

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., NOVEMBER 1, 1883.

NO. 3.

PHYSICAL AND MORAL HERITAGE. CONTINUED.

Idiosyncracies are notoriously hereditary; in some entire families the slightest amount of opium or of mercury acts as a virulent poison. In one family mentioned by Zimmerman, coffee produced the effect of opium, while this was inert. Montaigne, in his quaint style, alludes to his own and his family's idiosyncrasy of a dislike to physic and physicians. One of his ancestors was assured that if he would not have some assistance he would die. Alarmed at this sentence, he answered: "*Je suis doncques mor!* (Then I am dead!) Montaigne considers that his own dislike to medicine descended from this person. Longevity evinces a tendency to run in families; a large collection of cases illustrative of this point may be found in L. Lejoncourt's *Galerie des Centenaires*. We will only quote two or three instances: In a marshy country near the Rhone, lived five persons, brothers and sisters of the same father and mother, whose united ages amounted to four hundred and thirty years. The eldest was ninety-two and the others followed alternately, male and female, at intervals of three years each exactly. At the time of the account being written all were in good health. M. Lucas mentions Madame de Montgolfier, in Paris, as still full of life, aged one hundred and ten years, and the mother of living children of more than eighty. A well-known literary character, M. Quersonnieres, was still alive in 1842, aged one hundred and fourteen, in perfect enjoyment of his faculties. He said, "my family descends from Mathusaleh; we must be killed to die; my maternal grandfather was killed by accident at one hundred and twenty-five years of age, and I," he added smiling, "invite you to my burial in the next century." The facts connected with hereditary longevity are sufficiently well ascertained to have become an important element in the calculations of the actuaries for insurance societies.

Departures from the specific type of the race, either by excess or arrest of development, are transmissible by generation. That singular monstrosity called *albinism*, consisting in an absence of coloring matter from the skin, hair and eyes, to which all races of men, black, white or yellow, and many animals are subject, is often hereditary; although, in obedience to the law of diversity, by which nature is enabled to restore the primitive type, the children of Albinos, with another stock, are often without trace of that affection.*

*Melanism, the converse of albinism, or the excess of coloring matter in the skin, sometimes a normal and sometimes a morbid occurrence, is subject to the same laws as regards its propagation.

Other arrests of formation, such as hare-lip and imperfections of the spinal column (*spina bifida*), are also often transmitted from parent to child. Of all these ample illustrations may be found in Buffon, St. Hilaire, and the special treatises on monstrosities.

Superfluity of parts or organs, as the presence of six fingers, or six toes on each extremity, is not a very uncommon occurrence, and usually is observed for two or three generations. Sir A. Carlisle relates several instances of this nature, and Pliny also noticed it amongst the Romans. Lawrence remarks on these anomalies, that "if the six-fingered and six-toed could be matched together, and the breed could be preserved pure by excluding all who had not these additional members, there is no doubt that a permanent race might be formed, constantly possessing this number of fingers and toes."†

With regard to accidental defects, such as the loss of a limb or an organ, the ordinary rule is, that such defect is not propagated, yet instances are not wanting where such is the case. Mr. Whitehead relates that the father of three healthy children lost a limb by an accident in a coal mine, and the next child born to him had shortening and defective power in the corresponding limb. M. Pichard relates that a stallion which had grown blind from disease had offspring which all went blind before they were three years old. It is said that horses "marked during successive generations with red-hot iron in the same place, transmit the visible traces of such marks to their colts." Every modification of the senses is liable to reproduction—blindness, long or short sight, quick or slow hearing, absence or acuteness of smell, etc., particular tendencies also in the indulgence of the tastes and special idiosyncracies are family heritages. St. Simon relates in his *Memoirs* that Louis XIV was voracious and gluttonous to an extreme, and that all his family inherited the tendency from him. M. Lucas says that he is acquainted with a family who *never drink* water in any form, and have the strongest repugnance to all *fluids*. Disgust to particular food runs also in families. The authority last quoted relates, amongst other instances, one in which, from generation to generation, there was the most unconquerable aversion to the taste or even smell of cheese. Some have an equally unaccountable inability to eat any animal food, a tendency which is hereditary; of this an instance is mentioned in the *Gazette des Tribunaux*, 1844. The most frightful perversions of taste are likewise transmissible

† So strong is Mr. Lawrence's opinion on the subject of hereditary law, that he says: "If men, in the affair of marriage, were as much under management as some animals are in the exercise of their generative functions, an absolute ruler might accomplish in his dominions almost any idea of the human form." *Lectures*, p. 418.

from parent to child. Boethius mentions the case of a young girl whose father had the horrible propensity of eating human flesh. The father and mother were both burnt to death before the girl was a year old, the girl was brought up in plenty and amidst respectable people, yet she also gave way to this disgusting and unnatural practice.

We pass briefly over these evidences of corporeal and sensorial inheritance, as little likely to be contested, in order to be able more fully to enter upon the more important branch of one subject, and the one which is most warmly disputed, the inheritance of intellectual and moral qualities.

Reproduction may be considered in three lights as regards the species, the race, and the individual or family. The physical qualities of the species, it will readily be admitted, are constant, as constant as the organization. The dog is always a dog in its instincts and in its intelligence, and never a squirrel or a sheep; the bee is always a bee, and never assumes the modes of life of a spider. In regard to races there is always the same well-marked difference between their instinctive and rational endowments. Though descended from one common stock the spaniel, the pointer, and the shepherd's dog have different instincts, each one adapted to a special end, one never naturally adopting the other's habits.

Mr. Knight says that the young terrier shows every mark of anger when it first sees a polecat, whilst the spaniel looks on with indifference but will pursue a woodcock at once.

"A young pointer which had never seen a partridge stood trembling with anxiety, its eyes fixed, its muscles rigid when conducted into the midst of a covey of these birds." The buffalo, the ox, the bison, all are distinct in their psychical nature, and the African and Asiatic elephant differ so completely in mental manifestations that, although so similar in organization, they have been considered as distinct species. The various races of men have characteristics quite as distinctly marked; the red, the white, the yellow man, all comport themselves in a different and strikingly contrasted manner when brought into contact with the white man and his civilization. Neither will these differences disappear by custom. The sombre red man and the volatile negro are alike incapable of assimilation to the European nature. But races consist of aggregations of individuals. It is clear, therefore, that to a certain extent individuals have the power of transmitting their own specific psychical nature. How far this extends to the minute traits of special character is the object of our inquiry.

1. *Has the education of the parent any influence over the capacity of the offspring?* The weight of evidence direct and analogical, is strongly in favor of an affirmative answer.

In domestic animals the phenomena appear to be clear and indubitable in their testimony. Dogs descended from parents that have been trained to certain pursuits assume the same habits either without education or with very much less than those whose parents had been neglected. The pointer, whose parents have for generations been trained for purpose of sport, will

take to pointing almost without any instruction farther than what is necessary to quell the exuberance of youth, whilst one descended from parents that had not been so exercised will require great care and pains to teach it its duties. Dogs that have been trained to hunt the peccari have offspring that seem from the first attempt to understand the proper (and very peculiar) mode of attack, whilst another dog is destroyed at once by this savage creature. A St. Bernard dog, born in London, is said to have begun to track footsteps in the snow after the manner of its parents. It is said that dogs do not bark (but only howl) in the wild state, and that the bark is an imitation of the human voice, but the pup of the tame dog barks, though it may never have heard a similar sound. It is also asserted that birds on an uninhabited island show no fear of man, but the young of those born amongst man always fly from him. Other illustrations might easily be accumulated from other species, but these are sufficient to indicate the great probability that in animals not only original aptitudes and faculties are inherited, but also such as are acquired by education.

2. *But is the case the same with men as with animals?* This is denied by some writers. Lordat writes as follows: "L'éducation de l'homme ne s'applique point à la même puissance que l'éducation des bêtes, tandis que les bienfaits de l'éducation profitent, chez l'animal, à l'éducation de ses descendants, les avantages de l'éducation d'un homme ne sont d'aucune utilité physiologique pour son fils ou pour sa postérité, quelle que soit l'origine d'un homme, quels qu'aient été les mérites de ses ancêtres, quoi qu'aient pu faire la société et l'opinion pour les illustres, son éducation particulière ne peut pas être moins laborieuse que celle de ces aïeux." Whether this be scientific or not may admit of doubt. Its non-accordance with observation will appear, as has been before remarked, not because of any lack of conclusive evidence, but because an acknowledgment of the principle would necessitate logically the recognition of moral heritage, which they are determined not to admit. The question, however, becomes one of fact, experience, or testimony, to which we must appeal. The child of Indian parents will naturally adopt forest habits to an extent and with a skill altogether foreign to a white child, although both may have been brought up from earliest infancy in the same manner.

