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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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NO. 1.

PHYSICAL AND MORAL HERITAGE.

1. Traite Philosophique et Physiologique de l'Heredité Naturelle dans les états de Sante et de Maladie du Systeme Nerveux. Par M. Prosper Lucas. Paris, 1847.
2. Essay on Hereditary Diseases and on Hereditary Tendency to Depravity and Crimes. By Julius Henry Steinnau, M. D. Berlin, 1843.
3. Institutiones Physiologicae. By J. F. Blumenbach. Göttingen, 1812.
4. Lectures on Physiology, Zoology, and the Natural History of Man. By W. Lawrence, F. R. S. London, 1822.
5. The Use of the Body in Relation to the Mind. By George Moore, M. D. London, 1847.
6. On Intermarriage. By Alexander Walker. London, 1838.
7. Researches into the Physical History of Mankind. By J. C. Prichard, M. D., F. R. S. London, 1836.
8. Traite des Degenerescences Physiques Intellectuelles et Morales et l'Espece Humaine et des Causes qui Produisent ces Varietes Maladives. Par le Dr. B. A. Morel. Paris, 1857.

A very cursory glance over the infinitely varied forms of animal life shows two leading principles, in accordance with which these forms are arranged and originally constructed, viz: Uniformity and Diversity; the former manifested in those analogies of structure, type and function, which in a greater or less degree obtain throughout the whole of animated nature, enabling us to form groups for convenience of investigation and description; the latter indicated in those differences which constitute the characteristics of the various subdivisions into classes, order, genera and species.

With this final division into species (or according to some physiologists, into varieties or races), the law of diversity, so far as regards the specific or distinctive type of structure, is suspended; *species is constant*—it may become extinct, but it cannot change. According to Cuvier, the cats, dogs, apes, oxen, birds of prey, and crocodiles of the catacombs, do not differ from those of our own times, any more than human mummies thousands of years old differ from the skeletons of to-day.

Lamarck, Geoffroy St. Hilaire, and others have certainly disputed the absolute fixity of species, recognizing the possibility of a new species arising from those already existing. But since we have no direct evidence of this ever taking place, and have abundance of presumptive proof to the contrary, so far at least as the experience of three thousand years will avail, we may safely assert that in this broad, general view parents live again in their offspring.

But although the law of diversity is no longer operative in the modification of the specific type, its effects are manifest in the production of infinite varieties of individuality.

Although a dog is always a dog, and a sheep always a sheep, there are no two exactly alike; in a pack of the former, or a flock of the latter, there are such individual peculiarities in each as to make them readily distinguishable by those familiar with them.

These differences are more numerous and more clearly

marked in proportion as the animal is more or less domesticated; in other words, in proportion as the mode of existence is more or less artificial.

In color and general form the wild horse, rabbit, pig or cat presents so little variety that the most practiced eye generally would fail to detect any given individual out of a number, whilst the domesticated representatives of these tribes are in many cases as distinct in personal characteristics as though belonging to different species.

As might be expected from analogy, man leading a much more domesticated and artificial life than any other animal, presents these individual varieties multiplied to an extreme.

In the countless millions of our race that have lived since the creation of the world, it may be safely asserted that no two have been exactly alike in person, intellect, or moral nature—none so similar that placed side by side, no mark of distinction could have been detected.* Yet with all this diversity the primary law of uniformity is not forgotten; the dwarf and the giant, the black, the yellow, and the white, Antinuos and Thersites, the philosopher and the imbecile, the virtuous man and the man of the most debased instincts and tendencies—all these, contrasted as they mutually are, are still contained within the normal type of humanity, and in their extremes are still more like the ideal man than any other creature.

The operation, then, of these two original laws is constant and uniform; and it becomes an interesting question to ask whether any individual man is the child of the species, or of the parents, essentially. Looking at the innumerable instances of unmistakable resemblance between parent and offspring, both of a physical and a moral nature, we are led to believe in a direct and uniform heritage of quality and form; whilst considering the striking differences between members of even the same family, we cannot but recognize that this direct heritage is affected by modifying agencies.

Under the law of uniform transmission of organization, we observe children inheriting not only the general form and appearance of their parents, but also their mental and moral constitutions, not only in their original and essential characters, but even in those acquired habits of life, of intellect, of virtue, or of vice for which they have been remarkable.

Under the law of Diversity, we observe deformity and ugliness giving origin to grace and beauty, health

* "Lastly, what thou wilt, the grain, which thou shalt see all of a kind alike among themselves and yet a difference of form one from another. And likewise do the shells, which deck the bosom of the earth and cover the smooth and incurvated shore, and fear the soaking sand."—*Lucretius*.

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producing disease, virtue succeeded by vice, intellect by imbecility, and the converse of all these phenomena.

It may, however, be doubted whether these two laws be in reality so opposed as they appear to be on a superficial view—whether any viable child is ever born without distinct external or internal evidence of its parentage in some feature or organ; and whether the evident differences may not in all cases be due to a direct heritage of some temporary and transitory condition of the vital force at the period of procreation.

This may be more readily elucidated when we have examined the phenomena of likeness and dissimilarity accompanying the succession of generations.

In the meantime the action of the two laws introduces an insuperable obstacle to the *exact* prediction in most instances of the qualities of the child from a knowledge of those of the parent.

Yet one class of phenomena is almost exempt from this species of uncertainty—the most important and the most practical.

External form and color may be subject to variation—health or disease in the parent need not necessarily produce in the child a similar condition—organic peculiarities in the offspring may possibly disappear—inherent, intellectual or moral qualities may not always be transmitted; but an *acquired* and habitual vice will rarely fail to leave its trace upon one or more of the offspring, either in its original form or one closely allied.*

The habit of the parent becomes the all but irresistible instinct of the child; the voluntarily adopted and cherished vice of the father or mother becomes the overpowering impulse of the son or daughter; the organic tendency is excited to the uttermost, and *the power of will and of conscience is proportionately weakened*; weighty considerations in forming a judgment on the responsibility of those so fatally affected by this direct inheritance of crime.

And so by a natural law it is, and not by any arbitrary or unjust interpolation of divine vengeance, that the sins of the parents are visited upon the children—that the fathers eat sour grapes, and the children's teeth are set on edge.

The illustration of this principle, and the important claims which its recognition has both upon individuals and communities, will form the chief object of our present remarks; but before entering upon it, it will be necessary to review the general phenomena accompanying successive generations, organically considered, which we shall proceed to do after disposing briefly of some probable objections.

The doctrine of hereditary transmission of qualities, both corporeal and mental, has had a somewhat singular fate amongst philosophers; inasmuch as it has met with almost universal acceptance as a matter of fact and theory, yet has been almost completely ignored as to its practical bearing by moralists and legislators.

Historians and poets have alike in ancient times registered the philosophic and popular views which attributed both personal and moral characteristics to parentage.

* A habit acquired by long practice passes into nature and is difficult to get rid of.—*Mercutus, De Morb. Hered.*, p. 675.

Herodotus mentions the heritage of caste, of profession, and of moral and intellectual attributes.

He casually alludes to Evenius possessing the power of divination, which, as a *natural consequence*, was inherited by his son, Deiphonus.

Homer represents Minerva as addressing Telemachus in language which doubtless embodies the popular views of that time:—

“Telemachus! thou shalt hereafter prove
Nor base nor poor in talents. If in truth
Thou have received from Heaven thy father's force
Instilled into thee, and resemblest him
In promptness both of action and of speech,
Thy voyage shall not useless be, nor vain,
But if Penelope produced thee not
His son, I then hope not for good effect
Of this design, which ardent thou pursuest.
Few sons their fathers equal; most appear
Degenerate: but we find though rare, sometimes
A son superior even to his sire.”

Hippocrates, noticing the resemblance of children to their parents, concludes that this does not so much or so essentially consist in the formation or organization of the body as in the habit or condition of the mind.*

The sacred writings abound with recognitions of moral heritage; we have alluded to some of these passages above.

There is another, apparently still more direct and forcible. It was a cutting reproach to the Jews, but was not considered even by them as illogical or inconsequent to say, “Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.”

The sacred code of the Hindoos carries the principles of hereditary resemblance almost to a mystical identity of personality.

The opinions of thoughtful men of later times may almost be summed up in the words of the profound physiologist, Burdach: “that heritage has, in reality, more power over our constitution and character than all the influences from without, whether moral or physical.”

Notwithstanding all this weight of testimony to the significance of the phenomena, and notwithstanding the undeniable force of these, the *consequences* of the doctrine in question are so grave and at the same time so inevitable that it is in no degree surprising that men have attempted to escape from them by denying the premises.

The objections have come from the metaphysician, the speculative moralist, the theologian, and the legislator.

The first assuming and asserting man's soul to be simple, indivisible and uncompounded, rejects entirely the possibility of its owing anything to a double parentage—the trunk, he says, cannot arise from two stems.

