightly clothed in winter, was earnestly condemned. When a child is in bed it is not enough to depend on bed clothing for warmth; no amount of cold clothing will make heat; it will simply confine the amount of animal heat already in the body. If a child is put to bed cold it may stay cold, although under piles of clothing. The right way is to have artificial heat in the room, not only for its own warmth, but to make it easy to lower the windows and let into the

lungs of the sleeper the oxygen-bearing fresh air, which shall turn to heat in the body itself. Take a child in ordinary health out of doors every good day, even in midwinter; even an infant in the first month of its life, wrap up carefully and don't keep out too long. The best sort of warmth is that which comes through exercise, not kept up too long. The reason why skating, one of the very best modes of exercise, lost favor, is that people skated too long at a time, and sat down on the ice when warm. 'Hardening' is a good thing if wisely done, but it is not accomplished by wearing too little clothing or going about in wet feet."

The Spartan practice of putting the baby out of doors over night to see if it is robust enough to live till morning, was not recommended by the lecturer. The food for babies is milk and nothing else.

"The theory of adding water is now almost wholly abandoned," said the speaker, "except by milkmen. But above all things the milk used by an infant should be kept as fresh as possible; even a few hours in a warm room may bring disease to the delicate stomach of the child. If ice cannot be had, it is better to boil it at once. Beware of giving starchy food alone to babies. They need nitrogen as well as starch. You can almost starve a child by giving it all it will take of arrowroot and water. And don't be forever feeding. Often a child simply wants a drink, and then water is far better than milk. For older children and adults tea is better than coffee; milk and cocoa better than either. Cocoa is pleasant, nourishing, and does not disorder the nerves."

For alcohol in any and every form the lecturer's emphatic advice was, "Let it alone." More and more largely, with every year, are scientists coming over to the doctrine that alcohol is one of the agents to be resorted to only by the advice, after careful thought, of the family physician. In regard to foods, at least two-thirds in ordinary cases should be vegetable; but whatever you eat or drink, refuse, if you wish to keep healthy, to eat and drink foul air. If in that convenient appurtenance, the permanent wash-basin, you observe a peculiar odor, have the trap examined, cork up all the little holes at night, or remove it altogether—that is, if you dislike diphtheria and kindred affections. If you observe the slightest smell of gas from your coal stove, have it looked after; leave the room and open doors and windows. Don't as a rule, blow out the gas instead of turning it off; but remember that gas from your stove is more insidious; because it permeates the air so gradually that you sit unconscious of the poison. Never sleep

without a window down. Wash every morning in cold water; this is a great preventive of colds. Catching cold is almost always catching bad air, which puts the body in a state to be susceptible to every draught. If you travel be a benefactor to your race by insisting that the ventilators in the cars shall be used for ventilating. The faithfulness of conductors in shutting these apertures is worthy of a better cause.

"If we are to have men and women capable of good work," said the speaker, "the children must be allowed to play, and that most of their time. Three hours' brain work is equal to seven or eight of purely muscular effort. Rest one day utterly, if possible; one day in seven. When the French tried to make their week 10 days long, they found that merely as a matter of State economy it did not answer. Get plenty of sleep; nothing shortens life like want of sleep. If children are put to bed early they will not sleep in the morning longer than they need."

The lecture was enriched by numerous illustrations, and at its close Mr. Holman showed by his lantern microscope the circulation of the blood in a salamander, and also the wonderful rhythmic movement of a frog's heart. The last lecture of this course, on Saturday, February 3d, considered "how to help the man who swears off." The audience was addressed by several physicians and others interested, to show how the woman in her own home can help the man who is waging his dreadful fight with thirst.

WOMAN'S HEALTH IMPROVEMENT CIRCLE.

A company of intelligent women in Quincy, Illinois, with Dr. M. Augusta Fairchild as their leader, organized a very commendable association for mutual health improvement last fall. The ends to be obtained are so desirable, the organization is so simple, direct, and complete, we take pleasure in presenting their circular to the patrons of THE ALPHA, and hope the example will prove *catching*, and that other and many similar organizations may be formed. Much good may come of these movements and profitable information elicited.—[ED.]

LADIES: The day has come when it is not considered womanly to be the subject of ailments and weaknesses which hinder the best manifestations of your power over the welfare of the race.

The demands of the time no longer permit your life forces to be spent in remedial effort to overcome the consequences of having placed yourselves in wrong relations to the *laws of your being*. As your failure to attain a healthy, completed, physical life, is the result of *ignorance of those laws, and of your obligations to obey them*, it follows that no duty is more immediately pressing than that of making yourselves conversant with the conditions of immunity from the crushing influences of disease and suffering which form so insurmountable a barrier to life's highest degree of use and happiness.

Much is said about "good health;" thousands of dol-

lars are spent in the vain search after it. This evinces the general recognition of its value, and the signal failures to obtain it, develop increasing interest in subjects relating to both health and disease—how to maintain the one, and escape the other.

By devoting ten minutes daily to a systematized study of Physiology and the Science of Human Life, much practical knowledge will be gained, with very small tax on time, strength or purse.

Circles may be organized everywhere, in towns, villages, and country places.

These may be independent organizations, but the meetings may become a part of other societies, as the sewing circles of churches, reading clubs, W. C. T. U. meetings, etc., at which time half an hour may be spent discussing the subjects of study.

In order to present the most for the least money, and to cull what is eminently applicable to daily life, *The Sanitarian* reserves four pages for matter which may be used as a text-book. This will be compiled from standard authority. Leaflets of those lessons will also be issued at nominal cost, should any one prefer not to pay the subscription price of *The Sanitarian*. Through this magazine questions are asked and answered, thus adding to the general interest and use of the circles. The course extends through two years.

This movement claims the attention and help of every woman in the land, because it promotes:

1. *Health*. Long life, purer, stronger and nobler womanhood.
2. *True Economy*. Teaches the value of *fragments*, whether of time, strength, or material products. "Gathers them all, that nothing be lost."
3. *Temperance*. Teaches the true temperance doctrine of "abstinence from things hurtful, and moderate use of things good." Saves from the "perils of intemperance, by preventing the acquirement of the drunkard's appetite."
4. *Industry*. Shows how to expend *precious nerve forces* profitably, and bring the highest returns.
5. *The Elevation of Woman*. It is the aim to free her life from *whatever degrades*; whether it be customs that relate to dress, society, medications, living or occupation.
6. *Benevolence*. Shows the common needs of a common humanity, and that upon the poor and rich alike devolve the obligations to obey the laws of their beneficent Heavenly Father.
7. *Religion*. Brings into practice the doctrine that "All religion has relation to life; and the life of religion is to do good."
8. *Happy Homes*. Because health, temperance, industry, economy, and benevolence vie with true religion in blessing the home that entertains these as abiding guests.
9. *The Highest Type of Childhood*. Mothers learn the beautiful laws by which they may confer upon their children the coveted gifts of beauty, health, happiness, usefulness and long life.

"Forces are never to be neglected or suppressed. They must be studied, united, raised and arranged."

[For The Alpha.]

HER POEM.

She thought she would write a poem—
Her heart was so tenderly glad,
And into her life had fallen
Scarce a shadow to make it sad.
But the birds and the May time blossoms
Called to her lovingly,
And the woodland shadows beckoned
From over the sunlit lea.

She had not forgotten her poem ;
But it sang itself out in song
That mimicked the birds in their gladness,
As it rippled and flowed along.
With her face bending low o'er the flowers
She murmured : " The world is so bright
I could only echo its music
And picture its color and light. "

It may be the skies were fairer
Because of her innocent face ;
It may be the earth was dearer
Because of her girlish grace ;
But her poem was all unwritten
Save by her sweet young life,
That was free as the winds of the morning
From all of earth's care and strife.

Summer came on full of sweetness,
With oceans of gold and green,
And the grace of a royal completeness
That crowned her a very queen.
And her soul it was stirred in its fountains
To worshipful love and praise ;
But how could she write her poem
In the heart of those perfect days ?

And how could she write when the autumn
Was filling the land with gold,
And the woodland was wrapping her darlings
In many a scarlet fold ?
Her eyes drank deep of the beauty
And it fed the song in her heart,
But never a line was written
As the ripe days fell apart.

She whispered while soft lights of evening
Untangled themselves from the trees,
And the cloud-ships slowly drifted
From sight on the upper seas ;
" The world is so touched with His glory
My song is low hushed to a dream,
As I spell out the wonderful story
That is given the earth for a theme. "

The summer of years dawned brightly,
But stern were the lessons it taught ;
Of the life that had crowned her so lightly
A deeper meaning it brought.
Her woman-heart, blest with its treasures
And the love that was pure and true,
O'erflowed with the joy beyond measure
That transfigures the world anew.

