

The Alpha.

ENTERED AT THE POST-OFFICE AT WASHINGTON, D. C., AS SECOND-CLASS MAIL MATTER.

Human Rights before all Laws and Constitutions.—Gerrit Smith.
The Divine Right of Every Child to be Well Born.

VOL. IX.

WASHINGTON, D. C., OCTOBER 1, 1883.

NO. 2.

PHYSICAL AND MORAL HERITAGE.

[Continued.]

The production of monstrosities is another remarkable illustration of the law of variety in heritage. Examples are very numerous amongst animals. Aucante relates instances of four successive litters of puppies, born of healthy parents, some of which in each litter were well formed, whilst the remainder were without anterior extremities, and had hare-lip.

Children are frequently born with hare-lip of perfectly healthy parents. Numberless instances of similar spontaneous malformation may be found related by Burdach and Geoffroy St. Hilaire.

Dr. Lucas relates instances of the development of true horns in the human species, and also believes in a race of people with veritable tails.

It is, however, the chief defect of his very valuable and comprehensive treatise, that he is not always sufficiently careful in sifting and weighing, as well as in accumulating his evidence.

In regard to intellectual and moral varieties springing up in the same families under identical conditions, the experience of every man will furnish ample illustrations. The law received its first fulfilment in the family of our first parents, and has never failed to manifest itself for six thousand years.

Let us observe carefully those members of the family who seem even most alike, and what differences shall we not see in their tastes, their appetites, their inclinations, talents, ideas, judgment, and reasonings.

The ancient poets had not failed to remark the dissimilarity of those most closely allied.

"Castor gaudet equis, ovo prognatus eodem pugnus,"* says Horace, and Herodotus illustrates the same point by example of Eurysthenes and Procles.

The only instance which we need mention is that of Ritta and Christiana, the Presbourg twins, who were united like those above mentioned, by an organic connection. Of these, one was pleasant, quiet, and amiable; the other was plain, ill-tempered; quarrelsome, and of extremely excitable passions; she was so violent against her inseparable sister, that they could not be trusted alone.

Nothing can prove more strongly than this how strong is innate disposition, and how comparatively slight is the influence of the physical and moral medium in which children may be placed; since here surrounding circumstances must always have been precisely similar, and

*Castor is pleased with horses which fight with each other, though born of the same egg.

yet the issue was so diverse. From such facts as these St. Augustin (*De Civitate Dei*, lib. V, cap. 2 and 7) very forcibly argues against any possible truth in astrology.

The law of diversity, acting upon the intellectual and moral nature of the child, may be either in its favor or the reverse; of the former, all emanations of talent or genius not possessed by the parents are examples.

It has long been a popular idea, however, that clever men more frequently have fools for their children than the reverse, an opinion embodied in the old proverb "*Heroum filii noxæ et amentes Hippocratis filii*," and continually illustrated by the families of Pericles, of Aristides, Thucydides, Phocion, Aristarchus, Socrates, Cato, of Utica, and numerous other ancients; and in modern times by those of Henry IV, Louis XIV, Oliver Cromwell, Napoleon, etc.

It will appear hereafter that an equal weight of testimony may be adduced on the opposite view; meantime, as in all these instances of diversity, whether moral or physical, we are not in condition to detect the law which presides over them.

Not to dwell too long upon this branch of our subject, we will but notice, in conclusion, a singular instance of an unhealthy, ill-developed family proceeding from healthy, robust, intelligent, moral parents.

The eldest son, aged twenty-four, was three feet two inches in height, without beard or signs of virility, and subject to attacks of catalepsy. The next to him was tall, strong and robust, but of a bad disposition. A daughter, aged sixteen, was three feet in height, and an almost dumb idiot; another girl, aged ten, and a boy of seven, were completely imbecile, and could not speak, having tongues so thick that they could not be protruded.

Such are a few illustrations of the principal modes in which the law of diversity manifests itself; so striking in many of its details, as to lead observers to the conclusion that diversity is the *one* law, and heritage of similar qualities the exception. Thus the distinguished naturalist, Bonnet, (*Considerations sur les corps Organises*, tom. II, chap. 7.) after reviewing these phenomena, comes to this opinion, that the germ bears the original impress of the species, but *not of individuality*; it is in miniature a man, a horse, or a bull, etc.; but it is *not* any individual man, or horse, or bull.

Wollaston, Helvetius, Louis, Weikard and a host of great names subscribe to this view, and attribute all varieties, all resemblances, and all dissemblances, to the medium in which the new-born man or animal is placed—*medium* including all influences, both moral and physical, food, climate, education, etc.

How incompatible this is with observed phenomena has already partly appeared, and will appear more fully hereafter, when the facts of direct inheritance have passed under notice.

The direct transmission of the qualities of the parent to the child is shown in external resemblance, in similarity of internal organization, in habit and gesture, in temperament, in instinctive impulses, and in moral and intellectual tendencies and aptitudes.

Accidental defects and diseases are also amenable to the same law; and lastly, certain vicious habits in the parents, and certain forms of neglect of natural laws and the rules of hygiene, give rise to certain transformations and degenerations, both of a physical and moral nature, in the offspring, which exercise the gravest influence over the future of these beings, who may almost be said to be fore-doomed to an unfortunate existence, but from which they are occasionally exempted in accordance with the law of spontaneous variation already alluded to; or which is averted by the rational means suggested by an intelligent recognition of the source of such defects of nature.

We proceed to notice in order these various heritages.

Personal resemblance between parents and offspring need not detain us long; the experience of every day shows that children resemble parents as strongly as in type they resemble the species, and no illustrations seem requisite.

Yet there is something interesting in the manner in which some characteristic feature is handed down from one generation to another, sometimes for centuries; not to mention but in passing the descendants of Abraham, and the gypsies, in which tribes a distinctive physiognomy appears ever to prevail, we see in some noble or royal houses one particular feature adhering to them as a characteristic.

The Bourbons have an aquiline nose; and the reigning house of Austria is distinguished by a thick lip, which is said to have been introduced by the marriage of the Emperor Maximilian with Mary of Burgundy, upwards of three centuries ago.

Burton* remarks: "That famous family of Cenobarbi were known of old and so surnamed from their red beards; the Austrian lip, and those Indian flat noses are propagated, the Bavarian chin and goggle eyes amongst the Jews, as Buxtorfius observes; their voice, face, gesture, looks are likewise derived *with all the rest of their conditions and infirmities*."

Plutarch relates that all members of a certain family in Thebes were born with the mark of a lance-head upon the body.

It is said that the family of the Lansadas were so named from a like peculiarity. The Bentivoglios had all a distinguishing mark.

Stature is in many cases hereditary, which is well illustrated by the numerous gigantic figures both of men and women met with in Potsdam, where for fifty years the guards of the late Frederick William, of Prussia, were quartered; a fact undoubtedly owing to the intermarriages of these men with the women of the city.

Haller states that for three generations his own

family, without one exception, had been distinguished for great stature.

The facts connected with bodily development are well known to all breeders of cattle or animals; so strictly is each part of the conformation under the law of heritage, that *at will* the breeder can modify a race, by lengthening or shortening the limbs, by increasing or diminishing the fat or the muscle, or by accumulating these in particular localities, and all these with almost certainty of calculation.

In this manner is the length of stride of the English racer attained, the colossal strength of the dray-horse, and the development of fat in the beasts intended for the show or market.

The same may be said concerning the color of the surface, and the tegumentary appendages, such as hair, wool, etc., all of which may be modified at will, and almost to any extent by attention to simple rules, all founded upon one fact of the constancy of transmission of qualities.

The color is generally a mixture of that of the parents, if these be of different races; but if the parents be of the same race, the color of the children generally follows one or other parent exclusively.

Thus, the child of a white man and a negro woman is a mulatto in the great majority of cases; but the child of a dark and light parent of the *same variety* is usually like one or other, and not a mixture.

Instances have been known where the child of a negro and a white has been either black or white entirely;* and in one case that is related by Prichard the black and white color was not mixed, but occupied separate parts of the surface.

These are singularities of which in the present state of science no explanation can be given—practical assertions of the law of Diversity.

It may be added, that the experience of breeders tends to show that the male parent exercises a much stronger influence upon the color of the offspring than the female.

It is also supposed (though this we would mention with doubt and hesitation) that, so far as organization generally is concerned, the male parent gives the locomotive system, and the female the vital organs. Could this be established as a law it would indeed be an important point of departure for farther investigations. At present it must be considered as only *sub judice*; but as an opinion preceding from high authority,† worthy of much consideration.

It is not only bodily form and color, but also bodily activity and aptitude which are heritable. Striking instances of this may be found in the stud book, relating to the pedigrees of horses. The winners of the great races are always sought after to breed from.

Eclipse was the father of three hundred and thirty-four winners, which produced their owners the sum of £160,000; and King Herod, a descendant of Flying Childers, was the father of four hundred and ninety-seven winners.

*Dr. Prichard says that "this is always the case in respect to the offspring of an albino and a black-haired parent."—*Physical History of Man*, vol. 1. p. 367.

† See Alexander Walker, *On Intermarriage*, part IV.

In the human subject, the muscular force and activity are also hereditary; in ancient times, the athletes were often in families; and now the same tendency is often seen to prevail.

All writers treating of heritage mention gait, gesture and attitude, as subjects therein involved; often entire families are left-handed, even those members who have been withdrawn from it in infancy.

M. Girou relates a singular instance of this kind of peculiarity: "G. is born of a family where the use of the left hand is hereditary; he is not left-handed himself but he has a married daughter who is so, and all whose children are so likewise. His son, who is married, is not left-handed, but has a little daughter in the cradle who is so to a strongly-marked extent."

The same authority mentions the case of a gentleman who always crossed the right leg over the left in bed; his infant daughter did the same from birth.