The speculative moralist objects that man is hereby made at once more and less responsible for his actions; less so, because the strong, sometimes almost irresistible tendency to them, is born with him, along with a weak-

*And the manners (or morals) escape from the fathers to the children with the semen.

Horace's well-known maxim is to the same effect:

“The strong are created from the strong and good.

The virtues of the young horse are those of its sire.

Neither does the ferocious eagle procreate the cowardly dove.”

And again, Juvenal:

“Truly one expects to transmit honesty and other morals; the debased daughter is from the debased mother.”—*Sat.* VI.

ened power of will or resistance, *more* and more weightily responsible, because the effects of his evil deeds do not die with him, but are handed down to after generations.

The theologian reads that "the soul that sinneth it shall die and that the children shall *not* be answerable for the sins of the parents;" and he cannot see how this is consistent with a direct heritage of propensity to special evil, superadded to the original taint of transgression.

The legislator objects to the doctrine because of the apparently insuperable difficulties which its practical recognition would introduce, in the adjudication of degrees of culpability for crime.

All these see the natural and inevitable consequences of these views, and alike escape from them by denying hereditary influence—some *in toto*, others in part.

Such as are consistent and unscrupulous profess to see no such thing anywhere as either physical or moral heritage, affirming that all resemblances are accidental—the causal results of the numerous combinations of the elements of the species; amongst these it is astonishing to find so careful an investigator as Louis.

Others, amongst whom the distinguished physiologist Lordat is the leader, acknowledge the hereditary force in animals, but deny it in man.

Others, again, compelled by force of demonstration to recognize a natural succession of corporeal qualities, forcibly dismember human nature; and, whilst they acknowledge that organization begets like organization, they utterly and completely deny, irrespective of all evidence, the influence of man's moral nature upon his descendants; and hypothecate a continual re-creation of soul and mind for each individual and each generation.

It is, perhaps, needless to say that the theologian cannot hold this latter view, as it would be subversive of the doctrine of inherited and original moral taint.

We have introduced these objections, apparently out of place, before illustrating the doctrines themselves, because they are such as will naturally suggest themselves to the reader's mind, as he sees the consequences developing from facts; and we wish, by a very brief answer, to provide against this.

We would say, in the first place, that if facts are clear and conclusive, *a priori* theoretic considerations cannot reasonably be allowed to annul the deductions.

In regard to the moral responsibility of given individuals, the subject is beset with difficulties and can scarcely be satisfactorily discussed until we are farther advanced in the inquiry. It may be said, however, at this stage, that *tendency is not action*.

Between the impulse to commit any given act and its actual accomplishment, there is in the sane mind an interval during which will and conscience are in operation; and according as action conforms to these two, it is more or less an object of responsibility.

To the legislator we may reply very concisely; either the doctrine is true, or it is false; if the latter, this must be proved by facts, and not by *ex post facto* considerations; if the former, any attempt to deny or ignore it, simply to evade supposed difficulties, is merely criminal.

Having thus alluded to the objections urged against natural heritage (to which should our limits permit, we

shall return hereafter,) we now proceed to a detailed examination of the phenomena upon which our views are founded, under the two divisions of the law of Diversity and the law of Uniformity, or likeness—both (and equally) laws of inheritance; by virtue of the one, the child represents the nature of its parent; by the other, it represents also the possibilities of the species.

But in speaking of these laws let it be understood that we mean no more than collections of phenomena. Why two masses of matter attract each other, or why, under other circumstances, they repel, we cannot tell; neither can we say *why* one child shall be like its parents, and another not; but it is within our province to investigate the *conditions* under which such attraction and repulsion take place; and also frequently those under which resemblance and dissimilarity occur.

We propose to commence our investigation by an inquiry into the law of Diversity, as involving in itself, perhaps, more curious facts than even that of Uniformity.

As species is constant, it would not be startling to find that individual type became constant also; that beauty should produce beauty, and deformity, deformity, but that the reverse should frequently happen may well excite some surprise.

It is in accordance with this law of diversity that species has so strong a tendency after artificial or accidental modification, to return to its original type—as in the case of mixed breeds often returning to one or other parent stock.

In accordance with it, also, individuals are enabled to escape the consequences of evils which, were the hereditary law constant, would be entailed upon them. It is by this law that genius arises from mediocrity, virtue from vice, and the reverse of these.

It is also by this law that, under certain physical agencies, under certain infractions of natural or moral regulations, and other circumstances, humanity degenerates into something far below its type.

It is also probably in accordance with this law of spontaneous variation, that the races of men, now so different as to have suggested to many a diversity of origin, have sprung from one stock, in which a variety has occurred and become hereditary.

This will receive further illustration hereafter.

In personal appearance it frequently happens that children do not at all resemble their parents; from parents remarkable for plainness, as Maupertus observes, spring often children of extreme beauty.

This fact struck Sinibaldi amongst the Italian peasantry very forcibly.

"I have often asked myself," says he, "whence it arose that from almost deformed rustics, and from females of hideous features, should spring girls of ravishing beauty." His somewhat singular theory we give in his own words below.*

*I have a morbid idea what some one will answer that this happens, because these (deformed) females associate freely with the well born and comely. There is no harm in it. It is not the result of the great licentiousness of cities where modesty is shocked any conjugal fidelity outraged on every hand. Now because in the city festivities are very frequently celebrated, cavalcades and public processions formed, the temple services invite or people roam idly about in quest of a r. men and women are by all these causes mingled together and the sight of one another's beauty and youth reciprocally enjoyed. Wherefore even extremely young maidens walk about in public with a certain freedom of manners. Whence in the mind a soul images of the choicest beauties of youth are formed and afterwards reproduced into the lovely forms and limbs of progeny by the virile powers.

In stature it sometimes happens that moderately-sized parents have very tall, or very short children, without any well-marked physical reasons for such variations.

Venetta relates the case of a family of eight children of whom the alternate four were dwarfs.

The celebrated Pole, Borwslaski, whose height was twenty-eight inches at his full growth, was born of healthy parents of ordinary stature.

They had six children—the eldest, thirty-four inches high; the youngest at six years of age, twenty-one inches; the three other brothers, five feet six inches each.

The eyes and hair frequently differ in color from those of both parents, a child with fair hair occurring in a family of brunettes, etc.

A recognition of the true principle of "*spontaneous variation*" would in some of these cases, tend to prevent any misinterpretation of the phenomena.

Sometimes the two eyes are of different colors.

Buffon states that this peculiarity is only observed in the horse and man; but we remember to have seen the same in an entire family of cats.

Internal organization, and what is called temperament, of children, also differ from those of the parents and each other, in so many cases, that Louis considers variation the rule, and conformity only the exception.*

It is a remarkable fact that twins are often very different in the respects just alluded to. Barthez relates the case of two twin sisters in Hungary, who lived twenty-two years, and who, although joined together by organic union and having a communicating system of blood vessels, were of most dissimilar temperament and disposition.

Curious minor idiosyncracies are frequently met with, springing up in children without corresponding traits in the parents; in fact, all those peculiarities which we shall afterwards see becoming hereditary, have at first originated according to this law of spontaneous variety, of which little explanation can be given.

Zimmerman mentions several instances of these apparent anomalies. One man experiences intolerable anguish on having his nails cut; another cannot bear the touch of a sponge on the face; another is sick with the smell of coffee, etc.; all these may become hereditary.

There are spontaneous variations of type observed amongst animals which are of more importance than these, as throwing light upon certain branches of anthropology. Such are the production of apparently new races from an old stock. We do not here allude to the progressive variations often produced in wild race of animals in process of domestication, changes induced by climate, food, culture, etc., and which are liable gradually to disappear on a return to the wild state, such as have been observed in the horse, and the wild boar; but to absolute and permanent alteration of certain parts of the organization which are propagated to the descendants in perpetuity. One instance will suffice to illustrate this point.

Dr. Prichard says: "A singular variety of sheep has appeared within a few years in New England, which furnishes an example of the origination of variety in form.

*The temperament of the children of the same father and mother is nearly always different; some are bilious, others sanguine, etc.

The first ancestor of this breed was a male lamb, produced by an ewe of the common description. This lamb was of singular structure, and his offspring, in many instances, had the same characters with himself; these were shortness of the limbs, and greater length of the body in proportion; whence this race of animals has been termed the otter breed (otherwise the *Ancon* sheep). The joints also were longer, and their fore-legs crooked. It has been found advantageous to propagate this variety, because the animal is unable to jump over fences."

Instances of similar originations of permanent varieties from the ordinary well-known races might be almost indefinitely multiplied, but this is sufficient to illustrate the principle; and cases are related of analogous disproportionate development of the extremities amongst men, which became constant in some families. Buffon mentions several instances of this kind; and these facts have a special interest as bearing upon the possibility of the origin of all the varieties of the human race from one common stock.