" Surely, " she murmured, " I owe Him
All that my life can give,
Of willing and loyal incense,
For the right divine to live. "
And she thought she would make her poem
An anthem of prayer and praise,
Sent up from the heart of her gladness
For the blessings that filled her days.

But her hands and heart were busy,
There were errands of love to run ;
There was pleading from little voices
For the lullabies to be sung.
And, as she sat in the twilight
Singing her darlings to rest,
The heart of the unwritten poem
Throbbled loud in her woman's breast.

At morning she thought of the duties
Awaiting her loving hand,
And when evening came on she was weary
Serving her household band.
There were growing minds to be guided
And souls to be upward led ;
There were little trials to lighten
And tender words to be said.

She must watch, lest the feet of her darlings
In their upward going should fail,
And listen to know when earth's sorrow
Changed one glad note to a wail.
Scarce one day out of the seven
Could she claim and call her own ;
She must wait till the autumn had fallen
And her birds from the nest had flown.

Perhaps 'twas the inborn music
That cheered her through weary days,
Uplifting her soul with its magic
As she wandered in darkened ways.
For closer than gladness had brought Him,
One came in the gloom of her night,
And the song He taught her to utter
Was a psalm of peace and light.

" Father, " she whispered at night-fall,
" I have no plea to bring ;
But I fear me I have not uttered
The songs Thou gavest me to sing. "
But He who had lovingly watched her
Drew near with his crowning rest ;
And tenderly, softly, he sang her
The song she loved the best.

Who dares say her poems were unwritten ?
Away in the heart of the world,
A strong man stood 'midst the anguish
Of wildest temptation whirled.
But only a moment he faltered,
For loud o'er the tempest there came—
Borne by love even death could not alter,
The sound of a mother's name.

And up from the depth of his spirit
Came troops of memories bright,
Of the gentle one who had lulled him
With her loving songs at night.
And always and ever about him—
A power to hold him back—
He felt the grace of her presence
When he touched the downward track.

And a weary woman, bending
'Neath a woman's portion of pain—
The strain of ceaseless giving
From spirit and heart and brain—
Took courage, remembering the patience,
The long-suffering love and trust
Of a soul so white in its meekness
And a heart so loyally just.

And later came one whose spirit
Was all attuned to song ;
And she sang till the soul of her music
Had entered the heart of the throng.
Wherever her poems fluttered
Like strong-winged, up-soaring birds,
Fell the spell of an up-lifting presence
The blessing of up-pointing words.

Who knows but the unwritten poem
That the birds and the flowers drank up,
The one that fell in the chalice
Of the summer's gold-rimmed cup—
And the song that was merged in the loving,
Of the loyal woman's heart—
The one sleeping under the lullabies
And kept from the world apart.

Who knows, I say, but they blossomed
 After patient and toil-burdened years
 In the soul of the life deep watered
 By the mother-heart's yearning and tears?
 Who knows but the poems unwhispered,
 Because the night fell too soon,
 In the heart of the singer had struggled
 And burst into bloom?

LOUISA CAMERON RAY.

WHICH IS MOST VALUABLE?

I am sadly conscious that thousands of mothers are so over burdened that the actual demands of life, from day to day, consume all their time and strength. But "of two evils choose the least;" and which would you call the least, an unpolished stove or an untaught boy? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habit of thought, who never felt that she could spare a half hour to read or talk with them—I have seen this woman spend ten minutes in ironing a sheet—there were six in the washing, one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white suit;" thirty minutes in polishing tins which were already bright and clean; forty minutes in frosting and decorating a cake for tea, because "company" was expected.

When that mother—a good orthodox Christian—shall appear before the Great White Throne, to be judged for "the deeds done in the body," and to give in her report of the Master's treasures placed in her care, there will be questions and answers like these:

"Where are the boys and girls I gave thee?"

"Lord, I was busy in keeping my house clean and in order, and my children wandered away!"

"Where wert thou while thy sons and thy daughters were learning lessons of dishonesty, malice, and impurity?"

"Lord, I was polishing furniture and ruffling dresses, and making beautiful rugs!"

"What hast thou to show for thy life-work?"

"The tidiest house, Lord, and the best starching and ironing in all our neighborhood!"

Oh! these children! these children! The restless, eager boys and girls whom we love more than our own lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, O mother, are the days of childhood; and speckless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our boy's feet have chosen the path that shall take him out of the way to all eternity.—*Harriet M. Morris in Woman's Journal.*

THE NEW DIET.

As it is reasonable to suppose that our food has an influence on our health and character, its consideration and improvement is in keeping with the teachings of THE ALPHA. Hence the freedom of discussion of the subject in its columns. We all want to know if there is any sound philosophy for the present generation, in the Hinde and Rumford system of diet. If it is practical for a few families, it may be for more. The mental preparation is a work that comes first. If there is a truth in the theory of vegetable life assimilating with the human life, and thereby strengthening its vitality, we want to understand and have the benefit of the experience of those already demonstrating it. If that precious little life which exists in all vegetation, making it grow and bringing it to maturity, be a potency when taken into the human system, we should lay aside our prejudices and be ready to prove it for ourselves. If this is a law, we should avail ourselves of its knowledge, and hail its revelation as from God. We all know that different food substances are differently acted upon by heat; some are destroyed at blood-heat, while others endure a higher temperature; but the boiling or cooking point destroys all life. That little pulsating point that animates the cell-life in all material things, is destroyed in its operation with matter, and we have only the analytical chemicals left as food. We know that all grains, as well as some vegetables, retain the vitality for a long time, that produced them, from the fact that they have the power when put into the ground to sprout, grow and reproduce themselves. The life is all intact, wrapped up, waiting for use; and may not one of its uses be its power to sustain and build up a better and more enduring vitality in the human species? But even should we not be more healthy than now, on the vitalized diet, we should certainly be on the straight road to a higher civilization, with ample time for cultivating all the aesthetic desirable in every direction, especially in preparing the food for the family repast, so that the table would excel in beauty and art. The appetite may be perfectly satisfied and healthy on this new diet, with no longing and wishing for something to eat which is not obtainable, as is so often the case—a dissatisfied craving; and may not this very craving be a prophecy of something wanting in the food which it has not, and which the future revelation waits to supply?

D. S. H.

SOME PHYSICAL FRUITS OF IDLENESS.

The mind should be always occupied; it is strengthened and preserved in a healthy state by work; whereas it decays or becomes impoverished by disease; or what is even worse, since it is impossible to keep the brain absolutely at rest, its powers should be profitably employed, or they react on the system, and give rise to the numberless ailments, physical, mental and moral, known as hysteria. This term almost implies that I am thinking of the female sex; certainly, it is to women especially that the want of occupation applies. Young men are forced to get their living whether they like it or not; but a large number of young ladies in a family have ab-

solutely nothing to do. Those brought up in the country have this advantage, that they may always make work for themselves; the village children may be otherwise taught and cared for; bringing not only a blessing upon them, but a healthy body and mind to the benefactor. In town the condition of middle-class girls is to me pitiable. They are too genteel to follow any occupation; they are often too many in a family to assist in domestic duties; they have returned home with some very poor accomplishments; their knowledge of French and German is not sufficient to allow them to converse in those languages; with music just enough to indulge in doleful song or play badly on the piano. They dawdle through the day in a listless way, and fall victims to a thousand little ailments which the doctor is supposed to put right by physic. And the most curious thing is that, should the instincts of the girl force her to put some of her energies into use, she is likely as not to be thwarted by her mother. I am a daily witness to this; and, when young ladies are brought to me for advice, the invariable story is that they are overtaxing their strength; the maternal instinct being so perverted that it has become with many the belief that every movement means fatigue, and absolute rest in the way to insure health. It is against this very erroneous view that I am now preaching. These mothers do not come to the doctor for advice, but come to dictate to him; and they say, "I want you, doctor, to insist on my daughter not playing the organ at church, for it is too much for her; or having the children's class once a week, for she is always ill after it; but order her to have her breakfast in bed, and a glass of port wine about 11 o'clock." It is this fanciful care on the part of parents which is so injurious, for the very energy of young people would command them to occupy themselves. I do not know that girls are worse than boys in respect of idleness; and probably the latter would not work unless obliged, and even for them an occupation is good quite apart from that at which they earn their daily bread.—*Ex.*

A SOCIAL WRONG.