At their first association with civilized people, savages and their children show an untamable and unteachable spirit; but after one or two generations, during which efforts at instruction have been partially successful, the young children indicate, not only more docility, but much greater aptitude to learn. Dr. Moore observes, that "our education may be said to begin with our fore-

*The writer in the *Westminster Review*, quoted above, gives an amusing and striking instance of the transmission of acquired habits. He says: "The writer had a puppy taken from its mother at six weeks old, who, although never taught to beg, (an accomplishment his mother had been taught,) spontaneously took to begging for everything he wanted. When about seven or eight months old he would beg for food, beg to be let out of the room, and one day was found opposite the rabbit hutch begging for the rabbits."

†Education with man does not possess the same force as education with animals, for while the advantages of education are with the animal of use to his descendants those of a man are of no physiological utility to his son or to his posterity, whatsoever may be the origin of a man, whatsoever may have been the merits of his progenitors, whatever society and opinion may have done for them, his own especial education must be none the less laborious than that of his ancestors.

fathers." The child of the morally instructed is most capable of instruction, and intellectual excellence is generally the result of ages of mental cultivation. From Mrs. Kay Shuttleworth's examination of juvenile delinquents at Parkhurst, it appears that the majority were deficient in physical organization, and this, no doubt, was traceable to the parent stock. Sir A. Carlisle says that many years since an old schoolmaster had told him that, in the course of his personal experience, he had observed a remarkable difference in the capacities of children for learning, which was connected with the education and aptitude of their parents;* that the children of people accustomed to arithmetic learned figures quicker than those of differently educated persons; while the children of classical scholars more easily learned Latin and Greek; and that, notwithstanding a few striking exceptions, the natural dullness of children born of uneducated parents was proverbial. Mr. Knight, a very high authority upon questions of this nature, in a letter to Mr. Alexander Walker, says:

"I, seventy years ago, heard an old schoolmaster remark, in speaking of my late brother's great facility of learning languages, that, in fifty years' experience he had never known a child of wholly illiterate parentage and ancestry (such being at that time very abundant) who could learn languages. Being in my parish church, about ten years ago, a little girl in repeating her catechism got through her part in half the time that her companions did, and without missing or hesitating about a single word. She was wholly unknown to me; but I whispered to Mrs. Knight, 'that girl is a gentleman's daughter.' And so she proved to be. * * * I believe that most of the experiments in breeding which have been accurately made and accurately reported, have been made either by Sir John Sebright or by myself; and it is somewhat singular that we both descend from the same grandfather, his mother having been a daughter of my father's brother. We were, however, unacquainted in early life, and neither of us was influenced in any degree by the other in our pursuits * * * It is, I think, important that the minds of ancestry should have been exercised in some way; and I think the hereditary powers will generally be found best calculated to do that which the parents, through successive generations, have done."

* The intellectual faculties conversely appear to diminish if neglected and uncultivated for several generations. Mr. Walker adduces royalty as an instance. Seeing that they have, as he asserts, little necessity for thought or for intellectual pursuits, the organs gradually dwindle and decay. "That faculty has, in all ages," he adds, "been the disease of hereditary royalty and ancient dynasty, the most superficial observer must allow. * * * If the fact be doubted by any of my readers, I may point out to them the case of George III., Paul of Russia, the late sovereign of Denmark and Portugal, the deposed King of Sweden, etc., a fourth or fifth of the kings then occupying the thrones of Europe, and consequently a proportion of mental disease far greater than can be exemplified in any other rank of society." The result he partly attributes to the above reason, and partly to the fact that "they have generally intermarried with persons of similar rank—of similarly degenerated intellectual and physiological character, who can introduce few new qualities and only propagate the old and degraded ones which are common to the whole. * * * Hence I find that the older the dynasty and the more legitimate the race, if the head be viewed in profile, the more does the forehead retreat from the root of the nose, and the more do the nose and the other parts of the face advance from the same point."—*On Intermarriage*, pp. 188-191.

It is greatly to be regretted that the valuable information THE ALPHA conveys cannot be spread broadcast throughout the land; at all events, placed within the hands of every teacher and household.

JOHN HIRTZ.

WOMEN AND MONEY.

Mr. F. M. Holland, in the *Index* of October 4th, has a needed article on the oppressive treatment of wives and daughters in regard to the use of money. The indictment is very carefully drawn, and we fear that many excellent husbands and fathers must plead guilty on most of the counts.

Money is power, and there is no liberty for those who are forbidden to spend freely what is really theirs. Yet this is just the position of most women, even in families which are wealthy, enlightened, and in other respects liberal. In the village which was the home of Emerson, and has drunk deeply of his gospel of liberty, the leading ladies in the churches advocate holding fairs and festivals, on the ground that the women have no money of their own to give for any purpose. I know a very sensible and economical lady, who was never suffered by her husband, though he was a man of wealth, to have any money to spend, but was merely permitted to buy what she wanted on credit, under a liability of being closely questioned about the reason for her purchases. Even wives who have inherited money sometimes find they cannot get hold of it except by coaxing or teasing their husbands. Nothing is commoner than for a woman to be obliged to tell how she has spent what she had last. Girls usually have to tease their mothers into coaxing their fathers. One of the richest members of a society to which I once preached gave his son five dollars to spend at one of our church festivals, and let his grown-up daughter go there without a cent of money even to pay the entrance fee. Many men keep their wives and daughters, either intentionally or thoughtlessly, in such a state of pecuniary dependence as is simply slavery. It has been said that the only way a woman can get any money of her own is to become a widow. There is no doubt that many girls hurry into teaching, acting, authorship, or domestic service, simply in order to have money of their own, which they can spend without being questioned annoyingly. Of course it is well for the members of a family to consult such other about expenditures of importance, but for a man to limit and question his wife to an extent he would not endure himself is tyranny. The relation of husband and wife is slavery, unless both parties enjoy equal liberty in spending the common income without interference. Nothing less is required, either by the marriage covenant, "with all my worldly goods I thee endow," or by the moral law, which declares that no relationship is really virtuous which does not give both parties all the liberties they are able to use. Some restrictions may properly be imposed on children for their own good, and the interest of the whole family may require that the extravagance or carelessness of some members be closely checked, but regulations of this kind should not be enforced simply in the line of sex, or the wife and daughter subjected to any restraint not considered equally proper, in corresponding circumstances, for the husband or son. The only way to learn to spend money wisely is to have a regular supply sufficient for reasonable wants and full liberty of spending it. Then all extravagance is promptly

punished. The girls or boys who spend too much of their allowance to-day will not have enough to spend to-morrow, and will have the best possible instruction in economy. But people who can get money only by spending what they have and teasing for more, are under strong temptations to spend as fast as possible. Many a wife is kept in such ignorance of her husband's resources that she never knows whether she is economical or extravagant. The result is that if she should become a widow she would not know how to use her property, or perhaps even how to keep it. Many a girl has expensive and toilsome instruction in everything except in what she needs most of all to know, that is, how to adapt her plans and wishes to her income. This she cannot begin to do until she knows what her income really is. The only plan by which the members of a large family can live in such freedom from oppression as is necessary to pure love is that of fixed allowances or shares in the joint income. Two people, of course, can dispense with such formality, and yet have perfect liberty in using their common wealth, provided that each is thoughtful for the other's interest and prompt in anticipating the other's wants. The one thing necessary is constant recognition of equal rights. Such recognition cannot be made general until public opinion is greatly enlightened, and this can be done only by agitation. Legislation, of course, can do nothing, nor can suffrage, except in so far as it makes women more independent. What is needed is agitation, aimed directly at this specific abuse, and I am sure that some who read these words will speak and write powerfully for freedom.

The above theme opens wide a smarting, gaping wound in the heart of many sensitive, high-toned women. We have seen the hot blood rush to the face of such, and the indignant scorn or bitter retort in women usually amiable and sweet-tempered, as the injustice of such mean restrictions was forced upon their attention. The unceasing care of household duties, child-bearing and rearing, and nursing the sick, broken rest, and the monotony of the life of many women make them depressed, fretful, and sometimes unreasonable. As Mrs. F.D. Gage puts it in the "Housekeeper's Soliloquy," being "wife, mother, nurse, chambermaid, cook, laundry woman, and all for the sake of being supported" in this niggardly manner, when they know their constant labor and responsibility has a moneyed value that would be promptly and cheerfully paid if they held any relation to the household save wife or daughter. The pecuniary independence of woman is the palladium of her freedom and elevation.—Ed.

In the year 1830 there were only eight insane asylums in the United States. Now there are over ninety, sixty-six of which are supported wholly or in part by State aid.

The higher the estimate of woman in men's minds, the higher will be the stage of civilization.

CHILDREN'S RIGHTS.