The differences between the *ancon* and the ordinary sheep are not less specific and marked than those between the European and the African, and whilst we see one originating from the old common stock, we cannot doubt the possibility that the others may have had a common parentage.

Neither is it altogether a matter of analogical inference alone that varieties may arise under our observation in our own species, having peculiarities as marked as those of any separate race.

In the year 1731, a boy named Edward Lambert was exhibited before the Royal Society as the Porcupine Man. He was at this time about fourteen years of age, and presented a very remarkable appearance; his whole body was covered with a thick, horny, scaly, or bristly integument; the most characteristic parts "looking and rustling like the bristles or quills of a hedgehog shorn off within an inch of the skin." Twenty-six years after this he was again shown to the Royal Society. He had enjoyed good health, but was still entirely covered by these bristles. He had been twice salivated, and once had the smallpox, at which time he lost his covering, but it very soon re-appeared. He had now six children, all with the same rugged covering as himself, the first appearance of which came on, as it did in himself, about nine weeks after birth.

The relator of this account, Mr. Baker, continues: "It appears, therefore, past all doubt that a race of people may be propagated by this man having such rugged coats or coverings as himself; and if this should ever happen, and the accidental original be forgotten, it is not improbable they might be deemed a different species of mankind."

Mr. Lawrence adds to this: "Two brothers, John Lambert, aged twenty-two, and Richard, aged fourteen, grandsons of the original porcupine man, Edward Lambert, were shown in Germany, and had the cutaneous incrustation already described."

Dr. Prichard states that he has seen a similarly affected individual, who gave himself out to be a descendant of the Lambert family.

One of the most distinctive marks of the negro race has been esteemed the woolly hair.

Dr. Prichard remarks that he has seen hair on the heads of some Europeans scarcely distinguishable from wool; "particularly of a boy whose parents are both English rustics, without any peculiarity of appearance; the boy had hair which appeared so similar to that of an African that on a minute comparison I could discern no other difference than that of color, and perhaps a slight diversity in the surface."

[To be continued.]

DRESS REFORM.

A PAPER READ BEFORE THE ANNUAL MEETING OF "THE INSTITUTE OF HEREDITY," BY MRS. CELIA B. WHITEHEAD.

Some one asked, "What is woman's sphere?" and another answered, "The whole round world." When I am asked the scope of the Institute of Heredity, my answer covers no less ground. We seek to improve the coming generation by improving the present, and also by learning to perpetuate the best and not the worst that is in us. So far as they will apply, we seek to apply the means which have been used to improve the valuable lower animals. Some of the so-called improvements are questionable, but there is much gain as a whole and much has been learned that the human animal can use to advantage on himself.

But in the improvement of human stock, many questions compel attention which nature settles past dispute among the brutes; and others, such as social, moral and religious questions that have no application to them, demand settlement with us. For these reasons I cannot see why every reformer—even the spelling reformer and the silk-culturist—may not enlist under the flag of heredity.

If you talk of the squallor, ignorance, and vice among the working classes that is constantly perpetuating itself, the labor, finance, temperance, diet, moral and woman suffrage reformer all offer you a panacea. But there is more or less conflict among these. The temperance reformer deplores drink. The finance reformer says, "Give the workers more money, make them happier, and they will lose their craving for liquors." The temperance reformer says, "Facts are not in your favor; more money means more liquor."

Do we deplore the inequalities of sex? Straightway the woman suffrage association and the Moral Education Society contest the ground, the latter having the advantage of not being so fully dependent as the former on legislation.

But hark! now, to the clatter of hoofs! and behold my hobby, Dress Reform, which offers not to interfere with, but to precede and supplement and harmonize all the others. If you will show me another hobby with which mine will not harness up and trot along peaceably, I will beg your forgiveness for tampering with a time-honored figure, and seeming to put the hobby-rider into a patent buck-board instead of on the back of his hobby.

It is not my aim to-day to carry coals to Newcastle.

In other words, I shall not argue to an audience so far ahead as to recognize the need of this meeting, that woman's dress hinders, most disastrously, the physical purposes of this association. It goes without saying that unless a woman be exceptionally strong in constitution, she will be unfitted for parentage by the dress she commonly wears. I do not mean that parentage will be an impossibility, but that it will not be at its best.

When I first put off the fashionable dress I was an invalid, and took that step solely as a matter of health and convenience. I did not think then, as I know now, that dress had a spiritual, moral, social, political and intellectual import, so I trust you will pardon me if I assume that there are those here to-day who stand where I stood then, not recognizing other than the physical ills fashion inflicted on women. I cannot more than touch on these questions, and do not expect to convince any one in half an hour that there is no phase of woman's life that is not injuriously colored by her dress and the estimate put thereon; but I do hope to arouse some dormant thought on the matter. Once let people begin to think on this subject, and I have no fears for the result.

The Moral Education Society is striving to create a public opinion which shall hold men and women to the same standard of sexual morality. I sympathize most heartily with this purpose; but so far as accomplishing anything by their methods, they might as well sit down and fold their hands. I say, so far as accomplishing anything by their methods, they may, and doubtless do stir up thought on the subject in the minds of some who will set about the work in a practical way; but I read and heard their addresses carefully, interestedly and admiringly, and so far I sadly confess that good as they are, much as they thrill me with the wish to help humanity up to a higher plane, I have not found one practical line of action laid down, at least none that I can now call to mind.

In this matter of the same sexual purity for men and women I suppose the Institute of Heredity and the Moral Education Society are agreed; however much they may differ as to what that standard shall be. We might be Mormons if we did not read in the Bible account of the creation, that the human animal was created a pair. If we knew nothing but Massachusetts with her sixty-six thousand surplus females, we might question the Biblical account and make a Utah of the grand old State.

But finding the world over, and as far back as we have history, the average is a pair—one man and one woman—we ought to at least reconsider any position based on a belief that the sexual desires of the male man are greater than those of the female. It is generally conceded that at present they are so, and among the many causes for this I do not hesitate to class the great difference in dress as one of the chief.

If woman herself gained by this, if her dress suited all her needs, I should say at once, that in spite of its seeming effect on the sensuous element in man, she should wear it and bid him seek in his own habits of thought and life for the causes of his lasciviousness, but seeing its harm to her in all respects, we are justified in

assuming that she has no moral right to wear what stimulates any desire abnormally.

There is between the sexes a physical attraction different from that which attracts members of the same sex, but any exaggeration of this should be avoided instead of sought. I know of no description of the effects of woman's dress better than one of Mrs. Tillotson's, in a letter to the *Health Monthly*, as follows: "Among plans to divert energy and thought, consume time and turn the balance of power into sensual channels, the notion that woman's duties and chief aims are to minister by external appearance to men's amorous fancies and feelings, has been artfully inculcated, and a deforming, excessively decorated costume invented—decked most where most unnatural—to make the appeal of mystery and curiosity strong as possible to propensities that have run away from reason. Ruinous effects mark the driveling wrecks of both sexes to-day, their conditions making unions unfit, unsafe. * * * What marvel that disgusted Quakers spurned artificial means of attraction—that Shakery ruled out passion with gayety—and our good Alphas limit it to one use?"

I thank Mrs. Tillotson in the name of humanity for the work she is doing and has done. One of the arguments used against dress reform and advanced in sober good faith, is that women would cease to be attractive to men if dressed so as to resemble them. A christian minister said that nothing could be more unattractive than a woman in the dress of the Oneida Community, and therefore he did not believe in dress reform. He professes to be a christian; but I think he would blush if he would be made to know how thoroughly Mohammedan are his views of women. If God has made men and women so that the physical attraction between them depends on sham differences, let us consider whether we are not paying too dear for it.

If there were no more to this question than that woman's dress prevents vigorous health, it shows that she is thereby made dependent on another for support, which is one form of slavery. Its extravagance and unfitness for labor make it almost impossible for her to work while wearing it. At the meeting of the Moral Education Society, held in this city last spring, a minister read a paper in which he alluded most feelingly to the case of Jennie Cramer, which was then fresh in our minds. He wounded our hearts to bleeding by the pathos of the perils suffered by young girls because society allows men a license which women may not take; but he left our hearts still bleeding, for he showed no practical remedy for the ghastly evils he portrayed. He said, indeed, that men should be taught while boys, that what was wrong sexually for women was wrong for men; but I put the question to him and to you, Do you believe it possible to take two creatures who look as unlike as the men and women we see in ordinary attire—not to say the ultra fashionable—and to convince them that the same laws apply to both?

I answer it myself: you may work and pray, and pray and work forever; and until you have men and women resemble each other in appearance, you cannot bring them to the same standard. So long as woman is ashamed to appear as a human being, she will not

receive the treatment appropriate for a human being. She may be lovingly or foolishly exalted above, or cruelly cast down below, but she cannot claim her rightful position, and is dependent for it on the caprice of her male protectors.