We need a single code of morals for both sexes. It is uncharitable and inhumane for society to turn its back on a thoughtless, erring girl, at a time when she stands most in need of kindness and sympathy, often driving her to suicide and death; while the author of her ruin retains his place in public estimation: even petted and winked at, suffering neither physical nor social injury. He passes on unquestioned, unpunished and uncondemned. And the girl—falling in the bright morning of confiding love, is pushed farther down, robbed of every comfort and hope in life and left to sorrow and death. Society does not try to prevent her fall and has not the charity to raise her up; it lacks the moral courage to stand by her in time of need, and the humility to remember that "all have sinned." It is not with her to soothe the pains of departing life, or close the eyes in death. It places no wreath of mercy upon her coffin, nor even plants a flower of penitence upon her grave. Our social system is a base, hollow, sham. What we call society is destroying much of its best material, writing its own condemna-

tion and signing its own death-warrant. What we call Christianity is losing much of its resemblance of Christ and trailing in the dust of selfishness the greatest and fairest of all Christian graces. Boys, as well as girls, should receive a pure physical, mental and moral education. They should be taught that what is wrong for girls, is wrong for boys, and that true manhood can be developed without sacrificing purity and tenderness. They should be taught that their superior strength was given them to protect, and that in using it for the accomplishment of selfish or sensual purposes they are perverting the greatest and most beautiful gifts of God, destroying their own happiness, and entering the path of moral corruption and spiritual death.

EDWARD.

PANORA, IOWA, Feb. 16th.

WOMAN AND MAN—THEIR RELATION TO EACH OTHER.

BY ADDIE L. BALLOU.

From the Cleveland Herald.

In your issue of yesterday appears the following significant article under the heading of "Notes and Comments," which seems so like a thrust or challenge, which some one is expected to take up, that I feel quite like accepting it for at least a little grapple. It says:

"Here is a nut for the woman's rights advocates to crack. If woman is to be in all respects the equal of man, can a man be justly sued for the seduction of woman? It is now assumed that woman being the 'weaker vessel,' the man is the wronger and the woman the wronged, though in fact the shoe is sometimes on the other foot. Shall we not in future see a married woman for instance, suing another woman for the seduction of her husband? Or is the crime to be stricken from the statute books altogether?"

Now the writer of this article evidently sees seduction as a crime, and when he considers the definition of *seduction* to be "drawn or enticed from virtue, corrupt, depraved," &c., he must of course see one to be the victim and the other the power. Were both positioned equal or exactly the same, it would not be seduction proper, but a joint crime, punishable to each. It is because it is not a joint affair that makes it justly more punishable to the male, or the one at whose door seduction found its birth in contemplation.

Though men and women are endowed with the same faculties, and woman may and does have the same physical laws to control her, and is subject therefore to the same physical temptations, she must be morally stronger, on an average, than man, for she not only must hold her own destiny of virtue in her hands, but must battle back the waverings of her own conscience, resist herself, and him with stronger magnetic power and less principle. I say less principle, because I do not believe that man has yet reached the point of virtue where he would accept of beggary and destitution for the sake of its sanctity, if the boon of comfort, protection and assistance, were offered for its purchase, while woman shows herself to be not "the weaker vessel," as she is represented, but the stronger of the two, in that she will suffer more than

this, and still be pure before the law. But it may be, perchance, that the "shoe is on the other foot" in exceptional cases, if it were possible for a woman to find, and "draw and entice from virtue" a man who was in that pure and holy path. Unless he wantonly slipped into the vile abodes of vice for the purpose of being enticed, then should her punishment be in accordance with her sin. Men are not however, generally, if ever, over fastidious about placing themselves in the way of temptation, and are willing to be drawn into this, of all other vices, and as willing to-day as in the days of Edenic lore to cry out "The woman did tempt me," and as then who but the devil could possibly have tempted her?

Actual guilt in the end is measured by motive as well as result. The man who aims a deadly blow at another's life is a murderer at heart, whether the result be death or recovery, the same as "He that looketh upon a woman to lust after her committeth adultery in his heart." The law punishes only where it discovers, but the consciousness of guilt carries its penalties with it.

The apparent wrong, then, is what the law has to punish. The "wronged" are they who suffer most by its violation in this relation, and man's complicity in these crimes is eminently selfish on his part, for what has he at stake? His character, if sullied by such "fastnesses," only inspires his fellows with a sense of his brilliancy and sharpness. There is no decrease of wages for his services, no lack of employment for this discrepancy, no father's house to be disgraced or to be banished from, while she often, from her great love, confides too much, and loses all that holds her in respectable (?) society, and that which can never be restored to her, beside always bringing her own life into jeopardy, and often another one welcomed (?) into existence, to endure the life-long terror of disgraceful birth. Query: Ought not such children to have the benefit of a protecting law by which they can become legitimized or be able to sue for their inherent rights?

If one were to judge of the code of morals, and the discipline of statute books, and their governing laws, by the people who make up our society to-day in the United States, what would be the conclusion? Why are laws for the protection of all so little enforced? Is it because men are so good, or are there none free enough from "sin" to "cast the first stone?" And, under the Scriptural interpretation, how many are free from adultery? Women are not all angels, neither are all men fiends. Both might be bettered and live, and if there were more better and stronger and purer women there would be, if not till the next generation, better men. And if women did not encourage vices in men by a negative assent to them they would sooner reform. Men are just as weak under the influence of a good woman to-day as they were when Mrs. Eve Adam shaped the whole future course of her husband and sons, and if men and women both would struggle as hard to be wise and good as they do to hide the bad by falsehood and deceit, would pluck the golden grains of legitimate fruit instead of biting the bitter galls of illegitimate experiment, they would each find virtue to be best and her reward sublime.

As far as it is benefiting the masses who suffer, the

crime might as well be "stricken off the statute books altogether." There is many a lone heart that went out in the spring and joy of girlhood and innocence, confiding and ignorant of impending disaster, that has been wrecked on the treacherous sands of sensual love, piloted by inexperienced hands, and whose misguidings have left their stranded bark to drift down the silent river, or be drifted by the ebbing tide out into the darker sea of a forsaken and hopeless "death in life."

For such as these the advocates of "equal rights" are struggling, that innocence may not always bear the cross of guilt, that equally guilty man shall feel the groans and heart broken moans he wrings from the defenseless—that woman shall forget the wrongs and injustice forced upon her, and man may remember that he has a right to suffer equally with her in the eyes of society and the law. In giving equal rights to woman to give equal wrongs to equally erring man, and justice to all, is the measure of our ambition.

REMINISCENCE.

We sit down to talk to-day in a more serene mood. We have been very grave of late. Sad anniversaries, when the ghosts of the happy past haunt us and will not be laid save by great care and pain, they have been with me, these ghosts.

These sad days, the milestones of memory, call out one's selfish feelings, and one cannot always, in one's loneliness, "be glad and rejoice" that the loved ones have gone up higher, have achieved a step in their existence. But now, just for a little while, the housemother can be satisfied that they have all escaped the turmoil of this lower world, and are learning the wisdom of a higher sphere.

Work is good when one is troubled, good hard solid work, not sewing; for though that is considered essentially woman's work it is the worst possible for the heart-ache. To sit and sew and think may answer for some, but action, constant movement is better; work still better, and in the open air if possible. An old proverb says: "For low health drink water, for low spirits drink air," and this is most excellent advice. But to go out of one's self, to try to make the lives of others better worth the living; this is the best panacea that I know for one's own cares and griefs. Try it, my dear; I can sympathize with you in sorrow, for I, too, know what the feeling is when "to get up is a trouble, and to go to bed is a task," for am I not a wife and mother, widowed and childless? Let your heart go out in love to all around you. Love, you know, according to an ancient philosopher, is one of the two beautiful flowers of the soul; its twin is Duty. Love and Duty—these are what the desolate ones must think of and cherish.

The spring without flowers, the cage without birds, the hive without bees, the house without children. From these, the greatest of evils, Victor Hugo, in his beautiful French words, asked that God will keep him; those he loves, brothers, relatives, friends and even his enemies. You who have children left to you, cherish them, think of them, they too may be free before your time is accomplished, and you may be left like a stranded ship on a desolate shore. I hope not.

What shall you give your children to read? I believe nothing helps or interests girls or boys so much as biography. The life of a man or woman who has succeeded through labor, trial or suffering, or one who has been able to do much good to the world's sufferers has always an abounding interest. To some young persons history is intensely interesting. I remember, at the age of twelve and thirteen, the most charming book to me was Gibson's *Decline and Fall*. Roman and Greek history always seemed to hold me enchanted.

EMMA A. WOOD.

ETHICAL INFLUENCE OF COSTUME.