In all the preparation that we make for the future, there is none so important as those which bear upon the rearing and training of the children. No man or woman should marry until wise enough, tender enough, and just enough, to give to the children their inherited rights. To do this the parents must first be right themselves. They must not only be physically strong and mentally so, but must be full of every good thing they desire to give to the children. They must learn above all else to command and govern their tempers. They must be wise enough to lead, guide, persuade and instruct the children, instead of forcing and compelling them into submission.

No man or woman has a moral right to strike a child. It hardly seems credible, but it is nevertheless true, that there are comparatively few mothers who do not whip and beat the little ones, so helpless and so dependent upon them for their every need and every joy. Right in the heart of civilization there are mothers who keep a whip forever sticking in sight, as a terror to the babes they love. Why only just now one of these mothers here declared she would sooner whip her children than to eat! When I see a man or woman beating a poor little child, I wish I could have the scene photographed and placed forever before their eyes, so they might see the demon in themselves, and thenceforth keep it crushed and smothered down. Only the other day another woman over the hills here whipped a poor child so long that a wood chopper hard by, whose heart was wrung by the screams of the victim and the keen sharp whiz of the whip, called out that he would shoot her if she did not desist. All day I could go on relating similar incidents happening under my own observation and proving that barbarism, ignorance and brutality are rampant in our boasted land of civilization, culture and enlightenment. This is why I ask you all to begin at once to control your own tempers; to learn how to be wise, good and just, so that you will never wrong a helpless little child by giving it a cruel blow. Remember your children are what you make them. They are of you, and it is the *you* in them that does wrong. Give them a good inheritance and train them tenderly and wisely. No child is ever made better by being beaten. The cruel parent will rear cruel children. The cow, the horse, or the dog of a child reared under the whip will be the victims of the whip, and so will the children of that child. It is just as easy to give mild, generous, noble, just and tender attributes to children, as to born them and rear them upon the savage plane of cruelty. Pause, every one of you before you strike, kick or abuse anything that can feel pain. Every blow degrades yourself and demoralizes all who see or hear of it.

If we want a happy, beautiful and loving world we must make it so. We are the creators of our own destiny, the builders up of our race. Marriage is mighty in its long train of influence, and not one of them all is of more importance than preparing to generate and grow loving and lovable children.

"But by all thy nature's weakness
Hidden faults and follies known
Be thou, in rebuking evil,
Conscious of thine own." E. D. SLENER.

CONDEMN NOT RASHLY.

"Let him that is without fault,
Cast the first stone."

Mrs. Slenker is right in denouncing intemperance, lust, incontinence and any other evil. God bless her testimony in this line, for these are the foes of God and godliness, and of human weal, happiness and intelligence. Inasmuch as she advocates and practices truth, temperance, morality and beneficence, she vindicates the likeness and workmanship of God, whether she knows aught of their author or not.

But her portrait of Shakers is false and misleading and cannot advantage her nor the cause she pleads. Shakers believe the sexes were made to show forth the glory of God, and to be mutual aids and to increase the happiness of each other, not only in this mortal sphere, but throughout an immortal career of endless progression. Shakers believe that sex in man, as the offspring of God, inheres in the soul, and that it is ordained for other, higher and more spiritual uses than the mere multiplication of material bodies—though admitting that this is one, and good, also, to those to whom nothing higher or better worth living for has appeared, when conducted according to the laws of God, and uncorrupted, unperturbed nature, as taught in THE ALPHA. Nature (from *natus*, produced, created, or born) is the place of the beginning of visible objects and of conscious being, and is, consequently, the first, lowest and rudimental plane of existence. Procreation is limited to the smaller fraction, even of this life, and is honorable to those who engage in it, if honorably and conscientiously performed, and its responsibilities properly accepted and faithfully discharged, not otherwise.

Shakers believe the sexes exist primarily for each other, and that procreation is a subordinate and secondary use, not in the least obligatory on those who possess self-control and adequate motives to devote their lives to a superior service and to form such a character as was exemplified in Jesus and other first-class philanthropists. As nature of itself produces destructive and harmful things, and must have its forces controlled and directed by intelligence or the art of man, to produce the best results, so also it is with the human heart which is formed of the natural elements. Both have been perverted and corrupted by people obeying automaton-like desires and impulses which arise spontaneously in nature's channels, and produce harm to the individual and to society. Hence, self-denial is the dictate of the highest wisdom to all whom inclinations run counter to the interests of society, and this, I think, accords with Mrs. Slenker's own teaching. But self-denial is "unnatural," and if it is does this lessen our obligation to practice it? "Self-denial always strengthens," and is greater or less according to the good each seeks to accomplish. And who has any right to say of another's self-denials that they are fanatical or foolish?

As wheat will not grow spontaneously in the earth, but will run out unless cultivated, so pure unselfish love will not grow in the selfish natural heart unless cultivated. Pure love hath no stain nor flaw, and hence is not partial and will not attract to things forbidden,

even in sexual matters. Shakers know of no law against love that is pure, and as the sexes are equal in merit and natural rights and are designed to co-operate with each other, Shakers believe it wrong for persons of either sex not to love their opposite with pure love as brethren and sisters of the same family, or as parents and offspring. And it is good for brethren and sisters to be together under orderly conditions as much as duty and mutual assistance demand—and as much as is necessary to preserve an equilibrium of affection and sympathy and make mutual helpfulness a pleasure. It is found necessary, at times, for persons of opposite sex to touch with hands in humanitarian ministrations, and no law forbids; but physical contact nor close proximity is not necessary to grow, manifest, communicate, nor enjoy love to exhilaration, where pure relations only are maintained between the sexes. Shaker rules assign to each sex its proper order wherein it can be respected, and thus debar that familiarity which breeds contempt. The pleasure of love is heightened by suitable respect. If this is fanatical and foolish reserve would not the world improve faster to have more of it?

Each must judge for himself whether he can satisfy his purest ideals of use and happiness by submitting like a machine to the forces which produced him into conscious being, and adding his life to the mighty current which sweeps the multitude to unknown issues, or whether he can best improve his talents and prospects by resisting the forces of nature, and expending his vital powers, and the subtle essences of health, joy and vigor elaborated in the body, to raise himself and others to a higher state, evident to his interior consciousness; a state from which all error, imperfection and inharmony is forever excluded, and where all the fountains of love are unsealed and the powers of the soul greatly expanded and adorned with that chaste innocence which, after being tested and refined by passing through trial, is the most beautiful and attractive ornament of either sex, and draws them nearest each other and nearest to God.

A. G. HOLLISTER.

CULLED FROM THE FRENCH REVIEWS. &c.

The foreign journals contain little that is new. They present the same ideas month after month with little variation. The French laws of marriage, separation, of illegitimacy, are so different from our own, and to an American mind so atrocious, that one tires of the obstinacy with which their attempted repeal and amelioration is met. It is wonderful to realize the fruitless efforts to attain what in our own country is essential to good order and decency. It is as wonderful to see the opposition to a change even for the better. The fight is long and laborious; the weapons sharp and always aimed at the same spot with constant iteration. Some small progress has been made in superior education for women, which means much in so conservative a country as France.

Le Droit des Femmes tells some terrible things of the consequences resulting from the law forbidding the acknowledgment by the father of his offspring born outside of wedlock. The incestuous marriages of father and daughter, which cannot be prevented, because the law does not

acknowledge any children to be the father's except those born of his wife, and also makes all children born of his wife his by law, let the father be whom he may.

The editor of *Le Droit des Femmes* tells of facts within his own cognizance, where such incestuous marriages had been made and every one powerless to prevent them. The details are shocking in the extreme, and would be of little use to readers of THE ALPHA. Such iniquitous laws as are in the French code in regard to women one would suppose would almost paralyze woman and her friends in their fight against them. We can only give them our sympathy and our prayers.

Another number of *Le Droit des Femmes* speaks of the increase of infanticide, and has an excellent article by the editor on "Girl Mothers." While not excusing the crime of infanticide he still pleads for the mother in these words: "I hear the eternal argument, 'Why do they allow themselves to be seduced?' Ah, this why. We know it, and those also know it who are the first to cast a stone upon these victims of hypocrisy and lying. Do we not know with what pitfalls the young, the inexperienced girl is surrounded, of what incessantly renewed solicitations she is the object? Do we not know by what dangerous provocations those whom poverty holds in its grasp are at every moment persuaded? How easy it is to say, 'Why do they let themselves be seduced?' Because for the most part they are hungry; because they have no home, or one worse than a hell; because in the winter they freeze in a bare attic, and because behind them at nightfall some one walks softly like a wolf, who offers to clothe them, protect them, to aid them; because they are shown a good table, good lodging, good fire; because they are told of a new, warm dress to replace their rags; because they are pressed; because they are harassed; because they hope—the impossible. Yes, the impossible. They are seduced because they are deceived, lied to; because a coward, an idler, without soul, without heart, a scoundrel commits on the innocent girl, who no longer defends herself, who can no longer defend herself, circumvented as she is at every turn, the most monstrous of crimes. How perverse she is, this girl who falls, and how well she deserves the miserable fate that awaits the awakening from her dream! Ah, have pity on her who thus falls! The real culprit is the other."