We are told that Jennie Cramer's mother ought to have kept her in, and that somebody ought to have kept the Malley boys in; but who tells us that Jennie Cramer or any other woman ought not to accept favors from men that she can return only with the loss of her chastity?

I believe it is thought dishonorable for one man to always allow another to "stand treat," whether the treat be carriage rides, theatres, concerts, ice cream or what not. A man with ordinary pride would not accept these favors day after day without making a return. I want to see a woman have the same kind of pride. I want her to consider it a humiliation to sell her company for a carriage ride, an excursion, or something good to eat. Do you think she will ever come to this while she wears a dress that advertises her helplessness; a dress, that by its extravagance, leaves her nothing to spend on anything else; a dress that destroys her health, and consumes her time as her present dress does?

I think not.

Again, I may not be able to prove to you that a different standard of modesty for men and women has much to do with fixing a different standard of morality; but I believe it, and assuming that you believe it, I go on to show that it is impossible to fix one standard of modesty for both men and women in their present apparel. I was forcibly impressed with this at the only negro minstrel show I ever attended. All the first of the evening the show was carried on by persons in male attire, and though they danced and skated on roller-skates and turned somersaults, nothing that contained a suggestion of impropriety was introduced; that remained for the corset and petticoat. A person dressed like a woman, in skirts, and having the fashionable hollow at the pit of the stomach came on the stage. What a change! If to expose what it professes to conceal is immodest, I do not see how a dress could be planned for immodesty better than woman's is.

(To be continued.)

WOMAN'S SPHERE.

The Chicago *Express* of March 18, 1882, contained an article from O. N. Bryan, the tone of which may be inferred from the following extract:

"The proper place for woman is the domestic hearth; as the tractable wife, the loving mother; in the school-room as the dutiful teacher of children; in the church as a moral reformer; otherwise she is not in the place it has pleased God to call her."

But supposing God to have called her to the domestic hearth and that hearth is not forthcoming? Supposing she stands helpless and willing to act the part of the clinging vine and no oak is likewise "called of God" to support her gracefully? Many females, as we can all testify, have, owing to just such teaching as the above, fitted themselves exclusively for domestic duties, and

have waited long and patiently for some appreciative masculine to come along and marry them off, and they still hang a helpless, soured burden upon society. Whereas, if they had been taught to be self-supporting, looking upon marriage as an important incident in their lives, instead of the chief end and aim of existence, they would, whether it came or not, have been as much a necessary element in our social economy as the thrifty bachelor.

Supposing, again, woman be "called of God" to enact the part of "loving mother," and, as is often the case, no children appear to receive her bounty? Is her life, therefore, a failure, and she "out of her sphere?" Supposing, again, that she, wishing to conform to the gentleman's pattern, desires to teach, yet, owing to hereditary tendencies, finds herself wholly unfit for that calling; or, however well qualified she may be, if there is no other vocation open to her excepting the "God-given" one of teaching, it is evident that the supply will far exceed the demand; hence she must either be out of employment, or so poorly paid, owing to competition, that one might as well complete the self-sacrifice and turn Sister of Charity at once. I would suggest to all who have, by their obtuseness, placed themselves with the gentleman in this dilemma, that as it is impossible for all women to occupy the positions pointed out by our worthy friend and others; that as thousands of our best and wisest women are not wives and mothers, for reasons too numerous to mention; and as, however we might wish to do so, we cannot pass laws compelling men to marry them with or without their consent, I think probably we had best let these little social affairs, which concern more directly the private affairs of individuals, to regulate themselves, and allow woman's sphere to be *just so large a place in the affairs of the world as she has the capacity to occupy.*

Let the avenues of labor be thrown open to her, that she may compete worthily and with dignity for any position or honors that naturally crown such endeavor. *Let her be paid equal wages with man for equal achievements.* Then no man will choose an inferior for the mother of his children, and no woman will marry for any reason, except that she loves and honors the man of her choice, and believes him, physically, mentally, and morally, worthy to be the father of her children; for the necessity of marrying for a home and maintenance will have been done away with. The writer above quoted also deploras the effect that would be produced on the children of mothers who took part in political affairs; stating in words I cannot give exactly, but whose purport was that sons of eminent men like Clay, Webster, or Calhoun were far below their fathers in capacity, owing to the intellectual strain and nervous force expended by their fathers in public life.

But the great man of the near future, the ideal man dear to woman's intuitive heart, will not be a Clay, Webster, or Calhoun. It will not be the man who loses himself in the excess and stimulant of applauded effort, for it is the abuse and not the use of powers that is disastrous. The natural use of any organ of the body or faculty of the mind tends to more perfect development. Hence the coming man is calm, self-contained, and

holds within himself an unfailing fountain of strength founded in a pure soul dwelling in a pure body. His greatness consists not in a little spurt of genius, stimulated, as in the case of Webster, at least, by brandy and water, but it is the natural outgrowth of a natural life. He, I pledge, you will not be the father of an inferior race. He, I assure you, will not choose a mere domestic automaton for the mother of his children. I am glad our friend is waking up to the importance of the laws of hereditary transmission, but he will find more than one thing wrong.

We have tried in this country for one hundred years the plan of disfranchising our mothers, wives and daughters; of placing them within a prescribed sphere; but universal education and progress in civilization make sad havoc among many of the time-honored customs; and as Wendell Phillips truly says, "The position of women everywhere is the true test of civilization," let us hope that the present order of things which is the chrysalis of the future, will develop, through the perfect co-operation of man and woman, a grander humanity, a more perfect race.

EVA A. H. BARNES.

PHYSICAL AND MORAL EDUCATION OF THE YOUNG.

Do not try to mislead your children with the idea that false modesty is morality, or that ignorance is a safeguard of virtue. True modesty or true morality does not consist in any attempt to conceal the laws of nature, but rather in efforts to instruct the young in all those noble truths which tend to the improvement of their physical capacity, and that elevation of mind and soul which makes us really virtuous or truly great.

The world is full of temptation and evil, against which it is impossible to guard, except by warning and vigilance. Vile habits are often contracted innocently; the effect of a single bad example by an older or more profligate companion; the conversation of immoral acquaintances, sometimes even a hint from a schoolmate, is sufficient to initiate the unguarded youth into a horrible, destructive vice.

On the other hand, boys whose parents give them at an early age a pure knowledge of their physical and sexual natures, prove through all their lives, by the uprightness of their character, by their virtue and chastity, by their devotion to their mothers, sisters, and all woman kind, the advantages of true intelligence over ignorance and falsehood.

Immoral influences are powerless to seduce those who are protected by thorough knowledge, and the parent who withholds this knowledge from them, leaves them an unguarded prey to the first assailant of their physical and moral natures, and is equally guilty with their tempters.

A knowledge of evil will not lead the young to practice it. If we teach them not to swear, lie or steal, they not only obey, but also condemn and abhor the commission of these acts by others. If we warn them against the allurements of the saloon, they shun its doors with steadfast honor forever. The allurements of vice lose their luster in the cold, clear light of science. A few

simple facts showing the young and inexperienced the consequences of vicious habits, the certainty that they will inevitably destroy true manhood, are most effective persuasives to morality and virtue.

It is justly understood that children are to look to the parents for guidance and protection. On every hand are snares and pitfalls. It is our duty to give them such a knowledge of good and evil as will enable them to pass by in security. We start them on the voyage of life—it is our duty to place danger signals on the hidden rocks and shoals, and pilot them into the channel of strength, safety and peace.

PANORA, IOWA, July 25, 1883.

EDWARD P. JONES.

TOBACCO USING PARENTS INJURE THEIR OFFSPRING.

BY ALBERT SIMS.

“Visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me.”—Exodus xx, 5.

Of all the harm done by the use of tobacco, physically, intellectually, morally and socially, the greatest harm and the mightiest wrong done is that of transmitting unto the unborn the appetite for the filthy, unclean, impure, disease-creating, misery-engendering taste and desire for smoking, chewing, or snuffing tobacco.

Most strikingly applicable are the words of Ezekiel, “the fathers have eaten sour grapes, and the children’s teeth are set on edge.”

“In no instance is the sin of the father more strikingly visited upon his children than the sin of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit.”—Dr. Pidduck.

“The parent whose blood and secretions are saturated with tobacco, and whose brains and nervous system semi-narcotized by it, must transmit to his child elements of a distempered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of the future being, at the expense of the intellectual and moral nature.” Again, “It could be shown that the effects of the sins of a heavy smoker upon his offspring are such that any one who cared two straws for any one besides himself, should abhor the thought of inflicting an injury upon any living creature, much less upon the offspring of his body begotten.” And here is the law of hereditary transmission or penalty, (Exodus xx, 4, 5, 6,) “visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me.” Thus innocent ones are frequently made life long sufferers by their drinking, smoking or licentious parents. And it is now come to be more widely known (what is an answer to the apologies of those who indulge their grosser appetites on the ground that such habits do not injure themselves) that persons inheriting good constitutions, of laborious life in the open air, will manifest for years comparatively little conscious injury for their vices, while children born to them grow

up from birth sickly, weakly, nervous, with the hereditary taints, or sometimes epileptic or imbecile? And these known results might be inferred from the well-known fact that tobacco chewed is quickly absorbed into the system from the mouth; deranges the action of the heart; is an energetic depressant of the nervous system; while habitual smoking carries the deadly nicotine through the lungs into artificial blood, depraving the very springs of life. Were it not that mothers are generally of purer life and purer blood than fathers, these deplorable results to offsprings would be far more extensively manifest than now. Excessive smoking has had no small share in the degeneration of Spain.

