

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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BACHELOR HOUSEKEEPING.

A Woman's Council was held on the 26th, 27th, and 28th of March, in Racine, Wisconsin, under the inspiration and guidance of the Rev. Olympia Brown Willis, of that city. Her beautiful methods of bringing the intelligence of the city to a three days' consideration of the questions which are of supreme importance to this age, won the approbation of all concerned.

The audience was in truth (and not alone in newspaper parlance) an intelligent and thoughtful class of truth-seekers.

Mrs. Mary Livermore, Mrs. May Wright Sewall and Mrs. Eveleen L. Mason addressed large audiences at the Opera House on succeeding evenings.

We present to our readers a part of Mrs. Mason's address, as it contains practical statements bearing on the disorders which accrue to our nation because of its motherless condition.

The paper commenced with a recognition of the fact that there is a class of noble men who object to woman's enfranchisement on the ground that "women are queens of home," and that society cannot exist without the home, and that there is no home without that presiding mother-care, which scrutinizes all details and secures economy without niggardliness, and abundant health, ease, and beauty without extravagance, and glorifies the whole with that nameless charm and creative power which is sign and soul of woman's presence.

These facts, which are given as objections to the enfranchisement of woman, were taken in their full significance as reasons for woman's enfranchisement, that she might in deed and not alone in fancy, be a regnant health, ease, and beauty-creating power, securing to social conditions the nameless charm of the "eternal womanly."

It was shown that homes everywhere are beautiful and joyous in proportion to the individual intelligence and self-poise of the women who preside there, and that they are miserable in proportion to the crushed and cowering condition of the sick, wealth-destroying sufferers who do not preside over their homes. It was shown that the four walls of a house do not mark the limits of a home, but that home is where the loved ones are, and that that realm to-day stretches from the Atlantic to the Pacific. "Nay, the lines which girdle the globe are to the women of to-day but as the streets opposite the old door-stone, up and down which the children used to stray. The country quiet of the early settler is gone, and with it there should have passed away the careless

ease of the mother whose children now no longer play securely close to nature's heart. The hurrying crowd, the tearing railway train, have swept these children out to deeds and dangers undreamed of in the quiet past, and is it marvelous that the educated woman of to-day, with her enhanced intellectual activity, standing alert in the leisure which man's mechanical contrivances have created for her, is it marvelous that *being of* queerly soul she recognizes that this splendid and far-extended system of intercommunication which has annihilated time and space has also annihilated woman's right to ignorance and social repose? Is it marvelous that, as the alert woman of the age looks on the strife and clatter, the turmoil and glamour of social conditions, she discerns that the mad, mad storm of greed and vice is sucking into its depths those over whom *she* is set to have watch and ward? She sees that the loved ones are far outside of the walls of the *house*; they have put out to sea; they are edging round the maelstrom of intemperance and ruin, and her mother wit and wisdom is now called, not to the duties of the spinning wheel, but to the quick creation of such counter currents of new attraction, such new depths of purer life as shall turn back upon its course the maelstrom whirl of evil, and stilling the surges of licensed passion create indeed a national home with true family conditions, "first pure, then peaceable."

What would you, dear hearts, sisters? Shall such a womanhood of *such* an age as this dally, weeping and wringing her hands, helplessly peeping forth from her cottage by the great sea of American life, while the ever-widening eddies of social vice, lashing the door-stone, has already undermined the foundations of the home of which she is called queen?

Nay, the ship of state, floundering on the billows of partisan greed has sprung a leak, and, like Grace Darling of old, American womanhood is coming to the rescue with life-boats lined from prow to stem with buoyant mother wit and wisdom, and American womanhood has decreed that this land shall be in its deeds what it claims to be in its falsified creeds, "the home of the brave and the free."

That is the ideal name of our nation, "the home of the brave and the free," and it is exactly what our nation is not.

In the first place if (as men tell us) there is no home without a mother presiding at its head, securing to it economy, beauty, health, and happiness, then, as the mother element is quite excluded from the nation's affairs, this is not a home at all, but is a struggling

caravan of men and women engaged in that sort of fight with each other for life, which makes of the nation a pandemonium rather than a blissful, healthy, happy home.

Look for yourself and judge! Does the long record of colossal robberies, of Star-route frauds; does the rabble of quarrelsome paupers and scheming tricksters, from whose drunken frenzies the paternal governor turns to his cup, and in madness gives license to his sons that they too may drink and die; do the cries of the neglected babes, who are hurtled into an existence which seems a curse; do the gluttony and prodigal vice in one part of the camping-ground and the starvation of soul and body in other parts; do the heaps of the dead slain in battle of brother against brother over differences, which only inflamed blood could have cultivated into cause of war; does the continued slaughter of the fair young sisters, who are hunted down by the brothers in this caravan; does the fair young flower of manhood's glory, which is changed so early to palsied fetidness by the very body of death to which (having slain) it has chained itself; does this seething, self-destructive inferno which man-alone government has created, and the horrors of which kind men wish to hide from womanly eyes—does this represent any thing like a vision of home and of home-blessedness? Does the license of evils which include the degradation and disease of motherhood, and the consequent creation of a diseased, pauper and criminal class—tell me! oh tell me! does this crazy carnival of extravagant disorder and human degradation represent the will and wish of queenly home-makers? Nay; they lay too great a tax on woman's name and fame, who claim that these conditions represent the sovereign will of queens of home! This is not a home, and the home-makers are not represented, but they are most heavily taxed for the engendering and for the support of this misery! It is the verdict of the wise that those who have a stake in government, should be represented. Has not woman, the home-maker, a stake in government beside which a mere money consideration is as the dust in the balance? Is it not something to have personal integrity, intelligence, health, cleanliness of fibre, genius, creative faculty and that soul-sight, which pre-empt a claim on the best things of an unborn, glorious age—is it nothing to have all these at stake in the Government, not simple unrepresented by a vote, but most brutally misrepresented and bankruptingly taxed by the million syphons with which reigning animalism is doing its best to drain dry this highest human wealth?

Truly, this nation is no home, for there is in it no presiding mother-care, whose prescient power would create life in place of disease and misery.

Neither is this the land of the brave. For men are not all brave while so many of their number dare not trust their wives, sisters, mothers and beloved with that personal freedom which makes each individual act a matter of free choice.

That man was not brave who, after listening to the plans of some women who were longing for freedom to do good, said: "But, ladies, if we give you the ballot, how can we keep our hold on you?"

Is any man brave who fears to face a woman after he has taken her hand-cuffs off? Is any man brave who crushes and wearies womanhood into weakness by petty tyrannies, for fear he cannot keep a hold on her, if she is left to become a joyous, intelligent, wealth-creating individual? Are those men brave who dare not give woman a chance to enter all competitive lists with themselves? Are they either brave men or free men who fear that if they enfranchise woman she will leave all loathely social conditions and, rising to clean heights of orderly, human existence, constrain men to come up higher? Are those men brave and free, who desire nothing better than to lie down in styes of animalism, and there desire to keep a hold on women? And is a man brave, who, holding any woman in such depths, then lays the blame of his own degradation on the folly of the poor head on which he has set his blundering heel? It seems as though such men are as far from being brave and free, as they are from being wise! For they must know that woman is ever the holder, not the held, and that the man who in any degree degrades or enslaves any woman, is, just to that degree held down himself by the arms which he thus manacles. It is not the hold of reverent love which such men wish to keep on women. It is a very different kind of thing! The kind of man who dares not trust woman with freedom for fear he will lose his hold on her, is the very kind of man who does dare fling her out into the billows of life, leaving her there, manacled and maimed, to sink or to swim according to the might of "Jehovah's hold" upon her. And it is to this "hold" which Jehovah has upon woman, that all men unconsciously trust. But seeing that the men trust to the might of Jehovah's hold upon woman, when they risk flinging her into these turbulent billows of passion, why won't they trust her to the same 'hold,' when she asks them, to unleash her (as the old falconers unleashed their bonny birds) and to fling her up into her native air of freedom?

Men confess that they know little really about women, but we women understand ourselves pretty well, and we can tell men for their information that the struggle for woman's soul is between incarnate evil below and incarnate wisdom above, and that if, as men say, "woman is good, very good; or bad, very bad," it is because only a mighty power "can keep a hold on her." Men can't do it, and they know they can't. Probably one of the bitterest things in a wife-murderer's heart—after he has wreaked death on his unmanageable victim—that by that very act he "has lost his hold on her." The falcon is free! His broken-winged bird has flown! And the murderous act, which occasionally hangs the man who does it, perhaps is the greatest favor which he had ever done that woman. It is the spirit *within which is the woman*, and on this Jehovah's hold is placed, and except in the case of that power woman is the holder, not the held! and if she were left to act in freedom, in virtue of her mother nature, it would come to pass that through her untrammelled influence as wife and mother, standing with one hand held by Jehovah's and the other reached down to humanity, she would soon give help meet for man's highest possible needs. But to-day woman does not stand in

freedom, and so is not doing her legitimate work. She is not a true, queenly home-maker, because not being free she cannot be brave, and we want the world to recognize that while she is placed in this embarrassing position she can only awkwardly thrust up her hand from undignified depths beneath her law-maker's feet, and that while woman is placed in this position it happens often and often that those who have not the "hold of Jehovah" strongly upon them, at times forget all other shames in the shame of slavery.