Grace and elegance of motion seem to be the birth-right of some families; of this the family of the Vestris will furnish an example.

As a part of the motor functions we may, in passing, allude to the heritage of voice, so frequently observed. Also, though perhaps somewhat out of place, to the heritage of loquacity; children born of very talkative parents are usually so themselves; they talk for the sake of talking, apparently moved by an elastic impulse that they cannot control. M. Lucas relates an instance of a servant girl who talked incessantly, either to others or to herself, until it was found necessary to dismiss her, when she exclaimed: "But, sir, it is not my fault, it is not my fault; that comes to me from my father, whose same defect rendered my mother desperate, and he had a brother who was like me."

The resemblance of internal organization is fully as striking as that of external form between parents and children, though of course not so plainly recognizable. It is observed, however, in the hereditary liability to certain forms of disease or functional derangement. These are, according to Portal, apoplexy, epilepsy, mental aberration, hemorrhages, special inflammations, and other disorders arising from hereditary superabundance of blood, derangements of the liver, and of the lymphatic and nervous systems, producing their appropriate morbid effects.

To some of these we may have occasion to refer; here we quote, for purposes of illustration, a remarkable case of hereditary hemorrhage or bleeding, as indicating transmission of internal organization. It is related by Dr. Riecken: "These cases occurred in the principality of Birkenfeld, in Oldenburg. The parents had never been subject to hemorrhages, and the father, E. P., was living in good health in his eighty-sixth year at the time of the publication of the narrative. The couple had twelve children, five sons, and seven daughters, of whom three boys and one girl died of hemorrhage. Their youngest daughter, who had never suffered from the disease, married a stout, healthy man and had six children, four boys, and two girls, of whom three boys died of hemorrhage."

It is scarcely necessary to remark that feebleness and force of constitution are, as might be expected, generally hereditary. Fecundity is also hereditary.

M. Girou gives some remarkable illustrations of the prolific tendencies of certain families. One mother had twenty-four children; of these five daughters had forty-six children, and one granddaughter had sixteen.

Dr. Virey gives an account of families in which the tendency to producing twins is strong. In one, two twin brothers had repeatedly twins in both their families; and the first wife of the one being dead, the second had twins also.

Osiander relates still more extraordinary facts, but we cannot dwell longer upon this part of the subject.

[To be continued.]

MONEY AND MORALS.

AN ADDRESS BEFORE THE N. E. MORAL REFORM SOCIETY,
AT ITS ANNUAL MEETING, MAY 30, 1883.

BY LAVINIA S. GOODWIN.

A man has just gone from the City Hall to the State Prison, on a seven years' sentence, for embezzlement of funds. For about the last seven years it has been current among his associates that this man was supporting another woman than his wife—one with the expensive habits common to the class who seek to make up in apparel what they lack in character. Her calls at his desk, in rich array, were a theme of comment at his place of business. Men told their wives, and these told their friends, and that was all. No man troubled him about the proceeding. He was an especially "hale fellow well met" with others of like habits, sowing to the wind to reap the whirlwind, some of whom have garnered their bitter harvest before him. Any school-child far enough advanced in simple arithmetic to know that you cannot take six from two, could have shown that this man's salary was entirely inadequate to meet his expenses. But that was *his* affair. His bondsmen held unshaken confidence in him. It was stated in the report of a meeting just after his continued robberies were forced upon public notice, that probably no one would have believed in his dishonesty had they been told one week before. But why did they not reason from cause to effect? All the while his business character was undergoing disintegration through the social vice. Of course his immoral relations brought him into straits for money; he began to appropriate, moderately at first, and he cleaned out a treasury of \$30,000. It does not admit of a question in the case of this man—and I believe his case may be called a representative one—that but for the former offense the latter never would have been committed.

It is only a short time since the great Woodward defalcation under the same roof, with likewise a Jezebel conspicuous in the case. When will men learn that this plague spot upon a man is a fatal symptom? When will they cease to be surprised that he who breaks the Seventh Commandment should break also the Eighth in regular course? When will one cease to expect for himself that he can handle fire and not be burned? The late Dr. J. G. Holland compared it to moths around a candle. "One after another," he said in a serious, manly, Christian editorial in *Scribner's Magazine*, "men

go to ruin through the vice that need not here be named, and others follow on, taking no warning, precisely as moths hover about and at length dash into the flame of a candle, notwithstanding the fate of all such moths since the creation has been to drop with scorched wings and perish miserably."

But mark this. It shows the comparative estimate of the value of money and morals. The same night that the defalcation became known, the defaulter was lodged in a cell. The question of personal purity having become a question of other people's money, there was speedy justice for the offender. The powers that be recognized promptly, yet none too promptly, this man's betrayal of a trust that is counted in dollars. The vice which this is the outcome touches society more widely, more deeply, more dangerously than any money interest possibly can, and is likewise punishable by State Prison; but with regard to that all was indifference. It was a private matter, not to be meddled with. One could easily convince himself that a grave error exists here in public sentiment. Speak to men of the world against this man's unfaithfulness to his moneyed trust, and you will find them unanimous in condemnation; they will consider the sentence imposed on him none too heavy. But if you venture to broach the other topic—or rather the other half of the one topic—you will very likely be met with a careless smile and the remark that "this is so common." Too true, and what wrong indulgence would not be common if nothing were done to stamp it out? In its baneful shelter thrive theft and murder, like henbane in swampy shadows.

I have only brought forward the case of this man because it is typical. He is no worse and no better than numbers in all the cities. His conduct has brought disgrace and untold anguish upon aged, honest parents; has more than widowed a thoroughly good woman, and more than orphaned their child; these deserve the sympathies of the community. And if there is anything in which this class of men deserve commiseration—convicted of crime and ruined in their life prospects—it is on account of that weakness of public sentiment which sets moral purity below money, making it easy for them to glide into practices that debauch all moral principle. Men learn to sneer at and to defy any law that is not executed. How the liquor laws lose their dignity wherever they are trampled on with impunity! The same thing has often been sadly exemplified at the South in respect to the treatment of the freedmen, where a jury could not be found who would convict of murder if the victim were a negro. It is not so much a lack of law, as that law loses its effect when it lacks the backbone of public sentiment. In some States the husband is allowed a privilege of transgression which is not permitted to the wife, and the chief offense against the marriage relation is differently defined in his case than in hers. What an evidence of looseness of moral ideas with those who administer in the halls of justice! There is a prevailing standard of gold throughout the Union.

It may be more difficult to prove a secret crime than a treasury theft; all the more, then, should public sentiment frown down and prevent among men who would

maintain a reputation and keep a responsible situation, this vice which is the mother of a vicious progeny. So long as men control ninety-nine one hundredths of all the money in business circulation, so long will it be in their power to exert a destructive influence over female virtue, so long will there be women who will sell themselves in preference to working for a pittance, with chances for work "like angels' visits, few and far between," and half of these under employers without any mercy or sense of justice towards the unfortunate and defenseless. So money conquers morals, and in the reaction bad morals annihilate money. The law that imprisons a defaulter just lops off a branch of the deadly Upas, but lays not the axe at the root of the tree, which is allowed to flourish and put forth branches two for one, to exhale double pestiferousness on the air. Your society gathers up the fragments of poor humanity in the form of girls seduced from the ways of virtue. The Women's Industrial Union attempts to defend the honest young woman against her unprincipled employer who withholds her wages. Every institution of this kind is on behalf of morality, and tends to create a wholesome public opinion, even if slowly as the coral insect builds its wave-washed mountains.

The reefs that cannot be reared in unquiet waters are symbolic of the result of your labors, washed away in great part by the force of a reckless common sentiment concerning chastity in the other sex. The complaint is old that men of lax morals are welcomed in society where women of the same stamp would be turned out with contempt. This proves both the supremacy of money which men represent, and the light estimate which too many put on their offenses against purity, which leads a man to push his way boldly where a woman would cover herself with shame and retreat from the gaze of society. The world accepts the man's estimate of himself, and the woman's estimate of herself. The woman's worth is her virtue, and losing that she loses all; the man's worth in virtue he believes can be made up in money—either his own or anybody's that he can lay hands on.

What is true here is true otherwheres. There is a pressing tendency to imitate the Old World in what is most unworthy. It were better that the New World had been left to savagery, than that she should so dishonor her birth among the nations and fail of her high destiny. While false religion and no religion are doing their work of corruption abroad, the land of the Puritans should be true to the religion which enjoins on its believers to walk not after the flesh. Thanks be to God that here at home the moral standard, although so deplorably low, is not so debased as in continental Europe. Americans occupying as exalted stations as Gambetta in politics and Victor Hugo in literature, would be saved by shame if not by principle from keeping each a mistress. In the end an American of impure life loses caste to the extent that he could not hope to gain an elevated position which depended on the suffrages of his fellow-men. Though a known sensualist may not fall to the ground like a shot eagle, and though a certain effrontery may do much for him in the way of enabling him to retain any eminence he may

happen to have, yet his courage and his aspirations will melt away before the consciousness of something in his character that will not bear public investigation, that will bring open reproach on his name; and by and by the places that knew and honored him will know him no more. Our political newspapers, when party issues are on, boast with enjoyment and effect of that candidate whose domestic life is unspotted. And there is great hope even for France, now that she is sloughing off infidelity and welcoming Protestantism, now that organized effort is being made to present a pure gospel there. The shameless corruptness of kings' courts can never come back. Their heir to England's crown, although his life has not been without scandal which would have socially ostracised his wife or his sisters, is an immense improvement on his ancestry in general. The late Czar of Russia, who by his libertinism broke the heart of his amiable and loving wife, and not long after it ceased its painful throbbing had his body shattered by dynamite, is just now succeeded on the throne by his son, hitherto named among model husbands, whatever faults may be his in other directions.

