

# 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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## WIFEHOOD,

### AN APPEAL TO MEN OF HONOR AND WOMEN OF SENSE.

One who feels every interest of her sex to be intensely dear to her, beseeches you to consider, earnestly, solemnly, and without prejudice, some truths which are generally veiled in silence, mystery, and ignorance; but which touch you most keenly, heavily, deeply. Of all subjects which concern the human race, the subject of its perpetuation is treated with least intelligence and deliberation. An artist spends months and years of patient toil in the execution of a statue; but a living form, an immortal soul, is invoked from above by blind, unthinking passion, and the circumstances of its birth, which will effect it for life, are left to chance.

Marriage will never be the pure, beautiful, and un speakably happy thing that God intended, until men and women come to regard these things. Oh, my sisters! how is it that bright young girls change so fast into faded, worn-out, over-burdened wives and mothers? How is it that their faces take on sometimes such a dull animal look? How is it that the great majority of our women are afflicted by diseases peculiar to the sex? How is it that marriage so seldom confirms the dreams of courtship days? How is it that the great and precious gift of offspring is so often regarded with dislike and dread.

It is because the ideas which govern married people in their most intimate relations are utterly and radically wrong; because unrestrained indulgence on the husband's part, and submission on the wife's, are so universally accepted as the proper conditions of married life, that most young girls suppose conception to be entirely involuntary, and children the result of nature or Providence. Wives break down and die from too frequent child-bearing, and husbands mourn over a dispensation of Heaven! The idea of self-restraint seems to be utterly foreign to their minds. *There are women to whom parturition is probable and sometimes certain death, whose husbands, knowing all this, still refuse to spare;* and there is no law to punish such murder; on the contrary, the law authorizes a man to compel his wife to cohabit with him. He owns her body. An instance recently came to the writer's knowledge in which the husband was warned by the physician that another birth would kill his wife; yet that wife again became a mother, and died. The wife of a gentleman whose position would lead one to expect the utmost refinement and unselfish-

ness from him, is subject to insanity after childbirth; yet she has been made to bear *eight children*, and is insane now, while the husband mourns over this affliction." One could multiply instances until head and heart were sick at the recital. Every woman knows of such wrongs. They are eating like cankers into hearts and lives all around us.

"Two-thirds of all cases of womb disease," says Dr. Tilt, "are traceable to child-bearing in feeble women." As Dr. Napheys suggests, "every farmer is aware of the necessity of limiting the offspring of his mares and cows." How much more severe are the injuries inflicted on the delicate organization of women! The evils of a too rapid succession of pregnancies are likewise conspicuous in the children. Puny, sickly, short-lived offspring follow over-production. Worse than this, the carefully compiled statistics of Scotland show that such children are peculiarly liable to idiocy. Adding to an already excessive number, they cannot receive at her hands the attention they require.

Aside from this, frequent indulgence is of itself injurious. Men who seem to love and protect their wives with tenderest care in every other respect, subject their frail bodies to such excesses as produce inflammation, ulceration, scrofula, and other diseases. A woman suffering from this cause, so as to oblige her to submit to medical treatment, and that by a *male* physician, was remonstrated with as to the cause of her disorder, and replied, "Why, women could not live with their husbands under such restraints as you prescribe."

Whenever a man requires of his wife that which loving instinct does not prompt her to yield, he is tyrannical and unmanly; he humiliates himself and her. In lower animals, sexual intercourse is not enforced, is only entered into under such conditions as to produce birth, and the *female* decides as to season. Polygamy also relieves the female animals from too much use; but to man God has given reason and mental love to restrain and guide him. We obtain some idea of God's will in this respect from the Jewish law, which held the wife apart from her husband for the seven days of her sickness. The Indians of North America, in their uncorrupted state, also obey this rule. It is to the flagrant and indecent violation of this law that many women owe ill health.

If the lips of all wives were unsealed, there would go up such a cry of anguish that the earth would quake and the heavens grow black. If men could, in one dread



moment, see what they have been doing to their wives and children, the world would forget its business, its pleasures, and its wars, and stand dumb before the awful sight. Many a woman is held in cruel and degrading slavery to animal passion, a slavery of her own body, which places her lower than the beasts of the field, a slavery from which she sees no escape except through constant abortions or a separation from her husband, in which case the world despises her, and the law robs her of her children. Abortion is a fearful, cruel, inhuman crime, degrading to womanhood and destructive of womankind; but, I charge this crime upon the husbands far more than upon the wives! A free motherhood would not conceive the idea of abortion.

"If a woman has a right to decide on any question," says a physician, "it is as to how many children she shall bear." Hear the testimony of a woman: "No words can express the helplessness, the sense of personal desecration, the despair, which sinks into the heart of woman when forced to submit to maternity under adverse circumstances, and when her soul rejects it."

*Motherhood should never be unwelcome!* A husband should never make his wife a mother without a corresponding desire on her part, and such a degree of health as will render it safe for her to assume the burden of maternity. We would not for a moment sanction a selfish avoidance of offspring. It is almost as criminal to avoid giving life under proper conditions as to destroy life, but if a good woman finds herself free to choose, a tender and natural desire for children grows upon her; and the husband will find himself a thousand fold repaid for his self-denial by having the overflowing love and respect of a free and happy wife and mother, not the poor affection of a slave.

O men and brethren! remember that the sufferings of motherhood are such you can never know, and such as you would often refuse to bear, and do not ignorantly and carelessly impose them upon your patient wives. Have you ever comprehended the force of the precept, "So ought men to love their wives as their own bodies"? Only a woman knows when she is in a condition to call more children to her arms. We talk of sacred motherhood. Only when a woman prayerfully chooses to bear the pain and danger and care of motherhood, may we truly call it sacred. The mere result of lust is no more sacred than any other animal function. The calling of a new life into existence should be the most pure, solemn, and deliberate act of your lives. Both husband and wife should prepare for it by having mind and soul and body in the most pure and healthful state, and both parties should be in most willing and tender accord. A conception entered into with anger, fear, or disgust, on the wife's part, leaves its unhappy impress on the child for life. The bitter rebellion of expectant and unwelcome motherhood has stamped many a child for life with wicked or gloomy tempers. It is known that the instinct of murder has been implanted in the child by a desire on the mother's part to rid herself of it before birth.

After the germ of life is conceived, the mother should be sacredly held apart from any sensual touch, and from every unholy, unhappy, or disturbing influence or emotion, as well as from every strain or severe exercise of

body or mind. Carnal approaches at this time may produce abortion, or transmit to the child that overgrown passionate impulse which is the curse of our race. While she bears this tender life, any impression made upon her is transmitted to that delicate being within her. How careful should she be to withhold herself from every influence of animal passion! Mrs. Chandler, in her pamphlet on "Motherhood," says, "We have heretofore never discovered the philosophy of the fact that Joseph 'knew not' Mary from the hour when the announcement of the new life was made till the birth of the child." Children so brought forth would not be apt to fall into those secret evil practices which are so fearfully prevalent.