But sirs and sisters, the women who are here engaged in this work of human enfranchisement have Jehovah's hold on them, and it is in response to the divine command to come up higher, that we claim to be unshamed, that we may arise freely to the work which *this* age lays on home-makers.

For the *reveille* which has reached the ears of serfs on foreign shores, bringing them by thousands to this land, which claims to be the "home of the brave and the free," has also aroused American womanhood to look up her inheritance, and looking, she sees that she is not free and is not brave, and that her nation is not a *home*, but that it has become an angean stable, sheltering most protectively a stall-fed animalism which reeks out death to all the land.

And seeing this death-creating horror, woman, Hercules-like, is ready to turn on these abominations the whole enginery of mother wit and wisdom, that those sacred old floods, like the mighty rivers of Alpheus and Peneus of old, may sweep out to the sea of forgetfulness all this animalism.

American womanhood is beginning to recognize that she ought to do this work, and when woman begins to think she "ought to do" a thing, society may as well clear its decks for an encounter from all the guns hitherto known or unknown in mortal combat. But woman is *educationally* timid as well as constitutionally brave. She has been taught to fear society's verdict upon her conduct more than death and sin, and so the being or the idea which first sounds the *reveille* in the ears of the warrior, which but slumbers in every woman's soul, may expect to be greeted with abuse from the sentinel, *conservatism*, whom society has set on guard against that garrisoned place. And it is this sentinel, conservatism, who has silenced the Christian warrior in the woman of the past. But *to-day* these women are recognizing that only truth and justice are capable of being conserved, and that it is the part of the imbecile to talk of conservatism while we are in the wrong. And now this *reveille* has fully aroused the slumbering warrior in so many women's souls, that to-day everywhere woman is arising, like Jean D'Arc, armed *cap-a-pie*, to meet the needs of the age she lives in. She is ready to come up to the work of cleansing this nation and of making of it a *home*. But she will come, *not* with buckets and brushes, and part of the horribleness which she proposes to remove. She will come as the incarnate spirit of this scientific age, bringing into the moral world for its cleansing those occult methods and measures which she has seen her brother use in girdling the earth, tunnelling the mountain, and in enchaining for the transmission of new ideas, the very fires of the firmament above. For

every such "Roland" woman hopes to give an "Oliver." For every triumph which her brother has achieved in the physical realm of action woman, when she comes home to her nation and can act in the freedom of her best inspirations, will achieve equally great triumphs in the creation, establishment, and reign of ideal, national family conditions.

The torture fires which the license laws of our land have kept flaming under woman's soul have released energies which need but be legitimately practicalized and we will then see that a spiritualized humanity will evolve a new, harmonious, joyous life.

Man tells woman that she is home-maker, help-meet, and religious, but when he then proceeds to state that because of these gifts, woman is not fit to take part in politics, we have to inquire, what is this thing from whose administration the helpful, the home-maker and the religious must be excluded on the grounds of the possession of these graces and gifts?

The dictionary tells us that 'politics is the science of human government,' and we know that human government is a science, to the creation of which Jehovah has given the united powers of Divine love and wisdom. The science of human government must be pre-eminently, then, the science of making a home in which each individual will be secured in her and his right of highest personal culture and highest personal service to others; and it is not hard to perceive that if, since the declaration of America's independence, the manhood of America had helped in this home-making as the nation's mothers ought to have done, and had been left in the same power of self-government in which men have been left, the intelligence, health, and wealth of our nation would to-day as far exceed its present conditions, as the wealth, intelligence, and health of the best mother-home in the land exceeds the poverty, dullness, and dirt of the early miner's "quarters."

Looking over social conditions, then, we women blame ourselves that we have received so much from our brothers and have remained in the position in which we could give them so little in return. And we perceive that license given to idleness or to any other vice, does not secure liberty to the individual nor to the mass. We see that every dollar spent to keep women in graceful or disgraceful idleness, and every dollar which lies in the United States Treasury as revenue from liquor traffic, represents at least eight dollars thrown away in the pauperism and public disease which has grown out of these disorderly conditions.

The great money-waste is the least of all the evils which spring from this licensing of lawlessness. For, if life is worth more than the metal gold, if the nerve and the joyous intelligence of the millions is worth more than a mere stench of dead hopes and sweltering foulness, then we home-makers clearly recognize that the master-class (our law-makers) are paying too much money, too much of health, too much of high human well-being for—for what? Who can show any returns for this expenditure of such inestimable wealth?

We home-makers desire as courageously as may be, to suggest that home-making is not an old bachelor's forte! that we think men are too little inclined to

scrutinize details, too much inclined to mass things, and too ready to vote through high appropriations for huge reforms, which prove to be only huge frauds, and which work huge devastation of individual right and the final annihilation of the home! We think it is extravagant to pay such great taxes for the support and culture of vice, idiocy, disease, and pauperism, which is created through the licensed sale of womanhood and manhood. We think these things very expensive in proportion to their degree of beauty. Woman believes in economy without niggardliness and abundant health, ease and beauty without extravagance; and so, when she looks through the land and sees that the lower human ranks are stocked with a diseased, swamped baby-life, that so commonly is left to sodden into a mendacious, criminal youth, the cost of whose useless support then, is ten times as great as would have been the cost of that opportune care which would have made wealth coining, joyous citizens of these lost babies. Then, woman calls that stingy waste of human power not economy, but she calls it niggardliness—short-sighted, blundering niggardliness. And when she looks at the thousands of women who are compelled to fling away brain and being in burdening society with diseased travesties of humanity, and who yet, have never tasted the divine bliss of true motherhood, then she calls that expense of grave-filling, pauperizing pain, ghastly extravagance, unpardonable, blasphemous extravagance!

As a result, then, of the present old bachelor attempts at making of this land a national home, it seems that we have been burdened with niggardliness without economy, and extravagance without beauty, and that over it all there rests a misery and disorder which is sign and seal of a missing link, when man tries to live and reign alone.

And as we are told by good men that it is woman's work to create home, through that mother-wit and wisdom which scrutinizes all details and secures economy without niggardliness and abundant health, ease and beauty without extravagance, and glorifies the whole with that creative power and charm which is sign of the "eternal womanly," we wonder that those who prize us so for these home-making virtues, don't at once urge us to come home and right up the disorders which naturally have resulted from old bachelor attempts at home-making.

CHASTITY IN THE CONJUGAL RELATION.

A CHAPTER FROM A FORTHCOMING BOOK BY DR. ALICE B. STOCKHAM OF CHICAGO.

"So dear to heaven is saintly chastity
That, when a soul is found unwisely so
A thousand liveried angels lackey her."—*Milton*.

I cannot close these chapters upon the hygiene of pregnancy without speaking of the physical consummation of marriage and its effects upon gestation and lactation.

When quite a young girl I visited a cousin, a woman more than ordinarily gifted. One day a young married lady came in with her four months old baby, her first baby, a delicate, puny, thin-necked, bloodless, blue-looking child.

After she left my cousin observed, "Is it not a shame

that young people have so little knowledge. That poor child is suffering because the parents practice too frequently the privileges the law accords in the marriage relation. The milk is thus deprived of its vitalizing and nutritious elements; and their baby is starving to death." I knew so little of such matters then, that I did not comprehend all she meant.

What my instincts taught me and what I had seen in animal life, I did not dream that this relation was ever frequent, and more especially during child-bearing.

However I was set in a train of thinking; and to this day I carry with me a picture of that wan, pale baby, its very emaciation making an eloquent plea for the rights of children.

Soon after this event I heard H. C. Wright, a grand, noble man, keenly alive to the needs of humanity, lecture upon "Marriage, its Duties and Responsibilities." In this lecture he plead for men and women to transmit the best of themselves to their children and be certain that their offspring were not defrauded of vitality and vigor by lustful indulgence. He made an eloquent appeal for love, purity and chastity, not for selfish motives, not that one should gain eternal salvation for his own soul, but for the sake of the improvement and progress of posterity.