Again he says: "Society is not just. Blinded by prejudice we all, more or less, without evil intention, commit gross iniquities. We do not realize it. Our education is at fault. We are not only unjust but we sometimes become very cruel. Speaking of a very poor girl acquitted at the assize court of the Seine—the assize courts sometimes acquit these terribly guilty creatures—a very young woman, honest wife and excellent mother, said in my presence, with an accent of sincere indignation, 'Oh, the low creature!' I looked at her. Was it the seducer she meant? No, it was the deserted. She added: 'These girls of the people have no idea of duty; most of them would sell themselves for a ribbon!' For a ribbon? Are you very sure of it, madam? And if it is true what will you say of the man who buys them for so low a price?"

EMMA A. WOOD.

LET US BE JUST TO THE SHAKERS.

In the October number of this excellent periodical, sister E. D. Slenker says: "The Shakers are unnatural, fanatical, and entirely in the wrong, as regards sexual relations." A little further on in her article are the following words: "The sexual organs are solely for the purpose of perpetuating our kind, and all sexual commerce save for this end is prostitution." This last paragraph is the same in substance with what may be found in books written and published by the "United Society of Shakers," early in the history of that society, and held to be true by them up to the present time. I offer proof of what I have said, by quoting from one of the Shaker's standard works. One that has passed through four editions, and while they have made some revision, change and improvement respecting some things less important, their testimony touching the matter of sexual relations stands out in bold relief, clear, explicit, and unchanged through all the editions. The title of the book from which I quote is, (in brief), "The Testimony of Christ's Second Appearing." I will now give their own statement, and ask the careful attention of every reader. They speak as follows: "It is certain that the law of nature which forms a cloud, and spreads it over the earth, creates it for the purpose of watering the earth, and causing it to be fruitful. And it is equally certain, that the law of the eternal Word, which created man, soul and body, male and female, intended by the very law of their creation, that they be fruitful, and multiply and replenish the earth and subdue it. For this very purpose they were endowed with those animal faculties and sensations which in due subordination to the law and command of God would have innocently constituted them one flesh in the work of generation. But it is as certain and positive a truth, that these instincts of nature, or animal propensities, never were intended to lead and govern the soul, or even to act, without the soul's decided approbation. And therefore, while the soul kept its first rectitude and subdued every imperious passion which might arise in consequence of his state of probation, there never could have been the least cause or foundation for shame." (They are somewhat lengthy in giving details and reasons for their faith, upon the subject of the necessity for chaste and orderly procreation, and use the following expressions in continuation of the same subject:) "Therefore, we say, if there be a man and woman now existing on the earth, honestly united in a covenant of promise to each other, who have so much of the fear of God as neither to touch, taste, nor handle the unclean thing, who never gratify the desires of the flesh and of the mind in any manner whatever, except barely and conscientiously to propagate offspring, and that with a motive to obey the will of God, they are virily an honor to the original law of nature, a blessing to themselves and posterity, and an example to the human race." So far as I have been able to gain reliable intelligence, the Shakers have been the first and only society of religious people who believed and taught the necessity of chastity, purity, and virtue between lovers and companions of the opposite sex, in the married relation. I first heard THE ALPHA teachings from the Shakers in the days of my youth, and I

am of the opinion that it has been for the want of a correct understanding of the Shaker view, touching the true relation of the sexes, that has caused our sister to accuse them of being "unnatural, fanatical, and entirely in the wrong," upon this all important subject. In the early days of legislative enactments in Ohio, I have been informed that a law was passed, making it a highly criminal offence against any one, if they taught these "Shaker" and "ALPHA" doctrines. I have seen a copy of that disgraceful legislative act. It was printed in "Howe's History of Ohio." It is no wonder that the Shaker teachings in those early days should stir up mobocratic violence and legislative enactments against a people who were teaching that men could not have *divine right* to do whatever they pleased, and whenever they chose with women, even if they had obtained license from the State, and liberty from the Church to do so.

V. N.

A GIRL'S EQUIPMENT FOR SELF-SUPPORT.

No one will dispute the abstract assertion that any given girl may some day have herself and perhaps her family to support; and yet our schemes of education for girls are framed precisely as if this were not and could not be true. As a rule no provision whatever is made for such a contingency in the education of girls, no recognition whatever is given to the fact that the chance exists. We shut our eyes to the danger; we hope that the ill may never come, and we put the thought of it away from us. In brief, we trust to luck, and that is a most unwise—I was about to say an idiotic—thing to do.

Each one of us has known women to whom this mischance has happened, and each one of us knows that it may happen to the daughter whom we tenderly cherish, yet we put no arms in her hands with which to fight this danger; we equip her for every need except this sorest of all needs; we leave her at the mercy of chance, knowing that the time may come when she whom we have not taught to do any breadwinning work will have need of bread, and will know no way in which to get it except through dependence, beggary, or worse. She can teach? Yes, if she can find some politician to secure an appointment for her. She can prick back poverty with the point of her needle? Yes, at the rate of seventy-five cents a week, or if she is a skillful needlewoman, at twice or thrice that pittance.

Is it not beyond comprehension that intelligent and affectionate fathers, knowing the dreadful possibilities that lie before daughters whom they love with fondest indulgence, should neglect to take the simplest precaution in their behalf? We are a dull, blind, precedent-loving set of animals, we human beings. We neglect this plain duty, at this terrible risk, simply because such has been the custom. Some few of us have made up our minds to set this cruel custom at defiance, and to give our girls the means of escape from this danger. It is our creed that every education is fatally defective which does not include definite skill in some art or handicraft or knowledge with which bread and shelter may be certainly won in case of need. If the necessity of putting such skill to use never arises, no harm is done, but good rather, even in that case,

because the consciousness of ability to do battle with poverty frees its possessor from apprehension, and adds to the confident success of security without which contentment is impossible. All men recognize this fact in the case of boys; its recognition in the case of girls is not one whit less necessary. It seems to me at least that every girl is grievously wronged who is suffered to grow up to womanhood and to enter the world without some marketable skill.—George Cory Eggleston, in *Harper's Magazine* for July.

AN ALARMING STATISTICAL REPORT.

It is a singular circumstance, but one well worthy of public attention, and, if possible, of scientific amelioration, that, as wealth increases, and as the luxuries and adornments of civilized life are introduced in a nation, the more numerous are the imperfect or imbecile classes usually found therein. So much is this the case that some eminent physiologists have classed idiocy as a product peculiar to civilized life. Dr. Duncan, an able writer on that subject, says:

"The civilized present, as peoples, indications of defective vital force which are not witnessed among those in a state of nature. There must be something rotten in some parts of our boasted civilization; and not only a something which has to do with our psychology, but a great deal more with our power of physical persistence. Dots, boobies, stupid, *et hoc genus omne*, abound in young Saxondom, but their representatives are rare amongst the tribes that are slowly disappearing before the white man."

This argument appears to partially account for the accelerated rate of increase in the numbers of what may be termed the imbecile or imperfect peoples in our republic. The compendium of the census for 1880 gives the total number of idiots, insane, blind, and deaf and dumb persons in the United States as follows:

	1850	1860	1870	1880
Insane	15,610	24,052	37,432	91,897
Idiots	15,787	18,930	24,527	76,882
Blind	9,704	12,658	20,320	48,799
Deaf mutes.....	9,803	12,821	16,205	33,850

Thus it will be perceived that while the population of our country has only doubled, the number of imperfect and imbecile human beings among us has increased nearly five-fold.

To gauge misery and plumb the depths of human errors and sorrows are not pleasant but very necessary duties. It is the vocation of the press to call public attention to the evils that afflict society, as well as to chronicle the blessings of civilization. Let our readers remember that, to use the words of Robert Burns, *The Sentry*,

Hacks to teach, not mangles to expose,

and, in publishing the above statistics, that it simply desires to call the earnest attention of our boards of health, of the medical faculty, and of all interested in matters affecting the physical well-being of our people to the startling facts above shown. It is for them to search out the causes of this alarming increase of imperfect or imbecile human beings in our community, and to point out to our legislators and our people generally in what way or by what means it can be arrested, or at least mitigated.—*The American Sentry*.

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

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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.

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THE ALPHA.

VOL. IX. NOVEMBER 1, 1883. No. 3.

ALPHA UNDERGARMENTS.