A couple whose first child was not the result of choice, afterward became enlightened; the husband becoming more unselfish, and the wife more willing. Their second child was born of their deliberate election, and from the moment of its conception until after its birth the mother held herself apart, and obtained repose for mind and body. Unlike the first, this birth cost her scarcely any pain. The child is beautiful in mind and body (also unlike the first), and has never exhibited the least sign of any of those impure impulses which generally need so much correcting in children.

Certain it is that a mother may influence the character of her child before its birth. Then she holds the key to its whole future life. Instances are well known in which mothers having spent much time hearing music or looking at pictures, have brought forth artists. Birth-marks, peculiarities of mind and body, are thus accounted for; and drunkards, thieves, and murderers, are made by the same causes. Can a mother do less than commit herself and the precious life so intimately bound up in hers, to the overshadowing of the Holy Ghost?

In the case of animals, and, we are informed, of Indians, intercourse never takes place during pregnancy. Thus the beings who live according to unwarped instinct bear out clearly the natural law. Dr. Rosch, an able German writer on this subject, ascribes hysterics, miscarriage, difficult child-bearing, the pain of parturition, and the sickness of pregnancy, consumption and early incapacity for procreation, and the great mass of nervous ills, to this evil. He says that it is for this reason that girls having yielded to temptation for a single moment, and refrained from a second approach, do not suffer from the nausea and other ills of pregnancy. This state and the process of bringing forth offspring are both natural and healthful, and should not be times of sickness and pain. The wife, during pregnancy and until her babe is weaned, feels no natural desire for sexual indulgence. Thus nature indicates the true way. The child is often crippled before its birth by this evil, and men themselves suffer debility from fruitless and frequent indulgence. There are strong reasons why the intimate connection of husband and wife should be suspended even during lactation. Mothers are often deprived of nourishment for one babe by the premature conception of another; and babes thus born, are puny in mind and body, while the mother herself is completely exhausted.



Do you ask what is the remedy for these evils? I answer, ABSTINENCE. Do you say that it is impossible—that masculine indulgence is a necessity? I answer, Sin is never a necessity. But how can such restraint be made practicable? Avoid intoxicating drinks and tobacco, immoderate draughts of tea and coffee, rich food, and sensual thoughts and books; be active, be clean, be resolute, ask God's help! Chastity, gentleness, self-respect, and a deep unsensual affection, will bring exquisite pleasure.

Amativeness, as it was implanted by the Creator, was, we infer, subject to times and seasons, rules and restraints, but it has become a monstrous and unnatural thing which knows no bounds and is never satisfied. Sexual passion is the only appetite of man's nature which he considers it right to indulge to satiety. Intemperance here is no more justifiable than intemperance in eating and drinking; and *indulgence strengthens and develops this*, as it does other desires. This doctrine or necessity is *false and foul*; just as false and foul when it tries to justify abuses in married life as it is when urged as a plea for prostitution. The healthy, happy lives of pure single men, and of considerate married men, whom many of us are proud to know, prove this doctrine false.

It is a claim without analogy that unrestrained expenditure of vital force is conducive to health and strength. On the contrary, it is now believed among medical men, that vital forces reserved in one direction are absorbed into the brain and other channels. Neither will we admit that the only object and end of marriage is this indulgence, and the procreation of children. Is it? I appeal to men and women whom the tender ties of years have married no less in mind and soul than in body. Is it good for man to be alone in an intellectual and spiritual sense, any more than in a physical sense? Passion, unsanctified by holy love and unrestrained by a pure mind, is bald and vile, degrading to the souls and destructive to the bodies of both men and women.

One thing more is to be considered. There would be much less occasion of restraint if women had a natural state of health. The tender, wise Creator never intended childbirth or any other natural process to be a martyrdom. To the strong, active Indian woman, it implies nothing but a half-hour's halt in the march. If women would cease to cramp their bodies by corsets, waists, and bands, and to distort and displace the internal organs by weight upon the hips, and if they lived a free, simple, active life, the weakness and disease which unfit them for motherhood would scarcely exist. If women would take care of themselves during pregnancy, take gentle, open-air exercise, adopt a diet of rice and fruits, tending to soften the muscles, according to the teachings of a valuable little book called "Parturition Without Pain," the burdens of maternity might be much lightened. But a husband must not demand of a delicate wife what he might of a robust one; and though the weakness of a woman is to be deplored, it is no less the husband's duty to make every allowance for it.

Wives, speak with your husbands about these things, and show them woman's needs. It is in ignorance very

often that they wrong you. Fathers, mothers, as you love your children, and would have the next generation escape the miseries and failures of this, talk with your children, and let them not go ignorantly into the relations of the marriage state! Let your children, even while young, come to you with their questions, and answer them simply and tenderly as a parent can, and they will not go to vicious sources to satisfy curiosity. Read Mrs. Duffy's "Relations of the Sexes," "What Women Should Know," and "The New Life," by Rev. Frederic A. Hinckley. Inform yourselves and then inform your sons and daughters. Teach your sons, with all the emphasis of which you are capable, to shun every touch of evil as they would poison; teach them that only a life of absolute purity will make them worthy to become husbands and fathers; teach them to respect and spare and cherish the persons of their wives as their own flesh. Teach your daughters when to yield and when to withhold. Teach them that not to be wives and mothers alone, but, first of all, to be true *women*, were they made; and that the preservation of life and health, an enlightened and deliberate motherhood, and not absolute and unreasoning submission, are the duties of a wife.

Physicians, pastors, educators! You hold in your hands the interest of humanity. You may help to reform the world. Will you not faithfully and fearlessly speak the truths you know, and save mankind from ignorant self-destruction?

MARY L. GRIFFITH.

#### WHY WOMEN SHOULD VOTE.

BY MRS. E. R. SHEPHERD (ORTHODOX).

By steps which it is unnecessary to our purpose to relate, we learned that a noble young minister of one of our most conservative wings of the church had accepted and lived up to the truth that a wife should be excused from marital rites during gestation, and that her husband should consult her wishes at all other times. We learned the following to be the method by which he was led to embrace that truth:

"The idea, and I believe it is innate in every man, runs back so far as I ever had any thought on the subject, and as I grew older and saw and heard of the abuse of the love and the lovable it grew upon me. I procured everything that I could grasp and read on that and kindred subjects; and be it said to the everlasting shame of writers on that subject, I had to go through a stack of dirty, rotten straw to get one little grain of wheat. But I found it in one of the worst books I ever saw. Obscene in language and picture; an advocate of the brothel; yet in that book I found this much of good: 'After a man's wife is in the way of motherhood his arms should only embrace her in the defence which he had for her in her virginity.' I know not the author of the book; let his work perish with him; but that sentiment I did like. I do think that ten years or more ago it was a fearful risk that the young man had to run to inform himself on what was right in those matters. It may be easier now. As I studied and thought on this subject I resolved that I would never be a slave to the animal, and that no woman should ever be a slave to



me. I began married life that way and when I went to the nuptial couch I went there knowing that I was the stronger, but feeling that the vow of God was upon me, 'Touch not mine anointed.' I do not care to boast, but others have no truer or happier life than we, and approaches nearer heaven than most believe."