Not long after this I came into possession of his works upon "Marriage and Parentage" and "An Unwelcome Child." At that time I did not understand the need of such lectures and such works. In long years since the agonizing cries of heart-broken, suffering women, the terrible death rate of little children, have proven to me that in the marriage relation there is such a perversion of nature, such grievous and heinous wrongs committed that one needs a pen of fire to express the living, burning thoughts and carry the conviction of truth into the very lives of men and women. Unless by some divine miracle, the eloquence of a thousand H. C. Wrights cannot stay the flood-tide of wrong and injustice now done to women and little children under the protection of law.

Among animals, except in rare instances under domestication, the female never admits the male in the sexual relation save for the purposes of procreation. Among some untutored savage tribes this same rule has few exceptions.

It remains for the people of the highest civilization, boasting of their moral and religious codes, to hold, teach and practice that sexual union shall occur in season and out of season, averring too this to be the fulfillment of nature's "law."

Briefly let us examine the different views held upon this subject.

First, those who hold that sexual intercourse is a physical necessity to the male but not to the female; secondly, those who believe the act a love relation mutually demanded and enjoyed by both sexes; thirdly, those who believe the relation should never be entered into save for procreation. Physicians and physiologists teach, while men and women currently believe, that the sexual union is a necessity to man, but not to the woman; that there is implanted in his being demands that cannot be restrained without injury to his health;

that restraint is followed by absorption of the elements of generation, producing effects not unlike the absorption of pus—blood poisoning, if you will. Women, they allege, have not so much passion, and not so much secretion, consequently not the same demands, nor the same injury from repression, and besides they have an outlet in menstruation.

Is this theory based on facts? Have we any data from which to infer what men and women naturally are? When woman only is taught that virtue is the brightest jewel in her crown, when womanliness and modesty are synonyms for repression, when women live in fear of maternity and believe passiveness on their part prevents viability of life germs, when, too, erroneous habits in life and dress pervert every function, how can one judge what is natural for them?

Then on the other hand, with men, when they are taught that virtue is not a manly accomplishment, when their passions are stimulated by unnatural habits of living, by impure conversations, thoughts, books, and practices, can we say this strength of passion is purely natural and healthy?

A. E. Newton says: "They who have ever carefully noted the effects of alcoholic stimulants, of coffee, oysters, eggs, spices and animal food, as well as they who find pleasure in filthy conversation, cannot surely with any justness charge nature with the exuberance of their amatory desires." We teach the girl repression, the boy expression, not simply by word and book, but these lessons are graven into their very being by all the traditions, prejudices and customs of society.

What are some of the results of this theory? Notably in the first place we have what is called the "social evil" with all its festering, cankering loathsomeness, eating at the heart of society. Women licensed by men make a business of prostitution, selling their bodies that this demand, this necessity of the male shall be supplied. This is a channel through which this superabundance of vigor can be exhausted; and being a necessity to him, there is no wrong on his part accompanying the act. The woman not having the same demands by entering this life or even permitting the act once, violates the law of her being and consequently commits a crime, according to the social code, perpetrates the greatest sin in the criminal calendar. She becomes an outcast. If her life is filled with the noblest and most philanthropic deeds, this one sin is so foul and rank, is such an "offence against high heaven" that she has little hope of remission even from a just and loving God. Can the current belief that men and women do not go down together in committing the same act, be explained in any other way?

Then witness the effects of this same theory in the marriage relation. This man, who has been accustomed to gratify his passions promiscuously seeks and marries a lovely girl, who is as "chaste as ice and pure as snow." She has not learned that her body is her own, and her soul her Maker's. She gives up all ownership of herself to her husband; and what is the difference between her life and the life of the public woman she has been taught to detest? Only this, that she is sold to one man, and is not half so well paid. Is it too strong language to say she is the one prostitute taking the place for the man of

many, and unlike them having no choice of time or conditions? In consequence she not only suffers physically but feels disgusted and outraged to the depth of her soul. She is liable to a chance maternity at any time; and the unwelcome child is not only deprived of physical vigor, but from pre-natal influences may be endowed with lustful desires and morbid appetites. At the close of one of my health conversations, after speaking upon this subject, a lady arose and tremblingly but touchingly gave her experience. She said: "Ladies, when I was married two years I was the mother of a puny, sickly baby. When it was only seven months old, to my surprise and horror I felt quickening, and knew for the first time I was pregnant. I was abased, humiliated. The sense of degradation that filled my soul cannot be described. What had been done? The babe that was born and the babe that was unborn were both robbed of their just inheritance. Remorsefully I told my mother. She says, 'why, child, you should not grieve so. Don't you know your children are legitimate?' My whole being rose in protest. I stamped my foot and almost screamed, 'although my husband is the father of my children they are not legitimate.' No man-made laws nor priestly rite can ever make an act legitimate that deprives little children of their right to health and life. With sobs and moans reaction came, and I fainted in her arms. What was the sequel? Two years later both of these children, after struggling through a brief existence, lay in the city of the dead; and until my husband and I learned the law and obeyed it we could not have children to live."

Parties holding the second theory claim that coition is or should be a love act, that it should never occur except when there is mutual participation by both male and female, and should be governed and guarded so as to control the creative power. They claim that this act is the emblem of love, and also by it there is mutual exchange of subtle elements that are beneficial, giving healthy tone to the physical and more firmly cementing the spiritual union; also that if the lives of married people were accorded to this theory the demand of the male would be no more frequent than the female; that under this mutual relation there is no loss to either party but like compensations and benefits.

A woman once consulted me who was the mother of five children, all born within ten years. These were puny, scrofulous, nervous, irritable. She herself was a good subject to be a victim of doctors and drugs. Every organ in her body seemed diseased, every function perverted. Like other physicians I had prescribed in vain for her many maladies. One day she chanced to ask me how she could safely prevent conception. This led me to ask how great was the danger. She said: "Unless my husband has been absent a few nights I have not been exempt since we were married." "And yet your husband loves you, I suppose." "O yes, he is kind, and provides for his family. Perhaps I might love him, but for this; while now, will God forgive me for saying it? I detest, I loathe him." "Can you talk with him on this subject?" "I think I can." "Well then there is hope, for many women cannot do that. Tell him I will give you treatment to improve your health, and if he will

wait until you can respond, take time for the act, having it entirely mutual from first to last, the demand will not come so frequently." "Do you think so?" "I have known many to prove the truth of this course." Hopefully she went home; and in six months I had the satisfaction of knowing my patient was restored to health, also that a single coition in the month gave to the husband more satisfaction than the thirty had done previously, that the creative power was under complete control, and my lady could proudly say "I love," when previously she had said "I hate."

If husbands will listen, a few simple instructions will appeal to their common sense, and none can imagine the gain to themselves, to their wives and to their children.

The third theory, that the sexual relation should not be sustained save for procreation has many adherents. They teach "that there are other uses for the procreative element than the generation of offspring, far better uses than its waste in momentary pleasure. This element, when retained in the system, the mental powers being properly directed, is in some way absorbed and diffused throughout the whole organism, replacing waste and imparting a peculiar, vivifying influence. It is taken by the brain and may be coined into new thoughts—perhaps new inventions, grand conceptions of the true and beautiful and the useful. It is a preservation on the mental and spiritual plane, instead of the physical. It is just as really a part of the generative function as is the begetting of physical offspring. They give us illustrious examples of men whose lives have accorded to this theory. Mrs. Chandler, in her pamphlet upon "Motherhood" claims in the scripture statement in reference to the parents of the child Jesus, that Joseph "knew not" Mary from the hour when the new life was made until the birth of the child, is involved a deeper and more important meaning than the christian world has discovered. That this "undisturbed maternity," which was essential to the ushering in of the Prince of Peace, is equally in all cases a vital and indisputable necessity for the salvation of humanity.

"Motherhood," she says, "should be a shrine, unpoluted by one touch of selfishness or lust."

If the "Law of Continence" is not the law to govern one's entire life, it certainly should hold good during pregnancy and lactation. The mother should be absolutely exempt from the sexual relation during gestation. The husband should ever be ready to cheer with his sympathy, comfort and help, and can even impart physical vitality. He should bear in mind that at this time his wife and child need the conservatism of all forces, and consequently he should "observe all laws that will let passion serve and reason reign." Of what use is it to teach the youths of our land lessons of purity and morality when, by prenatal culture, they have sown in their very lives lessons of prostitution? Among the things to aid one to live a continent life, is to avoid food containing aphrodisiac principles, such as coffee, oysters, eggs, honey, and animal food. Omit the evening meal. This stands paramount to all other means in assisting one to perfect self-control. Let the life be

temperate in every respect "and with a strong will the victory can be won."