The greatest reasons and the grandest motives for seeking sound health, and therefore that form of clothing most conducive to it, are the ethical, social and civil. These are unperceived by the average mind; are as yet little dwelt on by the scientific, and are purposely screened from research by the knowing, who feast their greed for power and gain on ignorance of these bearings. Much care has been lavished on worse than wasted literature to teach women that the weight of their influence should be laid on attracting the fancy and bewitching the imagination, thus abetting, ever enticing, and distorting fashion, diverting to vicious use the power that should produce an ethical population, with just laws and wise loves. Law from the weak and warped is misrule—religion is perverted affection—worship is blind reverence. Women's acceptance of the guile palmed upon them, and consequent vices, open a vast field of thought and change, at which I can but point; yet favoring discussion by noble men and women, reformation may be speedy, and soon commence the work of right heredity on pure principles. This must precede the peaceful rule of justice that we hope will supplant present discord, composed of motley disease, of mocking appetites for drink and table dainties poisoning all they touch, of prostitution of many faculties to purposes worse than non-exercise, and reckless robbery of others' rights and toil-earned means. Under this complex disorder women are most victimized, bearing in their subjection more than the effects of men's excess, and some responsibility in entailing them. Men also suffer entailed fruits (they are such fruits) added to reactionary evils, and groan out their shortened time, varied by stimulants, rheumatism, and scrofula, without confessing that they are taking back the price of woman's inequality. It is plain that ethical culture must begin with physical purification. Social life, personal and collective, is what moral status supplies; and civil institutions are outgrowths of these. Trace ills through grades and engraftings, and we come to parental conditions as primary. These determine the quality of the propulsions which in turn characterize institutions and society. To rectify the many wrongs both sexes must be invigorated and disposed to higher aims; for profligacy will abound while fostered by woman's triviality. To do their part well they need equal facilities for acquiring and exerting power and equal privileges to enlist their intelligence. Their greatest lack of facility is in the impeding vigor, stinting costume, which makes inequality of power in every faculty and function, in every

line of activity. Physically trammelled, they are not, cannot be, equal to those of expanded chests and limbs free as the fawns. Health, labor, character, and influence are defective in the ratio of their limits, however they approximate or rival men's. It is clear that radically reforming their costume is a universally improving movement, and on its success hangs the result of other efforts for the promotion of vital reforms. Allowing fashion its sway, its attendant sickness and train of vices will make abortive all struggles for liberation and the establishment of morality and justice. Humanity cannot afford it. When men so view this as to abhor selfishness, and aid the cause they still by silence oppose, goodly signs will soon appear. If women will nerve their resolutions to the practical point and move in the work, men will soon concur. The question can neither be refuted nor ignored; its claim is thrust into every compact; weak womanhood is a dead weight on all its issues; frail motherhood is the leprous spot where strength of spine and of purpose fails. Bring this health reform up parallel and abreast with the topics that lack its energizing and sex-harmonizing power, and conflicts will subside at the beck of order. Looking forward or backward on the chain of causes that were effects, and effects becoming causes, the same conclusion follows; and I would scorn to enjoy the sweet sunshine and its roses and peaches if recreant to knowledge of such moment to life and liberty, to fellow humanity sensing each others' pains and pining in their own.

VINELAND, N. J.

MARY C. TILLOTSON.

President Porter, of Yale, gave the following closely packed advice to his students: "Inscribe on your banner 'Luck is a fool, pluck is a hero.' Keep at your helm and steer your own ship, and remember that the great art of commanding is to take a fair share of the work. Think well of yourself. Strike out. Assume your own position. Put potatoes in a cart over a rough road, and the small ones will go to the bottom. Rise above the envious and jealous. Fire above the mark you intend to hit. Energy and invincible determination, with a right motive, are the levers which move the world. Don't drink. Don't smoke. Don't chew. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be in earnest. Be self-reliant. Be civil. Be generous. Read the papers. Advertise your business. Make money and do good with it. Love your fellow man. Love truth and virtue. Love your country and obey its laws.

In the past ten years, in these United States, alcohol has destroyed 300,000 lives, has sent 100,000 children to the poor houses; has committed, at least, 150,000 into prisons and work-houses; has made, at least, 1,000 insane; has determined 2,000 suicides; has made 200,000 widows and 1,000,000 orphans. Two out of every three of the unhappy persons who filled our asylums, were brought there, either directly or indirectly, by the destroyer. Nine-tenths of the paralyzed who sit or lie day after day, "already in the shroud of a living death, toneless, speechless, helpless, existing only by mere vegetative power," were brought to that woful condition by this demon.

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

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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.

APRIL 1, 1883.

No. 8.

SUBSCRIBE for THE ALPHA and ask your neighbors and friends to do the same.

WE hope everybody will read the San Francisco letter and be thereby fired with enthusiasm to do as much for THE ALPHA and humanity as Mr. Wilson has done.

DR. MORGAN DIX is catching it hot and heavy from pulpit, press, and platform in New York for his Rip Van Winkleish diatribes against the higher education of women. Lillie Devereux Blake is one of his opponents.

SUSAN B. ANTHONY arrived in London March 3d. She was welcomed on ship board by some of the leading suffragists of London, and by telegrams from other parts of the country. Her address is American Exchange, 419 Strand, London, England.

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.

LORING MOODY.

Loring Moody, the founder of the Institute of Heredity, died February 24th, at his home in Malden, Massachusetts. His health had been infirm for many years. He was led to see the enormous increase of suffering and crime that has constantly multiplied from thoughtlessness or the ignorance of the law of heredity. His circulars and letters, which formed the preliminary work of the Institute, were most excellent, and many of them were published in THE ALPHA during the winter of 1880 and 1881. Ourselves and other moral education ladies went to Boston to attend the first public meeting of the Institute. We did not feel sure of the soundness of his proposed teachings nor the completeness of the organization. Mr. Moody's strength might not have been equal to completing his work and planting the organization on a rock so permanent and secure that storms nor floods could not prevail against it. But he has left his good work and his suggestions as a legacy to the association. And now we hope that a firm basis of fundamental principles will be formulated that will insure its usefulness and success. When a great wrong is unearthed and exposed to light we wish to see that wrong set right by the wisest and most efficient methods.

For eight weeks Mrs. Helen M. Gougar, of Lafayette, Indiana, has been on the rack of inquisitorial torture, while in daily attendance on the criminal prosecution of a slander suit against Mandler, a policeman, and John S. & Fred. Williams, editors of the Lafayette Times. It has been a most tedious and long-drawn-out affair, (equal to some Washington trials.) The defendants have been allowed to use any testimony against Mrs. G., past and present. They improved their opportunity, and their witnesses presented the most vulgar and abominable misdemeanors on the part of the prosecutrix, all of which the poor woman and her friends have listened to with what patience they could command. But when her time came the rebutting testimony was completely overwhelming, proving alibis and a deeply-laid conspiracy, which will perfectly exonerate her with

the American people, whatever the charge of the judge or the verdict of the jury may be. In sustaining this suit Mrs. Gougar has won golden opinions and support from many hundred respectable editors and the gratitude of all women. She has been the first to show base political tricksters and shysters that the time has come for woman to resent injuries and seek redress for slander. They must be made to feel the lash of justice. They are so incrustated in ignorance and bad passions that reason and conscience are obscured. All honor to our brave leaders and defenders.

A SHABBY-GENTEEL MAN, with rather a limp physique, presented himself at the headquarters of the Associated Charities a short time since. Greeting the lady in charge respectfully he said: "We have heard you are a very charitable person, and are doing a world of good among poor folks. I have called to see if you will assist my family. I am much of the time out of employment, only getting short jobs and odd day's work. I have a wife and five children, and expect another child to be born within a month. We are very badly off." "Five children, and expect the sixth within a month!" exclaimed the lady, with no attempt to conceal her amazement. "What do you mean by bringing so many children into the world when you have no means of feeding and clothing them?"

"That's just it," replied the man, with an injured air; "my wife has on her bended knee asked the Lord not to send her any more children, but it's no use." "Asked the Lord! Asked the Lord!" again exclaimed the lady. "Do you expect the Lord is coming down to save you from the consequences of your own acts, after establishing law and order, and endowing you with the knowledge of good and evil, and the power to choose between them? Your wife asked the Lord! She had better fall on her knees before you and beg you to have mercy on her and her helpless offspring. Good man, did it ever seem to you like blasphemy when you talk like that? You had better look into this matter and discover your responsibility, and not blame your Heavenly Father for your own ignorance and wantonness."

A more surprized and dazed man never left that office. He is to have some Moral Education literature sent him, which may surprize him still more. Who will say that light is not needed, or that THE ALPHA was born too soon?

SAN FRANCISCO, March 3, 1883.