Now is the time to send on your measures, your orders, and your money for Mrs. Converse's perfect fitting hygienic underwear. Nothing can be more light, warm, and comfortable, reducing the need of many skirts and heavy clothing, which so drags down and breaks down our women with unnecessary weights. We would not on any account do without them after trying them for three years. Address: "Alpha Garment Manufacturing Company, Woburn, Mass." Send for circular and samples of quality of goods.

MISS JENNIE COLLINS is out with her thirteenth annual report of Boffin's Bower, an institution in Boston for over-worked and under-paid girls and a home for poor girls who have no work at all. The managers secure work for such if possible. Low wages and long day's work have caused the most baneful results; causing the early death of some of the purest and most beautiful young women; within the year five in whom Miss Collins was particularly interested dying of consumption, and one committed suicide from discouragement.

Miss Collins is doing a world of good. The Bower was sustained the past year by an expenditure of \$1,979.50.

THE WOMAN'S CONGRESS.

The Association for the Advancement of Women held their annual meeting in Chicago, October 18 and 19. It was largely attended, and the papers read were able and most intelligently discussed. Rev. Antionette B. Blackwell's paper on Heredity was most excellent, and Mrs. Howe on Woman Suffrage was a prominent subject, which shows how far the organization has advanced, as these were the two topics they attempted to taboo in the outset. Mrs. Augusta Cooper Bristol's paper on Capital and Labor was able, and in the exigencies of the hour most timely. Many other useful subjects were personally presented. One by Julia Holmes Smith on Mourning Garbs; we feel a great desire to peruse that paper, as we too have opinions on that question. It is to be published. All these evidences of growth in women are cheering and strengthening. Want of space forbids a fuller notice, not want of interest. We give extracts from Rev. Antionette B. Blackwell's paper in another column.

A WISE DECISION.

"And if thy right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. And if thy right hand offend thee cut it off and cast it from thee."

Last June a man named John Wolfe, a gentleman by birth and education, but a terrible example of the curse entailed by unlimited lust, who is forty-five years old, unmarried, was voluntarily emasculated. From his youth he had been afflicted with an uncontrollable desire to gratify his animal passions. No check or restraint availed anything. He decided for self-protection to seek surgical aid. He applied to several surgeons in Cincinnati, who refused to relieve him. At length he found a Dr. Kearns in Covington, who humanely complied with his request and removed him to Elizabeth Hospital, where a reporter of the Cincinnati *Inquirer* found him resting easily and feeling cheerful, with no fear of fatal results. When asked "What made you want the thing done?" raising his dark eyes he slowly said: "To save me from trouble. I could not work; I could not earn my own living; I wanted every woman I saw; I have been twice sent to the workhouse for violating women and to jail for seven months. I told the judge I could not help it." He could not remember the number of women he had assaulted; age or respectability made no difference to him. If others similarly afflicted would seek aid as Wolfe did the awful crime of rape might be blotted from our criminal calendar, and if the responsibility of

parenthood could be enforced so that children would not inherit such a curse, there would cease to be need for men to make themselves eunuchs for the kingdom of heaven's sake. But why persons of such unfortunate inheritance do not more frequently resort to this radical cure is an unexplained mystery.

SOCIETY FOR THE PROMOTION OF SOCIAL PURITY.

A new organization has been formed in England, under the auspices of the Bishop of Durham, to promote social purity. Each member on joining makes the following engagements: "I promise with God's help, First, to treat all women with respect and endeavor to protect them from wrong and degradation. Second, to endeavor to put down all indecent language and coarse jests. Third, to maintain the law of purity as equally binding on men and women. Fourth, to endeavor to spread these principles among my companions, and to try to help my younger brothers. Fifth, to use every possible means to fulfil the command, 'Keep thyself pure.'"

This is a praiseworthy example for the ministers and teachers of our own country to call about them the youths, boys and young men of their community and pledge them to keep themselves pure and to help other to do the same. It is not enough that pastors teach from the pulpit and in Sunday-school the precepts of moral purity. Young boys must be early pledged to chastity and made personally responsible for their conduct to themselves and the association. This will open up the physiological as well as the moral side of the question in which they should be thoroughly instructed, so that they may early know that chastity in boys is as binding as in girls, and when they become husbands they will not commit the fatal error of begetting passionate or inferior, badly balanced children. Who will take the initiative in this movement? They can rely upon the hearty co-operation of all Moral Education societies.

MILITARY ETHICS.

Was there ever anything more hopeless, bewildering, and discouraging to fallible and erring mortals who would repent of their sins against women and make what expiation is possible, than the case of First Lieutenant James F. Simpson, Third Cavalry, who was "charged with conduct unbecoming an officer and a gentleman," court-martialed and dismissed from the army, for marrying a woman that was *supposed* to be his mistress? Mind, he was punished by Col. Guido Ilges, not for seducing and wronging a woman, and thus defiling his honor as an officer and a gentleman. He might have wronged forty women and still be a gentleman. But for marrying a woman supposed to be his mistress, and thus reforming his life, and making the woman the only reparation in his power for the wrong he had done her,

for this truly commendable act he was cashiered. This shameful action, however, was met by a revision of sentence and a just rebuke by Judge-Advocate General Swaim, and his request that Lieutenant Simpson should be restored to his position was commended and confirmed by President Arthur, to the honor of both these gentlemen be it recorded. This case has been largely commented on by the press of the country, and the idea of morality in the army has been vigorously, severely and justly commented on, showing that it was unbecoming an officer and a gentleman to wrong a woman or any helpless thing; the disgrace being in the wrong and not in the repentance and reparation. A most encouraging sign of a healthful public opinion.

THEOSOPHY.

We are in receipt of a very interesting pamphlet, bearing the above title, published in Madrid, India, containing observations and explanations of this too imperfectly known association. The very name theosophy is a mystery to the common mind. The word signifies "wise in the things of God," and through this wisdom the attainment of *direct* communication with God as distinguished from a *revealed* knowledge, which is supposed to be attained by extraordinary illumination, a direct insight into the processes of the divine mind and the interior relations of the divine nature. This is the aspiration of the Eastern adept, and these wise men are said to develop almost superhuman natural powers, often controlling the elements, reading the souls, and influencing the minds of men of lesser growth. But according to a very interesting account of an American branch society, from a letter which we give below, theosophy means to their members the strictest temperance in all things, perfect self-control, charity, benevolence, an even tenor of mind, which tend to soul development. In this respect there is harmony of sentiment between them and our own society for moral education.

India, and the spirituality of this ancient people, seems very near to us just now, by reason of the knowledge of theosophy, F. Marian Crawford's novel, "Mr. Isaacs," and the information obtained from the lectures and social conversation of the Hindoo Brahmin, Mozoomdar, who is now delighting the religious world with his sweet Christian spirit, his elegant and eloquent use of the English language and the knowledge he imparts of his wonderful country, and the reform religious society he represents, known as Bramans Somaj. We are glad to know of these things and that the study of theosophy has begun in our own country. May such societies multiply and may our young men and women become adepts in wisdom:

ROCHESTER, N. Y., October 9, 1883.

MY DEAR MRS. WINSLOW: I cannot express the pain it gave me to hear of your poor health. Of all women I know of in the world I would have you well. I now wish more than ever you had come to us when you went away for your health. When people can get no relief elsewhere, they seem to drift to us and get well. They nearly always come and stay awhile with me, and there seems to be a power with us through which it is done. I know not from whence it comes. Spiritualists say it is spirits do it all and that I am not honest enough to give the credit where it is due, and I used to think myself it was spirits. I know now such is not the case, but that I psychologised myself to see and feel as I did, and many other honest persons considering themselves spirit mediums are in a similar condition. Some of our own friends are now convinced that no spirit out of the form has ever controlled them, and others who feel "spirits" may have influenced them, feel it has been to their cost, and we as a society "fear" for ourselves to investigate spiritism without the Eastern adepts to aid us. They are never controlled by spirits, but control them. My dear Mrs. Winslow, I have touched on this subject that you may fully understand the aims of the Theosophical Society. Many of the members have been spiritists for years, and while now denying nothing to spiritists, we for ourselves fear to investigate further without any means to try spirits as commanded so long ago by one who knows. You would like to know the aims of our society. I really do not know how to tell you so much in so little time and space. I shall send with this a pamphlet explanatory of theosophy, but probably our society is not like any other "branch," as so many of our rules have grown up among ourselves. The most important one being perfect self-control, perfect temperance in all things, perfect cleanliness of body, chastity of mind and body, perfect toleration of the opinions of others, and higher than all comes "charity." We also consider it a great misfortune to give pain to any human being or animal, consequently we eat nothing having life. We commenced by leaving off flesh diet, and to control anger and remain calm under all circumstances. We also listen to the woe of the most lowly, and have never been asked for aid in vain. We believe man has great possibilities, and if he lived in harmony with his human and divine nature, he could do as did Jesus of old. We have great veneration for our own and the Bibles of other nations, believing them all to have been more or less inspired. We believe the law of compensation is inevitable and eternal, and that every sin must be atoned for. I think you will appreciate the steepness of our path, but we struggle on, falling backward and climbing up again sad and weary, but firm and determined, cheered on by each other in kindness, and we really have made some great strides upward, for we have overcome the appetite for meat and other food much liked by us, and some of our members had used tobacco thirty years, and would not use it in any way now. None of the society indulge in any of the small vices "so called," and another evidence of the progressed condition of our society is, its appreciation and approval of THE ALPHA.