"Remember that it is the action of the mind, chiefly, that stimulates excessive seminal secretion." Let the husband become the devoted lover, and with similar, untiring delicate attentions, he can attain the same self-control he practised during courtship, and will get his reward by finding his wife has not lost her youthful charms in bearing to him a welcome child, motherhood becomes a blessing and a higher, nobler, more God-like posterity peoples the earth.

WHAT CAN I DO?

I took my ALPHA a few moments since and began to read the article entitled "Individual Responsibility," and the questions of an earnest woman regarding what to do and where to begin to help along the world's redemption prompted me to send the thoughts that come in response. Said a lovable woman to me once: "If you can do nothing more, let the magnetism of good thoughts go out into the world, and you will be doing your work," and somewhere I have read that "the best way to inculcate a new truth is to live it," and when we but begin to estimate the wonderful influence that most imponderable forces possess, and remember that the most powerful and wide-spreading results are produced by invisible agents, who can tell how much good even a thought will do?" We may not even speak it when alone. Earnest thought is very apt to be followed by a desire to act, and the search for an opportunity, and seldom is the opportunity waited for long. A word spoken may start a train of thought in the mind of another that will, in its results, be as a wide-spreading tree that grew from the tiny seed. Thoughts and desires may seem small capital to one in earnest to work, but they nor their influence can be weighed nor measured and they are not to be despised. Silent influences always make themselves felt, and have their effect, and when we remember that our thoughts find involuntary expression in our every day lives, whether we will or not, we need never be at a loss for opportunity to work, or a place to begin.

SOUTH NEWBURY, OHIO.

RITA BELLE.

SENTIMENT.

As we sat at the breakfast table some one remarked that Miss A. looked pale.

"What is the matter?" quizzingly asked Mrs. C. "She seems to have a good appetite, but she certainly does not show her keeping."

"Every thing runs to sentiment," laconically uttered Mr. C.

"I do believe you are right, my dear," responded Mrs. C. "Ever since this child has been engaged she has looked like a different person"

"She loses the 'beauty hours' for sleep," said Mr. C. "It is odd how hard wearing love is," mused Mrs. C., as she folded her napkin.

"It is not odd at all," gruffly replied Mr. C. "It is a scientific fact that even ignorant charlatans have made use of to make money; for money they give what can be obtained of any friend, but carried to excess would be like an over-dose of poison. The quiet soothing of the

nerves by kindly encouragement is beneficial; but the same principle carried to excess awakens forces that drain all other forces, just as passion abnormally developed by license becomes a disease, sapping all the other life forces."

"Let your moderation be known ' is one of the best prescriptions ever written since the Bible times," continued Mr. C. A missionary told me, not long since, that in Siam persons even of one household avoid personal contact, not even shaking hands as they do in this country."

"I believe that is a wise precaution," I answered. We are touched, handled too much here; it is a constant excitant to the nerves, this magnetic interchange between opposites.

Babies should not be held so much, or children too much kissed; and no two should sleep together

We know so little of magnetism and the nervous system, it is a wonder that this drainage should have gone on so far without more to warn and cry out against this evil involving so many.

"Magnetic force accounts for all the strange marriages we hear of between different races and those in different stations in life," said Mr. C.

"This liberty of personal contact between the sexes, and even those of the same sex, should be prohibited until the world is regenerated by the wisdom born of such a measure."

ELI.

A SHORT DISSERTATION ON LOVE.

"But," whines a lady friend of mine, "women must have love; what is life worth without it? and women put up with much for the sake of having some one to love them." "Yes, they 'put up with much,' it may be for that purpose; but who wants the truck they get? Surely no pure, virtuous minded woman but would, if unperturbed by public opinion, instinctively shrink from a proffered love, for which she must pay as taxes her individuality and her womanhood. Ah! my spirit waxes wrath within me when I think of the indignities heaped upon motherhood! How have we been cheated and led astray by this jack-o'-lantern love! Behold a specimen. John loves Sally. He heaves sighs; he writes sonnets to her eyebrow, (if he be learned enough;) he vows constancy; he begs; he pleads; he will give her his watch, his pocket-book, anything, if she will only love and trust him. And she, poor simple creature, having always had it preached into her that the woman was made for the man; that the woman who loves must give up every thing; that her crowning glory is self-sacrifice, at last yields to her lord and master. But mark you, if this occurs before a legal knot is tied, woe be unto that woman. She may rot in the gutter; and her offspring, his own flesh and blood, may starve, for all the rescue they will find in his love. And, though they may have been legally married, a marriage formed upon this false, low-lived plane can never be productive of anything but misery. Oh! my sisters, you are queens in this world, "if you will but deign to rule." You have the power all in your own hands, if you only know it, to transfigure this social world into a perfect heaven.

If you would but wrap your garb of virtuous womanhood about you so close that no passion-laden breath from hades might fall upon and blight you! Accepting nothing in lieu of your high ideal of love, love born heir to labor and self-sacrifice for the sake of the highest good of its object! Love that by the side of this gutter-bred mongrel lust, shines like a star. Love, the positive, regenerating principle, that soon or late shall come to bless every true, aspiring soul. It is not that I do not understand how womanhood has degenerated by centuries of repression, having been placed legally beneath man, and with all the load of the dark ages resting upon her; having been compelled to pauper to man's appetites in one way or another in order to gain her livelihood, until to-day the careful observer must know that a very large proportion of our marriages are made with no higher ideal before either party than the implied understanding that the man is to support the family and the woman to be a faithful mistress, that is to act as a sort of safety valve for his passions, that they do not prey upon society or bring retribution upon his head; and that great and god-like word love is spoken with a flippant sneer, and banished to dark corners. And man is but reaping the harvest he has sown in the army of silly, heartless, sickly, good-for-nothing women that are marching to the front in their war paint, demanding to be supported by the stronger sex, demanding oaks about which they may cling gracefully or otherwise. No wonder men are disgusted; but, my dear brothers, these are they for whom you have languished. These women are not strong minded. They are "clingers." See to it that you furnish them a support. These are they who are to be the mothers of the statesmen, poets and philosophers of the century to come. Can you never learn that "we do not gather grapes from thorns or figs from thistles?"

EVA A. H. BARNES.

FOR THE ALPHA.

DON'T, BOYS.

- Don't speak lightly of woman's virtue.
- Don't allow passion to over-ride principle.
- Don't keep bad company, unless you would become bad.
- Don't imagine that you will become great by imitating great men's vices.
- Don't forget that virtue, honesty and integrity, are the foundation stones of true manhood.
- Don't think that smoking, chewing, swearing or drinking is right for boys, but wrong for girls.
- Don't lose your faith in woman just because you are occasionally thrown into the society of one who is thoughtless or depraved.
- Don't seek pleasure on the street; the home, with its joy and safe-guards, is the source of life's richest blessing and its sweetest delights.
- Don't spend time and money on sensational books, when at the same expense you can obtain a practical knowledge of the duties and dangers of life's pathway.

PANORA, IOWA, April 12, 1883.

EDWARD.

Good example is the most sure and sublime precept.

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

Subscription and Advertising Rates.

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Correspondence:

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

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

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MAY 1, 1883.

No. 9.

THE jury, in the Gougar-Mandler case for slander, gave a verdict of \$5,000 damages to Mrs. Gougar, who so bravely defended her good name and proved that one woman at least had sufficient courage and faith in honest principles to demand legal justice for injurious falsehood used against her.

MARRIAGE AND PARENTAGE.

We have added to our list of books "Marriage and Parentage," by a sanitary physician, devoted to the intelligent consideration of improving the race through intelligent parentage. The book is plain and concise in style, with a pure atmosphere pervading its pages which contains many valuable truths that will be of service in the families of those that love their fellow-beings and strive to improve humanity.

For sale at this office. Price \$1.

THE Washington Society for Moral Education held their regular meeting April 19. Some unfinished business was transacted. The committee reported one member had visited Miry Moxley, the girl that was so brutally outraged by a rejected lover, and offered her assistance

and moral support when she should be summoned as a witness before the grand jury, which offer was gratefully accepted, and she was able to render her assistance at that trying ordeal. A paper on Bachelor Housekeeping was read from Mrs. E. L. Mason. A resolution: That the Washington Society for Moral Education send greetings and congratulations to Mrs. Helen M. Gougar on the successful termination of her suit for slander against Mandler, chief of police of Lafayette, Indiana, was unanimously passed.

During the discussion on the subject \$5,000 was considered a very small compensation for the torture Mrs. Gougar had endured during these long weeks of trial.

A WOMAN'S MEDICAL COLLEGE.