“I can point you,” says another physician, “to two families right under my eye, where in each case there is a nest of little children rendered idiots by the tobacco habits of their parents!”

“I know a clever man, but an inveterate smoker, who has three sons; the eldest is tall and excessively dull in every way; the second is idiotic and the third is short but of good ability. The youngest is ten years old and although his parents are still young (about thirty-five) they have never since had a living child.”—Dr. Hampton Brewer.

Says Mr. Thomas Reynolds, “On one occasion I was invited to meet Dr. Browne at an infirmary, and among the patients was a youth about 18 years of age, suffering from symptoms which I ascribed to the use of tobacco. “What will you say to this case?” asked my friend. “This youth has never chewed, smoked or taken snuff.”

“His father did this for him.”

“His father! Are you a smoker!” said the doctor to his father.

“Oh, yes! Dr. Browne.”

“How long have you smoked?”

“These five and twenty years.”

“Have you,” said Dr. Browne, “ever smoked an ounce of tobacco in a day?” “Yes, many times.” “This is the iniquity of the father visited on his son,” said the doctor.

Dr. Lozier gives the case of a young lady whose constitution was completely shattered by the smoking habits of her father.

In a New England town there was formerly a man who had yielded soul and body to the tobacco habit. Rarely was he seen without the pipe or cud. As Johnson said to Boswell, so might a blind man have said of this smoker: “I can’t see you, but I smell you.” The stench of the pipe was his natural atmosphere. He was able to attend to business, but his offspring were cursed from their birth. An idiot boy of his would scoop up the loathsome ashes, scraped from his father’s pipe, and eat them with avidity!—Prof. Thwing.

Sir B. Brodie writes: “We may here take warning from the fate of the Red Indians of America. An intelligent American physician gives the following explanation of the gradual extinction of this remarkable people:—One generation of them became addicted to the use of firewater. They have a degenerate and comparatively imbecile progeny, who indulge in the habit with their parents. Their progeny is still more degenerate;

and after a few generations the races cease altogether. We may also take warning from the history of another nation, who, some few centuries ago, while following the banners of Solymán the Magnificent, were the terror of Christendom, but who, since then have become more addicted to tobacco smoking than any of the European nations, are now the lazy and lethargic Turks, held in contempt by every civilized community."

"The tobacco smoker, especially if he commences the habit early in life and carries it to excess, loses his procreative powers. If he marry he deceives his wife, and disposes her to infidelity, and exposes himself to ignominy and shame. If, however, he should have offspring, they are either cut off in infancy, or never reach the period of puberty. His wife is often incapable of having a living child, or she suffers repeated miscarriages, owing to the impotence of her husband. If they have children they are generally stunted in growth or deformed in shape; or incapable of struggling through the diseases incidental to children and die prematurely."—Paper published by the British Anti-Tobacco Society.

"More especially would I direct attention to the depressing influence of tobacco on the sexual powers. I feel confident that one of the most common, as well as one of its worst effects, is that of weakening, and in extreme cases, of destroying the generative powers."—*Lancet*.

Dr. Cleland, in his Treatise on the Properties (chemical and medical) of Tobacco, states that "the circumstances which induced Amurath the Fourth to be strict in punishing tobacco smokers, was the dread he entertained of the population being diminished thereby, from the antiprodisiac property which he supposed tobacco to possess."

"How it is, then, that the Eastern nations have not, ere this, become exterminated by a practice which is almost universal? The reply is, that by early marriage, before the habit is fully formed or its injurious effects decidedly developed, the evil to the offspring is prevented; but in this country where smoking is commenced early, and marriage is contracted late in life, the evil is entailed in full force upon the offspring." "Against this truth let it not be urged that tobacco users sometimes have comparatively healthy children. So do drunkards. But are they what they could have been, and would have been, had the parent been exempt from all contaminating vices. If there is any one act of criminality which nature stamps with especial abhorrence and punishes with more terrible and relentless severity than all others, it is that of the parent, who by marrying his own organization, and vitiating his own functions, bequeathes irremediable physical decrepitude and moral degradation, for the inheritance of his children."

Parents! The voice of God speaks to you, "Whatever you sow that shall you also reap." If, then, you use tobacco or alcohol, or any other narcotic poison, and transmit to your children an inherited taste for them, and cultivate this taste by giving them tea, coffee and spices as soon as they are able to sit at your table, look to see the seed you have planted grow and bear fruit to the unutterable sorrow to yourselves and eternal ruin

to your children. Look to meet your children and your children's children at the judgment day and have them point the accusing finger at you as the cause of their eternal ruin!

Says O. S. Fowler: "Tell me a tobacco chewer is a virtuous man! I know better. He may not have broken the seventh commandment outright; but as 'he that looketh on a woman to lust after her committeth adultery with her in his heart,' so tobacco in all its forms, causes that sinful sensual tone or caste of the love feeling which constitutes the very essence of licentiousness."

MENTAL CONTINENCE.

"As a man thinketh, so is he;" and never a sexual sinner lived who was not *first* such in his thoughts. Keep the thoughts pure and the life will be pure. This is the first step towards sexual purity. This is the motto which should be on the walls of every room of every house in the land.

It matters not that lustful thoughts find no expression in sexual acts; the man who indulges in them is just as much a libertine as though he openly expressed his desires, and sought their physical gratification. He who is impure in his thoughts is unchaste and cannot hide it. It can be read in a glance of his eye, and shows its effect in his physical condition. More than this, it makes itself felt in his atmosphere, and is appreciable by others to a greater or less extent according to their sensitiveness. Nothing is more disagreeable to a pure, sensitive woman, than to be thrown in company with one of these mental libertines. It is much worse than with one who seeks the physical gratification of his passions. It brings a sense of degradation over her which it is next to impossible to expel while she remains in his presence. She may not always clearly understand the cause, but feels repelled and disgusted with herself and him, and relieved to get away from his sight though his outward behavior may have been that of a gentleman.

It is only through mental continence that such can be redeemed. The thoughts must not be allowed to dwell for one instant on sexual matters in a debasing way. A diet must be sought that is non-exciting physically, and the mind kept constantly on the alert, lest it be overcome by its previous bad habits. It can be done. Indeed, mental continence, connected with hygienic habits of everyday life, is the only cure for the sexual evils of society, whether social or solitary.

To be chaste in soul, to have no thoughts save those that are pure concerning either one's own sex or the other, is a state of moral elevation and purity worthy of the aspirations of every man and woman, and when reached, will bring such reward of happiness in social intercourse as those who live on lower planes have never conceived possible.

RITA BELLE.

The largest liberty which can ever be given to any man is the liberty to do right.

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AND CIRCULATE IT?**

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THE ALPHA.

VOL. IX. SEPTEMBER 1, 1883. No. 1.

MR. FRANCIS GALTON, F. R. S., has published a new book on "Human Development," which critics speak of as a very powerful and complete work.

We have received a copy of "The English Woman's Review," containing a speech of Susan B. Anthony, "On the Position of Women in America." at Princess Hall, Piccadilly, London, England, June 25th. Mrs. Elizabeth lady Stanton made an address at the same meeting. Mrs. Stanton occupied the pulpit of Rev. Moncure Conway. July 22. Mr. Conway spoke of Mrs. S. as a natural preacher and prophet.

A FRIEND and old subscriber has sent THE ALPHA (with \$1.00 for renewal) a very pretty birthday card, wishing it many happy returns of the day. A very happy conceit, one that will be mutually echoed by very many friends of our cause throughout the civilized world, as good wishes and renewals already received can testify. Thanks, good friends, and do not relax your efforts to increase the paying list of subscribers. We need more money and a larger circulation, and all

our readers know that the world and every family in the world needs THE ALPHA. Send us on long lists of new subscribers as a birthday present, and let the beginning of the ninth year of its life be an ever-memorable day for the paper and its readers. We return gratitude and praise to Higher Powers that have sustained and strengthened us this long. A voice is saying, "Go forward," and go forward we must, at the same time we call upon the lovers of humanity to "come over and help us."

THE FEDERATION CONGRESS AT THE HAGUE.