Can there be any stronger argument in favor of woman suffrage than the above? Here we have a young man, manly in the highest degree, with that finish of gallantry so attractive to the feminine heart, who could not trust his own innate intuitions—which he begins by acknowledging he believes is in every man—to lead him to find that grain of wheat.

He could not ask his mother who might easily and gladly have shown him that grain of wheat, because women are forbidden to speak in the churches, and must ask their husbands at home. She, the typical woman, has been asking her husband at home for nineteen centuries and longer, for permission to instruct her son that his intuitions are correct and that it will pay him to follow them. But what good has it done? Her son, who has had innate tendencies given to lead him right, and ought to have had his mother's cheering assurances to confirm them, is obliged to go to a dirty, rotten stack for help. Some of the sons are smothered and ruined irredeemably in the process and never find the saving grain.

God, beholding this state of affairs, sent His only begotten Son, born of woman, to remove the curse from the woman—the curse of the power of sensuality.

And yet to-day, nineteen centuries afterwards, we find her son, who has read the Bible from his youth up and ought to have seen that little grain of wheat in the very first chapter of Matthew, verse twenty-five, had to go to a dirty, rotten stack to find it.

Oh! gentlemen! gentlemen! why will you persist in being blind leaders of the blind, and that too right under the banner and in the very name of our Lord Jesus Christ, whose blood was shed in the cause of that liberty wherewith we are made free.

"But I can't see what that has to do with woman's voting," growls all the men with one accord.

Can't you? Then we will go back a little further in the world's history to where God said "it is not meet for man to be alone, I will make him a helpmeet for him."

What kind of help is meet for a man? The Indian replies, that as he must hunt and fight he needs for a help-meet some one to bring up the game after he has wearied himself chasing it down; some one to dress it and cook it while he rests himself; some one to wait on him while he eats; some one to look after things generally while he is on the war-path. In consideration of which services he will provide the very generous compensation of board, clothes and protection as long as she fulfills her trust. Did the Lord God make a woman out of one of the Indian's ribs and bring her to the Indian? And did the Indian say "she is very good"?

The sensualist has one want only. He cannot be plagued with a family—having no needs in that direction—but he prostitutes some woman and says, "she is very good."

The Christian man says, "The help-meet for me is

neither a plaything, a drudge, nor a mistress. I must have an equal, and if possible a superior. One able to stand side by side, shoulder to shoulder with me. To go where I go. To be interested in what interests me. One able to advise, sympathize and assist in difficult places. A pilot to steer me to heaven." So God brings him a woman and he pronounces her "very good."

The mark and measure of every man's advancement may be known in his answer to the question: What do you want of a woman? Christianity advances women by first advancing the men. Christianity introduces one new principle after another to their attention as they are able to grasp it. They immediately seek the women to share their new found treasures with them, and to their astonishment invariably find that the women already comprehend it. What fools not to have asked them in the first place. The result is their seats in the audience are moved one hitch at a time nearer to the players, and the men exclaim with great arrogance "see how we have advanced women."

Well, God says, a man must be a father. Of course, then, woman must be a mother. While he earns the bread, she rocks the cradle. Pretty soon these children have all grown up. There are thousands of families with grown children. Why, they have become so numerous that we call them a nation. And what is yet more surprising they still need rules and laws, they need governing the same as they did in childhood. A man could never in the world have brought up his children without a woman's help any more than an elephant could brood chickens. Can he get along alone any better now? Let us see

There is the Mormon question. What a bungle our man-alone government is making of it. Our best men are awe-struck that the Edmunds bill does not work any better. Such a wonderfully good instrument as that ought to have been enough to have crushed any devil. What's the matter? Some other class of men look at it and say: "that Edmunds' way is not so good as you thought; try our way, and our way and ours." *You will never crush out that Mormonism, Messrs. Congressmen, until you have inquired of the women.* There are women in this land—they will be found when they are sought after—who are capable this moment of entering into council with you and of giving sound advice.

There is the social evil. It is as rampant to-day as it was before Christ uttered those marvelous words, "Go and sin no more." In this Christian country we are protected neither in prostitution, nor from it. "Protect yourselves" is all the help we get from the men, while at the same time they know we can neither fight nor vote. How can we protect ourselves?

There is the alcohol question, the tobacco question, and the wages question, and the compulsory education question, and "for every fly that is killed in the house a dozen will come to the funeral." The *Congregationalist* of November 22, 1883, says: "If the woman suffrage movement really be good and from God, let it be fairly proven such, and we will all assent to and advocate it, as we see it to be such."

That is to say, those same bears that we have heard about before are still in the national family mansion.



There is plurality of wives in Utah: there is plurality of husbands in our very midst. There is syphilis, and delirium tremens and spittoons. Says the women, "they are right in the house, in the kitchen, in the parlor, in the nursery; where are the men?"

"Here we are," comes in well-measured tones, the answer, from the *sanctum sanctorum*s, from the rostrums, from the pulpits, from the caucuses and the farms. "We'll kill the bears if you ain't in too big a hurry."

"Oh!" screams the woman, with that awful tongue of hers, that no fashion, nor command, nor torture have succeeded in disfranchising—her one remaining right that she took with her mother love out of the Garden of Eden, together with the promise, "the seed of the woman shall bruise the serpent's head." "Oh!" she screams, seizing the broom-stick, "they're after the children, they've got them in their teeth; we can't stand that; we can't wait for you."

Gentlemen, do you intend to follow up with a last crushing blow, and shout, "Give us the glory; we've killed the bears?" Is that the interpretation to be placed on the scene so lately witnessed in Ohio, where were found women good enough to do valiant service, by leaving their cook-stoves and parlors for a number of hours, attend their children, their sons to the polls, and plead with them to vote right, but who were not good enough (*in toto*) to step up to the box and drop in a piece of paper?

Are the men so much in advance of the women that her vote would swamp all the good in the land? A pure ballot, indeed!

Sisters, the men haven't got so far along yet. We shall have to wait for them, as we've always had to, until they say, "We need some help-meet for us. Meanwhile, we can use our tongues, and when we have vindicated that in and by our mother love we are God's given help-meet for them, they'll invite us to go to the polls and take our children along. For the first time in their lives it will flash over their minds that no woman will be usurping any authority when she is invited to assist in the ruling of her grown children any more than it was when she was asked to assist in the ruling of her babies.

And now about that dirty shirt of Nessus, the disrobing of which causes so much pain to the body politic. What is the reason that conservatism must always come in, in the wrong place? Where was conservatism when the first ship-load of slaves was brought over? Where was it when the tobacco grew that bought wives for the planters? Where was it when the first fine-flour mill was invented, which has dealt out more disease than can be cured in a century? Where is it in every new town that springs up on the Western frontier with a saloon and a billiard table? Where was it when Eve ate of the apple? Like a Boston policeman, conservatism is never in the right place when it is needed.