Dr. Jennie K. Trout has donated \$10,000 for the establishment of a medical school in Toronto, Canada, to open the coming autumn. The money will be given to a board of trustees, who will be duly incorporated into a college, with power and privileges enjoyed by other institutions for like purpose. A building will be taken and for the start the professors will be men, though as women competent to fill the chairs are forthcoming a change in the sex of the teachers will take place. As soon as possible women will be secured to lecture on obstetrics and similar subjects. A number of the best doctors of the city have expressed their willingness to lecture to the girl medicals. The class of young women now studying in Kingston will migrate as a body to Toronto, and a number of new ones are coming in, sufficient, it is thought, to start with a roll of at least twenty. There are at least five of these schools in the United States and one in London. There is also one in Paris.

Mrs. Dr. Trout is the wife of Mr. Edward Trout, of the *Monthly Times*. She has always taken a deep interest in the education and advancement of women as her husband has of young men. For years she has been planning this school but never thought the time ripe till the recent trouble at Kingston forced things to a head. Dr. Trout has been married 17 years, began medical study some years after her marriage, and is the only woman who passed the examinations of the Ontario college of physicians and surgeons. Dr. Trout has also educated a number of young women, one or two of whom are now practising physicians. Her health will not allow her taking an active part in the school which she is about to create, but she will, no doubt, be its best friend for many a day.

IT IS HARD for us to realize that a woman could have \$10,000 under her own control over and above the necessities of life and not be spoiled by the flattery and

sympathy of friends and society. Be sure we have dreamed for years of such a hope for ourselves that we might ultimate our ideal Hospital for the Homeless Women of Washington, that the thousands of women that are employed in Government offices might have a retreat when sick, where they could have the best sanitary conditions, skillful medical care, good nursing, at a reasonable cost, from the wise and tender of their own sex.

But, oh, where could the fabulous sum of money come from, it would cost to build such a house—we say fabulous, because of the wide gap between our means and the need to realize our plans—and yet \$10,000 would go a long way towards making this plan something more than a dream. Well, here is Dr. Jennie Trout, a *real live woman doctor*, actually having \$10,000 to give, and has given that sum into the hands of trustees for a medical college for women in Toronto, Canada. God be praised for this unusual moral phenomenon.

Our blood tingles with anticipation as we rejoice, for what one woman has done, why may not another do the same! Why may not we live to see these poor, lonely women rescued from third and fourth story back rooms when sick, and saved all the mental horror of home sickness and neglect, ministered to by their own sex and allowed to recover and recuperate under the most favorable circumstances that can be furnished by science and philanthropy. It can, and it must be done. The sooner the better.

We pray some rich philanthropist will feel the necessity for such an institution at our Nation's Capital and will give of their abundance towards constructing it. We hold ourselves in an attitude of expectancy and will gladly accept co-operation.—Ed.

MADAME CLARA NEYMAN, of New York, delivered a lecture in the Riggs House parlors Thursday evening, April 12, on *Business Training for Women*. The week before she had spoken by invitation before the Society of Friends at Sandy Springs, Md. She has read the lecture delivered in this city before *Sorosis*, of which society she is a member. Madame Neyman is of German birth, a native of Carlesrhue, Grand Duchesse of Baden, and came to this country at eighteen years of age. It is only within the past eight years that she began the study of the English language, speaks it now with remarkable accuracy, her slight accent adding a charm to the strong, pure principles which she enunciates.

She began talking to the Germans ten or twelve years ago, and learning the great need of a broader development of woman's sphere, in order to more fully fit herself for

the work she went abroad with her two children and placing them in the best schools of Zurich attended the lectures of the University of Zurich, studying physiology, chemistry, and everything relating to life's science within her reach.

Her daughter recently graduated at Cornell University, and her son, who is already an A. B., will soon graduate as a Doctor of Chemistry from Columbia College, New York.

In her lecture, which was very fine, presenting the necessity for and benefits accruing from the skilled labor of women, she said: "We desire to make better not only woman's condition, but to improve *human* conditions. When woman's mind is cultivated and broadened by a knowledge of science and an understanding of skilled labor, she will adopt new inventions, become herself an inventor, introduce improvements into the ordering of home life, which will be conducted in a more systematic manner, gaining more leisure and greater comforts in all the home relations. Woman dare no longer depend upon man's sole direction, she must participate with him in shaping and moulding their mutual destinies. She needs to adopt some of man's characteristics, energy, perseverance, concentration, punctuality, &c. She must not hesitate to accept the tediousness of apprenticeship. The German proverb says, 'Whatever is good takes time.' The better any worker is trained the higher the quality of the work and the greater the remuneration. What we desire for woman is an open field for her usefulness and equal opportunities with man to make her independent. If woman remains true to her womanly instincts there is nothing to fear from her close contact with man in business or industry, more than in the closer moral relations of mother, wife, daughter, and sister. When a seamstress or washerwoman goes out to earn a little money no one finds fault with her 'loss of womanliness,' not even if she leaves half a dozen little children behind her, but if a learned and gifted woman leaves her well-ordered home to pursue a useful activity and obtain an independent purse, she is ostracised from fashionable society. Women need to inculcate courage, and above all, self-respect. Activity, friends, is *virtue*. There is life in duty done. We can redeem the world if we can redeem ourselves."

On Friday evening Madame Neyman went to Rockville, Md., where she spoke before the Lyceum association on suffrage for women. The week before a lawyer of the place had presented the opposition arguments. Madame Neyman was highly complimented on her lecture. "She is a charming speaker and argues from the highest standpoint of principle.

SUFFRAGE IN ENGLAND.

A public meeting on woman's suffrage was held April 5th in York, England. Sir James Mack presided. Mrs. J. E. Clark, Mrs. Henry Richardson, our own Elizabeth Cady Stanton, and other distinguished women occupied the platform.

Good speeches were made by the following officers: Rev. F. Lawrence, Mrs. E. Cady Stanton, Mrs. Henry Richardson, Miss Balcarnie, and others.

Mrs. Stanton urged "the necessity of the ballot for self-protection. It was needed by every woman and child born into the world. She represents the moral forces of society, man representing the material forces. In this age of intellectual triumph and scientific advancement the moral and physical forces do not seem to keep pace. The cause lay on the surface, woman has not yet awoke to her duty."

Mrs. Henry Richardson, a sweet Quaker lady, of whom THE ALPHA editor has a most affectionate remembrance, having sat with her in the first International Congress on Public Morality, convened in Geneva, 1877, and afterwards enjoyed her hospitality in her pleasant and well-appointed home, also spoke.

Mrs. Richardson said she occupied her present position from a desire to show her willingness to be found on the side of a cause she believed born to a great extent upon the elevation of womanhood. The longer she lived and the more she saw of the laws that effect woman (and in fact the whole nation) the more she was convinced of the absolute necessity that woman should have a voice in the choice of our national legislators.

Miss Balcarnie wanted the ballot for women on principles of pure patriotism, "to love their country more and to have a greater interest in the true greatness of their country. This is not a personal and selfish question. We wish to be made true help-meets of men, and what we are seeking for is one of the best means of obtaining it."

Thus the noble women one and all gave their reasons for desiring suffrage. The agitators of the repeal of the contagious diseases acts was the lever that first called these women from the retirement of their homes. The knowledge of the inhuman injustice done to woman through men's supposed "physical necessity" has so appealed to their philanthropy, their sense of justice, and their love of their sex as to enable them to ask for political equality to enable them to right their terrible evils, through a voice in legislation and a free, pure, and strong womanhood.

If parents would place danger signals on the hidden rocks which they strike, less children would be shipwrecked.

SELF-MADE MEN.

A young man who has had many struggles and severe self combats writes:

"I fear I indulge myself too much in avoiding things which seem a task, as letter writing has most always seemed to me, but of course all people have their faults, although I sometimes think they are rather unevenly divided, and then I try to console myself by knowing that mine are not so numerous as they have been, and that I may yet gain the top of the ladder of respectability and good fellowship, if nothing more. This morning when I awoke and was thinking over things, the oft-repeated words 'self made men' came into my mind, and I came to the conclusion that there was no such thing in the world as a self-made man," for if a poor seed is sown the same will be reaped; just so it is with human beings, if it is born in a man's nature to rise in the world, he will do so, in spite of anything, while life exists. And again, if one bad seed is sown in the nature of a child from the beginning (let alone numbers of them) it will grow just the same as the weed in the garden, and smother all the good ones unless that nature is strong enough to pluck it out before it gets rooted. Therefore all men whom we call "self-made," in my estimation, were already made before they had a chance to help themselves and were, of course, happily obliged to accept of fortune's favors. So I suppose the best and only way to do is to be contented with ourselves and do the best we can to improve."

