

The Alpha.

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

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PHYSICAL AND MORAL HERITAGE.

Burdach, a most profound physiologist, agrees that the development of the intellectual faculty of the parents renders the children more capable of receiving education. And M. Giron says that "acquired capacities are transmitted by generation, and this transmission is more certain and perfect in proportion as the cultivation has extended over more generations, and as that of one parent is less opposed by that of the other. Children receive from their parents, with the impress of their habits, all the shades of capacity, aptitude, and taste which have been the fruit of such habits."

We cannot see any reason for acknowledging that bodily habits and faculties are hereditary, and denying it in regard to those of the mind. Testimony is strongly in favor of the view, and all analogical reasoning tends to the same conclusion. It must be confessed, however, that in detail and in individual cases, there is not that kind and amount of regularity which bespeaks a law. The law of diversity is very operative in matters pertaining to the intellect. Wise men have often fools for their children, and talent often arises from a family remarkable only for mediocrity. There are, nevertheless, phenomena well worthy of consideration.*

Amongst the innumerable intellectual grades occupied by humanity, from the feeble light which barely illumines the first degree above idiocy, to the lofty capacity of the poet or the philosopher, there is a *tendency* to the transmission of similar qualities to the offspring—an *indication* of a law, however numerous the exceptions. The idiot almost always engenders idiots; no man of talent *ever* had an idiot, or an imbecile for his father or mother. Cretinism, always attended by a low intellectual development, always produces the same, unless one of the parents be vigorous and healthy enough to modify the tendency. Imbecility, independent of cretinism, also is transmitted from generation to generation. Haller cites the instances of two ladies of noble family who

Not, perhaps, strictly in place, yet, as affording an interesting illustration of the powers of habit in successive generations in influencing organization, we quote this instance from Mr. Knight: "The following circumstances, which is at least very singular, lead one to suspect that the kind of language used by any people through successive generations might change and modify the organs of speech, though not to an extent cognizable by the anatomist. A celebrated French civil engineer, Mr. Polonceau, visited me some years ago, bringing with him a young French gentleman, who spoke English eloquently and perfectly like an Englishman, though he had been in England only two years, and, as he assured me, knew nothing of the language previously, nor had ever heard it spoken. I asked him whether he could pronounce the name Thistlethwaite, and he instantly pronounced it most distinctly and perfectly. The other day, when speaking of other matters, he said that he had some Irish relations, and it appeared that his grandmother, on the female side, whom he had never seen, was an Irish woman. Hence arose, I do not doubt, his power of so readily pronouncing the word I had prescribed. A French gentleman at Paris boasted to me that he could pronounce correctly any English word. I proposed Thistlethwaite to him, when, instead of trying, he exclaimed, 'Ah! barbare!'"

were nearly imbecile but were married for their wealth; and when, he wrote, a century afterwards, the same grade of intelligence was manifest in the fourth and fifth generations. It is a matter of daily observation that the ordinary run of children have about the same intellectual capacities as their parents—one or both; the education may be different, but the original nature seems to be about the same standard. This does not apply to those instances where continual culture for successive generations tends to exalt the intellectual powers. As we ascend the scale, we cannot fail to perceive how comparatively rare it is to meet with but one distinguished person in any given family. Many of our statesmen have illustrated this position—the legislative faculty has descended from father to son in very many cases in our own history. It could not be difficult to point to instances in our own government, where the forms and practice of legislation have been intuitive in as remarkable a degree as in the two Pitts and the two Foxes.*

Mirabeau, the father, contained, so to speak, Mirabeau, the tribune. The family of Æschylus numbered eight poets. The father of Torquato Tasso had the *gift*, as his son the *genius* of verse. This sort of succession of gift or ability in the family, followed by genius in the son, is not rare. Flaxman was the son of a moulder of plaster casts. Thorwaldsen, the rival of Canova, was the son of a poor sculptor. Raphael's father was himself a painter. The mother of Vandyke had a talent for painting. Parmigiano was of a family of painters; so was Titian; so is Horace Vernet. The father of Mozart was a violinist of some reputation; his children inherited part of his talent. Beethoven was the son of a tenor singer. A whole host of composers have emanated from the family of Bach.

There is a circumstance worthy of note concerning the scale of intellectual development, viz.: that the *extremes are solitary*, i. e., do not transmit their characteristics. The lowest grade of intellect, the perfect idiot, is unfruitful; the highest genius is unfruitful, as regards its psychical character. True genius does not descend to posterity; there may be talent and ability in the ancestry, and in the descendants, directed to the same pursuits, even; but from the time that the development culminates † in true genius it begins to wane. We are

*The two Scaligers, the two Vossiuses, the two Herschels, the two Coleridges the Malesherbes, the father and son Montesquien, the two Sheridans and the Kemble family may furnish additional illustration as to how frequently talent is allied to talent.

†The development of intellectual gifts has been, by some, supposed to follow a law of increase, culmination, and decay in races, strictly analogous to that which is observed in individuals; and, as it is seen in these latter to rise and decay even before the decay of the body, so in the former it seems to culminate and to wane before the extinction of the race. The learned author of the

acquainted with a family descended in the third generation from a true musical genius. Of the numerous branches, scarcely one is deficient in some amount of musical taste and ability, but more have a shadow of the genius of the grandfather.

Is the moral nature of man subject to hereditary law?

Yes, with the limitations before hinted at the propensities and tendencies to the particular forms of virtue and vice are hereditary, but *not the acts themselves*. Man's freedom is not obliterated, but he is destined to a life of more or less strife and temptation, according as his inherited dispositions are active and vicious, or the contrary. Every sane man knows that, despite of allurements or temptation, he can do or leave undone any given act; he is, therefore, *free*, but his freedom is more or less invaded in accordance with the laws under consideration.

It is well known that the temper of horses and dogs is constantly transmitted. Buffon remarked that an angry, restive stallion produced foals of the same disposition, even manifested in the precise modes of biting and kicking, etc., which distinguished the parent. The Hungarian stallions, the Savage and Jupiter, both produced colts as wild as themselves. Dogs inherit the temper of their parents, and even in some cases their unnatural fears, as when a pointer fears the sound of a gun, as in an instance mentioned by M. Girou.

As in the case of intellect, so, on the same authority, it is disputed that the laws of animal *morals* are not any guide to those of man. Where analogy is rejected it is necessary to appeal to direct testimony, and this will not be found wanting. There are those who still maintain the *tabula rasa* theory that all children are born alike, morally and intellectually, and that the differences between them afterward result from the different physical and moral medium by which they have been surrounded. By rejecting and denying facts and observations this position might be supported; but the careful observer can no more accept this theory than he could believe that all children were born equally liable and with equal strength of muscle or constitution.

Children inherit the evil tendencies of their parents, and not unfrequently the mark of these tendencies is written in evident characters on the organization. Fernelius truly observes, that "it is the greatest part of our felicity to be well born; and it were happy for human kind, if only such parents as are sound of body and mind should be suffered to marry," and Lemnius asserts that the "very affections follow their seed, and the malice and bad conditions of children are many times wholly to be imputed to their parents." All the passions appear to be distinctly hereditary. Anger, fear,

"Theatrum Igeni Humani" applied this view to the phenomena of the ascension and the falling away of certain dynasties. "It is worthy of remark," says he, "that the ascending movements of the higher faculties of a great number of founders of races generally is arrested at the third, rarely continued to the fourth, and scarcely in a solitary instance passed beyond the fifth generation." Illustrations are taken from the race of Charlemagne, of Capet, and of the Guises.

"Atque ideo quidem certa est illa paternae indolis in posteritatem transitio ut, in claris familiis, illa suos veluti natales habeat, et sumpto incremento, adolescent et, senior conjecta deficiat et commorietur. Exiit se subito aliquis de vulga familia, et secundus gratie auris, ad conspectum lucem, ab ignotis tenebris emergit. Eadem, statim obsolescente venustatis splendore, vix majorum gloriam tuetur."

Thus illustrious gifts die down out the family, which only lives now in the glory of its ancestry, and, whilst ancient races decay new ones arise to preserve the equilibrium of society.

jealousy,* libertinage, gluttony, drunkenness—all were liable to be transmitted to the offspring, especially if both parents are alike affected, and this, as has often been proved, not by force of example or education merely, but by direct constitutional inheritance.

One of the most important of these and the most easily illustrated, is that of the heritage of drunkenness. *Ebrii gignunt ebrios*, says Plutarch. Gall relates the case of a Russian family where the father and grandfather had both died prematurely from the effects of intoxication; and the grandson manifested from the age of five years the most decided taste for strong liquors. M. Girou relates instances where the tendency was transmitted through the mothers.