In the Tewksbury investigation, which is still in progress, one of the heart-sickening things brought to our attention is the wretched physical condition of the alms-house infants, and the fearful death-rate among them. The witnesses on both sides agree that almost all the foundlings are infected by syphilis—the iniquities of the fathers visited upon the children. When it comes to the third and fourth generations, causes are not so distinctly traceable nor facts so readily demonstrated; yet all who have given study to the subject in its scientific phase, attribute much degeneracy of the race to sexual vice in years long gone by, in the case of names that have passed into history.

"For without," says John the Revelator in his description of the celestial city, "are dogs and sorcerers and whoremongers." Shut out of heaven at last, after having shut themselves out of the paradise of health, a good conscience, the highest usefulness in life and the praise of those that do well, and transmitted both the consequences of their evil-doing and the propensity thereto to their offspring—for the paltry enjoyment of the pleasures of sin for a season. But not to turn again to the darkest side of a subject whose every side is dismal enough, let us hope and pray and labor for the world's speedy advancement to a plane where personal morality will be the criterion of all integrity of character. There is a standard of gold, and there is an immutable standard of morals. It is found in the Decalogue. And let it be everywhere emphasized that ALL that was written by the finger of God on the tables of stone upon Sinai, and transferred to the new dispensation by Jesus Christ, was irrespective of sex—that it was, and is, and ever shall be as sacredly binding on men as on women.—*The Home Guardian*.

A BAD CROWD.

It was noted, some time since, that one-half of the drinking saloons in the city of New York were gambling hells and brothels; and that of the 8,034 liquor dealers there, 2,004 had been in State prisons, 2,645

in county prisons, and 1,769 confined in police stations; only 1,616 out of the whole number having managed to keep outside of prison bars.

These figures furnish a somewhat suggestive comment on the character of the men to whom cities and towns, under their corporate seal, commit the business of selling liquor, and manufacturing roughs, rogues, drunkards, maniacs, and murderers.

DRESS REFORM.

[Concluded.]

I asked a lady one day as we were watching a boy and girl at play, "which is the more modest, the boy's or the girl's dress?" "I don't know," she answered indifferently. "Suppose they were both to climb a tree," I continued. "Girls are not supposed to climb trees," she answered evasively. Woman's dress is even worse than girls, and the custom of allowing girls, till they are twelve or fourteen years old, to wear a dress reaching only to the knee and then requiring them to drop the curtain to the feet, is an insult to womanhood and is based on the lowest conception of the relations between men and women. I have not been arguing for or against what is called modesty. It may be true that innocence needs no covering, but I apprehend that, however much virtue there may be in the world at present, innocence is rare. What I have been trying to show is that the dress of woman is nicely calculated to keep her in the background, because it is so poorly adjusted as to give no assurance of concealing what she is taught modesty requires her to conceal, and until the dress of men or of women is so changed as to give equal freedom of movement and position they cannot be held to the same law of modesty or morality. Which, if either, is at present under the right law, I shall leave for wiser heads than mine to determine, assured that they will not have as hard a task at that as they have in trying to make men and women act alike while they wear clothes which dispute the fact that they belong to the same race of beings.

I remember once in a Pennsylvania town I was riding with a lady and we saw a little girl, about five years old I should judge, tilted up on high heels and her obstreperous big toes protruding from holes in the toes of her shoes. She was leading by the hand a barefooted boy, perhaps three years old. He looked so fat and comfortable and happy and she so pinched and miserable that we could not forbear asking, "Why don't you go barefooted too?" The well instructed little lady answered promptly, "Make my feet too big." "Won't it make his feet too big?" we asked, motioning to the boy. Equally prompt was the next answer and in a tone which ended all controversy, "He's a boy." We drove sadly away, pondering on the wisdom of a country that banishes the "Heathen Chinee," but retains so much of his heathenism.

A famous judge—not famous as a judge, but as one of the fools—addressed a class of young ladies in a seminary in this State in the year 1881, as follows:

"Great stress should be put upon the necessity of greater care in the personal adornment of women. The influence of woman depends, first of all, upon the charm

of her presence, of which grace of manner and personal adornment are the chief ingredients."

Governor Butler went back to 1810 for his Fast Day Proclamation. How much farther back did this judge go to find this address to young women? No greater insult was ever offered to the morals and intellect of woman. Think of it! "The influence of woman depends, *first of all*—I suppose first here means chief—*first of all*, upon the charm of her *presence*, of which grace of manner and personal adornment are the chief ingredients." Imagine such language as that addressed to the author of Uncle Tom's Cabin, to Miss Frances Willard, to Susan B. Anthony and hundreds of influential women whom I could name. Perhaps these have grace of manner and personal adornment, but does anybody suppose that their "*influence depends, first of all*, on the charm of their presence?" Let us turn this around. Suppose a class composed of men like Wm. Lloyd Garrison, or Thomas Carlyle, or Wendell Phillips, or Peter Cooper. How would it answer to tell men of their calibre that they might write and speak and work if they liked, but to *remember* that their influence depends, first of all, upon the charm of their presence, whose chief ingredients are grace of manner and personal adornment? Suppose them, if you can, senseless enough to listen to and believe such stuff. What would be the effect? Why, instead of cultivating goodness, purity, nobility, vigor and greatness of character, that by *these* they may influence their fellow beings, we should find them before the mirror bowing and smiling and twisting their pretty necks to see if their coat-tails were gracefully adjusted.

Is not this about the effect it has on women? Out upon this judge and all other men and women—and there are many—who carry on this mischievous work. I *protest* with all the righteous indignation I am capable of feeling against this kind of talk to any representatives of my sex. It is the old orientalism—you have no soul, no intelligence, or if you have they are secondary and non-essential. You can only speak from the senses to the senses. Outside the charm of your personal presence your influence is so meager as not to be worth your while to exert. So, my pretty dears, confine yourselves to arranging charming toilets, and by and by some man may be influenced by the charm of your presence to take you to his home as a life-long companion. If any man should, with malice and aforethought, set about keeping women the vassals and inferiors of men, he could not pursue a course better calculated to accomplish his purpose.

George William Curtis says: "Those who live by favor will develop the characteristics of favorites. They will naturally decorate themselves to please a master." And that is just what this ado about personal adornment for women means. If the judge had been talking to the inmates of a turkish harem or to a class of lewd women, his talk would have been appropriate; but to a class of girls who had spent months and years in developing brain power, it must have been discouraging and degrading if accepted for truth.

In considering this question of influence the persons to be influenced and the sort of influence desired must not be left out. When a man tells us that woman's

influence comes chiefly from grace of manner and personal adornment, we may suppose that he speaks from personal experience, in which case it would be well for his female friends to look to their laurels if they would retain their influence over him. Because it is well known that a certain class of women make a specialty of graceful manners and personal adornment, and that these do not hesitate to influence all they can by their charms, whether lawfully or unlawfully. By all means, if this judge's words are true, let our wives and daughters and sisters go into competition with barlots. How do you think the judge would like to be told that the chief ingredients in his influence are grace of manner and personal adornment? It may be true, but do you not think if he were made to believe it he would be oppressed with a dreadful sense of intellectual inferiority and moral vacuity? If he were told it and he did not believe it, fierce anger would burn within him that one should dare to so belittle the mental and moral worth and power of manhood. There has never been a time in this country when the personal adornment of women held the high place it holds to-day, and what has its influence done towards curing licentiousness, debauchery, child-murder, drunkenness and poverty?

A physician on the Iowa State Board of Health said two years ago: "Dress has become a *craze* with our women." I believe he told the truth, and at the same time there is that judge telling these women, "Great stress should be laid upon the necessity of *greater* care in the personal adornment of women." My sisters! lo, these many years have we adorned ourselves and passed by on the other side of misery, of little children born to suffer a little while and then die or perhaps worse, grow up weak and depraved. Can you think of these things and be content simply to charm with a gracious manner and becoming toilet? If not your dress misrepresents you, for that is what the present form of woman's dress tells. It does not represent achievement but inaction. A physician, other than the one mentioned, speaking of dress reform, said: "Undoubtedly it would improve the health of women, but you will never succeed in getting them to put away their skirts. They are too fond of show. By banishing the skirt they lose the greatest arena for display." How do you suppose I feel to have women rated thus? How do you feel? But what do I think of that doctor—and doctors have so much influence—who spoke in complacent tones of woman's willingness to sacrifice health to show? I think he was just as fond of show as his wife was; and a great deal *more selfish*, for he was willing to have her make the sacrifice, while he had the pleasure of looking on admiringly in ease and comfort. We are held in such estimation because of our senseless dress. I do not believe the man lives who would dare stand up before an audience dressed in trousers, even if he knew every mother's son of them was a woman, and give them such twaddle as Judge Tourgee gave that class of educated young ladies. But perhaps you may ask, if both men and women are satisfied to have it so, why should I seek to remedy it. They are not satisfied; though they may be unawakened to the cause of their dissatisfaction. They fail to see that because of the cares and weaknesses

imposed on women by their dress, many a one who would otherwise welcome children to her heart and home, makes attempts, too often ineffectual, to destroy the little life which lust, generated by the false relations of men and women, has forced upon her. They fail to see that woman is defrauded of her rights in marriage, in the home, in the state, in the pocket book, because her dress has held her in weakness, and ignorance, and fear, so that she neither knows her rights nor dares maintain them. They fail to see that the greed of gold, which curses our country with paupers, is largely due to the desire of man to clothe his female dependents in "purple and fine linen." They fail to see that dress appeals louder than words, "I am male and you female," and thus keeps the fact of sex constantly in the foreground; and by its form gives an impression of differences in the sexes which do not exist. They fail to see that truth suffers by the dress of woman, which is a lying exaggeration in its upper part and a lying disguise below, and that a pretended and half-way concealment excites a prurient curiosity and fosters libertinism. They fail to see that a dress which is so expensive and burdensome as to make the earning of it a ruin to health must inevitably lead the sex so burdened to dependence on one more free; hence prostitution.