Your morning meditations are interesting and should be profitable, but your logic is only half right, because not ultimated to legitimate conclusions. For be assured there are in the world many "self-made men," and "self-made women," too. You know we recognize the power of heredity and the strong bias given to a child's disposition by prenatal influences. But in every human being there is a latent force—an ethical power—that if appealed to will enable all to overcome and grow out of inherited imperfections. This is the power that John the revelator proclaimed to the churches: "He that overcometh, the same shall be clothed in white raiments, and I will not blot his name out of the book of life, but will confess his name before my Father and before his angels." "He that overcometh I will make a pillar in the Temple of my God and he shall no more go out." "He that overcometh, will I grant to sit with me on my throne, even as I also overcame." Read Revelations. 3d chapter. It will help you in your struggle with inherited weakness and a tendency to self-indulgence at the expense of your health or the happiness and comfort of others.

What incentives we all have as children of the Most High, to fight the good fight, like well-drilled soldiers, and through self-conquest rise and claim our inheritance, and we shall if we strive to overcome all that is imperfect, all that is perverted, all that is below the moral

excellence of our highest conception of character. This is sure of attainment by patient striving and perseverance. We have witnessed the success of many such brave struggles; some have conquered inherited disease by hygienic living and scientific knowledge; others have overcome inherited dispositions to be untruthful, or quarrelsome, and selfish; others have subdued inherited appetite for alcohol or tobacco. In this sense men do make themselves, although it is much easier for some to walk in the straight and narrow path, than for others, but the harder the fight, the greater the victory. Every struggle tends to develop character, and character is the only capital we can take with us when we pass from this life. The higher the character developed here, the more immortal and God-like are we.

Then see what great results towards perfection have been obtained from the cultivation of common seeds. Our fine grasses and grain, our delicious fruits and lovely flowers. What great results from scrub stock is shown in our thorough-bred animals, and how infinitely superior our means of development are to theirs. With reason and spiritual forces that form our kinship to our Creator, with power to overcome the world, the flesh and the devil. Courage, my young friend, courage. You are coming out all right. When you reach the sublime heights of self-conquest you will find your soul sustained by strength and health and filled with serene joy, light and peace. We rejoice in your future.—Ed.

REMARKS ON THE HEREDITARY INFLUENCE OF ALCOHOL.

BY DR. WILLARD PARKER.

The tendency of like to beget like is stamped upon the whole organic world. In the vegetable kingdom, peculiarities in species are produced and propagated by the observance of certain conditions. The hereditary traits of animals are transmitted with wonderful accuracy, and the preservation of various breeds of domestic animals, and their improvement even, is based upon the principle of heredity. In the human race, family traits of character and peculiarities of form, feature, complexion, and temperament, are carried from generation to generation. And since the fiber of the man, his natural vigor, and the constitution of his nervous system determine his intellectual grasp and character, we find, upon examination, that mental ability runs in families. An exceedingly interesting and able work by an English author, Francis Galton, on "Hereditary Genius," was issued by a New York publishing house a few years ago, in which the various professions are classified, and the family relationship of many of the prominent members examined. It is there shown, among other things, that ability for the investigation and decision of judicial questions was decidedly hereditary, and that many of the most eminent judges were grandfathers, sons, and

grandsons. This, however, is physiological heredity. There is a diseased heredity in which there is a still more marked tendency to the transmission of diseased conditions. Thus, as is generally well known, consumptive parents beget consumptive children, and the taint of certain specific diseases is sure to place its mark somewhere upon the constitution of offspring, for several generations.

But of all agents, alcohol is the most potent in establishing a heredity that exhibits itself in the destruction of mind and body. Its malign influence was observed by the ancients long before the production of whisky or brandy, or other distilled liquors, and when fermented liquors or wines only were known. Aristotle says, "Drunken women bring forth children like unto themselves," and Plutarch remarks, "One drunkard begets another." Lyeurgus made drunkenness in women infamous by exhibitions, and Romulus made it punishable with death, because the habit was regarded as leading to immorality which would compromise the family integrity. But although the broad features of alcoholism were appreciated by the ancients, later and more exact investigations have thrown more light upon the subject.

The hereditary influence of alcohol manifests itself in various ways. It transmits an appetite for strong drink to the children, and these are likely to have that form of drunkenness which may be termed paroxysmal; that is, they will go for a considerable period without indulging, placing restraint upon themselves, but at last all the barriers of self-control give way; they yield to the irresistible appetite, and then their indulgence is extreme. The drunkard by inheritance is a more helpless slave than his progenitor, and the children that he begets are more helpless still, unless on the mother's side there is engrafted upon them untainted stock.

But its hereditary influence is not confined to the propagation of drunkards. It produces insanity, idiocy, epilepsy, and other affections of the brain and nervous system, not only in the transgressor himself, but in his children, and these will transmit predisposition to any of these diseases. Pritchard and Esquirol, two great authorities upon the subject, attribute half of the cases of insanity in England to the use of alcohol.

Dr. Benjamin Rush believed that one-third of the cases of insanity were caused by intemperance, and this was long before its hereditary potency was adequately appreciated. Dr. S. G. Howe attributed one-half of the cases of idiocy, in the State of Massachusetts, to intemperance, and he is sustained in his opinion by the most reliable authorities. Dr. Howe states that there were seven idiots in one family where both parents were drunkards. One-half of the idiots in England are of drunken parentage, and the same is true of Sweden and probably of most European countries. It is said, that in St. Petersburg most of the idiots come from drunken parents. When alcoholism does not produce insanity, idiocy, or epilepsy, it weakens the conscience, impairs the will, and makes the individual the creature of impulse and not of reason. Dr. Carpenter regards it as more potent in weakening the will and arousing the more violent passions than any other agent, and thinks it not improbable that the habitual use of alcoholic beverages,

which are produced in such great quantities in civilized countries, has been one great cause of the hereditary tendency to insanity. In a work on the "Diseases of Modern Life," Dr. Richardson remarks: "The solemnest fact of all bearing upon the physical deteriorations and upon the mental aberrations produced by alcohol, is, that the mischief inflicted by it on man, through his own act, cannot fail to be transmitted to those who descend from him, while the propensity of its use descends also, making the evil interest compound in its totality." But this is not stating the case as strongly as the truth demands. There is not only a propensity transmitted, but an actual disease of the nervous system, which not merely manifests itself in propensity, but in an uncontrollable impulse. I have been acquainted with several men, having brilliant and cultured minds, who inherited the vice, and they have stated to me that there were times when the impulse to drink strong liquor was perfectly irresistible, and that no offer could be made them which would dissuade them from yielding to it.

The researches of Morel on the causes of the formation of the degenerate varieties of the human race, indicate the influence of the continuance of morbid action through succeeding generations, and its power to finally cause extinction of the family, and it will be noticed how large a share drunkenness holds in the chain of causation. He gives the history of one family as follows: First generation—The father was an habitual drunkard, and was killed in a public-house brawl. Second generation—Hereditary drunkenness, maniacal attacks, general paralysis. The third generation—The grandson was strictly sober, but was full of hypochondriacal and imaginary fears of persecutions, etc., and had homicidal tendencies. Fourth generation—Feeble intelligence, stupidity, first attack of mania at sixteen, transition to complete idiocy and extinction of family. After all, may we not fairly entertain the question whether drunkenness was not the whole cause, or almost the whole, of all the other abnormal characteristics of the case? The thirteenth annual report of the New York Prison Association contains the genealogy of a family called "Juke," who have become historical, as affording one of the most illustrative cases on record of the hereditary influence of alcohol and vice. My own experience has furnished me with many similar examples. To instance one: A merchant came to me for medical advice. He was a man in good circumstances, but was in the habit of getting intoxicated every night before retiring. His mother also drank habitually, and died of paralysis. He had two brothers and three sisters; he was the second brother and child. The oldest brother died a paroxysmal drunkard; that is, he had, all his life, periodical fits of drunkenness. My patient was sober, and a successful merchant, but was always in a state of mental discomfort, and was suspicious and jealous to the most unreasonable degree. The third brother and child died a drunkard. The fourth child, a sister, was an inmate of a lunatic asylum. The fifth child was intolerable on account of her eccentricity. The sixth child, also a female, died of consumption. The second son, my patient, married a woman of fine physical and mental organization.