It must wait until the Lord God comes walking in the garden in the cool of the day. It must wait until the clanging of the bondsman's chains demands the blood of the flower of the land to atone for what it failed to do. It must wait until physical ruin and premature old age starts up some hygienic reformer. It

must wait until petit larceny, burglary, suicide, homicide, and the rest of the sickening list, call for the services of the schoolmaster and the itinerant preacher. Conservatism always has had more than its hands full in bringing up the rear, without stopping to nip any buds, ever since Adam forgot to reprove Eve before it was too late.

It has now come to the woman question, and says, "here is an immense big bud," and proceeds to clip it with its Pharisaical shears; but the ludicrousness of the situation becomes apparent as it is seen that it only has hold of the roots of its own errors and superstitions with its fine-polished blades, and it had better take a spade.

The special phase of the woman question before us just now is: "I suffer not a woman to speak in the churches."

Sisters, if we can only wait long enough—if we can only manage to repress the mother heart and look on quietly while our daughters are falling, and our sons are ruining themselves—by and by we shall find that our husbands *were*, after all our doubts, quite capable of doing all the thinking of the world, for after awhile they will learn that a church is only a home, that a government is only a home; they will see that when a woman speaks in a church or a government she is only asking her husband at home.

Are the national halls too impure to admit angels? Well, just turn the women in there with mops and soap-suds—they'll experiment in that line, and then when the angels come along it will be ready for them.

The *Congregationalist* says that our best women do not want to vote, "because it would create a new burden, with little or no compensative benefit." That is a nut to crack. Why should our women want to vote when there is no money in it? Does the *Congregationalist* believe that Lucy Stone and her associates have been engaged in noble, self-sacrificing labor, lo! these many years, for fame, for office, for a living? Or is it only talking for effect? It is just here that the whole mischief lies. Man engages in politics to make money with which to support his family. When man may leave his fatherhood to engage in politics a woman may leave her motherhood to do the same, or else they must take their children along with them.

The work attending a government should be a labor of love. "He that would be your master let him be your servant."

But, says conservatism, we ought to take warning from those German women, defeminized by being hitched up with oxen. Did those women hitch themselves up with the oxen, or did some man do it? Only last summer, in the United States, a woman, native born, of native-born parents, took her two babies into the potato field with her, dug a load of that vegetable, drove it twenty-five miles to market, and peddled it out. She was not a widow; her husband remained home hard at work. He was in a tight place. His wife loved him, and offered her services, which were very gladly accepted. It is not the act, it is the motive that defeminizes women.

The true remedy for the evil that is to arise from the overwhelming vote of those bold, bad women is, "let



them vote," then we shall know by exact figures just how much progress we have made in nineteen centuries. Pure water enough will clean out any cess-pool. How shall we ascertain how much water to prepare if we cannot measure the pool?

Nothing will so effectually cure those sleek, well-fed, well-dressed, well-housed, well-protected, refined, women of the laziness that is apt to attend good care as the indisputable evidence that they have got to go to work, and take their household joys and cares—their children along with them.

How any woman can be at ease in kid gloves, silk gowns and slippers, while that agonizing cry rends the air, "I was naked and ye clothed me not," is only one of those mysterious imperfections of this imperfect world. But she cannot help it, poor thing! A man has willed it that he needs a queen to grace his palace, and she dares not question his needs. But that is not the highest type of a man. The highest type of a man "ate with publicans and sinners," and said, "For this cause shall a man be joined unto his wife" to assist him preparing a feast. No woman has yet been found able to mate Him; but his Father is training a bride for Him. Shall you and I be bidden to the wedding?

Because women do not want to vote is no more sign that they ought not, than it is a sign they should because they so desire. Who enfranchised man? God did. And they defended that right with power and shot. Because a woman cannot fight, cannot she be enfranchised? Not all battle-fields are of the physical—ours is a spiritual one. We want a word to say about the management of our country—home.

Sisters, let us on to the conflict. Reinforcements are nigh. Some of our strong-minded brothers have just informed us that when we have fought, bled and died enough, they will turn on their big guns.

#### PHYSICAL AND MORAL HERITAGE.

[Continued.]

"Fit quoque, ut interdum similes existere avorum  
Possint, et referant proavorum sæpe figuras,  
Propterea, quia multa modis primordia multis  
Mista sua celant in corpore sæpe parentes,  
Quæ patribus patres tradunt a stirpe perfecta.  
Inde Venus vâria producit sorte figuras;  
Majorumque refert vultus, vocesque, comasque."  
—*De Rerum Natura*, lib. iv.

This law obtains equally in natural and morbid inheritance, as will appear afterwards. Dr. Prichard relates an instance illustrative of this point: A black woman was confined of a white child, and went thereupon in great fear of her husband, and tried to keep the child from his sight as long as she could. When he saw the child and observed her fear, he said: "You are afraid of me because your child is white; but I love it the better for that, for my own father was a white man, though my grandfather and grandmother were both as black as you and myself; and although we come from a place where no white people were ever seen, yet there always was a white child in every family that was related to us."

Mr. Jefferson has collected seven instances of this nature. Lady Hester Stanhope claimed a strong resemblance to her grandfather, Lord Chatham, both in bodily and mental organization.

We are now better prepared to inquire into the es-

sential nature of the law of diversity or variety, and to expound more fully the view before briefly alluded to—that this law is not in nature opposed to, or different from, that of direct heritage; but is, in fact, due to the very constancy and energy of operation of this latter, whereby not only the established formation and character of any individual are transmitted to the offspring, but also the *temporary, transitory, accidental, and morbid* modifications of structure or function which supervene upon what is considered to be the normal state. We shall find reason also to believe that other forms of diversity are due to the particular forms of vice or evil habits practiced by the parents, to the occurrence of improper or consanguineous union, and lastly (a point which we do not remember to have seen noticed) to the propagation, not so much of the actual condition as of the potentialities or possibilities of the organization. All these require brief illustration. We will for sake of convenience take the last, as requiring explanation, before the others.