A recent writer in the *Psychological Journal* says: "The most startling problem connected with intemperance is, that not only does it affect the health, morals, and intelligence of the offspring of its votaries, but they also inherit the fatal tendency, and feel a craving for the very beverages which have acted as poisons on their system from the commencement of their being!" Some illustrations are given by the same writer. Mr. J— was an habitual drunkard; his wife also had a stomach complaint, for which she took spirits; her medicine was never neglected; both died confirmed drunkards, and all the children did so likewise. They said: "We can't help it; we inherit a strong love for rum or gin." One bound himself by a heavy penalty, but after some months' abstinence broke out, saying, *the craving was actual torture and he could not help himself*. Mr. B—, of Yorkshire, and his wife, were scarcely ever sober; the lady died early of *delirium tremens*, but the husband lived long in spite of his tendencies. But of a large family of children only one escaped the taint. The eldest son, an inveterate drunkard, committed suicide, and all the others came to an untimely end. The only daughter was on one occasion brought home by the police in a state of intoxication; the shock was too great for the old man, and he did not survive it. A frightful additional testimony to the ineradicable nature of an inherited tendency to drink is given by M. Morel, than whom no living writer has entered more deeply into these important investigations. He says: "*I have never seen† the patient cured of his propensity, whose tendency to drink were derived from the hereditary predisposition given to him by his parents.*" The annals of vice teem with illustrations of this fearful inheritance. In selecting cases there could be no difficulty, save that of choice. We are here only concerned to indicate the *fact* of this inheritance. We shall hereafter return to it to point out the moral and physical transformations produced in successive generations under its influence. We have before remarked

*Speaking of the House of Brunswick, Lord Granville said, "This family always has quarrelled and always will quarrel, from generation to generation," a fact which he attributed to some natural peculiarity of the illustrious race. Lord Macaulay cannot "quite admit his explanation, but the fact is indisputable. Since the accession of George I. there have been four Princes of Wales, and they have all been almost constantly in opposition.—*Essay on William Pitt*.

†Mr. W. Collins stated before a Parliamentary Commission, as the result of his experience of drunkards, and as a "*well-established fact*," that the drunken appetite when once formed, "never becomes completely extinct, but adheres to a man through life." Dr. Hutcheson's experience is to the same effect. His remarks of the chronic form "I have seen only one case completely cured, and that after a seclusion of two years' duration. In general it is not cured. No sooner is the patient liberated than he manifests all the symptoms of the disease. Paradoxical though the statement may appear to be, such individuals are sane only when confined in an asylum."

upon the heritage of gluttony. The passion for play is inherited like other tendencies, although it is difficult in some of these cases actually to demonstrate that evil example had not a great share in the propagation of the vice. A lady spoken of by Da Gama Machado was strongly addicted to play. She died of consumption, leaving a son and daughter, both of whom inherited the same passion and died of the same disease. Libertinage is an almost constant heritage:

"Casta repert castæ genitricis filia mores,
Lascival numquam filia casta fuit."

The tendency to infractions of the laws for the protection of life and property is also transmissible by generation. The annals of our police courts teem with evidence of the truth of this statement, and, in many of the instances related by writers, the circumstances have been such as to exclude the argument of example or education. M. Lucas, quotes the case of a woman, who, during her pregnancies, was always affected with a monomania for robbery; all her children inherited the propensity. We cannot multiply instances but must find room for a sketch of one family residing in the department of Bayeaux. One had been condemned to the "travaux forces" for life, for assassination. Five remained—three brothers, one sister and her husband. These were all convicted ultimately of having lived for years upon the proceeds of their various robberies and were condemned accordingly. An inquiry into the antecedents of this family showed that the father and the and the grandfather had both been hung; their uncles and an aunt had long been in *les bagnes*; one of their nephews had been similarly condemned, and the rest of the family followed the same destiny. Of late years there had been the daring attempt made in France to found an institution for the reformation of the children of criminals, and it is said that the attempt has been wonderfully successful. M. Lucas expresses his conviction that in these heritages of crime, example and education are only secondary and auxiliary causes, and that the true first cause is hereditary influence; adding that as education, example and compulsion would fail to make a musician an orator, or a mathematician, in default of the inherited capacity, so they would fail to make a thief.†

It is the same with regard to crimes attended with violence, but we must pass over the details. Aristotle, in the seventh book of his *Ethics*, relates "the case of a man who defended himself for beating his father, because, said he, my father beat his father, and he again beat his, and he also (pointing to his child) will beat me when he becomes a man, for it runs in our family. And he that was dragged by his son, bid him stop at the door, for that he himself had dragged his father so far."

There is no form of heritage more remarkable than that of the tendency to suicide, without any other marks of aberration of intellect. Dr. Winslow relates the case

† Dr. Steinan relates from his personal experience a remarkable instance of theft hereditary for three generations. P. was known in Dr. S's native town by the name of "the thief," a sobriquet which he in some degree acknowledged. Afterwards his son, who had a profitable, even lucrative trade, and was quite beyond all necessity for theft, evinced a strong inclination to steal small sundry articles. His son, grandson of the original thief, began as early as three years old to steal eatables, far more than he could eat; then he took coins and afterwards larger sums, and when the account was written he had become an expert pickpocket, and was in his fourteenth year committed to the House of Correction.

of a family where all the members exhibited, when they arrived at a certain age, a desire to commit self-destruction, to accomplish which the greatest ingenuity and industry were manifested. Dr. Gall relates a very striking instance of seven children of one man who all possessed a rage for suicide, and all yielded to it within thirty or forty years: "Some hanged, some drowned themselves, and others blew out their brains." Many other examples of the same tendency are brought forward by the same writer.*

Although the affairs of men are so governed that crime is not permitted to become a perpetual and inalienable heritage to all succeeding generations, although even upon thrones a good son sometimes succeeds a bad father, yet history furnishes sufficient illustration of the tendency of particular qualities to adhere to particular families. Alexander VI and his children, the Borgias, were notorious for their crimes;† the atrocities of the Farnese family are utterly unfit to record. The Medici were all remarkable for thirst for power and authority, the Viscontes were all cruel and vindictive—they had the doubtful credit of inventing the "forty days' torture." The family of Charles IV, of Germany, were noted for avarice; Voltaire epigrammatically remarks that he "vendait en détail, l'empire qu'il avait achite en gros."

How pride and an overweening idea of "divine right" of kings, combined with obstinacy and judicial blindness, were the prerogatives of all the Stuart family, and cause of their ruin, is a matter of well known history. Voltaire says that "all the line of the Guises was rash, factious, insolently proud, and of most seducing politeness of manner." St. Simon notices as the characteristics of the Conde family intrepidity, warlike skill, and brilliant intellect, together with "odious vices of character, malignity, avarice, tyranny, and insolence."

There is a singular modification of this law of heritage, known as *atavism*, in accordance with which the individual does not resemble either parent, but the grandparent, or some ancestor in either the direct or collateral line. This was noticed by Lucretius.

[To be continued.]

* We may add one case to the above from one's own experience. Sitting one day with an acquaintance, we noticed some depression in his spirits. After a prolonged silence he broke out into the following dreary attempt at conversationalism: "My grandfather hung himself, my uncle took poison, my father shot himself—I shall cut my throat!" The facts were correct; but constant surveillance prevented the sequel in his own history. This tendency to suicide is frequently (though by no means invariably) allied to the heritage of drunkenness. The *Gazette des Tribunaux* relates a deplorable case: Four brothers inherited the passion for drink, which they all indulged to excess. The eldest drowned himself, the second hung himself, the third cut his throat with a razor, and the fourth threw himself out of an upper window, but recovered from his injuries sufficiently to make himself amenable, by his violence of conduct, to a criminal accusation.

† As were also Sixtus VI and his children. The epithet applied to the former by the poet,

Leno, vorax, pathicus, meretrix, delator, adultu, etc.,
and to one of the latter,

Fur scortum, leno, mœchus, paedieu cynœdus
Et scurra, et phydecu—

prove either a remarkable succession of criminal propensities, or a very great and varied power of vituperation in the writer.

WHAT IS LOVE AND WHAT IS NOT.

"Love is the fulfilling of the law."
No power of love is ever lost.

When I hear of people accounted sane, whether verbally or by writing, advocating coition as a love act, aside from the desire of offspring, I feel as when I first heard it thirty years ago in conversation while traveling, amazed with the incongruity of ideas. And as a protest against contamination of spirit by mental contagion would parody Milton's address to the fallen angel, on the use of the word faithful, thus: And could'st thou love betray? O sacred name of love defiled!

What a commentary might be written upon a people's moral status as deduced from their use and application of the term love. Is the vocabulary of our language so deficient that a single term must be made to cover the whole gamut of desires from that which constitutes the greatest glory of the Almighty, down to the basest act of mortal treachery and indecency incident to a dehumanized animality?

The indescribable application of a single word to things opposite in character tends largely to confuse ideas, obstruct apprehension and retard the advance of truth. How egregiously inconsistent to apply the name of the most delightful attribute of Deity and the source of all attractive, heroic and admirable qualities in human nature, to the lowest perverted and most contemptibly selfish motives of the animal man, either in or out of wedlock?

For if the act be of pure love only and nothing reprehensible in it, and certainly if deemed necessary to communicate love, why should it not be performed as publicly as eating and drinking and shaking hands? Why not as proper between parents and children, brothers and sisters, whenever nature's intention can be defeated? There can be no law against pure love. Illicit love is a misnomer for lust, for all true love is of God, and will preserve from shame and degradation all who possess it in sufficient measure to guide their conduct and hold them in their heaven-ordained sphere of action.