They had two sons; the elder was associated with the father in business, and was an energetic man, but exceedingly excitable, and although not an habitual drinker, was a slave to his other animal appetites. The other child was, when only five years old, very unmanageable and exceedingly prone to vicious habits. He was constantly running away, and would take every opportunity to commit theft. He was, in reality, a moral idiot. Here, in spite of the restoring influence of the fine mental and physical organization of the mother, we see the effects of alcohol cropping out in the third generation, exhibiting unmistakable characteristics of the paternal side of the family; traceable in fact to the habitual alcoholic indulgence of the grandparents. Thus, we do not always see the worst effects of the hereditary influence of alcohol because of the frequent mingling of good blood with what is tainted; but in the most squalid portions of our large cities we often see the hereditary tendency of alcoholism exhibited in aggravated forms. There many of the children are born of parents tainted on both sides; and these are brought into the world with constitutions so enfeebled that a large percentage of them die the first year; and those that live are unsound in mind and body. Indeed, from my own observations and the testimony of others, I am led to the conclusion, that by far the larger share of mental disease, poverty, and crime is the direct heritage of alcohol; that it also is the cause of a great share of our bodily diseases, and is a powerful element in shortening the average duration of life in certain localities or among certain classes.

Now, where does this high death-rate occur? Why, in the more squalid portions, where the most liquor is drunk, and where it produces its greatest effect upon the debilitated constitutions of the inhabitants. A careful examination will always reveal the fact that indulgence in alcoholic beverages and the death-rate, as well as increase in mental and nervous diseases, have a relative proportion. Of course there are other degenerative causes, but it will be found on investigation that they are principally due to alcohol, that is, that whether they are insufficient or unwholesome food, or crowded and filthy tenements, they go back to intemperance as the primary cause. Our city, as is seen by its former healthfulness, and also by its location and topography, ought to be one of the most healthful in the world. Abolishing the dens of intoxication, and cleaning out the wretched and squalid homes and streets, where the mass of the victims of alcohol congregate, would, in a short time, restore it to its former healthful condition.

But, notwithstanding all the evil alcohol has done, and is doing, in the world, there is a physiological plane upon which the Creator commenced our existence, and the tendency to return to which, if the system has not been brought too far below its level, is a law which has been implanted in our being; but it may take several generations to bring about a restoration.

We have numerous institutions for the relief of the diseases, vices, and pauperism produced by alcoholic poisoning, and we have a few for the treatment of inebriety itself. One noble charity, the Children's Aid Society, takes poor children of all classes and conditions,

and places them in homes, principally in the Western States. Over 40,000 children have been furnished with homes during the 25 years of the organization. Many of them were the children of drunken parents, and although, as would be expected, their status is lower than with those of sober parentage, a marked improvement is reported among them. In 1840, with a population of 312,000, New York city had one hospital, one almshouse, one eye infirmary, and three dispensaries. Since then similar institutions have increased eight or ten-fold, while the population has only increased about three-fold, and still there is a demand for more accommodation. We seem to be actively engaged in producing material for filling these institutions, and they are increasing in multiplied ratio. There must, therefore, something more be done in order to remedy the great evil. What is needed is the drying up of the source which supplies this wretched and costly portion of the community. How else are we to prevent the pitiable victim of alcohol from continuing in his downward course? With all his surroundings, in the midst of his inevitable and his self-created misfortunes, with an enfeebled will and a stupified conscience, and the overwhelming temptations of a diseased, often an inherited appetite, with the convenient drinking saloon where he can obtain the poison which will, for a time, steep his senses in oblivion, what chance is there for his reclamation? He cannot be drawn from his irresistible impulse, nor the saloon keeper dissuaded from the avocation which yields him a living. A removal of the cause of his diseased condition beyond his reach seems to offer the only practical remedy. The condition of affairs in the State of Maine sustains the opinion. Many of the jails in the most important counties in that State are *absolutely empty*, and pauperism is greatly reduced, and in some of the smaller towns has ceased to exist.

DIVORCE.

The divorce law is agitating other countries as well as France. Even here there is a strong effort made to enact more stringent laws to bind men and women together in bonds not of love but of hatred.

The Rev. Dr. Dix lectures on it and expresses his horror of the dissolution of the marriage bond. The Rev. Dr. Woolsey, writing in the *North American Review*, follows the same course and strenuously insists upon coercion to keep the once married always in bonds. They are not women, they have not husbands who beat them, spit in their faces, trample on them, and insult, degrade, and outrage them in every conceivable manner, or perhaps their utterances might be changed. It is easy for them to recommend patience, they are not compelled to submit to such things.

There are, however, some men who can see and realize the misery resulting from the union of a brute with a woman. The Rev. Dr. Westbrook has written a little book full of admirable passages, one especially on that law of "separation of body" as the French law is called, a separation which is only a mockery to those forced to endure it. Dr. Westbrook characterizes this law as wrong and cruel, and productive of evils too monstrous to mention. He says: "It is a disgrace to

the statute book of any enlightened State, and should be repealed. To compel a virtuous woman to seek such a separation, attended with so many inconveniences and incidental evils and embarrassments, or to remain in the custody of a cruel, abusive, drunken brute, sharing his disgusting couch, as the bloated wretch returns from his nightly debauch to threaten and outrage her (the italics are his)—a torture surpassing the scourging of the lash—is a form of cruelty that cannot be contemplated with calmness. A state that affords no permanent relief by law for a refined and virtuous woman thus suffering, and will not even acknowledge the validity of a divorce she may have been compelled to seek in another jurisdiction, because she could not lawfully get it in her own house, is not worthy to be called a free Christian commonwealth."

Again he writes: "To chain two human beings fast to each other's side, against the perpetual protests of galled and wounded human nature, is an offense at which angels weep. The great indifferent public have no right to say, either on the basis of any statute law or on the deeper basis of any popular sentiment, or on the still deeper basis of any supposed religious tenet, that any two individuals, man and woman, shall live together as husband and wife, against the inward protest of their own individual souls. Derived from whatever source, based on whatever foundation, sanctioned by whatever tradition, such a legalized tyranny is unworthy of a Christian civilization, shamefully perverts the fundamental teachings of Christianity and destroys the sacred claim of religion to the reverence of mankind."

These are the words of a man; a woman could not make them much stronger. They are truths that need no argument to prove them to those who are not blind.

And what of the offspring of such unions of hatred? For such will be, for children come even to such ill-fated women. We have heard of Guiteau and his class. Can anything else be upheld from outrage? It is but a day or two ago that I heard of such a marriage (?) which had endured for twenty years, resulting in the birth of ten children, six of whom had died. Blessed thought, that four only had lived to perpetuate their kind. It is something to make a free woman shudder with loathing only to think how much some women must endure and live.

There is also another side to the question. Men are not always blessed in marriage; they are themselves sometimes the sufferers from an ill-assorted union. A morose, ill-tempered woman can make of a home a very hell upon earth for her husband, if she so chooses to do, this, too, without giving him the least chance for a divorce in those States where a divorce is granted only in cases of adultery.

Yet between the misery a woman can inflict on her husband, even at the worst, and the terrible degradations to which a brutal husband can subject his wife, there can be no comparison. Man has the power, the strength, the law all on his side—woman only her weakness, and sometimes wisdom, a wisdom that must descend to cunning in order that this power, strength, and law, operating against her, may be circumvented.

It is not a pleasant subject for contemplation whichever way one may turn. Better to endure to the last limit than to descend to cunning, and many women, for the sake of the children they love, do endure even unto death. The pity of it, oh! the pity of it.

EMMA A. WOOD.

FREE AGENCY FOR WOMAN.

Men have tried for ages upon ages, and never harder than now, to cipher out woman, her place and work, in the world of nature and the realm of man; and, until of late women have, seemingly at least, been content to be simply "the bone of contention" over which men having disagreed, have lost the very thing they sought thereby to gain. From a book lately read I make the following extracts: "Heretofore woman has been lifted by the hands of man; hereafter she is to lift herself. * * * For, as has been said, while men are stationary as a sex, women in all their types are ascending. You can measure their ascent during the past; how much nearer they are to climb toward himself, God alone knows!" To me these words express exactly man's highest present attainment in belief and knowledge of woman's position and work. Wonderful discovery! no longer is she to be the slave of the past, but the individual of the future. Says this same writer, "men have made a horrible bungle of it for sixty (now eighty) centuries. Who knows but that woman is to take the world out of men's miserable hands and complete things!" Jest is truth or falsehood, as occasion may determine. Here is indeed but conjecture, and yet how near to truth and to God's idea of the eternal fitness of things it is. Upon man's authority as compiler of history, both Scriptural and profane, one woman is said to be the cause of the sins of humankind, and therefore are all women rightfully enslaved by men in punishment for her act. How grandly logical, how nobly just, is man's reasoning in such form as this! If woman has suffered because of things over which for so long a time she has been allowed no control, why should not her restoration to exercise of a "free agency" once hers tend to restore to earth and humanity that purity and happiness which was, according to men, the pristine condition of all things? Surely, if as men claim, by woman came sin, would not a righteous and justice loving God at some period in the world's history, give to women at least an equal chance with men to right the wrong wrought by one woman's unwise act? Woman's passive submission in the past having at last grown into woman's protestant words and acts of the present, is necessarily but proof that in the further exaltation of race and world, her time as equal of and co-laborer with man has not only come, but must be enforced as the one great central fact upon which all future growth of both now rests. "Woman, what have I to do with thee," said Christ to his mother, "my time is not yet come." Which form of expression logically interpreted means simply this: That woman's hour and his (Christ's) were and to be, one and the same. In other words, Christianity without "free agency" for woman as well as man, is like a body without its soul—dead. In view of the foregoing it seems to me quite time that women

ceased to devote themselves, services, and resources to men exclusively because they simply happen to be the male portion of humanity. Women, like as do men to men, owe duties to themselves and those of their own sex. To neglect these is just as criminal in intent as to neglect duties that men and women owe to each other. Woman, her place and work, is not a conundrum to women, any more than man, his place and work, is one to men; and neither is man's place and work a conundrum to women. That woman and her work has ever been and is still a conundrum to man, is simply due to results of his own mistaken polity that for her man's judgment rather than God's will is to be *law*. Let women enjoy but a like liberty to that men already have, and that their future lives and acts will furnish abundant proofs of the truth of the thoughts herein advanced, I honestly believe. Why not try it and see?