DEAR MRS. WINSLOW: A few weeks ago I made a proposition to the friends of THE ALPHA that we make a united effort "all along the line" in the direction of getting new subscribers. I think that the friends of any reform movement must realize the great importance of having an "organ" through which their principles may be given to the world. Our just cause is favored in having the noble little ALPHA as its champion. A talented

corps of writers such as it possesses is indispensable, but one of the most prominent factors in the whole movement is a large subscription list. A lecturer might as well talk to empty benches as for contributors to place their essays in publications of limited circulation. Large subscription lists show many readers. Much reading engenders thought, and thought turned in the right direction is the mainspring of intellectual and spiritual growth. I hope our friends may take this subject under serious and enthusiastic consideration and see how much aid they may render in this important direction. Enclosed you will find fourteen dollars for fourteen additional subscribers, making seventeen in all for the year. I have some of the extra January numbers left, and you may hear from me again. I am sure that THE ALPHA has hundreds of readers and admirers with more influence than I possess, who can do better than I have if they will make the effort. I think you will be justified in making more direct and stronger personal appeals for individual aid, as it is not for your personal good but for the good of humanity that it is required. Remember, dear sister, that "The slightest wave of influence set in motion, widens and extends to the eternal shore." I am acquainted with Mr. Boyd and received valuable assistance from him in talking up ALPHA subjects a few Sundays ago, in a little meeting with which I am connected. I am most truly yours,

H. C. WILSON.

Our readers will remember Mr. Wilson's letter published in February ALPHA, in which he proposes to be one of a thousand of ALPHA friends who will pledge themselves to secure ten *new paying* subscribers for the paper during 1883. His method would spread saving light to ten thousand families, many of whom, with a strong desire to do their best for themselves and families, are groping in uncertainty and ignorance. The earnestness and honesty of our friend's heart is manifest in the results of his efforts, seventeen new subscribers in two months and more promised. And he surely has earned the right to speak and to be heard, and his clarion notes should reach the heart and quicken the conscience of every friend of humanity and lover of purity. Friend Wilson truly says, a direct appeal for a larger circulation, and through it a better support, is not for personal gain, but for the benefit of humanity. Illuminating darkness, instructing ignorance, and stirring the inert conscience to a lively sense of human responsibility in the matter of human progress, based upon physical health and strength, from which healthy mental and moral conditions must emanate. The true field for every reformer is in gaining and giving instruction, to read and reflect, to ultimate the results of reflection in active measures for self-discipline and reform, and thus become a living example, so well marked as to draw men to do likewise. God knows the world needs the proper agitation of our question, and THE ALPHA needs support. Let all help on and send at least *one or more* new subscribers. You see *ten* are possible to those who try.—[Ed.]

FABLE ROCK, March 16, 1883.

DEAR MRS. WINSLOW: I am a stranger, yet my heart goes out to you as to a friend. I have been taking your paper nearly a year, and it is only a little more than a year since I first knew there was such a one being published. The truths it teaches have long been the deepest convictions of my heart, but partly for want of courage and partly from circumstances, I have always failed to either act upon or express them; consequently

they have been no benefit to me or any one else. I am truly thankful that the woman lives with the courage and ability to lift up among the people such a standard as THE ALPHA, and even here almost under the shadow of the Rocky Mountains

"We catch the sweet though far off song,
That hails a new creation."

After looking over the first copies that fell into my hands, I said to a friend: "It sounds to me like inspiration," and I believe it is. The Bible seems almost like a new book and Christianity is a term broader, deeper, and higher than I ever dreamed of before. If it were not so vain to do so I could wish to be young again that I might walk in the new light that has surely dawned upon humanity. My hope is with the young, and so far as my observation goes they accept these principles readily. Though the truth of them is so evident and appeals so directly to the best part of every nature, that sooner or later they must win their way whenever they are set forth, so far as conviction goes, whether actual results follow or not. I count among my friends a young and lovely girl who has been carefully brought up in a good home and who for some years has enjoyed the society and intimate friendship of your friend and correspondent, Mrs. E. R. Shepherd, and I hope a great deal from her. I often think that when girls enter upon their life work, whatever it may be, with the true ideas of their own rights and responsibilities, and prizing as they ought their womanhood, with all its grand and beautiful possibilities, there will then be no such word as *fail*. The sins and failures of earth have always been laid at woman's door. Let her accept the time-worn theory for argument's sake and taking for her motto, "Whatsoever thy hand findeth to do, do it with thy might," set herself to right the wrong that mother Eve is supposed to have committed all by herself long ago. At least men have always acted as though they had no part in the offence, and felt in duty bound to punish the offenders to the extent of their power. But she must have light, and more light still for her work, and women must help and stand by each other in every thing that is right and just. It seems to me that there exists among women as a class to a certain degree something like a spirit of rivalry in almost every thing, that often prevents them from being generous or even just to each other, and I have failed to detect the same spirit among men to anything like the same degree, probably because her life has been more circumscribed than his. But it is something we need to get rid of. Let us get out of ourselves and live for humanity and the right. Let us cherish an ideal life, though it be one far above our possible attainment, remembering that the higher this ideal the more perfect will be the real life. There are a great many thoughts and feelings I would like to give expression to, but your time is valuable and I will not trouble you longer. Perhaps I may come again sometime. By the way, our neighborhood and society have just sustained a great loss in the removal of Mrs. E. R. Shepherd, (author of "For Girls,") to a home in Iowa among her family and old friends. Our loss is certainly their gain. M. E. K.

MY FRIEND: Petty jealousies and rivalries among women are much less frequent than in former days. As an editor of a radical paper, we are often deeply touched by the unselfish devotion to truth that many women show and the loyalty they manifest toward women workers that are engineering new roads that will open wider fields for the energy and ethical ability of women.

True, there are selfish, ease-loving and self-indulgent women that are always ready to reap where they have not sowed. But they are outnumbered by the noble, truthful and appreciative. Every year of our life we are more and more hopeful for the future of our race through an enlightened, ennobled and enfranchised womanhood.—[Ed.]

"He has nothing to fear who has poverty for his baggage, old age for his escort, and God for his companion."

"Nature supplies the raw material. Education is the manufacturer."

[For The Alpha.]

THE KINDERGARTEN.

The true economy of education does not allow any waste. It employs all the vital energies on the one hand and all the objects of nature on the other, to furnish forth food for the mind and exercise for the body. It keeps both busy and both out of mischief. It answers a double purpose, providing for the imminent wants of nature without subordinating it to its higher uses, and the imminent wants of the soul within, harmonizing it with its environment and developing its powers for future uses. The world is an immense garden, and it is full of great, unsightly weeds, that must needs be uprooted before much useful cultivation can go on. Hence, all the energies born into the world are needed for the world's culture. Not a single life can be spared, not one worker excused. All are needed. When Adam and Eve were placed in this garden—the garden we will say—they were commanded to dress it and to keep it. This certainly was very congenial employment, affording them just exercise enough to keep their bodies under good control, and at the same time thought and reflection enough to keep them contented and out of mischief. The sequel shows, however, in this case, that the temptation to idleness and gossip were too great for them. This has doubtless increased the wayward tendencies of humanity ever since and, at the same time, has rendered the necessities for labor and discipline much greater. Hence the command to labor and subdue the earth, which yields sparingly, according to the necessities in the case. But among the many means for restoring the earth's proper equilibrium there has come about, in these latter days, another gospel, a gospel of education by labor. This is formulated to us in another garden, whose intentions are the most benign, even the restoration of the purity and perfections of the first garden, through the helps vouchsafed to us by divine appointment. The kindergarten is proffered now. The child garden, the garden for the little Adams and Eves that have multiplied so enormously upon our hands, a garden without the tempter to lead them astray, but with the angel of mercy to pity the inherent weakness and to lead them back to truth and duty, to lead them back to the first garden, with more than its primitive excellence. This age boasts a gospel dispensation. But without its right interpretation and intelligent guidance this gospel is liable to be distorted, to the detriment of the humanity it was intended to save, as the dark ages abundantly prove. Shall it be so again? Shall its intended triumphs tarry in the dim distance for another thousand years? Shall the crimes and sufferings of the dark ages be re-enacted in the nineteenth and twentieth centuries? It is for us to say. Its gracious principles reach out after us with great loving arms to lift us up and to heal us. Shall our hearts and hands and heads, for it appeals to all of these, respond? Its conditions are obedience to law, a law whose penalties are felt at every point in humanity, but whose infractions have been provided for in the rich provisions of this gospel. It is, in fact, but the old gospel of sacrifice renewed, readjusted to our needs, born again, and vitalized by the new gospel of peace and love. The kindergarten is its