A pair of perfectly white rabbits, descended from white parents, with no spot of color upon them, such as albinos, will always produce white offspring, illustrating perfectly the hereditary law. But supposing either parent to have upon any part of the surface even so much as a few colored hairs—for instance the smallest spot of black or gray upon the back—it is almost certain that amongst a large litter of young ones one or more will be in *great part* black or gray, quite certain that some of them will possess much more color than the parent. This is an apt enough illustration of the law of variety; yet, when examined, it is but in effect the direct inheritance of one of the qualities of the parent, the chromogenic or color-producing power, which *potentially* existed in the parent but was actually developed in the young one. The qualities of the parents are unevenly divided amongst the children, yet appear to be generally distributed amongst them. What is said of color might easily be further illustrated by peculiarities of organization, etc. And, as we have seen the strictest analogies prevailing between the heritage of physical and that of intellectual and moral qualities, it is not difficult to understand how varieties\* in these latter may originate. This is what we understand by "propagation of the possibilities of the organization." But we have

\* It must be confessed, however, that this hypothesis only seemed to remove the difficulty one step backwards. It is true that the germ of intellectual or moral excellence in any one individual may, from the unfavorable influence of surrounding circumstances be prevented from attaining any degree of development, and remain latent, to be transmitted to the offspring, and then make its appearance as an entirely new phase or variety of character, but the *origin* of such differences still remains to be accounted for, and probably only admits of explanation by a very liberal and comprehensive reception of the theory of the transmission of transitory and accidental conditions of mind or physical organization. It is not difficult to perceive why a child should be unlike either parent, as the *representative* power of one organism may be counteracted or modified by that of the other, where the constitutions or temperaments of the parents differ greatly from each other. But this would scarcely suffice to account for the differences of the children amongst themselves. A chemical illustration of this point may seem fanciful, and perhaps be in effect only the appealing to one inexplicable phenomenon to explain another. Yet the tracing of even obscure analogies is never without some interest. It is known that certain bodies are perfectly similar (isomeric) in chemical constitution, which yet differ completely in their physical appearance and general relations. Thus cyanic acid is a crystalline body, easily soluble in water or acids; cyanide is in appearance like magnesia, and is insoluble in water or acids; hydrated cyanic acid is a highly volatile acid fluid, instantly decomposed by contact with water; yet these three on analysis, yield precisely the same elements, and in the same proportions. Liebig states that albumen, fibrine, and casein are exactly similar in ultimate composition, so it is also with some of the volatile oils, which differ completely in their external appearance and relations. Is it altogether impossible that the same organisms may communicate equal parts of their nature to their offspring, which yet, under the influence of an *organic isomerism*, may be relationally different?



said that transitory conditions are liable to transmission, and thus we observe youth, maturity, age, and precocity reproduced in the offspring.

The young of animals not yet fully developed are small and stunted, incapable of perfection. It is observed in foals, lambs, goats, calves, etc., born of very young parents; they remain weak, lymphatic and functionally inert. In our own species Aristotle remarked that in those cities of Greece, where it was the custom for young people to marry before maturity, the children were puny and of small stature. Montesquieu observed the same fact: the fear of conscription induced great numbers of young people to marry long before the proper period; the unions were fruitful, but the children were small, wretched and unhealthy. According to M. Lucas the same occurred in 1812 and 1813.

Maturity also transmits its characteristics to the progeny: the stag born of mature parents comes to its full growth and the enjoyment of its functions much earlier than those born of parents still young. There is no doubt whatever that the same is the case in our own species. Old age is also in many cases a direct heritage. According to Columella lambs born of old parents have but little wool, and that little coarse; they are said also to be often sterile; foals born of old parents are also similar in many respects to them, and their hair soon grows gray or white. Burdach states that amongst men some of the children born of very old parents have from birth the marks of senility, with a liability to senile affections. We subjoin in a note M. Lucas' illustrations, without, however, passing any opinion on their authenticity.\*

The phenomena of bodily and mental precocity may probably be due to a direct inheritance of the present state of the parents; but any explanation founded on such a hypothesis would necessarily be obscure. Certain temporary physiological conditions appear to be heritable, for an account of which we must refer to special works on such subjects. With regard to all these states, Vallesius goes so far as to say that "non enim animal generat sibi simile secundum id quod fuit aut erit, sed secundum id quod in actu est." But of all the modifications of natural heritage, the most serious and important is the heritage of morbid conditions; and although it would not be desirable in a popular essay to enter deeply into this part of the subject, it must necessarily claim some share of our attention. There are various forms in which disease may appear in the children due to parental causes. The parents may be free from disease, yet produce unhealthy children, owing probably to some unfitness in the union. These affections stamp themselves as hereditary by affecting all, or nearly all, the members of a family. Sir Henry Holland mentions a family consisting of three sons and one daughter, all of whom had a paralytic

attack before the age of forty-five, though neither of the parents had suffered from anything similar; and another of a family where four children died in infancy from affections of the brain without any of the relations having been so affected. We are acquainted with a large family, all of whom suffered when young from enlarged tonsils, and almost all of whom are short-sighted in an extreme, though neither father nor mother have experienced either inconvenience. At the Deaf and Dumb School in Manchester there were, in 1837, forty-eight children, taken from seventeen families, of which the whole number of children was one hundred and six; amongst these only one parent was known to have been similarly affected. Sir Henry Holland, who also quotes this case, does not mention whether any of the ancestry were so diseased; deaf-dumbness appears, like many other affections, to have a tendency to miss the alternate generations. One of the most remarkable instances on record is that of two children presented to the Academy of Medicine in Paris in 1844, both of whom were affected with a congenital disease of the skin called *lepra*, neither parent having had anything similar.

Another form of inheritance of disease is that where the children are affected with some transformation of the disease to which the parents are victims, as in the change of scrofula into rachitism, phthisis, and the like. A third is that of inheritance of liability to certain affections, as where entire families are prone to the exanthemata, and will occasionally have those eruptive disorders repeatedly, which usually only occur once during the lifetime.

In the direct heritage of morbid changes the most simple is that of deformity, or accidental deficiency of parts. The former is more frequent than the latter; hunchbacked parents very frequently have children that become so early in life; but limbs injured by accident not unfrequently affect the formation of the corresponding limb of the children. Larry relates that a general officer was hit on the collar-bone by a ball; the middle of the bone was taken out, and when the wound healed there was an empty space, a loss of continuity in the substance of the bone. A daughter born to him after this had a similar defect. Blumenbach states that "an officer had been wounded in the little finger of his right hand, in consequence of which this finger forever remained deformed. He afterward married, and all his children, male and female, were born with the like deformity in the same finger on the same hand." Innumerable instances illustrating the same point might be quoted. And yet, in the case of accidental defects or mutilations the general rule holds good, as we have before remarked, that the individual does not lose the potentiality of the species, but propagates a perfect individual—or, at least, perfect so far as regards the absence of these accidental deficiencies. Dr. Prichard wrote very positively on this subject at one time, but had occasion afterward in some degree to modify his opinion.

[To be continued.]

It is more noble to make one's self great than to be born so.

\*Quoted from Sigaud de LaFont, *Diet. des Merveilles de la Nature*, tom. ii, p. 162: "The wife of one of the concubines of Charles X became, to the surprise of herself, her husband, and her children, who were thirty or forty years old, *enclente* at sixty-five years of age. Her pregnancy followed the usual course, but the child presented all the marks of the senility of the parent.

"Marquerite Crisowind, who died in 1763, aged one hundred and eight years, was married for the third time when ninety-four to a man aged one hundred and five. From this union were born three children, who were living at the death of their mother, but they had gray hair and no teeth; they lived only on bread and vegetables. They were sufficiently tall for their age, but had the stoop, the withered complexion, and all the other signs of decrepitude."

"Fill ax senibus nat, raro sunt firmi temperamentum!"—*Scollzius*.  
Translation: Children born in old age are rarely of strong temperament.