Need I go on? If you are not already thinking on this subject I cannot hope to stir your thought. If you are thinking you will go on and on into this and that avenue of life, and find that everywhere you come the blighting influence of woman's moral and mental degradation, symbolized and enforced by her clinging inhuman-shaped dress, has been before you, you will see in this an opportunity for practical work towards giving "to every child the divine right to be well born," something that will help vastly to raise woman to her true position, something that may be urged on every prospective parent, with incalculable good to the coming child.

I beg your pardon for taking up so much precious time and thank you for the attention with which you have listened to my poor presentation on this important subject.

CELIA B. WHITEHEAD.

THAT WHICH MAKES MANIFEST IS LIGHT.

He shall smite the earth with the rod of his mouth.—*Isaiah.*

If the public condemnation of evil practices encouraged the spirit of evil more than the spirit of good, it would seem well to have all immoralities covered, and keep their effects and all dark and unlovely objects hid from public view, and thus limit the teaching of morality to holding up the perfect and pure ideals and advantages of what a large part of human conduct is not but should be. This is all that would be necessary to enlighten people if all were pure in heart, or were striving with irrepressible desires to become so. If, also, all would see the vile rottenness of certain concealed actions, with the same spontaneous facility, without their being pointed out and condemned, as "they learn naturally, like brute beasts," to practice them. In this case there would be little or no dark and repulsive conduct to be opposed. Such demoralizing action never can flourish, except in concealment from the light, which reproves

and manifests its real deformity. It is the quality of which Jesus spake when he said, "He that doeth vile things hateth the light, neither cometh to the light lest his deeds should be reprov'd."

Hence, they that do evil love the darkness of concealment and are not attracted to the light, nor can they see clearly enough in the light (until they have learned to love it and to renounce vile practices) to discern or be attracted by the beauty which the light discloses. Hence the testimony of truth in them that have it, which is the sharp sword that goeth out of the mouth, is necessary to begin with such the work of salvation; wielded, however, in love and kindness to the creature and such gentleness as pertains to the Mother Spirit, but smiting evil to utter extinction. Jesus, referring to the covering of hypocrisy by which people seek to appear in the eyes of others better or more honorable than they really are, says there is nothing covered that shall not be uncovered, neither hid that shall not be made manifest and come abroad. That which is spoken in the ear in closets shall be proclaimed upon the housetops, &c.

Because God is light, and in Him is no darkness, and all who come to Him must come into the light, works and all. What for? That the evil may be reprov'd and cast out, and that the secret causes of human ill may be disclosed and a remedy applied.

Centuries before Jesus it was written, "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Daniel foresaw in the visions of God a time when the dominions of the world, or its kingdom or kingship, would be taken away from the beastly nature of man and given to the people of the saints of the Most High. The judgment and authority also under the whole heavens was to be given to those who subdue their own passions and live in obedience to Divine law, and they are to take and possess the kingdom forever. This kingdom and judgment of the saints has begun in a few over whom the beastly and corrupt nature of perverted generation has ceased to have dominion, and the body of lust, whether for power, riches, or carnal pleasure, is being consumed in the burning flame. (Dan. vii.) All the secrets of the corrupt natural heart are being exposed to the light of the judgment already established in the saints. Hence it is in the order of the present degree of spiritual light and manifestation of God to man, that the hidden works of darkness be exposed to the light, which reproves and makes manifest their true character, that all lovers of truth and righteousness may be enlightened and do the things approved, and that the works of darkness be destroyed forever. For with all lovers of the right the decision is final and its fruits are holiness, righteousness, justification, peace, and everlasting salvation and beneficence.

A. G. H.

There is no such thing as a great State built up out of a people not great.

There is but a step between a proud man's glory and his disgrace.

Wisdom would rather be buffeted than not listened to. Folly would rather be unheard than buffeted.

Patience is a remedy for sorrow.

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

Subscription and Advertising Rates.

Subscriptions:

The Alpha is published on the first day of each month, by the Moral Education Society of Washington, D. C., and can be obtained of newsdealers, or will be sent at the following rates:

| | | | | | | |
|---------------|---|---|---|---|---|-----------|
| One year | - | - | - | - | - | \$1.00 |
| Single copies | - | - | - | - | - | 10 cents. |

Two cents for sample copies, for postage.

Advertisements:

The Alpha having a large circulation, and being of a suitable size for binding, is a good medium for advertisements, which will be inserted at the following rates:

One square, (space equal to six lines nonpareil.) first insertion one dollar; each subsequent insertion, fifty cents.

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.

PAID FOR.

We send THE ALPHA to no one unless it is paid for, and we discontinue it at the expiration of the time for which payment has been made. Persons receiving it who have not subscribed for it *may be sure* that it has been sent and paid for by a friend, or neighbor, and that *no bill* will ever be presented for it.

THE ALPHA.

VOL. IX. OCTOBER 1, 1883. No. 2.

QUITE a severe illness and slow convalescence of the editor of THE ALPHA must explain to our correspondents the neglect their communications have suffered. We hope hereafter to be more observant of hygeia's commands, so we may not again suffer chastisement and humiliation from the violation of her stern and unyielding mandates.

THE continued article "Physical and Moral Heritage," is copied from "Littell's Living Age," 1859, which copied it from "The British Quarterly Review." It is anonymous. At that date it might not be considered proper to aid and enforce paternal responsibility in improving the human family, but the article is so exhaustive and covers the whole ground of heredity in such an able manner we could not withhold it from the readers of THE ALPHA, and know they will find it instructive and profitable.

THE "Special Physiology for Girls," Mrs. E. R. Shepherd, has reached its fourth edition. This is indeed an encouraging sign that now young women are seeking

the kind of knowledge that will make them wise unto salvation, and many, many mothers are learning that all true knowledge is power, and the power of a sound body and a sound mind as factors in life cannot be estimated. Let every mother supply their young daughters with this truly good book and secure to them a safe guide through the delusive period of youth and inexperience. Price \$1.00. For sale at this office.

DIED in Auburn, N. Y., September 3d, Mrs. SARAH BASSETT, in the 86th year of her age.

Thus one by one our friends join the innumerable hosts and pass over to the shining shore. This aged lady has been our life-long friend and a true friend to THE ALPHA and its principles.

She has joined the many loved ones that have gone before, and bequeathed to us the results of her long and well-spent life. She repeated over and over to her daughter, "There is no death," "When I pass from here I shall just begin to live." And when she knew she was dying, she spoke of us and our work with a benediction, so that the last words she wrote in a letter, from which some extracts are given below, have a peculiar value. They are like a voice from the Summer Land:

AUBURN, August 14, 1883.

MY DEAR FRIEND: This is the anniversary of my sixty-sixth wedding day, and I am in my 86th year, so you will not wonder that I do not write as well as I used to. My eyes are not as bright, my hand is not as steady, nor my memory as good as in the long ago, when I first knew you a little girl, but I hope I never shall forget my dearly loved friends nor any of the great blessings bestowed upon me—more than I am worthy to receive I often think. * * *

I think much of THE ALPHA, and do all I can to make its teachings known among my friends. One has taken quite a number of copies to our W. C. T. U., to be read at their meetings; others go to poor, but intelligent families, to whom they are a revelation. I cannot express how highly I regard the paper, besides its being your work. It is a great field, and I hope the harvest will be great also. May your strength be equal to your day. I should love to see you once more. I still appreciate that which is good and beautiful, but my poor head will not do any more work. No words can tell how I miss my dear Daniel and all my dear ones that have gone, but I shall soon be with them again. I feel badly that I have to send this letter empty. It would be my delight to enclose a large draft to help on your stupendous work. I suffer at times very much, but that makes me think of the land where the inhabitants shall no more say "I am sick," and where we shall all meet I trust.

With the best love of your old friend,

SARAH BASSETT.

A GOOD FRIEND to our cause, a man that stood firm for truth and justice through the anti-slavery conflict, and now advocates the cause of woman's political equality and the advancement of the human family, writes in a private letter words that have in them a true

tonic. Such men and such truthful words set the heart aglow with hope for our future and give courage to labor on.—[Ed.]

It seems so me there is little hope in these times for any young man or woman who does not study, imbibe and accept the moral and physical teachings of THE ALPHA in all their entirety. Not by constraint, but willingly and in the love of them. The slipshod virtue so common is ruinous to any noble, manly or womanly culture or character. What business have appetite, passion, lust to assume any claim in unfolding, developing, ripening the dignity and divinity of human nature? "Get thee behind me, Satan; thou art an offence unto me," is the only answer they deserve or should receive when they dare assert themselves in human presence, any one of them. A man, we continue to call the like of him *man*, took a centre seat to day in a large, open street car, smoking a filthy cigar—who ever saw one not filthy?—and had to be reminded that there were ladies present who could not endure tobacco smoke. Drunken men sometimes stagger into cars or other places and are unceremoniously thrust out, even though injuring nobody but themselves, but tobacco users seem never to know that many stomachs can endure even a drunkard's breath that cannot endure the loathsome fumes of tobacco in any form. And many physicians and other scientific men and women say confidently that we have more to dread today from the effects of tobacco on the human race, especially on the young, than from ardent spirits. We may subdue many enemies, or think we subdue them, but how few ever make a real conquest of themselves? How few dare wage a deadly war on the passion or lust that is as sure as the decrees of eternal fate to work their inevitable ruin, unless met in open battle and vanquished.

SELF-ABUSE.