Need I say more for the young men and women of this group?

I have now given you a sketch of this chapter of the Theosophical Society, roughly drawn by an unskilled hand, having but one merit, that of truth, which I think will be vouched for by the whole thirty-six, "and though we may fail many times, we are trying to become more than neophytes in the great science of theosophy." Some of us have been theosophists for four years, and have abstained from meat since then. Parker Pillsbury, one of the number, though he was but just initiated into the brotherhood, is still with us, brave and true as ever, and as ever working on the unpopular side. If he were not brave and unselfish as only he can be, his wonderful book on which he is toiling with his might would never see the light of day. We found he was fully appreciated in India when he vouched for us, thus making it possible for us to get our "charter," and again I think he will vouch for the present letter to yourself. I suppose it would be well to add, the founders of this Theosophical Society are in communication with the "wise men of the East." And we have been made aware to our perfect satisfaction that some of those wise men still live and have lived many, many hundred years, and by following in the footsteps of Christ possess his powers and his promise, "the last enemy overcome is death." Indeed, we have those in the parent society who have seen, conversed with, and been guided by them by written messages, &c., &c. And we can call upon them in secret, and after establishing a sympathy toward us by our worthiness of their assistance for unselfish reasons they will inspire and lead us to the light. We know of one who has been instructed by his Guide and is now healing the sick, and has healed over four thousand persons of all manner of diseases, and he denies that any spirit of the dead had anything to do with him. All is done by a pure life and psychological law. I shall soon be able to send you undeniable evidence of these facts. I think the seventh seal is about to be broken.

Ever gratefully,

MRS. J. H. CABLES.

HEREDITY.

REV. ANTIONETTE B. BLACKWELL.

Perhaps few things are shown more conclusively to belong to nature's well-established principles than the universal law that children inherit constitutional types and likenesses. Not man alone, but "grass and herb yielding seed after his kind, beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind"—one of the old records tells us with quaint force and original emphasis. When men first began to observe the order of nature, this must have been the most conspicuous and striking fact. Curious eyes must early have observed farther that the child usually was specially like its own parents, and that characters of both were blended in the offspring. This law was also more or less noticeable among all the creatures of the great living world.

Up to this point there could be and can be no differ-

ence of opinion as founded upon observation. But just here arise many curious and complex results. One child is like one parent, another the other, and a third resembles both, a fourth is like neither, a fifth inherits some one marked parental character, and a sixth another but a very different character. The variations within the same family limits are innumerable and the inherited characters may be peculiar and exceptional. Why is heredity, universal in its broader phases, so highly variable and not easily calculable in any of its more special features?

We know that nature does nothing at random. Curious birth marks and other unusual results are undoubtedly effected sometimes through strongly excited imagination of the mother. Nothing is more certain than that the children of intemperate parents are often weak, helpless, and defective. If all the elements of their being had been shaken with palsy there would be no stronger signs of disturbance sufficient to produce organic incapacity. There is much evidence showing that even the temporary intoxication of a usually sober father may entail life-long defects to his child. Who can wonder at the vicious traits and inclinations of multitudes of hapless beings who seem to have sprung from good and respectable parentage? Because unworthy or degenerate states are not always obviously transmitted to offspring, can we disbelieve in the power of heredity?

With the abundant data which science has now accumulated, the certainty of the hereditary descent both of good and bad characters and tendencies is equally assured. The young bird just hatched, without any teaching, having grown after the well-established pattern, can begin at once to work automatically. Hereditary means the innate fashioning of the wondrously complex network of nervous, living fibres, with all their adjusted organs more or less in line with the dominant parental characters and impulses.

The human child has an organic mechanism much less mature at birth than the chick. Hence it has few ready-made instincts, immediate tendencies, or obvious parental characters. Many of these are developed late in life. Diseases and other peculiarities often appear, or tend to appear, at about the same age at which they existed in the parent. Inherited characters are not all physical, are not all involuntary tendencies, are not all blind and irrational impulses. Any human weakness which bears in a wrong direction can doubtless be largely corrected by habit and education and afterward by personal intelligence.

The paper then enumerated some of the accepted laws of heredity, and showed how the offspring of the weak became weaker and the child of the strong became stronger—applying the simile to physical, moral, and intellectual strength. Evidence was also furnished to bring conviction that in the harmonious blending of several characters of parents the offspring will be greatly superior to either parent, uniting and advancing the best qualities of each. Also, contrasts not well adjusted often produce children inferior to either parent. Another limited form of heredity entails special characters to the same sex only and more conspicuously to the male sex,

as for instance in mankind the beard is inherited by male children alone. The writer was of the opinion that female offspring more manifestly resembles the male parent and male offspring the female parent. This seems to be nature's method of holding her sexes somewhere upon the same plane, physically and mentally.

Dr. Bedell said that before the study of heredity should progress there must be the support of the biologist and the microscopist. The student of botany would not fail to be interested in pollen cells, and could save the trouble of analyzing species by the examination of pollen. Notably in the geraniums and lilies was this possible. The pollen cell would always be true to its natural characteristics. Influence had much to do with hereditary, and *vice versa*. The young man who was sowing his wild oats was painting the picture of his own son. A seed was a wonderful thing—the one thing never changeable in nature. Plant hate and hate would grow; plant love and love would grow.

THE SOCIAL EVIL.

RESOLUTIONS OF THE RECENT CONGRESS AT THE HAGUE.

The Congress of the British and Continental Federation for the Abolition of State Regulation of Vice, held at the Hague, was brought to a close Saturday, when the following resolutions were adopted:

"1. The congress demands that in every nation in dealing with all questions arising from the mutual relations of men and women, the law, if it speaks at all, shall declare itself on the side of equal morality and equal justice between the two sexes.

"2. The congress condemns the compulsory examination of the person as practiced under the system of the state regulation of vice, whether applied to men or women, as a gross violation of personal individual right, an outrage on the best instincts of civilization, and, whenever reduced to an administrative system, a hygienic failure.

"3. The congress also condemns all official recognition of prostitution as a trade and an official recognition and toleration of houses organized for the purpose of sexual vice.

"4. The congress condemns the system of giving to the police, or to any administrative body, any discretionary or exceptional power in relation to public morality, and declares that this subject ought to be governed by the common law.

"5. Wherever the provisions of the national law are not already sufficient to enforce the prohibition of organized traffic in vice, thus striking at the procurer and those on whose behalf the procurer acts, this congress demands that they shall be completed so as to secure that object.

"6. Considering the new and very remarkable proofs of the absolute failure and even the dangers of state regulation of vice for the purpose of protecting the public health, which have accumulated during the last few years; considering, moreover, the declarations of many of the chief specialist scientific authorities explaining the scientific reasons which make it impossible for any system of examination to render prostitution any-

thing else than dangerous to the public health, the hygienic section of the congress declares that it confirms the resolutions adopted at the previous congresses at Geneva and Genoa, and absolutely condemns the system of regulation as a preventative measure for avoiding the diseases which spring from vice."

A further resolution was carried expressing the hope that the present Dutch government would carry out the resolution of its predecessors and initiate a full international inquiry into the means of preventing the traffic in women and children, and stating the conviction that it is necessary that any commission conducting such an inquiry, in order to lead to satisfactory results and meet the legitimate demands of public opinion, should contain persons other than officials, and especially those who have studied the question from the point of view of the federation. The seances were conducted by an address from the president, M. de Laveleye, who reviewed the work of the week.

In the evening a large reception was given by Count Hogendorp, at which some speeches were made, and the burgomeister expressed his greatest thanks to the federation for having held the congress at the Hague. He was entirely convinced of the principles of the federation, and expressed the belief that the present congress would lead to good results, both at the Hague and throughout Holland in general.

Mr. and Mrs. Aaron M. Powell were delegates from New York.

FOR THE ALPHA.

Editor of THE ALPHA and members of the Moral Education Society, and to all readers of this dear, virtuous, and humanitarian periodical, I would like to say a few kind and encouraging words. I copy from the letter of a true friend the following: "Be firm and true through evil as through good report, calm in storms, strong in weakness, abiding in trust, and girded about by the everlasting panoply of spiritual truth. So shall ye pass unscathed and stand as a wall of adamant before serried hosts of undeveloped minds."