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# THE ALPHA.

VOL. IX.                      JANUARY 1, 1884.                      No. 5.

**SUBSCRIBE for THE ALPHA.**

THE BILL granting women right of suffrage passed the House of the Washington Territory Legislature last October. The vote counted a majority of 70 to 14. Good.

**THE WOMAN'S TRIBUNE.**

A new suffrage and equal rights paper, published in Beatrice, Nebraska, edited by Mrs. Clara B. Colby. It is bright and promises to become a power for good. It strikes out boldly for temperance and justice. "May it live a thousand years and its shadow never grow less."

THE members of the Washington Society for Moral Education are going on with their study of capital and labor in a methodic way. Some of our friends have expressed anxiety lest we drift away from our original and legitimate work. To those we would say we do not intend to change the tone of THE ALPHA in the least; neither do we expect to neglect any opportunity to defend and assist unfortunate women that fall a prey to violence or seduction; neither do we expect to dabble in politics. But at any time it may be very convenient to have some intelligent knowledge of politics and political economy as well as the science of governments. These are subjects the proper understanding of which

will influence woman's success in life very materially, and are intimately connected with moral standards. Knowledge is power. These subjects have long been supposed to be beyond and above the understanding of women, and have been held as great mysteries by the would-be wise. But we witness periodical financial crises, and blundering legislation and ethical idiocy in our lawyers and law-makers, till we are led to suspect women may possibly discover a remedy and save many failures, many panics, and much of the misery that follows monetary depression.

**TOKOLOGY.**

We recommend this useful book to our patrons and friends. The more familiar we become with it the more we are convinced it is one of the most useful popular books we ever read. It is just the complement of "For Girls," and begins where that good book leaves girlhood and takes the woman intelligently and successfully through wife and motherhood, the bearing and rearing of children, and the care of the sick. It is very familiar and pleasant in style, and makes easy and pleasant scientific truths that every woman should be familiar with.

It has become very popular. Over 7,000 have been sold within five months.

For sale at this office; price, \$1.50.

**INDUSTRIAL SCHOOLS.**

Since our December issue, in which we made brief notice of an attempt at the industrial training of school-children, there has been started an industrial department in connection with the literary department of Howard University, where they are prepared to teach carpentering, shoe-making, type-setting, tinning, sewing, housework, and short-hand writing. Two hours a week attendance at this school are compulsory for all the boys and girls. On Saturday the shops are open all day, and each pupil may spend as many hours under instruction as they choose. We have heard that one of the girls desires to learn carpentering, and that she will be allowed to follow her tastes in that direction, which is very wise. The world has been a long while defrauded of the mechanical ability of women. Don't all these movements foreshadow a happier time for women, in a broader, freer field than they have heretofore occupied?

We have likewise visited the Industrial School, corner Nineteenth and H streets, where we found little girls of various ages patiently learning to sew, one or two boys among them, the morning being devoted to books and the afternoon to work. The teacher, Miss Weeks,



wrestles with a large evening class of wild, rude boys, whom she reduces to order and courtesy by the most exhausting effort. She needs assistance, and must have it, or she will fail for want of strength. She has courage and perseverance enough to insure success, but there is limit to her strength. Mrs. L. E. Dean has issued a very bright twenty-page paper, the *Metropolitan Industrial Advocate*. May it live and prosper!

#### PRESIDENT ARTHUR AND THE LIQUOR INTERESTS.

The *Christian Cynosure* of November 22 is responsible for the following paragraph:

As a prudent and conservative President Mr. Arthur has made an enviable reputation, but he is not, therefore, a safe one, nor a man whose principles the nation can afford to indorse by a re-election. This reviving the drinking customs about the Capital ought to be a fatal blow to his expectations of re-election. If they are really entertained we shall hear of some startling recognition of the liquor power. Perhaps this is one. A few days ago a wine and spirit exchange was opened in New York to harmonize the wholesale liquor trade throughout the country. Among the guests invited to the opening of an enterprise for the extension of the whisky business was President Arthur. He assisted in the formalities of the occasion, and at the following feast, for which \$5,000 worth of the finest wines were provided.

Is this true? If it is not, the story should be refuted at once. If it is true temperance people and all lovers of good order and human welfare should look well to the moral standard of our next Presidential candidate. Let no man or woman slumber at their post when the man occupying the position of the highest gift of the people will lend his influence to forward the interest of the greatest foe to mankind known to the present age. Oh! for the days of Mrs. Lucy Webb Hayes at the White House. When will such purity again reign in our midst? When will conscientious men and women again go up to the White House with glad hearts, feeling safe and sure that from that national house no evil influence will issue? This is the political fountain of the country. It should likewise be the moral and intellectual fountain. When the fountain is impure, how can the stream be otherwise?

#### THE LOST NAME.

Our readers will be glad to know that Mrs. E. L. Mason's article with the above title is put into pamphlet form. In it Mrs. Mason shows that by some false conception of God as the Father, the divine mother has been ignored until her very existence is forgotten.

A friend writes: "I can't understand what Mrs. Mason is driving at, and if I cannot what must it be to those who are even more obtuse than myself?"

My friend, if you can imagine how it would be if you belonged to a disfranchised and subjugated sex, kept in ignorance of your rights and capacities for ages, made to bear the burdens of life without any voice in your

destiny, the error or wrong of the first traditional woman always a present responsibility and subject to indignities thereby till womanhood and motherhood has become a reproach, and your sex fraudulently left out of the Godhead, and then reflect what a mighty power religious opinions have always had upon the human mind, and what a difference it makes to the world's progress and happiness whether these opinions or tenets have foundation in truth or error, this would open your perceptions to Mrs. Mason's drift. You would instantly see the absurdity of a Father in heaven without a mother. The very fact of fatherhood of a necessity implies motherhood and father and mother, and the resultant life a son, is a rational solution of the mystery of the Godhead that forms the blessed Trinity; making one in purpose, one in sympathy, one in love. The idea is a blessed one and she sustains her position logically. For sale at No. 1 Grant Place.

#### OUR HOLIDAYS

Have been more lovely than usual. It almost seems as though the Christ-child had come again to us. So much of His spirit has been manifest and so many beautiful things have been done, a lovely influence must go forth from the love manifested that will bless the coming year; and this blessing comes through our school children. At the suggestion of Miss Mary Waite, daughter of Chief-Justice Waite, and Miss West, to try the exquisite pleasure of giving, without receiving in return, clubs were formed in our public schools called Christmas Clubs. Each child paid a small membership fee and pledged themselves not to give or receive presents from each other, but to put the gifts or the money they would cost into a treasury for a pleasant entertainment and a good dinner for all the very poor children in the District, and filling the hearts of the needy with joy and comfort with the overplus, which promises to be considerable, they will buy shoes and other clothing suitable for the season and the necessities of the recipients. The gifts and dinner to be given December 28th. Every effort is being made to obtain names and addresses of this class and invitations are sent for them to come.