lively oracle and exponent in the child-life and in the church. It comes to aid us in the restoration of the purity and simplicity of the first garden. In this it is a literal god-send to our little ones. It is eminently Christian in its character. It is the garden of Eden restored through the garden of Gethsemane and the cross; for Christ said—and he was the first kindergartener that ever taught on earth—"Suffer little children to come unto me, and forbid them not" &c., and yet some parents, boards of education, and even teachers—traditional ones—stand right in the way; and, like the overanxious and blind—zeal blind—disciples, are ready to interpose their opinions and to forbid these. It is to be hoped that the rebuke these time-servers shall receive from the onward march of truth will be as effective as was the Savior's to his disciples. The true kindergarten is to the child what conversion is to the adult. It is the opener of the blind eyes, the unstopping of the deaf ears, the unbinding of the fettered hands, the loosening of the slow tongue, and the deliverance of the faculties of the soul from the thralldom of weakness and inefficiency to power and activity. It is a place where children can be innocent and yet active and aggressive; where they can be themselves, and yet pursue science and art. It is where they can work and play without being removed from the innocent sphere of childhood and home, can be children and yet not unlike the kingdom of Heaven. It is where they can act naturally and not know it, and without giving offence; where they can grow in harmony with their surroundings into natural men and women. It is where they can find employment which shall lead them out of themselves and selfishness, into generosity and truth and purity and active goodness. I repeat it, it is the garden of Eden without the tempter to lead them astray, but with the angel of mercy to lead them to the light. It is where occupations are happily suited to their wants and desires. It is where the little fingers feed the brain without poisoning it, where the eye is trained to beauty of color, form and outline, and the ear to harmony and truth. It is where all these little restless natures are trained as the flowers are trained, by the skillful gardener, into forms of symmetry and beauty. It is where blind impulse is framed into knowledge, and the senseless jargon of words is wrought into vehicles of thought of marvelous beauty, where rudeness is changed into civility, lawlessness into order and system, and the passions into ministers of mercy. This is the kindergarten as intended for the little ones of earth. How shall we lead them to it? How shall we gather them into it, before those energies which are so active and withal, so apt, are wasted in vitiating play, or in insipid nonsense or idleness? How shall we break through the indifference and ignorance of the people in order to make known its beautiful truths, and to make its advantages general and attainable to all classes? How shall we break down the high walls of prejudice that tradition has erected around little ones? How shall we lead teachers of all grades to study this beautiful philosophy, with a view of practising it in their schools?

JOHN OGDEN,

President Fayette, O., Normal and Business College.

INDIVIDUAL RESPONSIBILITY.

To-day I have devoted my time for reading, almost exclusively to THE ALPHA. The effect upon me of that inspired sheet is always after each reading as if some good angel had stood by my side and shouted in my ear, "Rouse thyself, O sluggard; break loose from the superficial prejudices and customs of society, and true to thy womanhood stand forth in obedience to the highest convictions of truth and purity, lending thy voice and influence to this grandest of all reforms!" At such rare moments I feel strong "to do and dare," and resolve that I will join the ranks of the small but heroic army of women who are working so nobly to emancipate the human race from passion's selfish thralldom. But then comes the question, What can I do? How shall I begin? I have lent my papers and sometimes been ridiculed for my pains. I have also procured several new subscribers, but that does not satisfy. I feel at times as if I must bring down some power from on high, to awaken the minds of people with whom I daily come in contact to a knowledge of these vital truths. Suppose I write an article for THE ALPHA, (as I often feel tempted to do.) It would only meet the eye of those who would read THE ALPHA any way, and who would, let us hope, be convinced by appeals of greater power than mine could possibly possess, and then I feel discouraged and too often lapse into inaction, but not indifference. No! I feel in my inmost soul that the serpent of lustful desire is the deadliest foe to human progress the world has ever known, or rather, *not* knowing its true nature she has harbored unawares; for I feel convinced it is a lack of knowledge or a misconception of the laws of life and love that have dwarfed men's souls and enslaved them to selfishness and sin. It is as if the universal heart of humanity had nurtured in its holy of holies a hydra-headed monster, disguised as a goddess of love and passion, and though times without number she hath given evidence of her baleful character, by bringing forth offspring bearing the unmistakable impress of sensuality, still in willful blindness do the majority of mankind worship at her shrine. Hence comes the adage, "Love is blind." But it is not love, but passion that is blind. The purest and highest quality of love is a quickening of that attribute in human nature which is divine, and aims not at selfish gratification, but for the highest good of the object loved. It is appalling to realize that in every land and in all grades of society any thoughtful observer of human nature, especially among children, may witness the trail of the serpent of lust in the dull, expressionless eye and oftentimes idiotic countenance, or in tendencies which should cause the blush of shame to burn the forehead of would-be irresponsible parents with a brand like unto that which marked the brow of Cain. Though in the one case the sin is far greater than in the other; for while the accusing angel cries out, "Cain, Cain, thou art thy brother's murderer," the outraged laws of divinity proclaim, O father! O mother! you have doomed your child to a penalty worse than death of the body, inasmuch as ye have made him a slave, both body and soul, to lustful and selfish desire, and have at the same time endowed him with a weak, nervous organism, cheating him of that

which should have been his "birthright," an innate sense of justice and a firm will to resist temptation. Oh! how long will it be till the sacredness of parentage shall be regarded above all other responsibilities in life? That the hosts of heaven may aid this good work is my heartfelt prayer.

J. P. CHURCHILL.

YREKA, CAL.

A GLIMPSE OF THE MILLENNIUM.

EVA A. H. BARNES.

My dear friends, did you ever allow yourselves for one moment to contemplate the state and condition that would prevail among mankind were sexual abuses everywhere blotted out of existence, and humanity allowed to develop according to nature, and not according to custom founded upon perverted and diseased physical conditions? If not I pray you come with me; let us rise for a moment above the clamor and din of what is, and from our slight elevation gaze with prophetic eyes upon the grand To Be. Come with me into the homes of that millennial era; look for a moment upon the mother of the household; note her elastic step, her fine color, her clear sweet voice, her queenly bearing. This woman has entered into her inheritance! Her blood is not impoverished, and nerves shattered, by sexual demands or frequent child-bearing. She has time and inclination for cultivation of mind and heart, for she must needs be teacher, friend, and companion for her children, and not a mere household drudge. And for that noble man by her side she must be a comrade upon his line of march. Mark his erect, manly bearing, his proudly loving glance as he surveys his household treasures; his children with their perfect physique, untainted by hereditary blemish, free to work out the problem of life, to help and bless mankind, unfettered by the evil tendencies that in the past were the inheritance of most children. Mark his tender, reverent manner toward his wife, his respect for her opinion, and the rapturous electric thrill that surges through his being as he bestows upon her loving lips the morning kiss. Behold the beauty of this beautiful marriage symbolized and made practical in the flesh, by a union that enriches instead of impoverishes their physical life! As in the home so in society do we view the effect of the following, "in spirit and in truth" of the law of "continence except for procreation." Behold a gay assembly of the youth, the wit and the beauty of our land; note the perfectness and freedom of their intercourse, and the mutual joy and cultivation, received and imparted by the commingling of the sexes, freed from the thought or faintest suggestion of carnal appetites or sexual gratification. The mental and physical benefit derived from the association of the sexes under pure conditions is incalculable. The positive and the negative principle which distinguish sex in spirit as well as sex in body is just as much a reality, and just as powerful in its results when once heeded and understood. See you beautiful girl, in perfect yet simple attire, as she lays her soft hand fearlessly and lovingly upon that of her boy friend, and as his pure eyes frankly meet her own there is an electric flash perhaps, but it reveals nothing for which an angel might blush or be ashamed; for these are

they born of a generation whose spirit had controlled and mastered the flesh. They talk together enthusiastically of mutual work and plans for the future; there is music and dancing, and gladness overflows the heart and ripples forth in the merry laugh and joyous song. Think you the people at this utopian era will drink less deeply of the true elixir of life, because forsooth they do not drain its better dregs and then proceed to eat the cup?

AN INHERITANCE.

An inheritance used to be thought to consist exclusively of material possessions. Houses, lands, titles, stocks, falling by the course of nature from parent to child, were said to constitute his inheritance, and much of the consideration and esteem in which the youth was held depended upon the amount and value of the property thus left to him. Of late, however, partly through the increasing intelligence of the community, and still more through the discoveries of science, another and deeper meaning has come to be attached to the word. It is now fully recognized that more subtle and enduring things than wealth are handed down from one generation to another. Qualities of mind and heart, capacities of various kinds, feelings, desires, habits of thought, tendencies to action are more truly a man's inheritance than silver or gold. The elements that combine to form character are transmitted in their germs to each individual, and it is in these that his chief inheritance consists.

Now, a good inheritance is a good thing, and yet it has its dangers. When young people get to rely upon it to do the work that properly belongs to them to do, it may be a great snare. This is seen repeatedly in the case of inherited wealth. Property that has been assiduously gathered together by labor and frugality, ability and success passes into the hands of young people who know nothing of what it stands for. Its presence takes away the incentives to exertion that animated their parents, and, unless these can be supplied from other sources, they are in great danger of living idle and valueless lives. Thus it happens that wealth rarely continues in the same family for several generations. The parents have gained the habit of acquiring, the children soon learn that of spending. The necessities that appealed to the former so urgently, and developed their power to the utmost, are quite unknown to the latter, and the lack of motive is enervating.