The *Woman's Journal* of August 11 contains an appeal to women physicians to put forth their best efforts to stem the tide of "secret vice" that is destroying the life and ruining the minds of our school children. This article is written by K. L. S. Too truly she says: "It is an evil that is sapping the very foundations of our society, an evil that creeps into our purest homes, runs riot in our public schools, and lays its damning curse upon the bodies, minds, and souls of our children. Too long it has been a nameless evil, met on the part of parents and teachers either by a total ignorance or a willful blindness, at best by a sensitive shrinking from it, a horror which would not let one face the truth."

"Do you speak of this matter in your mothers' meetings?" I inquired only the other day of a mother of infinite tact and discernment, whose eyes were wide open to the magnitude of the evil.

"No," she replied; "it has just been hinted at, that is all."

"Just hinted at!" Aye, and while we are shrinking from it in our refined delicacy, our boys and girls are being corrupted, blackened with a stain no fuller on earth can whiten, dragged down from their high estate of health and purity into disease and vice.

K. L. S. then refers to a school she attended in childhood: "As the very hot-bed of hell, little children, barely beyond babyhood, were taught pollution and vice." * * "I have found, by diligent inquiry into later years, that this school does not stand out from all others as an unique monstrosity," and closes by calling for clean books on this subject.

In September 8th issue of the same journal are two responses, one from Anna Bronson, who asks "Who is to blame?" She thinks fathers and mothers must secure the confidence of their children and teach them plainly and kindly the physiology of their sexual organs. The other contributor, S. B. S., thinks teachers ought to take these duties and perform them for the little ones under their care.

Still later a card recommends Mrs. E. R. Shepherd's "Special Physiology For Girls." "Thinks girls of twelve years old and upwards would be benefitted by its perusal. But younger children should receive instruction from the pure lips of a good mother."

We are rejoiced beyond expression to see the discussion of this subject gain space in the *Woman's Journal*, a subject that so intimately involves the interest, virtue, and health of humanity. This does credit to the philanthropy of the journal. We wish every woman's paper throughout the world would follow the good example thus begun and aid and discuss this matter to the bottom fact, down to the bed rock.

All of these articles are most excellent in their way. They contain much truth, sad, mournful truth, and the remedies are good as far as they go, but the best and wisest efforts of women physicians will go a very little way towards remedying the evil, as our many failures show. Teachers cannot do much except enlighten the ignorant and warn the victim of the consequences of this awful sin against themselves and their Creator, and the confidential instruction of parents will not make their babies pure as long as parents do not conform their lives to the teachings they give their children. When will the world stop and reflect that propensities are born with a child, and the thoughts, actions, and indulgences of fathers and mothers before and after conception are so many deeply planted lessons in the plastic form and stamp the child with its leading characteristics that will dominate its life; modify them as we may by the very best instruction. We talk of corrupting influences at school, of bad companionship. Such evil is

possible, and we all desire our little ones to come up under the very best conditions, pure, sweet, and healthful. But infants that have no companionship but their parents, who manifest erotic feelings, must have inherited them with their blood and brains. The only sure method of saving children is for parents to cultivate a conscience in this matter and ask themselves what characteristics they desire to be most prominent in their children and lead themselves faithfully to work for that end before their babies see the light. Let mothers be set apart during the sacred period of gestation. They are performing a holy duty, and should never sustain any exhausting nervous shocks, nor the foetus be disturbed by any unlawful demands upon its mother. Pure generation will beget pure children, and the sweet innocence of this class of children makes them very unconscious of evil surroundings, and easy to imbibe lessons of wisdom from their parents and guardians that will never be forgotten, and the knowledge thus acquired will be as an angel with a flaming sword that will guard the pathway of their youth and direct them in virtue's safe and pleasant path.

Right generation and right education will be followed by righteous government, by individuals, and nations. And the lessons of wisdom from parents, teachers, and physicians will not fall as water spilled on the ground upon the hearts and lives of their pupils. This is the true remedy.

C. B. W.

SEXUAL RIGHTS.

The problem which most of the world is, or seems to be, trying to solve is not, What is the highest and holiest use to which the sexual organism can be consecrated? but, How much passional gratification can be had and the legitimate consequences avoided? Not what is right, or highest and best, but how can the selfishness of the individual be best served? It is the old, old discussion between good and evil—freedom and justice on the one side, and injustice and slavery on the other. But

“Ever the right comes uppermost,
And ever is justice done.”

Though it may not come to all the world in our day, yet it *will* come as fast as people are developed enough to receive it, and to all who are pure enough to desire it. We need not hunt the world over to find instances and statistics and precedents on which to base our line of conduct. Truth is nearer than the bottom of the sea or even the top of the nearest hill. We need not go out of our own souls to find it. Justice to each and all demands that every individual be left free to pursue his or her way undisturbed, as long as the rights of no other are infringed. As our constitution has it, “all persons are possessed of certain inalienable rights, among which are life, liberty and the pursuit of happiness.” We may say sexual rights or individual rights, the terms are

synonymous. Each person is endowed by nature with the power to choose between right and wrong. Men, being the stronger physically, have, as a class, chosen to gratify their own selfishness, and usurp the woman's right—even to the control of her own person—and now cry out bitterly against her who dares to say that she belongs to herself, and herself only. And to declare her inmost thought that the divine intention regarding woman was not that she was to serve man's desire, but to live the highest life of which she is capable; and that the teaching of nature is, that with her and her only rests the right of decision as to maternity. She must be left free to choose for herself; free from all man-made laws; free from all seductive pleading on the part of man; free from all psychological influence of any kind that shall tend to prevent the true and natural action of her own consciousness.

No man has a right to approach a woman with sexual desires for her in his mind. In an old book we find: “Whoso looketh on a woman to lust after her in his heart (no exception in favor of married men) hath committed adultery with her already.” Can we find a standard higher than this? The positive forces in nature are always held in reserve until required by the negative; and as human beings are governed by the same law, we have still another argument in our favor. Now it is only the few who are free, and they have freed themselves by much effort. Women are bound by false marriage laws made by man and sanctioned by long use, false education, public opinion, political slavery, and last, but not least, by the psychological influence, direct and indirect, of man's so-called “physical necessity;” also, by the clamor roused by the few who have dared to assert their inherent rights and maintain them. Marriage, as it now exists, is little else than a legal license for the man to use his wife as he pleases sexually, and she has no protection against him. Proper education, as well as theological teaching, is to the effect that the wife must “submit herself to her husband in all things,” and that submission has been held as the highest type of virtue. To the psychological influence of man can be traced the ruin of many a woman who, else would never have fallen from her own standard of purity.

Much stress is laid upon the “physical necessity” of men, and the deterioration and destruction of sexual ability in consequence of continence, and among men, much sympathy is extended to the sufferer from enforced continence. Now if there be a “physical necessity” for passional indulgence in one sex, there must be, also, in the other. Nature never does anything by halves. But who ever thinks of advancing that argument in favor of women? If the assertion that “continence produces sexual disability” be true of men, then it must be true of women, also; which it is not; as can be shown by the memory and observation of almost any one, and by the experience of many not merely among women, but men. It may be true of abnormal cases, but they cannot wisely be taken as a correct guide. Of course men, and women, too, who have broken nature's laws must suffer the penalty; but that suffering is no excuse for continued transgression. The drunkard suffers when the

stimulating draught is withheld; the glutton suffers when compelled to restrain his appetite; and why not the sexual drunkard? Let him suffer *alone* till he has outgrown his perverted appetite; and not compel by law or otherwise women to suffer with him, or in consequence of his passionate indulgence, and his innocent children to bear the burden of his double transgression against himself and them. The most substantial growth comes through suffering, and if it can come in no other way, then let us welcome even that means of grace for the redemption of mankind.

RITA BELLE.

CHASTITY IN WEDLOCK.

DEAR ALPHA: Circumstances have lately called my attention to that useful volume read sometime since, viz: Dr. Elizabeth Blackwell's "Counsel to Parents on the Moral Education of Their Children." And although I find in the main a most excellent work, and one far in advance of common thought and practice, it seems to me that some of its propositions cannot be received without qualification by those who have studied and believe in the perfect equality of the sexes, and the right of sexual liberty for women under God's highest law? On page 47 we find these words: "Marriage is the recognized union of two, sharing responsibilities, providing for, and educating a family. Prostitution is the indiscriminate union of many; with no object but physical gratification, with no responsibilities, and no care for offspring." Do we not find that too often in this "recognized marriage of two," sanctioned and legalized by men's laws, there is the utmost ignorance or disregard of God's laws, and that responsibilities are not shared equally, or the family educated and provided for?

Will not all elderly, thoughtful people bear witness to the fact that prostitution exists in the married state even between husbands and wives when faithful, in the world's eye, to their marriage vows? Many a wife, perhaps, who reads these lines, will respond in her heart, if she have not courage to respond otherwise, that the best years of her life, her health and self-respect have been given up, through a mistaken idea of duty, to the gratification of her husband's sexual desires, and of this her wayward, ill-tempered or cowardly children, unwelcomed by either parent, are living proofs? It is a lamentable fact that while husbands may not mean to be tyrants, ignorance of the laws of life and the false education gained among the licentious or self-indulgent keeps the horrible skeleton in the closet of otherwise respectable homes, and the widespread demoralization of society so much complained of now is largely due to this source. Children born under false conditions are illy fitted to become strong, virtuous and happy men and women, and yet as they in turn take their places in the world they go on extending the evils of their own birth and though ignorance and the laws of heredity cursing their age and kind. A careful, judicious education is the only means of stemming this ever augmenting tide, and of turning it back through its own laws for the good of mankind.