Much activity and zeal is displayed by the little folks interested in the scheme and a new joy is given to pampered children of plenty. The joy of unselfish giving and increasing the sum of happiness in less favored lives.

The young ladies of Mount Vernon Seminary caught the spirit and entered into a similar compact, and invited the children of the Protestant Orphan Asylum to spend Christmas with them at their beautiful school; their usual amount of money being spent in dolls, books and



toys, thus making sunshine for those whom death has deprived of their natural guardians and homes.

This sentiment of unselfish generosity has always been a feature of the Kindergarten festivals. The little ones inviting their parents and friends to a Christmas tree loaded with pretty little gifts, made by their own small fingers for their friends. It was our good fortune to witness two of these joyful occasions. Especially was the exhibition touching and impressive at the Minor Kindergarten, where twenty little colored children from the poorest families and most unpromising surroundings, had grown gentle and well-behaved during the delight of their plays and their beautiful work. The tree looked very gay and even nobly adorned. After some of their pretty exercises the gifts were called off as they were marked, "Daisy to Mamma," "Sammy to Papa," "Arthur to brother," etc., etc. It was a spectacle to behold the genuine delight that shone from their eyes and illuminated their faces, as with eager hands and swift feet they delivered their gifts to those for whom they were designed. Fröbel says, "Let us live with our children." How necessary it is that we should do so, especially should fathers give more time to their children. They were sadly missed at these little festivals. A blank look came to the faces as the papas were called without response and the gifts were laid aside with little of the exuberance that marked the giving to those present. Surely all this must inaugurate a new life and a new era in life. It is making room for the Christ-child in our hearts. Let it come and let the little child lead us, as the Babe of Bethlehem is to lead the world.

#### THE OTHER SIDE.

"I came not to bring peace but a sword."

"And a man's foes shall be of his own household."

How wise and true are all the utterances of Jesus, and how more than true that the promulgation of a truth that antagonizes habits, wrongs, and injustice long established by custom, will bring out the discordant elements of character in one or more of our own household. Even the voice of the Prince of Peace became a sword that called out the mob element of the Jews and permeated the world with a divine unrest. And so it is to the propagandists of social and sexual reform. The proclamation of our principles instantly becomes a sword that pierces the conscience and tortures, while it unearths secret sins, till wrongdoers cry aloud with pain or become frenzied with indignation at the disturbers of their peace; a false peace made up of a combination of thoughtlessness, wrong teaching, and self-indulgence. In the throes that ensue we generally discover "foes in our own household." Some of its members may be in

advance of us and others far enough behind us to become thorns in the flesh by their wrangling or opposition.

These thoughts were suggested by a letter just received from a gentleman who has been a reader and subscriber of THE ALPHA almost, if not quite, from the beginning. He writes: "I regret to inform you that the mother of five children, as good as any I know, has never been interested in the subject discussed in your excellent paper. She comes not to read herself nor listen to me, so I have concluded to have my ALPHA addressed to my daughter. She and her husband are much interested and I shall enjoy the opportunity of reading with them."

Another writes: "I shall be obliged to discontinue THE ALPHA, as my wife is much opposed to it, and objects to exemplifying its teachings in her life."

Still another writes: "Continue to send THE ALPHA to the address of my friend, as my wife is not friendly to it and dislikes to hear its principles discussed. She says nature will adjust such matters without our interference. But you have done me good, and my friend says you have done him good. God bless you, Mrs. Winslow."

We have received many thousand letters from women loyal and true, who love purity and truth intuitively, bewail their inability to command the money by which they could help on the good work. By far the greatest majority of women are of this class, believing women, (with unbelieving husbands), who devoutly pray for the coming of Christ's kingdom on earth. The exceptions to this class we have named above, and but serve to prove the rule. It is a marvel there are not more who spurn the truth and block the way of believing husbands and become a hindrance to their advancement. Daughters are apt to be made in the image of their fathers. But there must be something in the feminine organization that favors the development of spirituality and purity—a principle that recognizes truth and makes them, to incorporate it into their life.

Thus all reforms bring with them upheavals and disorders. Not peace, but a sword, and a man's or woman's foes are of their own household. The anti-slavery agitation culminated in a civil war, and much as it cost in blood and treasure, the results are not to be regretted, as chattel slavery could not or would not be destroyed in a more peaceful way. The suffrage and temperance movement has cost much discussion, more or less bitter in many families. Is it strange that the agitation of social reform, that goes down to the very depth of the human heart and reaches the bed rock of motives, should culminate in similar results? That it does show its divine origin, its potency and power, we are willing to suffer "the pain of a new idea" or an old idea forcibly applied.



## EARNEST WORDS.

A FRIEND writes a soulfull letter, from which we extract the following:

"The uppermost thought with me is how to spread THE ALPHA and secure its pecuniary interest. When my cucumber crop failed last year—that I had devoted to that cause—I said, after my first disappointment wore off, 'Well, if the Lord, who holds the frosts in His hand, can stand all the sin and misery in the world, I'm sure I ought to.' I don't know as it was a very worshipful sentiment but it was a reconciling one anyhow, and Dr. O'Leary when he prescribed for me, for which I paid him \$20 (and had to cure myself after all) said, as I mentioned how I worried over my school and other things, 'don't worry; that's half that ails you. What's the use of worrying; the world don't hang on your shoulders.' That advice did me more good than all the rest of his medicine. I've thought of it many times since, though I can't say I've always followed it. But I would prescribe it to you about THE ALPHA. Just before I lost my crop I felt terribly in earnest to work and give my earnings to spread it. I still feel the same earnest desire to spread it, and feel that money would easily convert the world. Probably that is not the Lord's plan. Money would send missionaries all over the world. It isn't money, it is thought, work, self-sacrifice, development of character. The Lord does not need money. Why? The cattle on a thousand hills are His. He needs the other, the patience and effort of individual exertion. And so let us not worry. Let us do the best we can and leave the rest to Him. THE ALPHA work is an immense work. One person cannot do it all nor two, nor three. The more I study the subject the more and more I admire the part you have done. How necessary that step should have been taken just as it was. The formulating of that grand sentence, 'continence except for procreation.' How simple yet how comprehensive; how pertinent, just to the point. That is enough glory for one life. Yes, some substantial tokens of success ought to be yours. But yet, 'having food and raiment let us be therewith content;' that is all that is promised for this life, you know. It is not very strange that grown men do not accept this doctrine, when we come to think of it, how they have been taught in the past, and life would be to the majority a blank if this pleasure was taken from them. I tell you that 'skin and grub,' and just barely enough religion to take them to heaven, are the chief end and aim of our men, even the most moral of them. Our greatest hope for the advancement of our cause lies in the influence of a mother over her little boys. Many men forbid such reading to their wives and daughters, and one dollar does not come easy, and that is sooner spent for ornament and novels than such reading. Besides many women who approve of THE ALPHA cannot see any way to make its teaching practical, and so give it up in despair. When I consider all this I feel so impatient to show them what I can see and have learned, but my hands seem tied, I cannot hurry one mite. How earnestly I hope to hear your health is improving. Don't worry to hurt your health

'Rest thou in Him and he will bring it to pass.' With much love and a vow that I will stand by THE ALPHA with all the time, talent and money I can command, I remain yours,  
L."