Can any one discern the difference between married and unmarried lust, where offspring is undesired and pleasure alone is the impelling motive? Why is it necessarily hedged about with human enactments if mankind have not departed from the law of God in this matter? Departed from the law of nature, which is, *use for production only* which cannot be repeated too often to properly enlighten the people.

This base usurper which assumes the name and place of love, to deceive its victims and continue its dominion over mind and body, corresponds to the character of the man of sin, described by the Apostle (ii Thess., iii) as a "mystery of lawlessness and destruction," sitting in the temple of God—the human soul—and exalting itself above all that is called God, or that is revered, even showing itself as God.

God is love, and lust hypocritically slips in and claims the same title. But who ever knew genuine love to deceive, betray, or injure giver or receiver? Will genuine love change to hatred or disgust, or in any way degrade, corrupt, mar, or dishonor any one, or more? Does it not elevate, refine, invigorate, and beautify who-

ever possesses it, and invariably benefits its receiver. Love is life, and communicates life wherever it goes. Lust, on the contrary, communicates death, both to the importer and receiver. Its end and aim is death, not only to the embracer, but to all the germs that love would vitalize and quicken into an enlargement of life.

Love is like a flowing stream that glides on forever. Lust is like a stagnant pool, exhaling pestilential vapors. Love is the element in which all virtues, and all things possessing virtue, goodness, beauty, or use, have their beginning. Did lust, or the desire for carnal pleasure, ever originate anything but evil, darkness, misery, trouble, and their twin factor—death! Lust is a rebel and a liar. God said: "In the day thou eatest thereof thou shalt surely die." Lust said, *thou shalt not surely die*. The first account we have of it, is that of a lie, which resulted in an unseasonable act of coition, and its fruit was a murderer—sure proof of source in lust.

Rosseau, who experienced enough to know, says: "The mind grows narrow in proportion as the soul grows corrupt." How so? By dealing death to the nobler sentiments, refined fellow feelings, and moral sensibilities of the soul. Hence those who base their conception of love on the sexual act, must have very limited if any experimental knowledge, of genuine love. For if it were otherwise, they would know that said act performed solely for gratification, proceeds from no higher incentive than lust, which is a complete extinguisher to love, if love is nigh.

We sometimes hear of individuals who have a companion of the opposite sex, so purely, so truly, so beautifully and well, as to be lifted far above the desire or thoughts of colubiniting, the reason assigned being "I don't want to spoil her." The spoil, evidently, refers to lovable qualities of mind and heart, which do not remain the same after, as before said act is perpetrated. If said act was virtuous, and improving to character, there would not be so many castaways, and grass widows drifting, unmourned, and uncared for, upon the turbid stream of human life.

Which is tender, strong, enduring through sunshine and storm and all sorts of changes, the love which blends affection with mental endowments, and a virtuous character, desirous to improve, or that voluptuous affection which dotes on the physical form and thoughts of carnal pleasure? Whatever of love is found with the latter is consumed by sensuality, and evaporates in smoke. And though it spring up again, it is quenched in every act of prostitution to sensual delight. The former strengthens and increases in volume as the years roll on, exalting, refining the soul, and extending the bounds of delight so long as intellect endures.

Take from the heart that idolized self, whose demands the homage of the universe cannot fill, and which requires at least, the entire affections and devotion of one or more persons to its individual wants and happiness, and what remains of love and sympathy is a plant of cultivation, and like refined gold, seven times purified, will abide and comfort its possessor, though all other objects perish.

"You ask me, what is love? A glory from above.—
'Tis hope and strength and might, and faith and patience—light

'Tis wisdom, knowledge, truth; 'tis sunshine, springtime,
youth;
Endurance, kindness, joy; 'tis gold without alloy.
'Tis an ecstatic thrill—a holy bliss to fill
And lift our being higher above earth's moid and mire;—
The one celestial spark shining through midnight dark
Of sin, oppression, shame, or ill that ever came;
The golden link that binds Creator and mankind;
A foraste hereof heaven by boundless Goodness given."

A. G. H.

GOOD BREEDING.

A great part of the time in present education is spent in polishing punk. It is the effort to make something of boys and girls out of whom little can be made. It is the effort to educate brains when there are none to educate, or, in case there are brains, to maintain a body which is worthy of them. The tendency in a high state of civilization is to separate brain from brawn, and the point of failure in the highest civilization is that it defeats itself. It does not perpetuate the fresh impulse which caused its development. We are at just that point in American life to-day. Our communities are full of persons who are less than their fathers were in brain and brawn. They have less mental grasp, they have less bodily vigor. The boys and girls can just reach up to the high school, and their physical strength is not equal to the strain of actual life. Enfeebled organizations have been inherited from parents who had no endowments for the creation of new existences, and the curse of life is upon those who are compelled to take it from the hands of parents at the disadvantage of inherited weakness or imbecility. It is just as true as the axiom that water will not rise above its level that the forces which go into the lives of children can only equal the sum of the forces which were in their parents. Margaret, the mother of criminals, transmitted the poison of her dissolute life to all her descendants. The intent or bent of a parent appears and reappears in successive generations. The characteristics of a tribe, a nation, or a race, are fixed qualities which change, but do not disappear. The environment is something. You do not get results in an Arctic or torrid zone that you obtain in the temperate or moderate zone. The place for the growth of the best man is that where he consumes least vital force in maintaining life. But, given a good climate, everything depends upon the stock. Said a stock-grower of Iowa to Bishop Perry, who wished a span of gentle ponies for family use: "Give us time, bishop, and we can produce anything you want." The robust farmer of Norfolk and Lincoln fens cut off the head of Charles I, and created the physical and intellectual vitality that rules in America to-day. They themselves twenty generations earlier sprung from the loins of those who murdered their ancestors as Samuel hewed Agog in pieces, and inherited that brute vigor which, united to the fine wit of the Normans, made the first beginnings of the English literature possible in Geoffrey Chaucer. The born aristocrat believes in blood, and after all, in the true sense, it is the blood that we want. The leaves of the English elms on Boston Common are as fresh to-day as they were in June, while the American elms are dry and withered already with the drought. The one has been forever invigorated by English fogs and has got the habit of vitality in its

texture. The other has grace and beauty, but is weak in the struggle for existence. This illustrates the present weakness of American life. The demand for strength and force was never so great; the forces which are behind strong men and women were never so weak, and are growing weaker every day.

The trouble which besets us is the trouble that in other days beset Greece and Rome, and which has heretofore always attended the highest development of civilization. The moment you reach the best expression of living, the very refinements of living are against its perpetuity. The brain is enfeebled and the brawn does not exist. What is the remedy for this? The answer is indicated to some extent in Mr. Galton's recent book on heredity; it is suggested also in Mr. Henry W. Holland's brief article on heredity in the October *Atlantic*, wherein he says "that two things are necessary in order that civilization may move steadily forward; there must be a selection of the best, and a transmission of their qualities to their descendants." That is the truth in a nut shell. It is a question of good breeding. The bishop of Iowa can have just the ponies he wants as soon as the stock can be arranged for. Darwin showed in horticulture, as all the stock manuals show in fact, what the aristocracy show in their social courtesies, that there is nothing like blood. It is the intuition of this fact which the French have been quicker than most other peoples to act upon in the organization for successive generations. Where matrimonial alliances are left to the impulses, which are proverbially blind, we have the mesalliances with the details of which every divorce court attorney is painfully familiar; where the parents of both parties have something to do with the marriage union of their children, as is the case in French society, you avoid the enfeeblements of offspring from parents whose marriage was a plain violation of natural law, and keep the stock of both families for successive generations up to its original standard. This is the secret of the wonderful energy of the French character and of its surprising intellectual fertility. The French at present surpass all Europeans in their brain and brawn. Their recovery from the Franco-German war told the story of what they are. To some extent the English repeat the guarded alliances of the French families, and are benefited thereby; but in this country the weakened ties of home life, the increase of divorces, the want of moral restraint in society, and the neglect of the education of the heart in our public schools have gone against that guardianship of the family integrity which has been felt to be a prime duty in France and in England. Young people are engaged to be married without a thought of their fitness in health, in vigor of mind or body, in matched temperaments, in social relations, for the family life whose duties they assume, with the inevitable result that their children are too often the rickety representatives of their parents, with the unmistakable stamp upon them of a useless life or an early death. The best families in social or intellectual position are not exempt from the operation of these hereditary laws, and our scheme for our grandchildren and the family integrity is cut short by overlooking principles which every stock raiser on a western ranch would count himself a fool for not putting

into practice. There is such a thing as taking for granted what God has never promised to attend to. Unless the laws of heredity are better attended to than at present, we shall have superior fruits and flowers and cattle, while the men and women who are successively created to enjoy them grow more and more like punk, which, with all the polishing it is susceptible of, is only punk after all. It is impossible to enter now into a national scheme for the remedy of physical and intellectual failure, but such a scheme is necessary if American life is to be hereafter equal to the tasks it is asked to undertake.—*Boston Sunday Herald*.

DEATH OF THE YOUNG.

How charming is youth! The morning of life, how bright its glow! Its hopes, its dreams, its wonderful ambitions, its perfect confidence, its innocence of guile, its very ignorance of it, how charming! The rising of the sun is beautiful; there is nothing equal to it except a sunset full of glory. The golden and purple hues in the drapery of his couch equal, perhaps surpass, his morning radiance. The end of life here, the approach of the ending, not feverishly sought nor fearfully dreaded, but calmly awaited in rest and peace, what can be more enchanting? Yet, as we see it, what more pathetic save the life of woman?