In the same way, even the inheritance of a noble character and an honorable name, priceless blessing though it is, may be so used as to almost nullify its value. Directly the youth comes to rely upon it and to relax personal effort he will begin to sink. There are two factors at work in every character—the inherent tendencies and inclinations received at birth, and the influence constantly brought to bear upon these tendencies. The former is always being shaped by the latter; sometimes developed, sometimes restrained. There are children of worthy parents who turn out utterly different from what might reasonably be expected. The father may have been the soul of integrity, the son, perhaps, cheats his employer or decamps with trust funds. The parents may have been temperate and self-denying, the son falls a victim to sensual pleasures. The mother may be diligent

and painstaking, the daughter idle and shiftless. Various things may have contributed to this result, but prominent among them stands the habit of relying on antecedents. The boy, growing up in an honorable family, seeing the strictest rectitude, and never dreaming of any deviation from it, is, even by this very confidence, sometimes thrown off his guard. He does not believe in the power of temptation, so when it comes it takes him unawares. He lacks the force to battle with it, and it triumphs over him.

This force of individual character is what needs developing above all things in every young person. Whatever his advantages in the way of parentage, birth and circumstances, if he lacks personal force, he will prove a failure. He may have virtuous inclinations, good desires, right tendencies, generous impulses, warm feelings, and yet they may amount to nothing for the want of a master hand to direct and control them. "Personal exertion," says a late writer, "is the first, the second, and the third virtue." Nothing great or excellent can be acquired without it. A good name will not come without being sought. All the virtues of which it is composed are the result of untiring application and industry. Nothing can be more fatal to the attainments of a good character than a treacherous confidence in external advantages. These, if not seconded by your own endeavors, will drop you midway, or, perhaps, you will not have started when the diligent traveller will have run the race.

The same thing may be seen in national character. One generation may be lacking in education, refinement, manners, but sturdy and self-reliant, carving out for themselves a character and a name in spite of all disadvantages. The succeeding one inherits all that the elder has labored to procure, but lacks the force that has procured it. One age is enthused with an idea or a principle—the people work for it, sacrifice for it, if need be, die for it. At length they establish it and hand it down as a proud inheritance to their successors. They in turn possess it, but, unlike their fathers, they are not possessed by it; it is accepted and boasted of, but it is no longer an inspiration, a vital spark, illuminating their powers and developing their energies. We venerate the names and recount the deeds of great men, and suppose that because we hold the views for which they have struggled or the principles for which they have fought, we are, therefore, on a level with them, when in truth we have no portion of the spirit or the fervor which enabled them to struggle or to fight. It is a favorite saying, that we stand upon the shoulders of a past generation, and so we do in material advantages, in intellectual advancement, in correct opinions—in a thousand things to which they have helped to lift us—but, unless we infuse into our higher civilization and our truer knowledge an equally vital force and earnestness—unless we exercise the same will power and put forth the same personal exertion, we can never be worthy of their name, much less have cause to exalt ourselves above them. It does not signify so much whereabouts we are upon the ladder of life, but whether we are steadily and resolutely climbing; not so much *what* we inherit, as whether we are worthy of our inheritance.—*Philadelphia Public Ledger*.

REPLIES TO A PHYSICIAN.

There is a great demand for knowledge on the social question. Would a lecturer be allowed to discourse somewhat freely on this topic, and could he make it pay financially if accompanied and aided by his wife, who has strong magnetic influence, and if he commenced by speaking against so called free love?

Do you feel perfectly satisfied there should be no intercourse save for procreation? Is continence consistent with perfect health in the male?—*H.*

FRIEND H.: This subject of sexual intercourse is of more importance than any other one thing we can study about; for it is the foundation-stone on which the race is built. But as yet I feel as a mere tyro in the science of generation. Sex has ever been a tabooed subject, and only of late years has hardly any one save physicians dared to enter into this "holy of holies," except to ridicule, banter, or blackguard. But now has come an age of inquiry on right generation and sexual relations and thinkers are growing intensely interested upon all points connected with these topics. Still education, custom, and the ignorance of law are all in the way of free discussion thereupon, and it would require tact, talent, and discretion to make a successful lecturer upon sexual relations. Though with these one might do a world of good and make it also a financial success. Perhaps it would be only by trial that you could settle the question as to the qualification of thyself and wife for this important work.

Real free love, not free lust, is all right. Love, like thought, is involuntary, and must perforce be always free. When I began studying as to the uses and abuses of sexual congress I could see no stopping place, no bed-rock, till I reached the ground of no intercourse save for procreation. True this seems almost impracticable to thousands and tens of thousands who have been educated and reared under our present system of social ethics, and many might suffer from such severe measures of repression. But with proper diet, proper associations, and proper employment, keeping the mind busied with other thoughts, much of this suffering might be avoided. And after all, the longings and ungratified desires are but mere trifles when compared with those miseries which are now endured by millions in consequence of sexual intemperance. The long list of terrible diseases arising from this one indulgence is enough to warrant us in demanding a new order of things, and insisting that this evil, like that of the liquor abomination, shall be killed and annihilated by teetotalism. Touch not, handle not, taste not, save for procreation, must be our war-cry. In an emergency liquor may save life by giving a fictitious strength, so that some sudden peril may be tided over and bridged, but this strength is not created by the liquor; it is drawn from the vital forces of the future, and where once alcohol saves life it kills ninety and nine, and ruins as many more mentally, morally and physically, just as sexual intemperance does. Under proper heritage, education, and environment, I think man would experience little inconvenience in doing entirely without sexual congress. Trees and plants that are hindered from fruiting and seeding always present finer growths individually than if allowed to flower and fruit, and why should not men and women do the same? I have carefully watched the continent

women—widows and the unmarried—and find them just as healthy, mentally and physically, as the married, and more so. And if social intercourse was more free, if men and women could be always together in work and in recreation as brothers and sisters, so that sexual starvation would be unknown, the single women would fare still better than now. The asceticism of monks and nuns and that of the Shakers is wholly against nature. We do not preach a separation of the sexes, but a closer communion of feelings and interests, a continual intermingling on a plane of purity, continence, and friendship. The sexes are nearer alike in their needs than many suppose. Once man finds that woman is no longer content to be a slave to his sexual wants; once he realizes that she is sufficient unto herself, and no longer leans upon him for a livelihood, and is self-dependent as well as self-supporting, he will discover that he is able to live happily and contentedly in pure continence. Then will our law-makers cease to license houses of prostitution and condone offences against all that is right, just and true. Remember, oh! my friends, that what we are, what the race is, and what we are to be and the race is to be, depends upon ourselves.

E. D. SLENKER.

WANTED MEN.

We take up the paper daily, and casting our glances down the long column we see many persons asked for after the word "Wanted." Cooks and chambermaids, coachmen and butlers, clerks and porters are needed here and there and everywhere.

And yet the greatest need of the nineteenth century we do not see advertised, and if we did all that could conscientiously apply would find room for employment, and still there would be acres at least of unoccupied space.

Men wanted. Men who are honest and pure. Men who are wholesome and truthful. Men who will not be bribed. Men who are like fair, refreshing fruit, sound at the heart's core.

Men wanted. Men who are unwilling to eat the bread of idleness. Men who will scorn to wear what they have not honestly paid for. Men who know what ought to be done and will do it. Men who are not egotistic, but rather have the courage given by the spirit to do and to dare. Men who will give good counsel, who will set a good example for emulation, who will sympathize with the grieving and succor the distressed. Men who will scorn to do a base thing even in their zeal for a friend; for as Jeremy Taylor says, he that does, "burns the golden thread that ties them together." Men who know how to obey before they take the command. Men who do more than they talk. Men who do good to their friends to keep them, and to their enemies to gain them. Men whose hearts compare favorably with full pocket-books—who believe in systematic giving and advocate it. Men whose hearts are touched by the sadness of others, who are moved by a little hungry face and cold bare feet.

Men wanted. Men who are brave and tender, who are not ashamed to wipe tears away. Men whose acts will bring smiles to wan faces. Men who hush lamentations, and are rewarded with sweet songs of thanksgiving.

—*Sherman Democrat.*

TWO TALES.