"It is well known," the author says (page 94)," "that

the early ancestors of our vigorous German race guarded the chastity of their youth until the age of twenty-five, as the true method of increasing their strength, enlarging their stature, and enabling them to become the progenitors of a strong posterity." Further:

"The master of over 800 boys and young men states: 'the result of my personal observation, extending over a great many years, is, that hard exercise in the open air is, in most cases, an efficient remedy against vicious propensities. A large number of our young men thus make a law unto themselves, and pass the period of their youth in temperance and purity, till they have realized a position that enables them to marry.' Dr. Arnold of Rugby gave similar testimony."

Now, dear editor, is not the inference offered that only up to the time of marriage, chastity is necessary to the health or morals? And does not the conclusion follow that marriage is to reward by its license in sexual pleasures the self-denial of the youth? Again: "After the age of thirty, the unnatural life of celibacy is a difficult exercise of mind and body; far more difficult than it is to uncorrupted youth."

Are we then to suppose that a man becomes corrupted somewhere about the age of thirty? And is it by the decay of unused sexual powers, or freely mingling away from the restraints of home with the wicked world? No! contrary testimony is found on page 97, in these words: "It is well known as a positive fact that vast numbers of men are found in every age and country who honestly maintain their vow (of celibacy) and who, by avoidance of temptation, by direction of the mind to intellectual pursuits and devotion to great humanitarian objects, pass long lives in health and vigor."

We could wish that Dr. Blackwell might have intimated further that manly chastity and continence might be maintained in wedlock. Perhaps she did not think it came within the scope of her book, but certainly the thought should not be left there, thus setting the time of marrying as the bound of youthful virtue. Rather let us add, then in happy congenial wedlock these well preserved and harmoniously developed sexual powers are to be used only when children are desired, and when all the conditions of mental and bodily health and mutual love indicate that they will be well born, a delight to their parents, and happy promoters of the best interest of society.

ALBINA L. WASHBURN.

FAITH vs. DESPAIR.

There are many far advanced reformers, who seldom use the word faith; they say the day of faith has passed; what we need now are works. This is true enough as far as regards the need of works, but the power of faith is nevertheless wonderful, even at this day, when "reason" is so popular. It is the only support many a sinking heart has, when the earnest works have not brought to light the amount of good hoped for. I have in my mind the many, many good women who have just begun to realize that it is their duty to put forth their personal influence towards reform in their own households; they have learned a few truths of the laws of living,

and their hearts are anxious to put to practical use the little they have learned. Then begins the struggle. If the strong condiments and seasonings are not used to the former degree, the complaints are not slow in coming from others of the family, whose souls do not join in the reform; and the poor disheartened creature, after a long siege of planning and acting, trying hard to overcome what seem insurmountable difficulties, is prone to sit down in despair, and as she thinks of the earnestness she exerts, and then looks for the results and cannot see them, her heart begins to sink, "reason" has ceased to help her, and there is nothing left for her to rest on but the ever helpful rock of faith; faith that, though she can not see and realize the reward she deserves, her many efforts are not in vain.

Oh! that all could feel this truth; that the greater and harder the struggle the grander the victory and reward in the end.

Though it may take many generations to accomplish the good we are striving for now, we have only to look back over the last cycles of time, to the diabolism of witchcraft, and other horrors of heartless persecutions, to realize that the human heart is becoming purer and better, that the battle for goodness and right, even in this world of evil, is not in vain; and though we are not able to see the good results of our labors and struggles for truth and right, we must have *faith* that we labor not unrewarded, that some time in the future others will realize and appreciate it.

The largest of all things that have been created by animal life, are, I believe, the huge and almost incomprehensible coral reefs. Between New Holland and New Guinea is a vast submarine mountain of coral seven hundred miles in length, and in places thousand of feet in height and thickness. All of this immense structure has been built there by the exertions of the minute little polypi, an insect so small that the world did not know of its existence until discovered by a French physician at Marseilles a few score years ago. Now when we compare this little creature with the huge mountain it has built we realize the power of perseverance, but had each little insect refused to do his part, because the object he worked for was so immense, there would never have been this grand flower mountain. The rooting out of all evil and ignorance from the world is indeed a monstrous undertaking, but let us not allow the vastness of the work to discourage us from doing our little mite towards it; for surely one or a few can not do it. It must be the labor of many oft repeated. Vast though the work may be, it will surely be accomplished, and then how grand is the reward. C. L. H.

PURE LOVE LEGITIMATELY ASSISTED BY FEAR.

As a majority of mankind are not easily persuaded to practice the good which they know, when it interferes with their pleasures, and many who wish to do right are unable to resist an inclination to the wrong, which they suppose can be practised with impunity, to present the fair and beautiful side alone to all such, is not sufficient to gain them to virtue's cause. A wholesome fear of unpleasant results, a rising from a knowledge of

consequences often will deter where other motives fail to influence the conduct.

The phrenological faculty of cautiousness, which is the organ of fear, is proof that fear and caution, properly informed as to consequences, is a normal element in the formation of motives designed to influence the conduct of beings in probation. When the evil inclination, and with it the power of temptation is wholly removed, an all-absorbing love for the good, the true, and the beautiful will have cast out fear, as is written, "perfect love casts out fear" with its restraint.

But no one is made perfect in love until they are able to distinguish between pure and impure, and to loathe the latter with perfect abhorrence.

The saints and prophets who have stood as mediators between God and sinning mortals in all ages, while reproving lawlessness in strong and plain terms, have addressed warnings of the dire consequences of wrong doing, which appealed, times oft, to the faculties of foresight and cautiousness, including fear, and sometimes with results immediately apparent, as when Nathan reproved David and Jonah reproved the Ninevites. They also held up the beautiful and peaceful rewards of well doing, which some people appear to condemn as an appeal to selfishness. But man was not endowed with free agency to act in any capacity without motives, and motives must have relation to his interests, or to what he fancies to be such, or to his fears or both.

In the Revelations of John, the messenger who proclaims the fall of Babylon is immediately followed by another, proclaiming the punishment of those who continue to worship the beast and his image, in disobedience to the proclamation of the everlasting gospel, made in the hour of judgment, preceding that fall. He is immediately followed by a voice from heaven, declaring the rewards of those who keep the commandments of God and have the faith of Jesus.

It is reasonable to infer that the Holy Spirit would not have declared the *results* of virtuous nor of vicious conduct, if it was not proper for the consideration of both classes of results to enter into the motives that determine the action of probationers before they have attained that degree of excellence to always choose the right from motives of pure love. H.

EXTRACTS FROM THE LETTER OF A MORAL EDUCATION MISSIONARY.

DEAR FRIEND: I still keep laboring on. The field is white for harvest, but the laborers are few. My time is so much occupied by my household duties that I do not go out as often as I wish. I always keep a package of your precious pamphlets and tracts in a pocket in my outer garment, so as to be ready whenever a good chance offers to present one or to drop a word of advice. Just now I need more from your beautiful store. Send a dollar's worth of "Plain Sober Talk." There must be some return in money soon for all the blessed seed I have sown in this section of country. "All gold and silver is the Lord's." And if he sees fit to withhold it from us, He knows what is good for us and for the cause of purity. So I will wait on the Lord forever, though all things else fail me. Yet I think we cannot sell salvation. It must be given free, as our Lord gave his blessed

gospel on the plains and by the sea of Galilee. I called on a mother and grandmother, and left some Moral Education tracts with them. When I called for them some days after, they had looked them over and decided they were not proper to lay on their table. So they had put them on a top shelf of a wardrobe up stairs. They said, "He read them all the evening, and next morning the grandmother said she heard her son talking to his little boy, telling him if he wished to grow into a smart man he must never do such things. It will make you sick and silly." I left more tracts for this wise father and unwise mother and grandmother.

Our minister had sympathized with my work quite largely, and had preached some very plain sermons on the laws of life and health—too plain for these ignorant people to appreciate. He has been dismissed from his church. I went to bid him good-bye. The minister was not home; but a young couple sat in the parlor waiting to be married. I said, "Here is my opportunity, O Lord, let me speak to these young people, let me open their eyes, that they may see the light of the new gospel." The minister soon came in; the ceremony was performed; congratulations were extended; they had reached the door and said good-bye; still I had not spoken. So I rushed out after them, and just as they were driving away, I took my package of pamphlets and said, "Here, my friends, in this package is wisdom that will save you from the evils so many fall into from ignorance. Promise me you will read them, and may God bless you with understanding hearts." They promised, then left me and drove off. My prayers followed them.

Last March I lent "Vital Force" to a pack peddler. I did not know him, but he gave me his address. So last week I called and had a short talk with his wife. I presented in a few concise sentences the work of Moral Education. She pleaded the uselessness of trying to change her advanced age, habit, surroundings and ignorance. I left her a June ALPHA, which she promised faithfully to read before I came round with the July number. As I journeyed on I could not suppress my comments on her reasons for not joining our crusade: "Too old," with all eternity to work in. "Too poor," with such a truth at hand. "Too great an undertaking," and I was hardly able to persuade her to read these great truths. The neighborhood too mean, and yet not willing to pray about it. This does not look like promising material; but I am commanded to give in the morning, and in the evening not restrain my hand. It is not for me to select. A mother could not do anything, although she was overwhelmed with the vulgar and obscene language of the youths in her neighborhood. She was not willing to hand a tract full of good advice to a young mother to help her to bring up her children in innocence and virtue. What consistency! What apathy!

I have reached a wife at last that was too much broken down for medical aid, to be of any use. I lent her Mrs. Shepherd's "For Girls" to study up. She says she is following the advice there given on hygienic living, and it has nearly cured her terrible back ache. She has lessened the number and length of her skirts, and suspends them from her shoulders. She takes a sponge bath daily, with fresh air and diet. She is like a differ-

ent person; but she will never know what it has cost me to reach her and chain her attention. She does not see that it is worth the price of the pamphlet she has read, much less the price of a book. So you see, dear Mrs. W., that the gospel has to be free now just as it had to be in Jesus' time. When we receive it we will not see others suffer for want of light and truth. This very woman has a neighbor that is in need of the same help; but she does not want to do anything for her. She wants me to do it; she can't. I have much more to write, but now good-bye.