The third Congress of British, International and General Federation for the abolition of State regulation of vice will be held at The Hague from September 17th to 22d, inclusive, under the presidency of M. Emile de Laveleye. The congress will consist of delegates from the various national and local associations and of such members of the Federation as desire to attend, and all who are desirous of ascertaining the views and plans of work adopted by the association. Membership fee, five shillings sterling. Delegates are expected from Alsace, America, Austria, Belgium, Denmark, England, France, Germany, Holland, Italy, Spain, Sweden, and Switzerland. All questions tending to promote public morality and enforce justice, by establishing the same standard of morality for man and woman, will be discussed.

May their deliberations be guided by wisdom, and may the direct inspiration of truth and love illuminate the souls of speakers and hearers is our devout prayer.

At a meeting of the "New York Committee for the Prevention of State regulated Vice," held July 23d, an address to the congress was adopted, and Mr. and Mrs. Aaron M. Powell were appointed delegates to Hague.

SAN FRANCISCO, CAL., July, 1883.

MRS. WINSLOW: In your June ALPHA, "Search for Truth," please answer "What do you give in exchange?" more definitely and to fit my case. My father was a passionate, nervous, sanguine Frenchman. My mother, passionless, calm, speculative, with self-will and a believer in continence. Results: a divorce (he is now dead); I her only child in twenty-five years, and early taught to never have or show love-passionate regard—to any man, it being considered unlady-like by her. I knew theoretically all about married life, and how to prevent conception. With knowledge of medicine and obstetrics, learned under a practising relative during the year previous to my marriage, thirteen years ago, I married, after a few weeks' acquaintance, and with no understanding sexually. Chastity, religion, continence, and a thorough education were a part of me. I had no desire for the man, though a very great love for children. After marriage I informed my husband he could have "coition only when I desired it;" that he "could have all the children he wanted, if he provided money enough to make them comfortable," but that "none should be accidental," and that "in gestation and lactation I should positively let him alone," for the good of my children. I have carried all this out by my self-will (hereditary?). I have have had five bright,

intelligent, affectionate, healthy children—a great pleasure to me, and all *made to order*. I have splendid health; never had a miscarriage, nor the least uterine trouble. Living on a vegetable and fruit diet exclusively during gestation, with frequent warm baths, and having never worn corsets, and being a great walker, are perhaps reasons why my labors have never exceeded an hour, and I have no after troubles, but am up and at my work before ten days. I have too much nerve and activity, doctors say, to secrete milk, so I have had to bring up my five children on cow's milk. I am thirty-three years old, and having had five children in thirteen years, have not had one particle of love for my husband, from the fact that he demonstrates none to me. He claims that a wife should surrender to the man when *he* desires it, at any risk, let children come by chance or not, and take chances on their provision; that it is not necessary for woman to enjoy, and if she is not willing to surrender all to him she must *support* herself. I have been without food, and struggled hard for money to provide my little ones home and clothes, to cover up from the world's knowledge my real situation, simply because I did not want to *ask* for a divorce. Would I gain financial help if freed from him? My whole life's happiness is destroyed because I would not be made his instrument. I alone am to blame that I married him on short acquaintance. He said he loved me, had plenty of money, a paying position, and no incumbrances; they were all lies. There being no love I claim we were not properly mated, and I am living a continent life and sleeping apart. The result will eventually be his desertion, when I can then apply for a divorce. But had I married one loved on long engagement, would coition not be a natural expression of love, say once a month, *mutually* desired, controlling creative powers by *innocent* methods? I ask for light, remembering I have will-power enough to set my foot down on this hydra headed monster, *sex*, if I am convinced *continence* is right, but, yearning to love and be loved, is there any power that will so "*hold*" a modern mortal as occasional coition for love's sake only?

INQUIRER.

REPLY.

DEAR MADAM: Your letter has called up a variety of sentiments. In the first place, if you are fully convinced in your own soul that "continence except for procreation" is the law of purity and righteousness, there is nothing for you to do, except to *live it* cheerfully, and in accepting and living the truth, you must endure present grievances with patience, knowing that they will work out for you and others the peaceful fruits of righteousness.

You certainly made a great mistake in marrying hastily a man you knew but slightly and did not love. Perhaps it was more than a mistake; it was a sin. The truth that pure and well-tested affection is the essential ingredient in true marriage, and that true marriage cannot exist without love, cannot be too strongly stated nor too often repeated. Some one has said, "There are mistakes that we must suffer for and through the whole of life," and the mistake or sin of contracting marriage without love is one of them.

The expression you use is not happy. "Self-will" means *unreasoning obstinacy*. While a firm adherence to

principle, with clearly explained reasons, is quite another thing. Before marriage all convictions, all tastes and habits should be fully and plainly stated. If left till after the vow has been taken your husband may set up the same accusation against you that you bring against him, namely, lying and deception. In both cases a great wrong is done. That wicked and false adage, that "all methods are fair in love and war," is still adhered to by the mean and selfish. A man or woman that would misrepresent themselves or mislead the person they wish to marry, could never make a true husband or wife. You see you both began wrong—you without a full explanation of your principles, and your husband by alluring you with the dazzle of plenty and luxury. What but misery could follow such false relations?

If you have five beautiful, healthy, and happy children, whose education began in utero, surely you are blessed above most women and should so regard your lot, and be content to devote your life to raising and properly educating these little ones, and fill your heart with their love and your life with the joy of their growth and development of heart and mind. I can think of no more blessed and soul-satisfying occupation for the remainder of your days, and the desertion you apprehend would be a boon, enabling you to live a true life, and leaving you free to labor for the support of your family openly, and thus lessen the anxiety you now suffer.

What would it profit you to be divorced and marry again? You are not consistent. The observance of continence in marriage, as well as out of its pale, is the true life or it is false. If it is true then cohabiting for "love's sake" (*i. e.*, sensual pleasure) would only add to the sins and discords of your life. "What would it profit you to gain the whole world and lose your own soul?"

The errors, mistakes, and inharmonies of your life have warped your moral vision and obscured the crystalline lens of your conscience. No! coition for love's sake can never be right. There are better expressions of love, more reverent and ennobling. There are no "innocent methods" of preventing conception but by abstaining from the means by which conception is possible. That men who marry on the sensual plain are held for a time by the certainty of indulgence is undoubtedly true. But you have no certainty of the constancy of men thus retained; for satiety breeds disgust, and they will go forth in search of variety and the novelty of variety in love. Hence the demand for prostitutes and brothels, which investigation proves are largely sustained by married men. Such a life also explains the elopements of husbands and wives who are

parents. I call upon all pure and true women to answer, Is it not time that we draw the men we love to a higher plane of affection and nobler objects in life, that we may walk hand in hand heavenward, wives constantly growing more tender and precious, and husbands more loving and true?

There are many inconsistencies in your letter that impress me as not written in good faith, as though you would catch me halting through my sympathy for your "longing for love." If I wrong you I beg pardon. "Strait and narrow is the road that leadeth to eternal life," and is a legitimate field to apply your "will-power."

Not to "set your foot" on "sex" as a hydra-headed monster, but to elevate, adjust and purify sex. Washing it clean from the filth and degradation of sensuality that has made this God-given power of procreation a shame and reproach to mankind. Do all this in your own individual life for your own purification, and the joy of adding your mite towards redeeming the children of men from the power of lust and false relations will be yours.

C. B. W.

TAMAQUA, PA.

DEAR DR. WINSLOW: In THE ALPHA for August is copied an article from *The Medical Brief*, giving a prescription to a young man for seminal emissions. The main part of the prescription, (given by an M. D.) is, "compel him to marry." Commenting on this worse than brutal and beastly sentence, M. B. F. says some very just and severe things—too severe one could not be. Such a revelation of the degraded sentiments held by many men is sickening and disheartening. But to say, as M. B. F. presently does, that the two greatest enemies of good morals are physicians and clergymen, is to say what is unjust, untrue and uncharitable, and to exhibit both ignorance and dogmatism. (For downright bitter and ignorant dogmatism, commend me to "liberal" people. The big try of which christian people are so freely accused, is zephyr and sunshine in comparison.) Denounce every evil thing as fiercely as you choose but to make sweeping accusations against whole classes of fellow-human beings in this way is neither wise nor kind. It shows crudity. The writer will know better some day, I trust. It is not fair to the many good and kindly physicians and the many more earnest, intelligent, faithful ministers, who are sincerely endeavoring to see the whole truth and to teach it so far as they can, and who are doing their utmost to help their people and lift them up morally and spiritually. You know, Mrs. Editor, that I am likely to know whereof I speak, being a minister's wife, and I think you will also bear witness that I have as little mercy for the evils that oppress women as soul can have. But it is not true that the ministry are arrayed against the cause of women and of moral reform, although many, of course, do not as yet see aright. Desperate as is the need for teaching on the the subject of sexual purity, it is not possible to deal with it in detail, from the pulpit, nor in mixed audiences. It is a poor reward for spending one's life and strength for the uplifting of humanity, to be met with such sweeping denunciations. The longer one lives and works and thinks and observes, the more

one is convinced of the wisdom of the precept, "Judge not that ye be not judged."