As we see it? Yes, for we see only the side that is in shadow, the side that is turned hitherward—we do not see behind the veil, we cannot see the broad light that irradiates the upward pathway so soon to be entered, and we grieve that a life so beautiful cannot last longer. Ah, we are grieving because the prison doors are to be opened, the prisoner released. No, not that because, but because we shall be left alone. We cannot follow with our poor vision that upward journey, and there is only too often the fear that there is no pathway, no radiance, no opening of prison doors, no escape into broader, richer life.

These things are not sufficiently considered, they are set aside as forming no part of life—no part of life, when it is really of life the all, the totality, the finality. Impatient words cut to the heart of loved ones, it is as if the parting day were not realized, as one should say: "I am tired of you, begone!" Then comes the day when the weary one lies down with a sigh, and passes out with a smile, while the impatient words, still warm upon the lip and in the heart, are turned to anguish. The wonder is that they could ever have been spoken. How often I have heard: "Oh, if I had known what I now know I would have been more patient." Alas, poor human nature is prone to impatience. There is more than one echo of the old chant:

Oh, while my brother played with me
Would I have loved him more.

Sad, sorrowful friend, you are not alone in your grief. More than one weeps bitter tears from the same cause, more than one learns the lesson of life too late to profit by it here and now. Too late for the one, but not too late for those who are left. Too late for the eventide, but not too late for those in the full day, and in the morning light. Be warned and "go softly" all your remaining days; check the impatient word, the impatient thought; forget self, be a woman, a wise, loving

woman. You can be nothing greater in this world. There is nothing greater, or more desirable.

Do you remember what Montgomery says, or is he too old-fashioned a poet for your reading? Writing of the vulture, its grossness, its untamable fierceness, until, as he says:

"She became

That gentlest of all living things—a mother."

Shall a human mother be less? It is only humans of whom it may be said they are ungente with their brood? You think, perhaps, those others do not have so much to teach their brood, and so do not have their patience so greatly tried. That is true. Mothers have so much to teach, children so much to learn. May we not sometimes reverse this and say, mothers have so much to learn, children so much to teach? With some an impropriety of manners at table or elsewhere is more harshly dealt with than a falsehood. Yes, there is so much to be taught one wearies of it, and the child may say, oh, yes, there is so much to learn one wearies of it, and the child has not yet the sense to know the virtue of patience and patient endeavor, "line upon line and precept upon precept;" it has its eager thirst for knowledge and bristles with interrogation marks. I assure you there is nothing for it but patience—patience from first to last, and if that is lacking one is not fit to be a parent, even if all the other "rules and regulations for parentage" are complied with. Once born there are to be long years of patient training; this is a parent's duty, and of this training always remember that example is of more worth than precept. Precept goes for nothing without example. It is vain to reprove your child for saying words that you speak in his presence; it is equally vain to correct him for doing what he sees you do. It is worse than vain, for it shows you to him as a tyrant; that, at least, is his thought. As one said: "He tells me it is wicked, and he says it himself; if it is wicked, why does he say it?" I knew one who had an inveterate habit of swearing, who, in correcting one of his boys for using profane language, said, with the strongest of expletives, "I don't see where my boys learn to swear." He actually was not aware of his own infirmity, and was amazed to hear his son say, "I learn it from you, father."

EMMA A. WOOD.

SLEEPING TOGETHER.

More quarrels occur between brothers, between sisters, between hired girls, between clerks in stores, between apprentices in mechanics' shops, between hired men, between husbands and wives, owing to electrical changes which their nervous systems undergo by lodging together night after night under the same bedclothes than by any other disturbing cause. There is nothing that will so derange the nervous system of a person who is eliminative in nervous force as to lie all night in bed with another person who is absorbent in nervous force. The absorber will go to sleep and rest all night, while the eliminator will be tumbling and tossing, restless and nervous, and wake up in the morning fretful, peevish, fault-finding, and discouraged. No two persons, no matter who they are, should habitually sleep together. One will thrive and the other will lose. This is the law, and in married life it is defied almost universally.

OLD MAIDS.

We make so much of marrying and being married that many people think it something of a disgrace for a woman to pass through life alone; when, in fact, the life of many a single woman is a life of romance, bliss, and even rapture compared with that of many a wife. Marriage does not always prove a blessing. Often it proves a bitter curse; and life is not necessarily a success because we are married, nor a failure because we are not. It is of far less importance to *marry* than to *marry well*. A bad husband is worse than none, and single blessedness is preferable to wedded misery. The tendency to accept the first offer, the morbid anxiety to settle in life at all hazards, and the idea that at twenty-five a lady is old and unacceptable, often leads a worthy woman to throw herself away upon an unworthy man, and results in many unhappy marriages.

Old maids are not the worst withered of earth's flowers. The homeliest features, the saddest hearts, the most empty and unenviable lives, are those of women who have bartered away their love for some unworthy thing—for money, for position, for a moustache, or for the phantom which promises a relief from the doom of being an "old maid." These are the saddest wrecks. The dread of being an "old maid" proceeds from wrong growth and wrong education. The term is only used in derision of those whose natures are of a low order, and whose opinions are unworthy of consideration. Some of the nearest approaches to the perfection of a woman's nature have been made by maiden women, and they have reached their high eminence without brushing off the bloom of their womanly modesty by ostentatious display of their self-sufficiencies. They pursue their high calling without noise; almost without being aware that they occupy an elevated sphere. Their thoughts are not of spectators. They ask not the acclamation of the world. Their eyes are not upon their wages. In their motives and their work they find their pleasure and their reward. They live in their sympathies and walk in the sunshine of their broad, unselfish love.

If, on reaching the age of marriage, no worthy lover comes to woo, wait patiently and hopefully, doing the work accorded you in life's vineyard, not with repining or grievous complaining, but cheerfully, trustingly, nobly; making your existence one of practical usefulness; growing in strength, beauty and purity; reflecting in you face a life well lived, radiating from your soul love, joy and peace to all around you.

"What though no husband smiles at morn,
Showing the path my dutious feet should tread;
My lot is freedom, on whose wings I'm borne
Unchecked and happy as the lark o'er head."

PANORA, IOWA, Oct. 1, 1883.

EDWARD.

NATURAL FOOD.

As to our experiment, as you are pleased to call it, of living on uncooked food, I think it has passed out of the realm of experiment, so far as I am concerned, though there no doubt are many things to be learned in regard to the proper selection of fruits, roots, and grains to suit the various conditions under which people may

live, but grain, especially wheat, is so much the staff of life, is so nearly complete food of itself, according to chemical analysis, and so easily procured in every part of the country; so easily preserved, so readily transported and so little (only five bushels a year) is needed to supply the body, that no matter where one lives he can readily adopt and live upon the Edenic diet; but, besides this, I have yet to see or hear of an inhabited country where an abundance of nuts, fruits and vegetables, or some, if not all of them, are to be found for variety. Where man is a slave to his appetite, be it an appetite for tobacco, meat or bread, and is determined to satisfy the demand at any cost, it is hard, yes impossible, for him to live in the Edenic condition. Strong temperance (?) men, who will not hear a moment to there being any necessity for the dram drinker taking his daily glass of brandy, cry out just as inconsistently that they cannot live without their tea, coffee, meat or bread, or some of the various other cooked compounds that are dragging many men down to hell in their effort to secure money to pay for the raw material and damning many women to a life of useless slavery, who should be caring for neglected children. I have yet to see a woman for whom there was not plenty to do that would bless mankind, whereas cooking is a curse that many are suffering from, as I did for over forty years without knowing it.

You ask how could we live on the Edenic diet in cities. Two of us spent near two months living thus in San Francisco last winter, and have friends who are living so there now. The cities are the best places for such living, as there it is so easy at all times to get a variety of fruits, nuts, &c., and though I prefer some fresh wheat ground in a hand-mill as wanted for use, still a cup of graham flour, with a little salt mixed in, answers my purpose very well and is to my improved taste far preferable to bread; but if one has good teeth cracked wheat or oats is much better than having it ground fine as I, who have no teeth, have to use it.

I am so well convinced of the great benefit of this way of living that if one or two persons cursed by an abnormal appetite of any kind wish to try living as I do in order to gain control of their organism, I would board them free to give it a trial, or would take, as soon as suitable female help was at hand, and buildings could be put up, a few unfortunate orphans who had inherited alcoholic or other appetite, and be a father to them as if they were my own. We must have higher and holier conditions of life, and to go to the root, to begin at the foundation, is the only way. We must give up all for Christ or it will not avail. This is what ails Christianity to-day. We are not willing to completely subdue the old man Adam. We think to live in sin and serve God. "Know ye not ye are the temples of God and who so will desecrate the temple, God will destroy." If we cannot say to the appetite what it shall feed the body with, have we not then failed to be ruler over what God has given us, and can we expect to make us rulers over more?

There is truth and light enough to heal the nation, but we want our eyes opened so we may see and learn to obey.

ISAAC B. RUMFORD.