Very truly your co-worker,

M. C.

QUERIES AND REPLIES.

"I think in your utterance on sex, in which you take the Shaker view, you are incorrect. The mental force of man is often overcome by the stronger force of an all powerful sexuality, and frequent outrages are made against the other sex. Does any one suppose these unfortunates would risk the shame and danger they certainly incur were there not some overmastering force within them which they cannot control, and which for the time is a kind of insanity?"—A.

But I do not take the Shaker view in my opinions of sex. I do not believe it is a sin to touch a woman, or to have connection for the purposes of procreation. The Shakers are unnatural, fanatical and entirely in the wrong as regards sex relations. It is proper, right and very good for man and woman and boys and girls to be together just as much as they can in all relations of life. To be so much in each other's company and so intimate that not one will ever suffer from sexual starvation, timidity, or any of the repression of the feelings of love, affection and sympathy that needs to flow from each to each, to keep up a perfect equilibrium of forces and feelings. It is the Shaker-like reserve, the constant dwelling in thought on the forbidden, that causes so much of the overmastering sex-feeling.

The sexual organs are solely for the purpose of perpetuating our kind, and all sexual commerce save for this end is prostitution. We eat to satisfy our hunger and to give to the different portions of the body the best nutritive substances we possibly can; all we eat more than this, or aside from this, all that is foreign to these ends, is productive of evil. The Emperor Vitellius is said to have been such a glutton that he spent seven millions of pounds sterling in four months in mere luxuries of the table, and after eating all he could he would take an emetic and throw it up again, so he would have the satisfaction of eating as much more right over again, and thus he ruined the digestive powers of his stomach. Another glutton of ancient renown was the famous poet Philoxenus, of Cythera, who wished for a throat three cubits long in order that the pleasure arising from the tasting of his food might be more prolonged. He died of a surfeit. Just so in proportion to our excesses are we always injured physically, morally and mentally. If we are sexually intemperate all the long list of venereal diseases stare us in face. Thousands of people all over the land are now suffering from all manner of ailment, which have their origin in sexual excesses. Some are inherited from lustful parents and

others are brought on by their own intemperance ; and generally all these are the result of ignorance. The poor victims fly to a doctor, who rarely attempts a radical cure by informing the patient of the *cause* of the disease, but prescribes some remedy which so changes the nature of the complaint and perhaps for a time gives relief, that the ignorant dupe thinks a cure is effected, and the quack gets a flaming advertising notice.

The all-powerful sexual feeling our critic mentions is an abnormal condition, brought about by over-indulgence or inherited from lustful ancestors and increased by bad diet, exciting stimulants and vicious surroundings.

If all conditions are favorable before and after birth and a child is properly reared and educated there will be no more difficulty in keeping the amatory feelings under proper control than any other natural feeling or passion.

A child generated and reared among people who fight, strike and give way to brutal fits of passionate anger whenever the feelings dictate, will itself become a fighter and striker by force of inherited and acquired disposition. One reared among thieves is apt to steal, and living among liars teaches lying, or drunkards teaches drinking, while the very reverse of these will become the natural inheritance of a child born of kindly, moral and intelligent parents and reared in an atmosphere of love, tenderness and pure morality.

Ninety-nine hundredths of our race have been generated and reared in licentiousness and lust, and many of these unfortunates are really "insane" in their desires, and are compelled by the irresistible power of their mad passions to even commit the horrible crime of rape. These diseased individuals are as dangerous to society as any other class of lunatics, and every one of them should be confined or rendered *hors de combat* by the surgeon's knife. No confirmed thief has a right to prey on society. Self-protection is the first law of nature and the most important of them all. If men are more lustful than women, and insist on dominating our sex to their own wills, we must combine in self-defence and win the victory by teaching them to respect in woman the great mother of humanity, and protect her as a safer guardian and guide than their own mad passions. Woman must be queen of the great realm of sex. She must become wise and learned in hygienic laws and teach the world the beauties of a pure, platonic and continent love. Continent always save where parentage is desired. If the intemperate and lustful among men who find it so hard to control themselves will try a plain, simple diet, plenty of pleasant and healthful exercise in the open air, and some all-absorbing pursuit, they will grow out of the low plane of desire into the pure moral atmosphere of a true and noble manhood. All desires are fostered by weakly yielding to them. Hygienic diet and hygienic surroundings lead to mild and uniform lives. In true conditions of continence the superfluous semen of the male is absorbed by the vital tissues and gives strength to mind and body. All waste is weakening. The tree will often bear itself to death, the flowering plant will bloom itself to death, the lustful man will waste his vitality in the same manner. A tree that has its blossoms removed will grow stronger

and more beautiful, a flower-plant that has its superfluous buds and bud-vessels removed blooms longer and the flowers are larger and better than if it be allowed to perfect every seed and bloom every bud. Just so is it with man and woman. Right generation and less of it will perfect the race, or at best, greatly improve and reform it.

Any passion or feeling or flow from the system may be fostered and increased by yielding to it. Those who weep a good deal find the secretion of tears equal to the demand, but if they should never weep the accumulation would never burden them, but be used for other purposes of the system. We can eject the saliva every few moments, if we form a habit of doing so, but if we never spit at all we feel no inconvenience from an overplus of it, and the system needs it all for its fullest completeness. If we work hard and perspire freely more and still more of the matter that forms the sweat is furnished, but this, as well as all other unnecessary wastes of bodily fluids, is weakening and debilitating. Only a few years ago blood-letting was thought to be a necessity of not only most sick people, but to many who were thought to be too full-blooded. But now we are wiser and know it is a waste of vitality, and keep the blood to nourish the system. I have yet to learn that maids, widows, bachelors, widowers, and other celibates are less healthful than the married, and were they in full communion and sympathy with the opposite sex, and felt the joys of a free, familiar, friendly intercourse with them, they would be the healthiest class of people, just as trees that never bear, but retain all for their individual needs, are healthiest. A wise and simply moral continence has never yet had a fair trial. No society has ever been formed with this for its groundwork. We have individual Alphaites, but no community that, as a whole, lives out the theory practically, and to which we can refer as our experimental proof of its beneficiality, but the great weight of evidence is in favor of its practicability.

Right generation and less of it is our motto.

E. D. SLENKER.

"PHYSICAL NEEDS."

A CERTAIN man, a physician by the way, who believes that men have "sexual needs," and that wives are chiefly intended to prevent men from going to houses of ill-fame to get these needs supplied ; a man who is greatly incensed at the modern tendency toward small families, because he fears that on account of it men are to be cut off from the great end and aim of their lives, namely, sexual intercourse ; that man has lately said : "The next time I am a candidate for matrimony I shall ask the woman I would like to make my wife the plain question, 'Are you willing to raise a family?'" As if he supposed that she who answers "yes" gives her consent to join with him in marital indulgences to be limited only by his idea of frequency, health, &c.

Supposing that he or another of that large class of whom he is a representative would actually put that question to some woman who is a firm and well-grounded believer in continence. "Yes," she replies ; "I am perfectly willing to raise a family, and a large one, too, but

I am not willing to indulge in sexual congress except for that purpose."

Now, I, in my turn, would like to ask him, "Would you marry that woman?"

No, of course he would not. It isn't the "family" he is after. It is not a family that a very large proportion of our men want. That word is used by them only as an excuse.

Sifted down to the real question men mean, and should ask it, would be: "Are you willing to indulge in cohabitation as much as I demand?" It is the trick of a hypocrite which disguises that question under the pretense of "family." Let no woman be deceived.

FAIR PLAY.

CORRESPONDENCE.

WASHINGTON, D. C., September 3, 1883.

To the Editor of *The Alpha*:

Thanks for your reply to "Inquirer." from San Francisco. It strikes the true chord which produces the harmonies of human life. The so-called "passion" of love should not be confounded with the divine attribute known as love. The latter is often unknowingly perverted and its perversion assumes generally the quality of "passion." For "passion's sake" and not "love's sake" would coition be had where the creative functions are to be interfered with in any manner. As the process of generation is orderly so must the instrumentalities thereto be. These latter are incidental to the marriage relation and constitute but one of innumerable forms of expressing mutual love and by no means the higher or most spiritual. The legitimate use of the generative functions on the part of man and wife constitute them finite creators of living images of God. Whilst the misuse or exercise of these functions for any other purpose whatsoever is simply carnal, and something which not even beasts are guilty of.

J. H.

GERMANTOWN, PA., September 4, 1883.

DEAR MRS. WINSLOW: The power of your paper for good increases every year. May its sun never set; but may it live long and prosper. A few years ago I heard ladies say it was not a fit paper to lie on one's sitting-room table, now a young lady friend of mine hands it to her gentleman friend. "Unto the pure are all things pure." Is there not cause for hope and thankfulness? Yours, with good wishes,

E. L. T.

SAN FRANCISCO, September 2, 1883.

DEAR MRS. WINSLOW: I write to express to you my high appreciation of your paper, *THE ALPHA*, which I read and then send out to others to read and distribute, that each number may carry the light as far as it can reach, hoping it may do good to some. I congratulate you upon the success already attained, both in numbers and in the value of the work being thus laid before the people which is one of prime importance, and hope it may continue to increase in value and in numbers until every household shall be reached and every home made better by its purifying influence.

D. S. P.

July 21, 1883.

DEAR MRS. WINSLOW: With a glad heart that I have lived to see the day wherein woman through the "press" can truly express her ideas of the rights and wrongs of our sinful, suffering humanity. My home is in Iowa; am near sixty years of age, and for over thirty years have believed in your pure ideas of continence in the marriage relation as being the most holy and chaste, and is the only sure road to secure a healthy and well-balanced progeny. With a hearty God bless and a good speed to your efforts and to all of the brave and noble women who with you are working to lay the "axe at the root of all evils," do I wish you abundant success.