MARY L. GRIFFITH.

Yes; M. B. F.'s language is sweeping and denunciatory, more so, perhaps, than she intended. But all the same, too many physicians, either from thoughtlessness or ignorance, or the habit of considering women lawful victims to man's needs, continue to prescribe marriage, permanent or temporary, for their unhappy patients. And too many ministers refuse to recognize physical laws as having a common origin with moral and spiritual laws, all divine and equally binding. So they fail to teach the law of continence and purity, contenting themselves with pronouncing the words that make a legal contract between persons whom they know God has not joined together. All ministers should have added to their parish duties an oversight as to the kind of a liances the young people of their flocks are liable to form, and after the tenderest and wisest advice to them should positively refuse to officiate where moral and physical defects make their union almost certain to result disastrously. Some ministers already do this valuable service for humanity.—ED.

SUMMER NOTES.

THE LILIES.

One cannot always remain on delectable mountains, even if one's good fortune while there is to be ministered to by the tender hands of one of earth's angels, so we sped away from

"THE COTTAGE BY THE SEA."

Leaving all—the changing scenes, the matchless sky and the indwelling, true and tender hearts—we sped away to the West through Massachusetts, Vermont, and New York. Again, we had almost said, we were haunted by the ever-present water-lilies; they were in the streets, at all the stations, and floated on all the ponds till past the centre of Massachusetts. But how can we be haunted with delight, with such an overflow of loveliness and fragrance? The lovely visions they call up and the hopeful lessons they teach, such a truthful analogy of the origin and development of humanity as they show forth.

Rooted in the mud and slime at the bottom of stagnant ponds and eddies of water, pressing up their long stems through the cool waters of intellectual development, till they reach the sunshine of light and heat and the atmosphere, full of life-giving oxygen and spiritual electricity, where the lily opens its pure petals and diffuses its fragrance, and where the human soul unfolds the germ of purity, fragrance and immortality, and diffuses joy and gladness. Just here we were seized with a wild

desire to transport some of this loveliness beyond its native latitude. Vainly trying to keep their freshness and beauty, by putting the end of their long stems in water. But the hot breath of summer smote them, the cinders and smoke of the locomotive, and the dust from the road withered them and soiled their purity and obscured their fragrance. In grief and dismay at their sin-sick and bedabbled appearance, we tearfully thought to thrust them from the window of our car, to perish by the road-side. But a gentle voice pleaded for them, so with weariness of spirit we carried them to the end of our four hundred miles' journey, where, calling for water, we washed them well and left them floating in their native element.

When the morning dawned, lo! the lilies opened their lovely eyes and greeted the morning light with a flush of perfume and joy, redeemed from their former peril, and restored to their original purity. Are they not nearly human? we ask involuntarily.

The analogy seems so complete with many human experiences, the toil and careworn, the sin-sick, and home-sick that have wandered far from the Father's guiding hand. But when our earth-soiled souls are washed, restored, forgiven, what an amazing change! Thou, oh our Father, will so bathe us in the waters of eternal life, and excuse our miserable blunderings, our short-coming, and our iniquities. Our thirsty and soiled spirits will yet rejoice in peace and rest in Thy everlasting arms forever.

We diffused their loveliness abroad—some went to a poet's and preacher's study, some to a sick-room in a stricken family, looking as bright as in the morning of their life, others to those that the world had apparently smiled not kindly on. But the reverent look of joy with which they were received, told of an answering spirit within; and these poor children that the onlooker is wont to call unfortunate, are blessed by the Lord with pure hearts and are tenderly kept from the evils in the world.

Thus did our lilies fulfill their mission, their sweet lesson sinking deeper and deeper into our hearts, and much we needed the wisdom and strength they gave us, for as we journeyed on, some of those we had left a few years before healthy, handsome, and cultivated, with youthful assurance and the promise of all that is blessed in realization, in this sad time to see these promises blighted by the moloch intemperance. We now looked on the wrecks that monster leaves in his wake.

To keep from crying aloud in our agony, we went over again the lesson of the *restored* lilies, and when we looked on new-made graves and stricken, disappointed lives, over the loss of honor, of love of character, and

interest in everything desirable in life, when our tears mingled with those who felt doubly orphaned by the curse that remains behind, the demon tobacco and alcohol, we cried again, "Oh blessed lilies, preach to us always the blessed gospel of forgiveness and restoration, lest our heart break, and we lose faith in the eternal God."

So it was to our journey's end. May their perfumed memory go with us through life. May tears turn to laughter, and sorrow to rejoicing.

How can we be sustained through this awful reign of drunkenness in any other way, and how can we cease to cry aloud for the welfare of the children that are to be born now and in the future. Oh, fathers and mothers, do not be content with being negatively good, realize your responsibilities, become so pronounced and positive in your principles and your lives, that your influence will be recognized in the highest type of humanity that will come in the future. Do not forget you hold the power over human destiny for weal or woe.

At last, we are home again. Our holiday over—no more leisure to listen to tales of the past, or to receive the ministrations of tender and true, long-trying friends. All these pleasures must for a long time be displaced by the armor of battle, and increased devotion to our not too attractive duties. May wisdom and grace be vouchsafed for the work. C. B. W.

CONCORD, N. H., July 22, 1883.

I dislike to discuss the problem of continence on the animal plane solely, or of mere sensual indulgence. The males of all four-footed beasts seem to have settled the point for their tribes without argument. Cattle and sheep eat and ruminate and sleep together without disturbance, only in the season of amative approach. And even then the male is loyal to his instincts, and the female is sovereign over the whole realm of reproductiveness. In the stall and sheep-fold, and on all the buffalo and bison and wild horse prairies, tell the male that the female must decide the question of maternity, or rather of sexual commerce for herself, and he answers never a word. He knows from the first genesis of his kind, and never had doubts. Not so with man, not so always, I fear, with woman. And yet, were woman true to law as "the cattle upon a thousand hills," she would never sin against nature, at least in that direction. Never!

Little Madame Mason seems divinely inspired. Nay, a "double portion" of the heavenly spirit appears at times to be upon her. I hope she lectures as well as writes, and lectures, too, as well as she writes. All your women writers are eminently endowed. So would be, ever, your humble co-worker,

PARKER PILLSBURY.

EVIL READING.

The paper on "Pernicious Literature" read by Rev. F. E. Clark before the Congregational Club, and the discussion which followed it, has directed attention to a great evil which has been felt by many, but against which has hitherto been no concerted action of the better elements of society. That there is a great need of such action all who have given the subject any attention will readily admit. The young are being debauched by a flood of evil literature. Vile reading is insidiously thrust upon them in the most attractive forms. Sensational sheets, filled with blood-and-thunder stories, are secretly laid upon our doorsteps; are sent through the mail to parties whose names have been surreptitiously obtained, are exposed for sale upon the counters of periodical depots, and displayed at their windows, and their pictures of crime and brutality attract crowds of thoughtless gazers. Even in school hours boys are found reading these prurient publications. Their poisonous influence is seen in the increase of crime and licentiousness among the young, thousands of whom are on the road to shame and ruin.

The remedy for this evil is to be found in a general agitation of the subject by press and pulpit and every social force which tells for good. It is not possible to establish a censorship of the press that would suppress these vile publications, but something may be done by impressing upon parents their duty in the matter. The home influence must be brought to bear more rigidly upon the reading of the young. There are good books, newspapers, magazines, in abundance, and cheap enough, that may be made to take the place of this pernicious literature where there is watchfulness in the home circle.

For those whose home influences are hopeless for good, there must be some protection afforded by the public. Periodical dealers can be urged to exclude the worst class of sensational sheets from their counters, and whenever the law applies its power can be invoked. One of the worst forms of the evil is found in the pictured page, depicting scenes of crime and sensuality, and the exhibition of such engravings should be forbidden by law.—*Ex.*

CORRESPONDENCE.

AYER, August 1, 1883.

MY ILLUSTRIOUS SISTER: Peace, good-will and sympathy, are my heart's greetings to you. Blessed art thou, and twice blessed shall be the harvest of thy indomitable toil. The fruits of thy toil are of slow growth; thou cannot realize the vast good which will issue from the truths thou art boldly uttering. Error and ignorance will have to succumb, will be finally swept away by the incoming tide of truth. The tree of life shall be no more ignored. It has the science and knowledge of eternal existence, and its leaves shall be for the healing of nations. Also vast wounds that the sin of licentiousness, with the sensual appetites, have made. The angels of purity have been shut out by the unclean passions of the lower nature, hence, humanity could not touch the tree nor river of life. Thus this terrible tide of death has rolled by man's disobedience to God's law till it has deluged the universe. The angels weep blood and turn from the towers of iniquity which degraded humanity has built! Woman must first partake of the tree of life and impart of its fruits to inspire a new life. Thanks to those who have sown the seed that will destroy the cruel spoiler of infinite love and holiness. The new offspring must be nourished by her vital power. Hence, the vast field open for her unfolding capacity. Many words of cheer and gratitude, unvoiced from

Jeremiah Hacker. Your favor is duly appreciated by him! Truths dearer than life revealed in THE ALPHA. No power in earth or heaven can arrest evolution. It is Infinite's vast law, and will move on till it revolutionizes all creation. The race is rising from barbarism, step by step from ignorance, error and bigotry, into science, knowledge, and truth.