M. B. F.

FEMININE DEFORMITY.

The extraordinary perversion of taste and sense, proved by the general opinion of what is desirable in female form, may go far to prove that the principle of evolution is balanced by that of retrogression. The cave-men have left proofs of the possession of faculties not possessed by savage people of the present day, which may be taken as showing in the case of those who, incapable of improvement, die out before the march of civilization, that these latter are not going over the same ground of progress, but relapsing from a superior condition. The singular state of ideas respecting beauty of form in all modern civilized countries can hardly imply anything but retrogression in one of the senses at least. Judging of the opinion of the ancient Greeks as expressed in their sculpture, a modern ideal, well dressed young lady, probably by nature's intention as fine, or finer, than anything they ever saw, would be to them, could they revisit the earth, a subject of amazement! Tiny hands, till they look bloodless, and pointed nails; feet with no more shape than a spoon; but, above all, a waist like a pipe, having scarcely any natural reference to the form above or below—in reality, hideous! The deeply rooted preference for this deformity must surely be a mark of retrogression.

It is common for deluded mothers, looking at the grandly growing girl, to say, "The child is becoming a monster; she must immediately be put into stays." The little girl of 12, being for the first time jammed into the abomination, complained that she could not breathe. The answer of her mother's French maid was, *J'll faut souffrir etre belle*, and so commenced the deformity of the child's body and mind. There ought to be no such thing as a waist as now understood. In early youth flexible slimness is a natural characteristic; later it does not commonly exist, being replaced by a beauty of greater dignity; and when a small waist is formed by art it is at the expense of health and beauty. Every young lady who compressing her waist out of its natural shape and size should be made to understand that she does it to her peril, whether she feels the pressure or not, for from habit she may not be at all times conscious of it; she should know that she will pay a fearful price in loss of

health and height and elasticity of movement, without which there can be no healthy pleasure and no real beauty. The test of beauty of form is the effect of the silhouette, and whether it will go well into sculpture; in fact, the effect of the lines bounding the shape. Compression in one place must produce corresponding expansion in another, excepting, indeed, in the disastrous crushing-in of the ribs, which give way internally, sometimes entering the lungs. The ampler the form the less can good taste consent to compression. The sudden bulges and amplitudes which are the consequence of unnatural restrictions are distressing alike to the sense of beauty and modesty—positively ugly—nature avenging herself! General amplitude is, indeed, far from ungracious, but, on the contrary, carries a dignity that is pleasant to look upon, but short violent curves are eminently ugly.—*From the Nineteenth Century.*

THE STAIN OF PARENTAGE.

Without the "altar and the priest,"
 Without the "magic ring"
 The majesty of creative power
 Is such a heinous sin,
 That womanhood is stoned to death,
 Though manhood still survives.
 Which to cheat the world and save itself
 Will taint its breath with lies,
 And wag its head in scornful glee
 At woman's sin and shame,
 Because dame nature's rigid hand
 Doth thirst her children into life
 Without a father's name.
 With God's own stamp upon their forms
 She intrusts them with life's flame,
 And this is what a brave world calls
 "A child of sin and shame."
 It robs him of paternal love
 And stamps him with a ban.
 And still the world is all agog to "find one honest man."
 CORNELIA A. SHELDON.

HEAL THYSELF.

EDITOR ALPHA: It cannot be denied that ignorance has been the cause of most all the ills hitherto endured, and we may well congratulate ourselves that at length an educational era is dawning when, by the ordinary friction of thought, true wisdom will be attained. Many of us have cause to regret that this short primary school of existence has been worse than wasted in learning so much of what may be called, in the light of modern science, useless rubbish. When once visiting some of my near relatives and finding one of them in bed from an affection of the liver but still well enough to earnestly urge the great importance of securing a new heart without delay, I frankly informed her that it was of greater importance to her to secure a new liver, which I always succeeded in obtaining whenever it was torpid or lazy and required stirring up by the process of gently pressing out its impurities in much the same way that we often cleanse the tongue, a similar substance, and that we can restore its healthy action by carefully pressing upward the lower portion of the right side of the stomach with the left hand and at the same time using the right hand in pressing inward on the top of the hip bone. She seemed really interested in knowing of the location of the liver. She knew just where her heart was and the way of its purification, which has added

much to her general health, besides being relieved from the use of poisons administered by the regular doctors of the period, and the spreading of this common sense way of healing oneself and knowing oneself has given new strength and vigor to a large family circle, and it is hoped that eventually every one may through intelligence thus obey the new version of the Old Testament text, which it is said will be translated as follows: "Keep thy liver with all diligence, for out of it are the issues of life."
 S. M. BALDWIN.

CORRESPONDENCE.

AYER, March 6, 1882.

DEAR MRS. WINSLOW: I greet you with gratitude and joy for the vast truths you are boldly uttering! The light is dawning: it will illumine every hill and mountain. The lowest depths of uncleanness and sensuality will be manifest. None can find veil vast enough to conceal the growing iniquity and sin of licentiousness, which destroys and putrifies all the finer sensibilities of the spirit. The God-given chastity and purity is dethroned, with its grandeur and queenly majesty in woman, the low, passionate nature instituted! Woman must effectually bruise the vast serpent, who has unnumbered heads with tongues that sting and poison all womanhood, who are charmed by her subtle artifice. God, angels, and true men and women bless you. Success is yours.
 O. F. C.

A cheering report comes from the Cleveland Moral Education Society. Such activity is encouraging.—[Ed.]

CLEVELAND, April 19, 1883.

DEAR ALPHA: Thinking your readers may be glad to hear something of our society I drop you a few lines. We are increasing in numbers, and are also I trust, growing individually. The name of moral education attracts the attention of thinking people, and many who, for various reasons do not care to join us, are wishing us success. Prof. Buchanan was here in March the guest of Mr. J. H. Wade. He lectured twice in the Church of the Unity, on the importance of right education. We invited him to talk to the members and friends of the Moral Education Society which he very kindly consented to do, and although one of the severest storms of the season was raging at the hour, twenty-five persons gathered in the parlor of Mrs. Julia B. Starr, 166 Erie street, and listened with almost breathless interest to the words of wisdom which fell from his lips. He also presented the society with a copy of moral education for which we were and are truly grateful, as well as for his kindness in addressing us. I most sincerely hope he will be successful in establishing his university in Boston or in some other locality. Our corresponding secretary will no doubt have something of interest to write you ere long. With kindest regards I am very truly yours,
 MARY C. BACHELDER.

February, 1883.

DEAR MADAME: When in California last Summer I had the pleasure of making the acquaintance of Mr. Boyd, who gave me "Parental Legacies," "A Private Letter to Parents," "New Power for the New Age," "Marriage, its Dangers and Duties," which I have read and thought of much. Now as I am unable to get to Washington to see you, as has been my intention and desire all the season, but could not because of my lecture engagements, and am on my slow trip to the Pacific once more, will you please forward to the care of the Belfast Lyceum Bureau, Tribune Building, Chicago, a few of your tracts for my further study. The problem you have taken up, is one of mighty import, and one to which I have given much study and thought for twenty years. But oh! society is so lascivious, can anything ever be done? And why ask that foolish question. The simple fact that a few minds have been caused to enter upon its study, give the ready answer that in time it must obtain. Purity, peace, and progress to better results.

Wishing you and your co-workers all success, I am very respectfully, your obliging servant,
 H. C. DANE.

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