Mrs. E. B. W.

SERVICE.

BY E. R. LIBB.

Fret not that thy day is gone
And the task is still undone;
'Twas not thine, it seems to all
Near to thee it chanced to fall
Close enough to stir thy brain
And to vex thy heart in vain.
Somewhere in a nook forlorn
Yesterday a babe was born.
He will do thy waiting task,
All thy questions he will ask,
And the answers will be given
Whispered lightly out of heaven.
His shall be no stumbling feet
Falling where they shall be fleet.
He shall hold no broken clue,
Friends shall unto him be true.
Man shall love him, falsehood's aim
Shall not shatter his good name.
Day shall nerve his arm with light,
Slumbers soothe him all the night.
Summer's peace and winter's storm
Help him all his will perform.
'Tis enough of joy for thee,
His high service to foresee,

—*Atlantic Monthly*.

It is the child of the new dispensation. It is a blessed pre-vision and surely coming.—[Ed.]

FOR THE ALPHA.

IMPETUS.

My impetus is love to God
And love to all his creatures,
For Him I walk the narrow road,
For His extend my labors.
The flowery mead affords a joy,
The song of birds a pleasure,
But without heart to do for man
I've no abiding treasure.
The eye and ear ne'er satisfied,
The selfish heart still craving
Must for a goodness be denied,
Which is the world-wide saving.
To follow Christ in every deed,
We're broad in our endeavor;
And feel our own another's need,
As felt the lowly Saviour.

MARY WHITCHER.

SHAKER VILLAGE, N. H.

FOR THE ALPHA.

FORGETFULNESS.

Let others ask for wealth, or fame, or power—
Low bending at thy shrine—
But I, O Lord, who come to Thee this hour,
Ask for a gift divine;
Bright gold is good, and fame is passing fair,
And many souls can bless;
But I must humbly ask a gift most rare—
Give me forgetfulness.

I would forget all envy, pride and hate,
And never know them more;
All loss and sorrow the stern hand of fate
Hath given me full store.
All injuries, and fretful words and slights,
That dash the soul with gall,
Dimming the brightness of our days and nights,
I would forget them all.

Aye, let them all, I pray, be buried deep
In that unsounded sea;
Whose tideless waves forever silent sleep
The *past eternity*.
Then the healed soul on love's strong wing can rise
O'er all the ills that be;
Trilling forever, from the morning skies
The light song of the Free.

BARD OF SOUHEGAN.

LIST OF BOOKS

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

THE ALPHA,

No. 1 Grant Place,
Washington, D. C.

A NEW TRACT—
A NEW SERMON FROM AN OLD TEXT.
"Increase, multiply, and replenish the
earth."
By Parson Jonesbee. Price 5 cents.

PARENTAL LEGACIES.
By Caroline B. Winslow, M. D. Price 5 cents.

A HIGHER VIEW OF LIFE.
By B. F. Fetherolf. Price 5 cents

THE RELATION OF THE MATERNAL
FUNCTION TO THE WOMAN INTELLECT.
By AUGUSTA COOPER BRISTOL. Price 10 cents.

PLAIN, SOBER TALK ABOUT OUR SEXUAL
NATURES.
By N. E. Boyd. Price 10 cents.

PRE-NATAL CULTURE.
By A. E. NEWTON.
This pamphlet of 67 pages contains scientific
suggestions to parents relative to systematic
methods of moulding the character of children
before birth. Price 25 cents.

THE
CANCER AT THE HEART;
A DISCOURSE
BY
FREDERIC A. HINCKLEY,
Resident Minister, Free Religious Society, Prov-
dence, Rhode Island. Price 10 cents.

THE MYSTERY, AND HITHERTO AND BE-
YOND.
Two essays read before the Washington Moral
Education Society.
BY MRS. EVELEEN L. MASON.
These essays are the result of ten years' study
of the religions of all nations and all ages, and
show how constant has been the effort to recog-
nize the feminine element in religious worship,
and just as they have succeeded has civilization
advanced and each time the aggressive force of
man has crushed the idea, humanity has fallen
back into darkness and barbarism.
Price 15 cents. For sale at the office of THE
ALPHA, 1 Grant Place, Washington, D. C.

HEREDITY AND TRANSMISSION.
BY MRS. MARY L. GRIFFITH. Price 5 cents.

SUGGESTIONS TO MOTHERS;
OR,
WHAT CHILDREN SHOULD KNOW.
Price 10 cents.

THE TOBACCO VICE,
WITH SUGGESTIONS HOW TO OVERCOME
BY HANNAH McL. SHEPARD. Price 10 cents.

A PRIVATE LETTER
TOPARENTS, PHYSICIANS AND MEN PRIN-
CIPALS OF SCHOOLS.
Send a 3-cent stamp.
BY SAXON.
A physiological treatise on sexual ethics and
conservation of the spermatic secretions.

DISINHERITED CHILDHOOD.
BY
MAY WRIGHT SEWALL. Price 5 cents.

THE RELATION OF THE SEXES.
BY FREDERICK A. HINCKLEY. Price 10 cents.

THE NEW POWER FOR THE NEW AGE.
BY MRS. E. L. MASON. Price 10 cents.

MARRIAGE—ITS DUTIES AND DANGERS.
BY MRS. HARRIETTE R. SHATTUCK. Price 10 cents.

FOREWARNED AND FOREARMED.
BY MRS. GEORGIANA KIRBY. Price 5 cents.

BLACK SHEEP.
BY
C. B. W. Price 5 cents.

FOR GIRLS—A SPECIAL PHYSIOLOGY,
By Mrs. E. R. Shepherd. Price \$1 00

TALKS WITH MY PATIENTS.
Hints on getting well and keeping well. By
Rachel B. Gleason, M. D., with a portrait of the
author. Price \$1.00.

FOR SALE

THE BETTER WAY ;
AN
Appeal to men in behalf of Human Culture
through a wiser parentage.
BY
A. E. NEWTON.
Price 25 cents.

THE NEW LIFE.
BY FREDERICK A. HINCKLEY. Price 10 cents.

MOTHER TRUTH'S MELODIES.
BY MRS. DR. E. P. MILLER. Price \$1.50.

FATHER'S ADVICE TO EVERY BOY
AND
MOTHER'S ADVICE TO EVERY GIRL.
BY MRS. DR. E. P. MILLER. Price 10 cents each.

VITAL FORCE.
BY DR. E. P. MILLER. Price 30 cents.

CHRONIC AND NERVOUS DISEASES OF
WOMEN.
BY DR. ROSCH. Price 25 cents.

THE DUTIES
OF THE
MEDICAL PROFESSION
CONCERNING
PROSTITUTION
AND ITS ALLIED VICIES.
From the Oration before the Maine Medical Asso-
ciation at its Annual Meeting, 12th of
July, 1878.
BY FREDERIC HENRY GERRISH, M. D.,
Price 25 cents.

ANTE-NATAL INFANTICIDE.
BY MRS. MARY L. GRIFFITH.
Price 5 cents.

THE WOMAN QUESTION,
BY ELIZA BURT GAMBLE,

Is a pamphlet of 26 pages, written in a clear, logi-
cal style. The argument for the higher education
and political equality with men is irrefutable, and
claims the attention of all progressive and philan-
thropic minds. Only by the equality and emanci-
pation of woman, can a race of noblemen inhabit
the earth. Send for a copy.

Price, 10 cents; 12 copies for \$1; \$9 per 100.
A LIBERAL DISCOUNT TO THE TRADE.

MARRIAGE AND PARENTAGE,
AND

The Sanitary and Physiological Laws for the
Production of Children of finer health and greater
ability.

By a Physician and Sanitarian.

M. L. HOLBROOK & CO.,
Publishers, New York

For sale at No. 1, Grant Place, Washington, D. C.
Price \$1.0.

THE MORAL EDUCATION SOCIETY OF
Washington will meet at No. 1 Grant Place the
third Wednesday of each month at 2 P. M.

OFFICERS.

Dr. CAROLINE B. WINSLOW.....President.
Mrs. ELLEN M. O'CONNOR, }
Dr. SUSAN A. EDSON, }.....Vice Presidents.
Mrs. RUTH C. DENISON. }
Mrs. E. F. PITTS.....Rec. Secretary.
ELLEN H. SHELDON.....Cor. Secretary.
JERUSA G. JOY'.....Treasurer.
Mrs. JOHNSON.....Auditor.
Mrs. EVELEEN L. MASON, Vice-President-at-
Large.

CAROLINE B. WINSLOW, M. D.
No. 1 Grant Place,
Washington, D. C.
Office Hours: 9 to 12 a. m.

ALPHA UNDERGARMENTS.



Constructed in accordance
with physiological principles
covering the body evenly
from neck to waist and an-
gles—made from warm, soft
and elastic fabric.

Samples of material with
price list sent by mail.
Orders accompanied by
cash will receive prompt at-
tention.

The garment for women is
the result of careful study
for years, and while the odd
and peculiar construction of
pockets in vest is acknowl-
edged, that feature is ear-
nestly presented as of great
importance in the arrange-
ment of sanitary clothing.
For children's wear the "Al-
pha" is not surpassed by
any garment in the market.

ECRU ALPHA GARMENTS FOR SPRING
AND SUMMER WEAR.

Fabric—heavy and light English Lisle Thread;
half bleached, which insures unusual durability
in underwear of Summer grades.

Delicate in texture, made to fit the figure per-
fectly of excellent workmanship. An unusual
opportunity to clothe the body lightly, comfort-
ably and healthfully during warm weather.

Address
ALPHA MANUFACTURING CO.,
Woburn, Mass.