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

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Correspondence:

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

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THE ALPHA.

VOL. IX. DECEMBER 1, 1883. No. 4

ERRATA.

In November number, 9th page, 2d line in Theosophy for "Madrid" read "Madras." On 12th page, first column, ninth line from bottom, for "arrest" read "assert."

A FIRST-CLASS ADVERTISEMENT FOR THE COLUMNS OF A DAILY PAPER.

"The prayers of God's people are most earnestly requested for the thorough purification of a young church whose pastor and officers are inveterate tobacco users, much against the wishes of the members."

The above advertisement has adorned the columns of *The Evening Star* for three consecutive days, November 22d, 23d and 24th. It is hoped that all "God's people" responded heartily and will continue their united petitions till the blessing of purification falls upon this pastor and church officers, and when these prayers have been heard and answered, as they surely must be if offered in faith and accompanied by "good works," may a devout people continue their good offices for other churches, rector and officers, that they be made clean and worthy to minister at God's altar and partake of His sacraments with clean hands and hearts.

We hope other advertisements as refreshing as this may appear in our city dailies in striking contrast to the debasing notices that too often disgrace our press and demoralize their readers.

A pleasant epistle from Mrs. Caroline B. Winslow, the lady physician who has contributed a soothing medicine for children as well as published one of the best scientific papers in the United States.

The above paragraph is from the *Queen Bee*, a weekly paper of Denver, Colorado, edited by Mrs. C. M. Churchill, and also publishes in the *Queen Bee* a friendly letter written by THE ALPHA to the *Bee*. So far, all right; and Mrs. Churchill is generally right, but when she credits us with being the proprietor of the famous soothing syrup, she is all wrong. True, in practicing our profession for over thirty years, we claim to have soothed many infants, but not with a compound of opium, annise, and syrup. We have a diploma from two schools. Our best and most highly prized Alma Mater forbids her graduates administering crude drugs to children or adults, and likewise give good and sufficient reasons why a follower of Hahnemann and a disciple of the law *simili similibus curantur*, should not compound remedies, but use each drug individually, according to its proved characteristics, which is correspondingly indicated by the symptoms of the patient. Please set us right.

WASHINGTON SOCIETY FOR MORAL EDUCATION.

The first meeting was called for November 21. The secretary's notes of last meeting approved.

Mrs. Joy being absent, her committee report was given by a member of the committee. She had accompanied a young girl to the court-house who was summoned before the grand jury to prefer charges against a colored man for a criminal assault while riding in a carriage.

Cards and letters of regret from absent members were read.

Mrs. E. M. O'Connor in the chair. The president stated that our society was not large in members, but we have kept together many years, and worked together faithfully whenever and wherever we could do the most good. That our meetings have been devoted mostly to the study and discussion of social and educational subjects. That we agree as with one mind in our conclusions on the equality of the sexes, right generation, the responsibilities of parenthood, and on child culture in education, which means educating all the faculties and senses; and it now seems time for us to give our minds to other subjects germane to our social question, and I propose that we turn our attention to the study of the principles underlying governments, financial questions, political economy and the relations of capital and labor. There is another reason why we should become intelligent on these questions, that we may be prepared for the elective franchise, which many prophesy is not far off. There is a little book that seems very suitable for a beginning.

It is called "Capital and Labor," by Edward Kellogg. At this time of strikes and trades unions and growing discontent with present systems, this is a peculiarly appropriate study. To obtain the sense of the meeting I invited all to speak freely. A pleasant exchange of thought occurred. Dr. Winslow offered the following resolution:

Resolved, That we combine with our former work, the study of governmental principles, beginning with capital and labor.

It was a unanimous vote. A discussion arose on the necessity of industrial education. All pupils of graduating classes should devote certain hours of the day to training in some industrial branch that will furnish them the means of self-support and an honorable independence; this would greatly lessen the temptation to vice.

Adjourned.

DO NOT CONCEAL THE TRUTH.

"Neither do men light a candle and put it under a bushel but on a candlestick, and it giveth light to all in the house."

A lady writes: I lately listened to a lecture on the "Social Evil," which called to mind my old theory, "that this sin had its origin in *impure marriage* relations." I mentioned this to a neighbor, adding all I ever read on the subject had been written by men, and I wished I could see something from the pen of a clear-headed, pure-hearted woman. She replied: "I have a monthly paper I think would please you. It is published and edited by a woman. I always keep the paper kind of hid, lest some man should see it." That paper proved to be your ALPHA. After reading it I said, "I would give that paper to anybody. It could not harm the purest mind, and would do only good to the impure." That is just the view all women should take of THE ALPHA and its teachings. Why should any one hide the paper when so many men and women are dying or just the light and guidance they could find on its pages, and so many children are being defrauded of their right to be well born, with every conceivable vice and most revolting crimes daily increasing in our midst.

It is painful to know how hard to remove is the persistent old falsehoods, ground into the minds of the people for ages. That even to allude to the origin of life is impure, whereas all impurity has been fastened and fostered by the ignorance and mystery in which the subject has been enveloped, while no instruction has been given as to the control and proper offices of their impulses. Even with intelligent people this concealment is too much practised. A mother, a physician and an enlightened woman in many respects, wrote: "I enclose \$1 for THE ALPHA; I approve of the objects of the work. But please discontinue the paper,

as I have young sons growing up, fifteen and sixteen years of age. They have become so interested in THE ALPHA they watch for its coming."

We were so surprised and grieved we wrote a remonstrance. "There is nothing in THE ALPHA that is impure or untrue so far as we are able to find the truth—knowledge will come to these boys of yours, but it will be the knowledge of forbidden fruit that will lead them through intricate mazes and devious ways." But she could not see it. Last week a bright, active, healthy young woman came to this office. I said: "As a child twelve and thirteen years old, I was put through some very severe experience that burdened me. THE ALPHA came to the house regularly. It fascinated me. I used to hide with it behind the sofa to read it, else it would be forbidden me, but it did me good. It bridged me over my difficulties and settled my mind forever. You have my lasting gratitude for this, and all my life I shall be devoted to the cause. All that I can do for young women I shall do. I think of calling my young companions together and organizing a young woman's M. E. S." Here was balm to the wound caused by the unwise mother. All along the path we have trod germs of promise and rays of cheer greet us now and then.

If women cannot be brave and strong, standing openly and firmly by their convictions, what hope is there for them? Surely, we have outlived the time of fear for consequences, when we know we are right, else the martyrs have died in vain, and the lessons of history are valueless which record the ultimate triumph of truth and right. True, there is much suffering, much torture of spirit for the true reformer. But there is *more*, a thousand times more, for the timid soul that knows the truth, and yet does not proclaim it and defend it, stand by it through good and evil report, growing strong and brave, willing to suffer a present ban for a future good for themselves and for humanity. There will come the reward of triumph for all battles fought, all crosses borne, all tortures endured.

We call upon all heroic women that know THE ALPHA has struck boldly for emancipation from ignorance and sensual servitude, the lusts of appetite which keep us so far from the Kingdom of Heaven and so near the realms of Satan, to raise the banner of social and marital purity so that it may be seen by all and become a beacon light; a light in a candlestick that shall give illumination to all in the home.

C. B. W.

Many people have the insolence to become parents who have no right to aspire to the dignity. Children are born that have no right to exist; and skill preserves many whom nature is eager to destroy.—*Atlantic Monthly*.

[For the Alpha.]

A CHRISTIAN POLITICAL ECONOMIST.

Professor Sumner's book, entitled "What Social Classes Are to Each Other," furnish occasion for a strong protest in the Washington *Capital*, October 7th, against "Heathen Political Economy." The editor's vigorous condensation of Professor Sumner's doctrine brought upon him remonstrances from the friend of that economist. To my mind, professor Sumner's book brought, by the law of contrast, another lecturer on political economy, the late Arnold Toynbee, of Oxford, England.

His short life of thirty years ended last March, but he had done a work in aristocratic England that would have very greatly honored the most venerable instructor in any college of our republic. I beg some of our Anglo maniacs to turn their eyes upon the career of this young English gentleman. As a political economist, he was noted for his patient and accurate gathering of facts; and he reined these facts to the service of science, and both to the nobler service of humanity. The *Philadelphia Monthly Register*—organ of the associated charities—in its issue of September 15th copies this letter from one of Mr. Toynbee's friends:

Whereas, most intellectual young men at universities are mainly interested in acquiring knowledge or sharpening their faculties, or winning prizes, he seemed from the first to be interested in life. Serious social problems occupied his mind before he was twenty. When I first knew him the relief of distress in the east end of London was the thing in which he was most absorbed. He was very anxious to get men from the universities to go and actually live in Whitechapel, and in the vacations he set the example himself, working personally amongst the poor in connection with the Charity Organization Society. As time went on, his energy took new directions, but the passion for bettering the condition of the working classes remained the dominant one; and he succeeded in a way in which very few other men have ever done in making his work of teaching at Oxford serve his purpose as a practical reformer. * * *