Many years in the past one of the poets wrote, saying:

"Reasoning at every step he treads,
Man yet mistakes his way;
Whilst meaner things, by instinct led,
Are rarely known to stray."

There may be some amongst us who, in the past, may have read the above four lines with admiration, who, upon reading now, will see at the first glance that the first line is erroneous. Has it not been the too prevalent custom with men to either neglect the exercise of reason or to banish it from the mind when the awakening of the procreative emotions began to arrest their claims upon the mind, thus subjecting their actions to blind impulse or amative passion, and this, when above all other occasions, cool, clear, deliberate reason, and good solid judgment was requisite because of "The divine right of every child to be well born?" Brethren, let us try to acquire knowledge and wisdom respecting the ever reliable and divine laws of the "order of nature" governing the procreation of our own race. Is

it not enough to call a blush to our cheek when we reflect that the tribe of living creatures of which we form a kindred portion have fallen far, far below beasts, birds, reptiles, and insects? and that at our door lies the responsibility of accountability for the dispositions and destinies, the health and happiness, of generations yet to come upon the earth?

Can we not learn enough of the principles of true and noble *manhood* and let "obedience keep pace with knowledge," and become in deed and truth *protectors* instead of destroyers of beautiful women?

It is a shame, a disgrace to our sex, that we have become a terror to women, in many ways and in many places, both in city and country. No matter what may be our station or position in life, let us each and all prove by our actions, at all times, and in all places, that we are as true and trustworthy friends of women as though we were all members of the Masonic fraternity and all women in the world were members of the family of some good and worthy member of our "lodge."

VALENTINE NICHOLSON.

FOSTER'S CROSSING, OHIO.

EMOTIONAL EXCITEMENT.

It is to the fact that children are brought up in a hot-bed of emotional excitements to which I wish to call your attention. It is sufficiently deleterious to incite mental activity prematurely; but to prematurely and unduly excite emotional manifestations is tenfold more hurtful. It is just here that there seems to be the densest ignorance. Children are made to minister to adult morbid craving for emotional excitation by having their own emotions brought prematurely and excessively into action, just as if their powers of endurance were unlimited in this direction. People, and especially the female portion of society, do not stop to reflect that all the fondling which children (American children I more especially mean) receive is not for the children's but for their own sakes. Children are literally made to become little actors; but their fond relatives are not content with an hour or two a day, which is considered sufficient for adult actors, but they are kept going from morning until night. In my large practice among children I am satisfied that scores are literally killed by the excessive amount of emotional excitement which they are forced to endure. And much of it is, when we properly analyze it, from a purely selfish source. All this hugging and kissing and talking to them is to excite responses of the same emotional nature in the child for the pleasure and gratification of the parents and friends. There is really no thought that it is for the child's good. They are not content without securing some response, some prattle that shall be considered pretty, some embrace that betokens warmth of feeling, some witty saying that shall show smartness and sentiment, some act that shall thrill the family audience with delight. In fact, our children are made the means of filling us with thrill after thrill of delight through their responses to the emotional manifestations which we purposely and for our own selfish pleasure excite within them. But at how great a cost! It does not better the matter that people are not generally aware that it is their own

and not always the child's pleasure which they seek in the excessive feeding which I am deprecating. Because they do not recognize the purely selfish character of the motive which makes children act day by day for the family is the reason that it is done; and it is the reason also, I may say, that I think it is my duty to raise a warning voice against the pernicious practice, at some risk of denunciation, I am very certain. For it is a delicate thing to trench on the private ground of personal feeling and dispute with a mother how much and in what way she may love her child. But I hold that there is not a relation in life which may not be criticized in the right spirit, nor is there one which ought to be left to blind instinct or unreasoning impulse. Even maternal love may be a purely animal feeling, and when exercised without reason it may become an engine of cruelty and even death. Many such cases I have seen; one illustration will suffice for all. A mother brings her little child to me for a disease which is curable if immediately attended to, but fatal if appropriate treatment is delayed. I explain it all to her complete understanding. She sees that it may be cured, for she sees others like it which have been cured. She also understands that the chances are against its recovery, because she meets others in very sorry straits who have neglected or delayed. But she will not leave it. There are others who can remain—an aunt, an older sister, a faithful nurse. All to no purpose. The mother has, perhaps, a younger child at home, and cannot herself remain, and so the sick one must go home to die, or, what is far worse, to endure years of agonizing suffering, and then to live a short, decrepit life, with all bright hopes blotted out forever. This is what unreasoning animal affection may do, and what it is continually doing, to my certain knowledge. Another child, a beautiful girl, lives in its grandfather's family. Of parents and grandparents, of uncles, aunts, cousins and friends there are seventeen. It is the only grandchild, and the household draws a certain large portion of its daily emotional pleasures from this babe. It continually passes from lap to lap and from lip to lip, and not allowed ever to go without returning some pretty prattle for the urging and caressing which she receives from morning until night. What wonder is it that evening finds her tired, peevish, excitable, and wholly exhausted, and when disease attacks her it finds weak resistance in a frame already enfeebled at the tender age of four by an over-wrought brain. In this case I could manage the mother, with whom I came in personal contact. But she found it impossible to make the other members of the family let the child alone, and she was actually obliged, under my advice, to imprison herself in a room with locked doors to keep her sick child from continuing to be the plaything of the family.

Now, what is the result of the system of child-management which keeps the young mind in continued excited tension? There is a law of human force which proclaims that for every atom used in one direction there is an equivalent atom wanting in some other direction. How can there be a well-developed body in a child whose brain is kept excited and in whom a waste of force is going on far beyond the means of supply, except by drawing

it from other directions? Thus the brain is supplied, in part, at the expense of the body; that is, the body is starved to support the brain, excited by the mind into emotional and premature activity. And the worst of it is that there are no proper compensations. On the contrary, a condition of preternatural emotional preponderance is established as the inveterate habit of life. Hence the so-called "nervous" invalids, which exist in all civilized communities, and are especially abundant in this country; persons who are frightened at any sudden noise, and whom the sight of a mouse throws into a cold perspiration. No matter how sensible they may be in calmer moments, their reason is dethroned and subordinated by the superior influence of easily excited emotions. Such are the persons whose flabby muscles and nervous frames are only surmounted as a phenomenal fact by the amount of pain they can bear and still exist. Such persons are the products of civilization—of that civilization which does not seek for and find the causes of its abortive products and endeavor to so arrange the checks and balances supplied by intelligence that the race shall not deteriorate through preventable causes. For the causes are largely preventable, and preventive means are daily used among those who are better informed on the subject, but there should be greater precautions used against the overaction of the brains of children, and it should be better comprehended that the overaction comes, for the most part, from the direction of the emotions. My professional life is spent, for the most part, in attending to children, and I have ample opportunities to see the evil effect on the bodily development of overwrought emotions. Feebleness, asymmetry, excitability, premature arrest of growth, are some of them. So that populations of cities, which come under the influence of more things which tend to excite emotion, become less and less in size until, it is said, that cities would cease to be if it were not for the constant influx of persons who are reared in the country, and so escape some of the body-dwarfing influences to which the children of large centers are so much subjected. The extent to which the influences under consideration go no one could imagine, perhaps, unless he were in actual contact with large numbers of children. —*The Sociologist.*

ALWAYS BE YOURSELVES AT YOUR BEST.

MY DEAR FRIENDS: I come to you this morning asking you to be yourselves as you would at your best. That is, to be as good, sober, industrious and perfect as you would have others think you are! Don't try to put on before folks, simply to make a good impression, but really be what you wish to seem. If you desire others to think you amiable, become so in reality, and then you will never be off your guard or be betrayed by circumstances. If you wish to be thought temperate eschew the intoxicant glass at all times and in all places; "touch not, taste not and handle not," remembering there is no food, no strength and no earthly value in a drink of liquor. If it gives a fictitious joy or strength for the time being, it is only so much taken from what belongs to the future. If you have five dollars for the needs of five days, and spend it all in one day, you cannot wonder that the

other four may be days of want. Just so of your strength. If you stimulate it by alcohol and do two hours work in one, you only rob the next hour of its share of vital energy. Alcohol gives you nothing. It only stirs up what is in you. If murder is in your heart, rum will show it to the world. If theft slumbers there rum will expose it, and so of all the passions and appetites. Alcohol only brings them into prominence, and is the deadliest foe of our land. No one can be at their best who ever allows this demon to take possession of him. If there is one foe to human happiness that we need to kill to-day, it is the deadly foe of rum. If every drunkard could be photographed at his best, and at his worst, and keep the two pictures hanging in his bedroom, it would be a grand talisman against this enemy of our race.

There is no tramp that enters the doors of our homes so much to be dreaded as this demon of the still.