There sat two glasses, filled to the brim.
On a rich man's table, rim to rim:
One was ruddy and red as blood,
And one as clear as the crystal flood.
Said the glass of wine to the paler brother:
"Let us tell the tales of the past to each other,
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch, as though struck by blight,
Where I was king, for I ruled with might.
From the heads of kings I have torn the crown,
From the heights of fame I have hurled men down;
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than a king am I,
Or than any army beneath the sky;
I have made the arm of the driver fail,
And have sent the train from the iron rail.
I have made good ships go down at sea
And the shrieks of the lost was sweet to me,
For they said; behold how great you be,
Fame, strength, wealth, genius, before you fall,
For your might and power are over all.
Ho! ho! pale brother," laughed the wine.
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast
Of a king dethroned or a murdered host,
But I can tell of a heart, once sad,
By my crystal drops made light and glad—
Of thirsts I've quenched, of brows I've laved,
Of hands I have cooled and souls I have saved;
I have leaped through the valley, dashed down the mountain;
Flowed to the river and played in the fountain;
Slept in the sunshine dropped from the sky,
And everywhere gladdened the landscape and eye;
I have eased the hot forehead of fever and pain;
I have made the parched meadows grow fertile with grain;
I can tell of the powerful wheel of the mill
That ground out flour and turned at my will;
I can tell of manhood debased by you,
That I lifted up and crowned anew;
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the chained wine-captive free,
And all are better for knowing me."

These are the tales they told each other—
The glass of wine and its paler brother—
As they sat together, filled to the brim
On a rich man's table rim to rim.

AM. R. R. JOURNAL.

CORRESPONDENCE.

MARLBORO, MASS., March 3, 1883.

MRS. DR. WINSLOW: I feel impelled to tell you how glad I am to have learned of the existence of THE ALPHA, and shall hope to subscribe for it as soon as possible. I have been married ten years, and about seven years ago my intuition taught me that children should not be born by accident, and that the only right way must be continence except for procreation. My husband (one of the best) acknowledges that it seemed to him the proper way. Since that time we have lived nearly by that principle, with occasional times of doubt that it was just the right way and beneficial to health, especially for men. I did not know but we were entirely alone in our belief, having never found a person who thought the same, but so many women who thought submission was the only way to prevent prostitution. A few years ago I read one or two letters from lady physicians in my *Woman's Journal* expressing the same views, but until now, when finding THE ALPHA at a friend's, was the first intimation I had that the cause had any such supporters, and am very thankful to find it so. I wish I could afford to send it, also some of the tracts advertised by you, (especially those by

A. E. Newton and F. A. Hinckley,) to many young people, who perhaps need them more than we do. I will inclose a list of names of friends to whom I should like to have you forward the January number.
Mrs. F. E. C.

KEYSTONE, D. T., *February 25, 1883.*

MRS. DR. WINSLOW: Having recently been informed of your full address, I write at once and inclose stamps, for which send me some copies of THE ALPHA. I have been deeply interested in the controversy between yourself and Dr. E. B. Foote, and it has awakened a desire in me to become better informed in the doctrine you advocate. I am pleased with the grand, noble sentiments as expressed by yourself and others of the Alpha school. After careful perusal of the copies I will distribute them among others of my acquaintance. I fully realize that there is much to be done in the great field of work for the freedom and enlightenment of humanity. Let us all be up and doing with a strong purpose and never-failing courage in the right direction. With many wishes for your success in your noble work, I remain yours for truth and progression.

M. A. O.

ELMIRA, N. Y., *February 2, 1883.*

MRS. DR. WINSLOW: Please send THE ALPHA, beginning with the February number, for one year. I inclose one dollar. My wife and I feel much indebted to some kind friend who sent the January number, thus bringing to our attention for the first time the blessed enterprise which you are so bravely conducting. We offer you our warmest sympathy, and thank God that he has put it into your heart to speak through the press and to agitate in a department where wisdom is so deeply needed. We feel sure that your work must command the interest and helpful sympathy of vast and constantly increasing numbers of those who love our race. Very truly yours,

E. J. DUNNING.

REDDING, SHASTA CO., CAL., *Jan. 24th, 1883.*

C. B. WINSLOW, M. D.: Doubtless you have thought that I have lost all interest in your work and abandoned all efforts to aid you in my humble and limited way to advance the great cause of reform you are conducting. Such is not the case. I am still studying and reading and arguing upon it and trying in a judicious way to get others to interest themselves. You have many friends in this State and the truth is growing. I only regret that limited time and situated in a small county prevent me doing more, but every one must do all they can, writing their possibilities, and the work will succeed.

Believe me yours fraternally,

L. W. FRISBIE.

AYER, MASS., *January 8, 1883.*

MY DEAR TOILING SISTER CAROLINE B. WINSLOW: A friend sent me the December number of THE ALPHA, knowing my deep interest in the reform and elevation of woman. You may depend there was a heart-felt response. I should almost thought you might have heard the greeting of amen and soul cheering. I think the angel messengers would be pleased to bear the intelligence to those who are opening the prisons of iniquity, filled with uncleanness and pollution of all shades and shapes. Horrible beyond description! How clear it is manifest that man creates his own heaven and hell! Still ignorance, creeds, and dogmas, have charged it on God. These have been mightily shaken. Evolution and earthquakes have rolled these on the great wave of thought with noise and rush. Multitudes hanging on are swept along the tide of error, superstitions, bigotry, and ignorance, and do not behold the sight of the glorious era, when right shall triumph over wrong, righteousness and peace fill land and sea. This cannot be accomplished without the perfect franchise of woman. Firstly she must be the owner of her sacred temple she dwells in, however disorganized and diseased, by hereditary transmission, and violation of hygiene law, of their ancestors. No man should dare approach her with any impure thought or desire, but reverence that chaste, majestic, characteristic image of Deity which is mirrored in the mien of true womanhood. O what grandeur and beauty will be manifest in the incoming woman! It can not now be conceived. My dear sister, we believe that Christ's second appearing was in woman. He said he should come in his glory, his Father's, and the glory of all holy angels. The woman is said to be the glory of the man. A century ago a woman was illuminated with the light and science portrayed in your paper. She came forth boldly with a faith and trust in God, unmoved by the dragon's rage

and bitter persecution. Imprisoned and abused, slandered and mocked, she pressed onward with indomitable courage and perseverance that knew no bounds. Her deep penetration into the lost condition of humanity in the sexual relation was vast. She removed the veil from her own eyes by watching, fasting, and severe travail and agonizing throes for the salvation of humanity. She continued in this deep travail of spirit, till she was prepared to receive the revelation of the Christ's anointing, and was filled with light and power of the resurrection. Her mission was to cut man off from the earthly generative life and graft him into the regenerate. She possessed power to search the heart, sending an element of conviction and judgment, which caused the wicked and unclean to tremble in her presence. Often when sinners came to deride and persecute, she would be inspired to tell them of their sins, and abominations, which made them bow down their heads in shame and confusion, departing convinced of the truths she uttered. But enough at present, lest I tire your patience. I could not forbear from speaking of my gratitude when I behold her teaching and life cropping out broadcast. There are some embodying her precepts and life, who are very little acquainted with the history of this wonderful, heroic, spiritualized woman, a savior to the race. Her love was boundless, illimitable. When she rejoiced none could be in rapport without feeling the full tide of heavenly joy she imparted. When bowed with grief and sorrow all sympathized, and the floor was often wet with tears for lost humanity. She taught strict temperance, economy, neatness, and industry. "Hands to work and hearts to prayer." Careful of the laws of the physical, for it was one of the greatest blessings vouchsafed.

Dear sister, move onward, put shoulder to wheel of progress, and if there is much seemingly to arrest progress, it cannot hinder. Revolution tide cannot recede, till it has accomplished its purpose. Thy conflicts and burdens are vast, but cry aloud and spare not. Thou art sounding the trumpet to awaken the dead in transgression of sexual iniquities, which are unnumbered. Clothe thy spirit in sympathy, love and pity. Be merciful and forgiving, even as the father forgave his prodigal son. So shall thou be a savior, a magnet to attract heavenward, reaping thy reward from unborn millions of beings who will bless thee for thy faithfulness and toil in the elevation of woman. Inclosed \$1 subscription for THE ALPHA for one year, commencing January, 1883.

RECOMPENSE.

The earth gives treasures four fold for all that we give to its bosom;
The care we bestow on the plant comes back in the bud and the blossom.
The sun draws the sea to the sky, O stillest and strangest of powers,
And returns to the hills and the meadows the gladness of bountiful showers.
The mother regains her lost youth in the beauty and youth of her daughters.
We are fed after many long days by the bread that we cast on the waters.
Never a joy do we cause but we for that joy are the gladder.
Never a heart do we grieve but we for the grieving are sadder.
Never a slander so vile as the lips of the willing rehearser,
And curses, though long, loud and deep, come home to abide with the curser.
He who doth give of his best, of that best is the certainest user,
And he who withholds finds himself of his gaining the pitiful loser.
The flowers that are strewn for the dead bloom first in the heart of the living,
And this is the truest of truths, that the best of a gift is the giving.

—Carlotta Perry.

Prayer was not invented; it was born with the first sigh, the first joy, the first sorrow of the human heart.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.

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