The object which was first in his mind, the object for which he may literally be said to have lived and died, was the solution of the difficulties which beset the relations of labor and capital by spreading what he conceived to be true economical ideas, both amongst capitalists and workingmen. Some account will doubtless be given before long of what those ideas were. All that can be said here is that *political economy became in his hands no dry and abstract doctrine*, but a part of the general theory of the good of mankind touching vital points, political, social, moral. Nothing was more striking in him than the religious color which he gave to the most secular matters. If he had lived in the middle ages one fancies he would have founded some great religious order, for he combined the fervor of an apostle with the foresight and method of a statesman. He seemed more than any other man I have ever known, to be possessed with his ideas. When he talked or spoke his whole frame

grew tense with excitement, and his whole soul seemed to come into his eyes. Yet it must not be supposed that he lived the life of a recluse or visionary. The very conception of purpose, which sometimes makes a man inaccessible or reserved, only made him a more delightful companion, for he was always trying to learn from others something that bore upon the aims of his own life, and contrived to make every one talk to him of what they knew best and most liked to talk of. And, along with this intense seriousness, his high enthusiasm, chivalrous delicacy and purity, there was a natural gaiety of manner, and a winning and almost boyish simplicity, which made him seem as much younger than other men in play of spirits as he seemed older in purpose and character. I do not know where his friends will find another so strong, so noble, so lovable. We cannot even guess how much more he would have done to further that wise sympathy between divided classes—that sense of brotherhood which we need so much between those who are working, in whatever class. But though his influence was only beginning to make itself felt, let us hope that it is an influence which will not be lost. Let us believe that many of those for whom he worked will feel encouraged to follow that path which he was pointing out to them; and that some of those who now, and in the future, may have opportunities such as he had, will set before themselves his life as an undying example from which they may learn lessons which will, perhaps, influence their own lives.

KINDERGARTEN.

Mrs. Kate S. Wiggin has published a history of the Free Kindergarten Movement on the Pacific coast. It is an interesting and suggestive pamphlet. The movement began in 1878, although there had been some effort to introduce the system some three years previous to that date, by Frau Semler and Emma Marwedel. The association of ladies began with the Silver street school and have gradually extended their charities until there are now twenty free kindergartens in San Francisco. Three of the number are in the Silver street district, which is the poorest and most forlorn section of the city. The children were the veriest hoodlums of that section. These free schools average eighty pupils each. They become very fond of their teachers and schools. The transformation in the habits, intelligence and appearance of the little waifs after one session of training is very striking.

Some idea of the homes, heredity and surrounding of this class may be formed by the following extracts from the diary of Miss Nora A. Smith, one of the teachers, kept of her visits to the homes of her pupils:

1. A family living in eight rooms with nine children and an orphan child of a brother's to support; the husband, who has been in one position twenty years, has lost it through business changing hands and has been out of work for six months.

2. Five children, one a *baby of a year old*; mother

supports them without help from the father by taking in washing for sixteen people; *the father has not been well enough for four years to do anything for his family*; the wife doesn't "like to trouble him," she says, so asks him for nothing; a tired, worn woman, who, when her hard day's washing is done, sits up half the night mending clothes for the children.

3. Six children; husband plumber and gas-fitter; out of work most of the time; the mother does all the work and washing of course, and takes in shirts to make; barely keeps the family together; she complains that the children "eat so hearty."

4. One little child, others grown; husband a confirmed drunkard; drags his wife out of bed by her hair and beats her with the stove lid or poker; often drives wife and child out of the house for a whole night; child is often sent to school without any breakfast; the mother is more dead than alive, her bones almost coming through her skin; she complains that she can't leave her husband, because she has nowhere to go, and nobody will take her into service with a little child hanging after her.

5. Husband in prison; wife left with a small baby; no money; no food in the house; the neighbors provide her with food and make the children ready every morning for kindergarten.

6. Two rooms, six children; nothing but excessive dirt and misery. Husband in jail most of the time. Wife the coarsest of human beings. Boys just following in the steps of their father. Mother, with the baby in her arms, generally standing on the sidewalk talking to the neighbors, who help support them most of the time.

7. One room, four children. One of those places below the level of the sidewalk, so common among our homes. No furniture but a stove and one tumble-down bed. One child's head a mass of sores, deep and coroding, lost all her hair. Mother says she "aint had no time to take her to a doctor." She says she knows about kindergarten, and she believes in having her children play. So they play all day, she tells me, in the alley, and without "sassin none of the neighbors."

8. Mother out at work all day. Four children, youngest four years old, who take care of themselves all day long. The youngest had a bad fall in mother's absence, and has a dreadful abscess in consequence; suffering is intense. He has screamed for five days without sleep. Mother has to stay at home to nurse him, and so loses her support.

9. Five children, two rooms. Husband has long fits of drunkenness, and is absent from home a week at a time. Wife knows nothing of his whereabouts. She supports the family by making shirts, with some aid from the neighbors. She says the teachers of the "kids-guards" have done more for her than all the rest of the world together.

We find that colloquial translation of kindergarten in this locality is "kids guards," and we are proud of the name.

This is the human element. Children out of such unfavorable surroundings and influences these wise and

charitable women are making effectual effort to redeem and cultivate into intelligence and respectability by judicious child culture. If good or harmless citizens can be trained from such beginnings, what may not be done for children of more enlightened parentage to protect them from the temptations and vices of our effete civilization, and what a saving of crime and misery may never be estimated? But an impetus will be given to human elevation and growth that will be felt through the coming ages.

When will our legislators and officials see the necessity of adopting this system of child culture, not only in our primary public schools, but carrying it through all the grades of instruction, making part of the education practical by establishing work-shops of every kind in connection with public schools, and requiring every child to spend some hours of each day in acquiring a practical knowledge of useful industry under the guidance of a sympathetic and competent teacher, and thus develop and cultivate what measure of taste or talent the child may possess, that when a class is graduated, each member, boy and girl, from rich or poor homes, will leave school with all their faculties well trained, head, hands, eyes and ears, and each one skilful in some practical industry that the world needs and will be a means of self-support. This is the only way to realize and perpetuate a true republic, and make the class of homes above described traditional.

We already have here and there an effort looking in this direction. In New York Prof. Felix Adler has a graded kindergarten, and hopes to keep his pupils under practical instruction till they are sixteen or eighteen years old.

There is likewise a trade-school in that city, where scientific and practical instruction are given in plumbing, bricklaying, frescoing, painting, stone-cutting, plastering, pattern-making, turning, scroll-sawing and wood-carving. They have a substantial and commodious building on First avenue, between Sixty-seventh and Sixty-eighth streets. Instructions are given two hours every evening. The shops are open during the day for any pupils who wish to practice without extra charge. Instruction costs \$3 per month, or \$10 for the whole course. This fee includes use of tools and materials. It has been in operation three seasons, and they report some good work.

In Washington we have the nucleus of a similar establishment. It is conducted by a lady. The District Commissioners have furnished a building on the corner of Nineteenth street and Pennsylvania avenue, and supply her with gas-light and fuel. The other expenses are raised by subscription; but the most promising ex-

periment has been made by President Elliott of Washington University, St. Louis, Mo. The work-shops in or near the University are fitted up, and part of the day is devoted to training in skilled labor. May their number increase as an antidote to idle, vicious, intemperate young men and women, tramps and cranks, is the devout wish of all lovers of humanity.

C. E. W.

AN OPEN LETTER.

"It seems more and more certain to me that sexual commerce among humans may have a further utility than the production of children. Of course I admit that the sexual organism gives two expressions, affectional and passionate, but they interlock so closely that I have no faith in Platonic love. Remove the passionate sensation altogether and the feeling is only friendship, precisely like that existing between those of the same sex. But in any case how one natural impulse can be holy and the other sinful—that is, as an abstract proposition—is what I cannot understand. Still, it cannot be denied that one is far more liable to perversion than the other. To me all our untainted instincts are sacred and ennobling. Moderation and intellectual control is always in order, but crucifixion never. I see no reason why the law of development and vigor through a proper exercise should not be as applicable to the sexual organs as any other, including both expressions, nor why the general health should not thereby be improved. 'If one member suffers all the members suffer with it,' is my belief."—D. S. B.

In response to the above I would say that I see no reason why sexual commerce in human beings should be of any more utility as a mere act of pleasure than it is among plants or animals.

We know that these perpetuate at the expense of the highest development of the individual. Flowers bloom themselves to death. A plant allowed to seed is never as handsome, long-lived, or useful for other purposes, as if it was kept in continence. Even the foul tobacco plant that bears the seed-stalk, is of little or no use otherwise. Let rhubarb go to seed and you are done pulling the leaf-stalks for pies.

Stock-breeders are cautious how young they begin to rear stock from choice specimens or how frequently. Even bee-keepers are beginning to see that a valuable queen will destroy her usefulness by continuous egg-laying.

As to non-faith in Platonic love we must remember a majority of the individuals of the sexual world are all well drunken, and it would be as unreasonable to expect them to be a race of sexual continents under strong temptation, as to expect a world of drunkards to refrain from the wine cup when it was found under their eyes, and a majority of the leaders telling them wine was a necessity to their health and happiness.

Suppose we grant sexual commerce natural and useful, then we must make provision for all to have it, and this will keep all women bearing children as fast as they can, or else some unnatural preventive must be resorted to.