Girls, when you begin to look around you for a life companion, always give a wide berth to the young man who tampers with this enemy to wedded happiness and peaceful homes! Trust not to promises of reform, for many seem utterly powerless to keep them once the terrible appetite is formed. It is safer not to let your affections be entangled by any one who has the glass for his friend, even though it be only occasionally. Total abstinence is the one safe guardian for a secure future. The world is full of good, strong, temperate men, and from these select your companions and friends and above all, the one who is to be your other and dearer self. Find one who is *always* at his best; one who is worthy to stand by your side as a helper, guide and friend, and to be the father of your darling children. One who will give them inheritance of sound minds in sound bodies, and will aid you in rearing them to be a blessing and a pride to you and to the world.

A drunken husband is a terrible thing, but alas! a drunken wife is more terrible still. Beware, ere it is too late, you who drink, and you who choose for your life-companions those who are friends of the wine-cup.

Love is the sweetest of all life's blessings. For love's dear sake keep yourselves at your best. Save yourselves for your beloved's, that you may bring to the altar hearts full of sweet hopes and sureties that these hopes shall be realized.

E. D. SLENKER.

CORRESPONDENCE.

MOUNT LEBANON October 7, 1883.

C. B. WINSLOW, DEAR FRIEND: I am glad your health is improving. Hope you will live long and see your cause flourish from continent to continent, and your doctrine acknowledged as the true standard of morality for those who propagate by all leading physicians and moral and religious teachers. Beecher says no great truth is ever brought forth in the world so as to become a power for the uplifting of humanity until some one has suffered for it. It was so with the doctrines and principles of Christianity, which were introduced only by sufferings of its first messengers, and after it had nearly lost its power for ages because people had ceased to suffer for it. During the last two hundred years its power has

been reviving and increasing. First, through the sufferings of Fox and the Quakers, and then through Ann and the Shakers and others. If this thought has anything in it to encourage and strengthen one under suffering for a good cause I desire you would have it.

H.

AYER, September 18, 1883.

MY NOBLE AND BRAVE SISTER. MRS. WINSLOW: How grand and magnificent is the progress, the development, and vitalizing truths of THE ALPHA. My whole being is transported as it brings forth to humanity the materials for the new earth and the angelic purity of the new heavens, in which woman is the prominent designer. THE ALPHA is making plain the teachings of the Saviour, ventilating upon the house-tops "*mental continence*," true sword of the spirit, the power which Jesus possessed penetrating the secret thoughts, carrying condemnation for unclean thoughts and adulterous eyes, the same power Ann Lee possessed. It was sent forth like a voice of thunder, yet with that love that surpasseth all comprehension. No finite being has ever voiced it, descending from immensity, where love reigns supreme, and the "eternal two," Father and Mother co-operate in perfect harmony. Dress reform. How vastly needed. This factor must revolutionize woman. Elizabeth Phelps has said some time ago that the fashion of dress for females was *sensual*. They hung out their sign in this direction. Truth! So say those, (no matter of what sect,) that even in a plain dress, if put on in a plan to attract the opposite sex to the passionable nature, it would condemn a true-hearted Shakeress. As an angelic sister said to me: "If I should so arrange my garments as to incite the lust of the eye in one of the brethren I should deem it a sin I ought to confess." Hence, to ascend to holiness where naught can enter but purity of thought and desire is a daily strife till victory is achieved. Thanks be to the Infinite there are many who stand on this mount of victory and sing a new song!

O. F. C.

CLEVELAND, October 15, 1883.

DEAR MRS. WINSLOW: I was sorry to learn, as I did by the October number of THE ALPHA, of your severe illness, and hope you have ere this recovered your usual health and strength. I have heard of a man who said he should as soon expect to hear that one of his family had been arrested for larceny as to hear that one of them was sick. But few of us mortals are, I fancy, as perfect physically as that. Yet I think the time will come when even in this world "the inhabitants shall no more say, 'I am sick.'" But it will be when the principles of THE ALPHA shall have been lived for some generations. Our M. E. Society has hardly gotten in working order since the vacation. Am in hopes we shall accomplish some practical work this year. We should have a committee at the Central Police Station every morning to protest against the injustice done to women there. Almost invariably when men and women are arrested for the same offence the women are fined from twice to five times as much as the men, and in nearly every case sent to the work-house for thirty days, while it is the exception if a man is sent there at all. Those poor creatures cannot protest, or if they did it would be of no avail, and women who have influence "pass by on the other side." How much society has to answer for that such things can be. With kind regards, I am very truly yours,

MARY C. BATCHELOR,

President Moral Educational Society.

CALLICUM, N. Y., Sept. 27.

MRS. WINSLOW, DEAR MADAME: The book was received a few days after I sent for it. and has been liked by all of us who read it. I did not expect an answer to my note, for I know that your time is fully occupied, and besides any one of our papers would be as good as an answer did I want one. I bring you my thanks and reverence for what you have done and are doing. because I feel that I ought to. and perhaps it may bring a pleased smile to your face to know that you are helping me. I intend to send for more books and pamphlets soon, but am going away for a few weeks now, so will wait until I am settled for the winter. You have a young girl's heartiest admiration and assurance that your work is doing good. Your sincerely,

L. A. W.

CLEVELAND, OHIO, September 23, 1883.

EDITOR OF THE ALPHA: Enclosed are stamps for more of the July number of your excellent paper. I wish to circulate it as a sample copy. It ought to be in the household and read in every family in the United States. I hail it with delight, as the harbinger of the development of the moral and spiritual faculties, the highest plane man and woman can attain to while in the form. Go on! Go on! I say! Never falter!

JAMES S. PRESCOTT.

OBERHEIM, August, 1883.

DEAR MRS. WINSLOW: I am glad to be able to renew my subscription to THE ALPHA, and send more names to be visited by its truths. THE ALPHA is one of the oases in our moral desert. It rejoices me greatly to see the *young* becoming interested in, and adopting and disseminating its principles. Although we cannot expect to see a distinctly featured reform of the social world in one day, yet we can by our thought and work incorporate into our atmosphere germs that will in due time blossom, and bear fruit of divinest essence. Let us "learn to labor and to wait, Yours in faith and hope,

S. L. O. A.

IMMATURITY.

All our *meanness* is our *greenness*,
We shall ripen by and by.
All our *greenness* is not *meanness*
Good for you and I.

Both our *meanness* and our *greenness*
Will grow less together,
As clouds fly from the Autumn sky,
And leave us pleasant weather.

Because our *meanness* is but *greenness*
We'll take heart and hope;
Knowing the portal to the immortal
Day by day will open.

If *all* *meanness* is but *greenness*,
Why condemn another?
They will *grow* if 'tis but *slow*,
The sister and the brother.

All our *meanness* is but *greenness*,
But we hate to own it—
We'd have trod a *better road*
Had we *only known* it.

BARD OF SOUHEGAN.

PURE SOUL.

I met a soul as pure and serene,
As the sunny brook or the pearly stream;
Spotless to me his past life seemed,
Refreshing to me as sweetest dream.
This was a day dream all so clear,
No darkened veil to interfere;
No mystery there for me to seek,
All was known as I heard him speak.
His soul was pure. I looked within,
I saw no darkness there or sin;
Pure to me as the break of day,
Fresh to me as the early May.
Heaven commences here below,
But few. it would seem, this knowledge know;
Then look within for the holy sign,
The spark, the love of the Divine.

M. E. D.

THE MILLER.

Slowly grind the stones of the mill—
"The mill of the gods," I mean;
And slowly is changed our will—
But the *change*, at last, is seen!
"It grindeth exceeding fine;"
This mill of the gods, 'tis said;
But cometh at last the sign,
That *grinding* hath given us bread!

The ancients were wise in their song;
The song of "the mill of the gods"—
The grinding was patiently, long;
But food was evolved from the clods!

And now, as we think of the past,
And think of the wrongs that were,
We know 'twas wisdom that cast
Our will in the grinding whirr!

O patient, the God hath been;—
Patient and pious withal;—
How slowly was ground out "sin"—
How often did "the miller" call.

But now, it is ours, "to grind"—
Millers are we to-day;—
A duty to us is assigned,
And we, for wisdom pray!

Teach us to *grind*, O God—
Patient, may we become,
Until from the well ground sod
Is brought the bread for the home!

Teach us to watch and wait,
Till the stones *have ground* the corn—
What though the grinding is late—
What though we are touched by the thorn!

"The Christ" was crowned therewith,
And the world was conquered by death—
But now—we hear as a shift,
The word of the soul that saith—

"Behold, I have ground the corn,
The world is redeemed at length;
The crown doth the brow adorn
Of one, who laid by 'strength.'"

But stop, for I hear to-day
The word of a life unseen;
"Believe, O world and pray,
Let grinding anew begin."

J. O. M. HEWETT.

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