O. F. C.

SANTA CRUZ, August 14, 1883.

MY DEAR MRS. WINSLOW: The article on "Physical Necessity," No. 2, (I somehow missed No. 1.) recalled pictures of the many unlike twins I have met—unlike in looks, capacity, disposition, temperament, and especially in constitution. One being the inferior in all these respects would indicate that he or she had originated a few hours or a few days after the matured sperms had endowed with vigorous life the well-descended ovum, and that nature had not the time to prepare in the masculine organism sufficient living material for the adequate fructification of the laggard ovum. I have wondered and wondered how it was possible for these radically unrelated beings to have been subject to absolutely the same conditions in foetal life, but this statement with regard to immature spermatozoa solves the problem, and should be understood, for who is thankful for an inferior organization? Where twins are duplicates of each other one understands that they originated under precisely the same conditions. Nothing but this condition of illy-prepared semen can account for painful unlikeness. I do not believe that a rake's progeny would be likely to be vigorous, no matter if he did save up his forces for a short time previous to marriage. Dissipation, as you know, permanently interferes with the secretion of numerous spermatozoa, and then few women conceive before three months have passed, when the rake would be bankrupt as before.

Thanking you for the good work you are doing so bravely, I am sincerely yours,
G. B. K.

CLEVELAND, August 5, 1883.

DEAR MRS. WINSLOW: I see by the August number you are still in the East, gaining health and strength. I hope, for the conflict. When I think of the more than herculean task which you bravely took upon your shoulders, I only wonder you had had the courage to do it. But I suppose you had to do this work; that you felt like Paul. "Woe is me if I preach not this gospel," and the consciousness that you were right has sustained you when otherwise you would have fainted. A reformer's life is to a greater or less degree isolated. Comparatively few ever think beyond what "orthodoxy" requires. The mass run in the groove which generations have made smooth for them, and seem called upon to make it as hard as possible for any who dare step outside. But I think we have cause for hope. In so many papers I see the same idea expressed, that people are not to blame for being vicious and criminal, when by heredity and education the worst part of their natures are developed. I heartily wish that we may sometime meet and know each other better.

With kind regards, I am very truly yours,

MARY C. BACHELDER.

ROCHESTER, N. Y., August, 1883.

MY DEAR MRS. WINSLOW: I am so sorry to trouble you with complaints again, but when our July ALPHA came there was but one copy, and if you remember rightly we subscribed for two, and as there are nearly forty members of our society two copies of THE ALPHA is little enough. We ought to have more, and do intend to have more, but we do so much in so many ways, (and our society is only a year old.) that we must wait a short time. I am going to tell you freely a little about us. I have long felt the need of just such a paper as THE ALPHA, and prayed in my soul that some brave souls might establish one, and now that it is sent to me every month, saying in such a clear, pure, beautiful, and brave way, just such things as the world is dying to hear, my joy knows no bounds. I began to teach these things (with everything against me) in a quiet way until I have gathered so many of the most pure-minded and I might say educated and refined persons that could be found. Many of them are young. Young men and women, some of them married and others contemplating marriage, and you can well imagine the benefit of THE ALPHA to them. It has been uphill work, but, my dear Mrs. Winslow, I had them educated, ready for the dear ALPHA, and now it is passed around and around, and read

and reread until it is black and worn, and you would be proud and thankful could you see some of those who read it. And I do wish they could see you. Do you ever come to Rochester? And would you come to us? I expect a nice long visit from Parker Pillsbury when he gets his work done. I wish I could see you and him together. What should we do if THE ALPHA should die? And yet those who need it most would do the least to support it. Do you ever get weary in well-doing? God grant you may be sustained, is the earnest prayer of your true friend,
MRS. G. H. C.

NEW YORK, July, 1883.

MY DEAR MRS. WINSLOW: Many thanks for your good letter. I am so glad to know that your good, noble work is finding more appreciation. THE ALPHA is one of the most important papers of all the thousands of papers and magazines which are published. You are doing a greater work than the suffragists, for the principle you try to establish and the conduct resulting therefrom will affect human society and human life more than any other reform which has thus far revolutionized the world. It is a reform which can only be realized slowly, as intelligence increases and nobler aspirations take the place of low and selfish desires. It is wonderful how the devotional nature of woman has broken away from the limitations of the past, and is trying to establish her kingdom in the midst of a corrupt, enfeebled civilization. Her love only can save the world from its degradation and sinfulness. I am so glad that my daughter reads your paper, and is going to be initiated into the higher thoughts. I shall soon be at Orange to meet a number of ladies, to whom I will speak on the necessity of developing individual character. With love, yours truly,
CLARA NEYMANN.

RIGHT GENERATION.

DEAR FRIENDS OF PURITY: Ye who have been reading in THE ALPHA the great crime against nature, the sexual intemperance that riots rampant, not only in our great cities, but in every village and hamlet and country place all over the country, it is to you I appeal, asking that you put your shoulders to the wheel, now that the car of purity has been started, and help push it along. Remember, there is no middle ground between lust and ALPHA continence. Once both teach and live this true life, and prostitution will die a natural death.

Just think of it! A pure, clean, healthy, well-born race, with not a taint of venery. Not a shadow of all the long train of sexual diseases generated by lust and intemperance will darken the homes of all our people. Not an unwelcome child will come into the world. Idiots and lunatics will be almost unknown, and peace, plenty and happiness will be everywhere.

But all this will never come until our laws allow full, free and unlimited discussion of this sex question.

We must be at liberty to discuss stirpiculture, just as freely as we now are to show the merits of improved breeds of stock, or fruits or flowers. Why should a generation of a perfected humanity be less investigated and improved than that of a cow, a horse or a rose? To converse on the cross fertilization of a petunia or a pink is all right, but to apply it to humanity and it is "obscene." To talk of the pedigree of a favorite horse or a pet lap-dog is refined and polite, but to discuss how to generate strong and healthy children is awfully immoral, and criminal in the extreme. But keep on in the good work, and success will be achieved.

Little by little the work is being done. Each one of us can help it along. We can support the papers that scatter the good seed, we can lend them or mail them to friends and invite their co-operation. We can send out little streams of influence here and there, till by and

by the river of progress will sweep away every vestige of impurity from our land, and right generation will make all the toil, labor and time spent in almost useless efforts to re-generate needless. E. D. SLENKER.

IN PRISON.

The following poem was written by a young Irish convict now serving out his sentence in the Connecticut State Prison:

God pity the wretched prisoner,
In his lonely cell to-day,
Whatever the sin that tripped him,
God pity him still I pray.
Only a glimpse of sunshine,
Through the walls of stone,
Only a patch of azure
To starve his hopes upon;

Only surging memories
Of a past that is better gone;
Only scorn from women,
Only hate from men.
Only remorse to whisper
Of a life that might have been;
Only a hopeless future
For the distance yet unseen.

Once we were little children,
And then our unstained feet
Were led by a gentle mother
Toward the golden street.
Therefore if in life's forest
We since have lost our way,
For the sake of her who loved us,
God pity us still I pray.

O mother, gone to heaven!
With earnest prayer I ask
That your eye may not look earthward
On the failure of your task!
For even in those mansions,
The choking tears would rise,
Though the fairest hand in heaven
Should wipe them from your eyes.

And you who judge us harshly,—
Are you sure the stumbling stone,
That tripped the feet of others,
Might not have bruised your own?
Are you sure the sad-faced angel
Who writes our errors down
Will ascribe to you more honor,
Than him on whom you frown?

Or if a steadier purpose
Unto your life be given,
A stronger will to conquer,
A smoother path to heaven;
If when temptations meet you,
You crush them with a smile,
If you can chain pale Passion,
And keep your lips from guile:

Then bless the hand that crowned you!
Remembering as you go,
It was not your own endeavor
That shaped your nature so;
And sneer not at the weakness
Which made a brother fall,
For the hand that lifts the fallen,
God loves the best of all.

DEATH itself to the reflecting mind is less serious than marriage. The older plant is cut down that the younger may have room to flourish. Death is not even a blow, is not even a pulsation—it is a pause. But marriage unrolls the awful lot of numberless generations. Health, genius, and honor are the words inscribed on some; on others are disease, fatuity, and infamy.—Walter Savage Landon.

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