Turn it which way we will there are objections to be

made, and hence, as we are reasonable beings, we must seek as far as possible the road that is healthiest, highest, and best for the individual and the race, and then lead the masses to this better way by slow degrees and wise teachings. Remember our natures are pliant. We can, if we will, have a race of "Platonic lovers" by laws of inheritance and training. We do not wish healthy appetites "crucified" farther than the demands of society make it necessary.

If a married man falls in love with a pretty girl, unconsciously and undesignedly, he must crucify his love in the interest of society.

If a man is born full of lust and is continually desiring commerce with women, he must crucify these desires or else he wrongs social customs and the helpless females who may fall into his power. It is better that "all the members" of one man suffer than that wrongs be perpetrated on others. There are men and women so full of lust that no amount of commerce will satisfy them, they are diseased and maniacs sexually. Shall not these be crucified? And if these, why not those who are slightly more temperate, and so on till the true basis is reached? With all the great mass of heredity, appetite and passion pleading for sexual commerce, we must be strong, wise, cautious, and vigilant lest we yield to specious pleas and seek death rather than life. Think, friends, what a world of purity means; a race clean from every taint of venery; free from the long list of vile diseases that grow out of lust; free from rape, in act and prostitution; free from undesired parentage, and, in fine, free from fully nine-tenths of all the ills flesh is heir to. Is not such a blessed boon worth a little self-crucifixion? Truly,

E. D. SLENEER.

PURE IDEAS.

Many mistaken ideas prevail regarding what has come to be known as the Alpha doctrine. To some it means entire eradication of the sex element in human nature. Others feel certain that its practice would result in a loss of procreative power; in other words, that continence would result in impotence. Still, others dimly see that the function of the sexual organism is dual, but claim that there must be intercourse to get the benefits of the magnetic exchange, which they recognize as necessary for both sexes. Now I will endeavor to reply to these various ideas, hoping to awaken thought and thereby help to throw some more light on this much vexed question.

To the first, I would say, that it is *not eradication* but *education* that we mean and need. We recognize in the sexual forces the most potent agents for good or evil that the world contains, and we would have them educated and brought under the control of reason and the spiritual sentiments, that they may be wisely directed and bless and not curse their possessors and posterity. We would see every person holding this power in reserve for use when the mind and the reason unite in a decision that it is best to expend it, reverencing it as sacred and too precious to be wasted in merely personal gratification.

Those holding the second position have no real ground

to stand upon. As some one has truthfully said: "Nature very well knows what to do with those elements when they are not expended." I do not think that other conditions being healthful a case can be found where a continent life has been the cause of a loss or even a suspension of the procreative powers.

In the ideas of those holding the third position lies a vital truth which it were well for all to understand, and which, if fully understood and lived, would do vastly more to regenerate the world than all the systems of theology ever invented.

Just here lies the kernel. The function of the sexual organism is dual—procreative and magnetic. The first involves the sexual act, the second does not necessarily. The first begins at puberty and lasts during the procreative period. The second begins and develops with the other life forces, and ends only when life ends. The first is exercised only at certain times, and, if used in excess, debilitates the possessor and causes disease. The second is, or should be, exercised constantly, and the more it is healthfully drawn upon the stronger it grows and the better for the individual.

And just here comes in the mistake of many who are thoroughly honest in their views. They recognize the duality of the sexual organism; see and feel the necessity of the magnetic exchange between the sexes, but confound the means of effecting it with the act necessary for procreation.

A blending of the positive and negative forces is necessary in procreation, and the more perfect and complete it is the more harmonious the offspring; but this is exhaustive of the vital force, and is not necessary to the health and happiness of the individual. What is needed, however, is the free and constant interchange of the positive and negative elements residing in the sexes, that shall lead to a natural and harmonious balance of these forces in both. The isolation of either from the other leads to morbid desires and conditions, and causes disease.

But the all-important question as to the means whereby this balance is to be effected and maintained demands an answer just at this point. In nature everywhere, where elements are not restrained, they balance themselves. Left free there will be little difficulty in that direction. The only remedy for the present condition of affairs is the perfect freedom of both sexes to associate in daily life, in work and play, old and young, on a pure plane. This cannot be, however, until the woman is free from all restraint but self-restraint, and until the man is willing to resign his selfish passionate desires, and lift himself above the animal into the true, pure life, where the body is subject to the spirit in all things. There cannot be that freedom necessary for the highest and best development of the individual until the mind is lifted above the selfish and base, and is ready to give of its noblest and purest wherever there is need. Each must live for the highest and best that he knows, and then in free association each sex with the other, will come health, happiness, and harmony such as the world has never seen.

RITA BELLE.

Subscribe for THE ALPHA, and request your friends to do likewise.

SOME WINDOW VIEWS.

A little boy, aged about eight, and a meek-faced little girl of about six summers pass by my window. He is busily engaged in the eating of an apple. She is three paces behind, and carries a load so heavy that she leans to one side and is quite wearied out, but casts wishful glances at the fast-disappearing apple. When this "little Adam" has eaten it down to the core (and perhaps found a worm, too,) he stops and hands it to "little Eve," who seizes it, and nibbles greedily what is left for her share, as she falls still farther behind, and tries to hurry along. This boy promises to make a number one "woman degrader." He has begun young and must surely win success. He walks like it, acts like it, and no doubt feels like it. And you, poor little maiden, will find heavier burdens laid on you as you grow older, and various kind of "cores," very bitter to the taste, will be your portion through life. We must teach you that you are equal to your brother, and were not made to eat what boys and worms have left, and that if brothers don't offer to help carry budgets they must be invited to do so. Some of these masculine "twigs" require much bending even when young, to make them incline to what is right, and due to their sisters. This "woman question" better be settled early in life—very early—and its likely to stay settled.

Here is a young lady passing that causes me much anxiety. There are many, but this one in particular, because her case seems to demand a very speedy remedy, and one wonders how much longer she will be able to wiggle along, for Dio Lewis could not call it walking. I judge her bust measure to be at least thirty-six inches, and her waist measure about eighteen. She impresses one with the thought that she is making successful efforts to divide herself in twain, and that the feat will soon be accomplished. A case so strikingly pitiful and marked as this does not meet one at every turn in life, yet many others are fast following in her steps. When will this corset curse be swept from our land, and girls learn sense and comfort? I weep for children unborn who must suffer for the iniquities of such mothers. They think young men admire a thin waist, so a thin waist they must have at all peril. The idea of dressing to please the opposite sex has by far too strong a hold on the minds of girls, and it is a grief to see it upheld in certain books that have otherwise so much to recommend them.

I close the blinds, as the twilight is past, but in my mind's eye—

"I see a shadowy cradle go,
I hear a ditty soft and low,
A mother and her child a-e there."

This mother I knew when a little girl—a sweet, timid, loving little curly head—that I often nestled in my arms and trotted on my knee. She was mature and thoughtful beyond her years. The years sped by, and when about the age of twenty-one she married, full of hope and trust for the future. Disappointments have come to her, as to so many others. She meekly said one day: "If men would only be the same after marriage as before. One misses these little attentions so." Yes, dear one, women do miss these little tender atten-

tions of courtship days, that they blindly believed would last through eternity. How gladly we would shield such as thee from ever knowing the stern facts. Her first child has been lifted out of the cradle, as it were, to give place to the second, and here this weak, weary mother patiently sits, singing a soft lullaby to the dear little weakling, that came uncalled, with apparently scarce life force enough to carry it through childhood. The rose has faded from this young mother's cheek, and a hungry heart looks out through the clear windows of the soul and seems to say: "Who is sufficient for these things?" and the echo comes back: "Who is sufficient?" The stars seem to look down in pity, and the moon peeps in at the window and tenderly spreads a curtain of softest light over the scene and seems to gently whisper, "And there shall be no night there, neither sorrow nor crying."

OBSERVER.

KINDERGARTENS.

Kindergartens are popularly supposed to be schools for very young children, but in fact they represent a perfectly distinct educational idea, and a practically new method of human culture. Comparatively few people, even among the well-informed, understand what a radical new departure in education the kindergarten system is. Most people see in a kindergarten simply a school for the very youngest pupils, a place where the little folks who are not quite ready for the primary school may be sent for a year or two to have them out of the way, and where they can be amused most of the time, and perhaps taught their letters. But the genuine kindergartner, when this view is presented, gets as mad as the homœopathic physician does when somebody explains his system as meaning simply very small doses that at least do no harm. The true kindergartner is possessed by a theory. It must not be supposed either that it is a small theory or pertains only to a small part of education. It is rather a world-theory, pertaining at least to all that humanity is and does. The central idea of this theory is, as we understand it, that we should simply be nature's assistants in the education of children. If a child were left alone as much as possible nature would educate him quite thoroughly in some fashion. And what he learned of himself in such natural way he would always retain. Our mission as educators is first to study the natural ways in which a child learns, and then lend ourselves to him, walk, play and work with him and so teach him in his own way. This is the idea underneath all the kindergarten games. They all teach the children something useful while they are fascinating as plays.

Similar natural methods are being introduced more or less into all our schools. Children are taught to observe, think and study rather than to load the memory with "useful information." Kindergartens are increasing in all the cities and springing up here and there all over the country. The most remarkable instance of this sort of sporadic growth known to us is at Eau Claire, Wisconsin, and an account of the movement will be all the more interesting to our readers when it is known that it is superintended by Miss Jenny Lloyd Jones. She received

her training in St. Louis under Miss Blow and has evidently initiated a great work in Eau Claire. An association and stock company was formed there last June, and they have already completed a building which is described by the *Free Press* as follows:

The main part of the structure is 26 x 56 feet, and is three stories high including basement. The first noticeable feature is the large and prettily furnished portico with steps descending into the street and into the play ground. From this we enter into the work-room, a cheerful and beautifully lighted and finished room, 22 x 26 feet, having in the south wall a large recess window to be filled with plants and birds, and at one end of the room is a cheerful fire-place. The floor is laid in hard wood and the wood work of the walls is finished in gray, penciled with terra cotta. Wide sliding doors lead on into the light and airy play-room, which is 26 x 26 feet with windows, looking out upon the grounds of the building. Corner wardrobes for little hats and coats. A stairway leads up to the second floor which is divided into a suite of rooms for the supervisor, and apartments for primary and student teachers. On this floor is the reception parlor, tastefully furnished and made cheerful by a handsome fireplace and mantel. In the basement is a large Ruby furnace with bins for coal and wood.

This is not only very creditable for Eau Claire, it is better than Chicago has done, and it is a significant movement. It means that a number of people up there have the courage of their ideas. Believing that the salvation of the race, for this life at least, depends upon education, and that education should not only begin early, but be in the right direction from the first, they have put their hands in their pockets and embodied their thought, in a beautiful building and a corps of teachers worthy of it. We prophesy great good from this beginning, good to those who are of it and in it, and good to other people and places who may see their light shining.—A. B. in *Unity*, Chicago.

SHAKE THEM UP.

If you shake up a basket of fruit or of gravel the smaller portions will go toward the bottom, the larger ones toward the top. This is the order of nature. There is no way of evading it. And the same order prevails in the basket of human life. The world's shaking will send the small characters downward, and bring the larger ones toward the top. The larger ones are not to blame for this. The smaller ones have no right to complain of it. It is the shaking that does the business.

CORRESPONDENCE.

MY DEAR MRS. WINSLOW: I suppose I may say that hundreds have received from me some knowledge of the ALPHA doctrines since I came West. People to whom I tell these things are, many of them, persons of influence—teachers and writers and preachers—who go over the great West, and some of them to the South and some to Europe, and with them goes the ALPHA gospel. Some hear gladly, but all hear, even though they marvel greatly what manner of thing this is. I walk straight on, like one blindfold, who follows "a voice but sees no man," and no light and no path but hears only the voice, "This is the way, walk ye in it." It seems to me that every day I am doing things more and more ruinous to my old associations. It is no exaggeration to say that I live with my life in my hand. But I have learned the meaning of Christ's words, "No man can take it from me; for I have laid it down." It is given up now, and nothing more remains but to go on and on wherever the voice leads.

These truths of the ALPHA are like irrepressible life, taking

on form in every direction. Those who do not take them to live by at least recognize them as divine, unattainable verities, which will yet underlie and create the on-coming divine conditions of a reinvigorated humanity. I have worked here now for nearly three years, and I now think the third stage of advance is arriving. First, these things were unheard of; then they were heard of, and now they are listened to; but it is only when people come to me that I teach them the "doctrine of life"—a doctrine which I am more and more inclined to think Jesus himself taught, and which would in itself have insured his crucifixion. I now feel that if I am to be killed for speaking the truth, I will speak to the millions first, and die for something.

I think your last paper was one of your best.

Yours sincerely, and with much tender love and admiration,
E. L. MASON.

DEAR MRS. WINSLOW: There is a great gratitude in my heart towards you and your coworkers on the ALPHA, which, of course, gains strength from the "Moral Education Association" back of it, and in turn helps the association. I would say to "Rita Belle," "E. D. Slenker," "Fair Play," and others, you don't know how much you are helping me, for I am fighting the good fight of faith, and have at least learned to trust in my own convictions and to follow the unseen guide who points the way. I find it is not hard to give a new and more reasonable meaning to old texts, as, if wives are to learn of their husbands at home, the husbands must stay at home and must know something to teach beside fallacies we never can believe. If the desire of her heart shall be to her husband, he must be the embodiment of the desire of her heart; otherwise he is not a true mate for her, and the sooner they dissolve marital relations the sooner will the mistake be rectified. If it is a shame for a woman to speak in "meetin'," let the men behave so that they will not be compelled to speak.

The poet of human nature says "the man who lays his hand upon a woman save in the way of kindness is a *wretch*, whom 'twere base flattery to call coward." If men call their lust a compliment or a "kindness" they are ignorant of the true nature of kindness, which prefers others happiness before its own. Many women are awakening to the true cause of their unhappiness and unrest, and are learning that a wise selfishness in their own behalf and in that of their children will after all result in a greater good than indulgence in sinful conditions can ever bring. Said one to me, "I would give more for an ounce of justice than for a car load of gallantry." "So say we all of us."

I thank you ten thousand times for your work. It is worth more than a second coming of Christ, unless he comes to teach the doctrines of the ALPHA.

A. L. W.

ST. PAUL, MINN., November 5, 1883.

MRS. WINSLOW—MY DEAR FRIEND: I intended to have written you immediately upon receiving your letter, but every moment has been so crowded with work of one sort and another that my correspondence has been somewhat neglected. In your letter you say that you have been ill for some time. I am sorry, not only for your illness, but for the fact that the ALPHA must suffer through your protracted inability to work. You inform me that the subscription list of the ALPHA has been considerably increased. Of course, as the principles which it advocates gain ground the demand for it will continue to increase. Ten years ago it was considered almost disreputable to read it. It is now received and read in public reading rooms and libraries, which fact shows how rapidly public sentiment is changing in this direction.

Every branch of work connected with the woman question is in a backward state in Minnesota, and active works are much needed. In fact, the entire question has scarcely passed the age of ridicule. I have talked with many ladies on the subject of the necessity of taking some measures in the direction of moral reform, or at least to show that they are not dead to the subject of woman's moral responsibility. I find a large number actively alive to the necessity for work, especially in the direction of school work; but they are entirely unused to public work, and shrink from doing that which will bring censure upon them in their homes. With a few exceptions, the tone of the press is scandalous, and savors of the sophistry of a dozen years ago. There is, however, one paper which will publish anything on the

subject of the elevation of women, providing it be tolerably well written. So you see we have a foothold, and I intend to do what I can through this medium to awaken an interest. There is a State Woman Suffrage Association but there is little interest manifested by its few members. Minnesota is a lovely State, and St. Paul (a city of ninety-five thousand inhabitants) bids fair to be the handsomest city in the whole country, but there is no time here to devote to questions which do not pertain directly to business and to the developing of the material interests of the State. We have moved to St. Paul, and although my husband's business is in Duluth, we are building a home here and intend to make it our home. If you can see a time in which you can write me a few lines, do so, and oblige,
ELIZA B. GAMBLE.

BLOOMFIELD, N. J., November 16, 1883.

MY DEAR MRS. WINSLOW: I have been classed among the Alphites several times in the *Health Monthly*, but not until reading your reply to "Inquirer" in the September ALPHA did I realize that the title would hardly be claimed by me.

Of course I cannot now call to mind all I have said on the subject, but I think the strongest expression I have used is this: "The law of continence, admitting it to be a law." I have never been settled yet on this matter. I am not prepared to say that all sensual pleasure is sinful. My position is that sexual intercourse is not a physical necessity, and should never be had without perfect willingness to abide by the legitimate consequences. This I suspect, in the majority of cases, would practically be "continence except for procreation." My abhorrence of the doctrine of "physical necessity" and of "prudential checks" has never abated in the smallest degree. I believe the souls are few which are strong enough to escape fearful pollution from such beliefs.

If you will be kind enough to publish this in order that I may not in any respect be sailing under false colors, I shall consider it a favor. If I have not made my position plain, I shall be glad of any questions or suggestions regarding it.

With the same kind regard which I have felt for you since I first knew you, I remain,
CELIA B. WHITEHEAD.

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That soul is wisest that wakes thine own;
That sunlight best that quickens seed thoughts sown.
We may not claim celestial wisdom pure
Unless our word some human evil cure;
We may not claim the highest place
Unless we add to human grace.
And so, in this new age of human faith—
In this new struggle with "the Gates of Death"—
We may not think that crowns are ours
Unless we quicken human powers.
And thus 'twill ever, ever, EVER BE,
Till time we count, "Eternity."
It is the molding hand, the guiding soul,
That is Creator, that is the God to all!
'Tis Wisdom's voice that speaks the word
By which in man is human wisdom stirred;
And this, O man, is angelhood
That makes itself well understood.
Doth Wisdom speak in mysteries to man?
How then canst thou the gulf between us span,
Or now become transformed and live,
While we for food a human mystery give?
'Tis wisdom, when the soul inspired
Is by Resolve's intent to business fired;
'Tis wisdom, when appeal is made
Not to the memory in graveyard laid,
Not to credulity that lurketh still—
Is not ground out by the creative mill—
But to the known that is by reason gained,
And it is wisdom when nature is explained,
And hence we prove ourselves DIVINE
When words of ours are chosen words from thine!

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