Here is a blessed woman who has the right ring not only in her words but in her soul. Bless God for such lovely women and earnest co-workers. With a heart so crystalline and sympathies so tender she has intuitive knowledge of truth and its application to the necessities of humanity and readily consecrates herself to the cause of purity and the promulgation of the new gospel that will bring moral and physical salvation to humanity. If our hands can be sustained by such helpers, our weariness rested by such unselfish courage, surely we need not despair nor sink helpless by the wayside. We look upon this friend as one sent from God, and with prayers and tears devoutly ask that we may be made worthy of such blessing and that our hearts may be purified from all dross of selfishness that we may be worthy to do this work and join hands with such loyal souls as He may send to work in His vineyard. May He send an army like unto this woman.  
C. B. W.

"THE terrible Miss Emma Bond tragedy in Illinois, of some months ago, wherein two or three lustful brutes in the shape of men concealed themselves in the loft of a country school-house and laid in wait for the adjournment of school, and then assaulted the young teacher, dragged her to the loft, and ravished her repeatedly, almost destroying her life, is being unfolded in the trial now in progress. The question is the identity of the savage brutes. Following conviction there should be but one punishment—a nameless one. It would (usually) spare the life of the guilty, but it would make a repetition of his brutality impossible. That punishment should be legalized."

The above is from the *Washington Sunday Chronicle* of December 16th. We rejoice that our nation's Capital has an editor whose courage is equal to his convictions, and will fearlessly utter what seems just and right, even against the prejudice and ignorance of the masses. The awful, awful crimes men perpetrate on women are so fearfully on the increase that the only remedy is one that will disable them, and forever prevent a repetition. The fiendish outrage on Emma Bond has (if such a thing is possible) been excelled by two demons having charge of a Brooklyn ambulance, and conveying a very sick woman to a hospital. They repeatedly outraged her on the way, so that she was insensible for hours after. The villains were arrested, tried and sentenced to ten years in the penitentiary. At the end of this term they will be already to repeat the crime as often as opportunity offers until again detected. What folly! Why is not the punishment effectual at once?—[Ed.]



THE *American Bulletin* is an occasional publication by the New York committee for the prevention of immoral legislation; has just issued a number which is devoted to reports of the Third International Congress for the promotion of public morality, held at the Hague, September, 1883. The delegates from New York were Annie Price Powell and Aaron M. Powell. These reports are very interesting, especially Mrs. Powell's, who gives a woman's expression of what she saw and heard in a most womanly way; Mr. Powell's report being more official. The Congress was a great success socially, morally, and financially, and the resolutions we give below are remarkable for their purity of tone, just and earnest truthfulness. If the Federation never formulated any other sentiment than that contained in the first resolution therein, the much needed expression of Justice, its work should be immortalized. What a beneficent work has been accomplished by the Federation. Opening up this subject of sexual immorality to the world, and compelling discussion and wiser legislation, and scattering to the four winds that solid falsehood of "physical necessity." This work has been blessed by God; its influence for good has spread over the earth and is felt in the remotest regions. Too much esteem and reverence cannot be bestowed upon Josephine E. Butler and her brave and conquering coadjutors. From what depths of social horror has this movement in Europe saved our beloved country, so faithful have they been in vigilant warnings to us.—ED.

The following are the resolutions adopted by the Congress:

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

2. The Congress condemns the compulsory examination of the person as practised under the system of the State Regulation of Vice, whether applied to men or to women, as a gross violation of personal individual right, an outrage on the best instincts of civilization, and, wherever reduced to an administrative system, a disastrous hygienic failure.

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

4. The Congress condemns the system of giving to the police, or to any administrative body, any discretionary or exceptional power in relation to public morality; and declares that this subject ought to be governed by the Common Law.

5. Wherever the provisions of national law are not already sufficient to enforce the prohibition of organized traffic in vice, thus striking at the procurer and those on whose behalf the procurer acts, this Congress

demands that they shall be completed so as to secure that object.

The following resolution was adopted by the Hygienic Section:

"The Congress of the Hague, at a special meeting upon the hygienic aspect of the state regulation of vice, considering the new and very remarkable proofs of the absolute failure, and even the dangers, of regulation for the purpose of protecting public health, which have accumulated during the last few years; considering, moreover, the declarations of many of the chief scientific authorities, explaining the scientific reasons which must always make it impossible by any periodical medical examination to render prostitution healthy or even inoffensive to health; declares that it confirms the resolutions adopted at the previous Congresses of Geneva and Genoa, and absolutely condemns the system of regulation as a preventive means of avoiding the diseases which spring from prostitution."

#### A FEW WORDS TO A NON-BELIEVER IN CONTINENCE.

"I have often thought that a merciful God never made a hell such as ministers speak about, but when I read about men outraging innocent children and helpless women, I think there must be a hell or some place for such devils. I know Alphas would not work in my case. I was educated in a different school, and must practice as I was learned. It has taken vast sums of money and a great amount of preaching and teaching on the liquor question and are we any better off for it to-day than twenty-five years ago? J—."

Friend J—, I differ entirely with thee as regards the men who outrage innocent girls and helpless women. I would not harm or punish them at all simply out of revenge, and what would punishment be after death but a sort of revenge? They are past reformation and it will not benefit the victim or save others from like outrages, besides the poor criminals are themselves victims of hereditary influence, improper training and environment. Suppose for instance a couple marry and both are very amative, and they yield to their desires whenever inclination prompts. A child is generated and all through pregnancy the parents are cultivating and yielding to their sexual passions and increasing them by every means they can think of. Is it a marvel that the child is born with a curse of lustful inheritance that in time becomes stronger than he is able to resist? All through lactation the mother continues to feed these passions by indulgence in her own person and filling the life-food of her babe full of the poison. Now, shall we punish the child for what he inherits? I say, No! But we must defend and save the innocent ones. So we are compelled to confine and sequester the ravisher, or by castration render him a safe, social companion for innocence and helplessness. If by confinement, diet, and good teaching the poor wretch who is so bitterly cursed with a passionate nature cannot be reformed it is a mercy to him and to the community to apply the surgeon's knife, and very many of them ask for this remedy as a release from the torturing passions they are unable to control. Thee thinks ALPHA teachings are of little avail and



refer me to the money and time that has been spent in trying to cure the world of intemperate drinking, and says, "Are we any better off for it than twenty-five years ago?" I say yes, a thousand times better off. I can remember when liquor was in every home and harvest-field, when no great labor was attempted without the stimulus of the bottle, when no feast was complete without liquor on the table. Now you may go from house to house and travel for miles in thousands of districts and not find one drop of alcoholic drink. Not even for medicine. We haven't had a drop in our house for twenty years, and yet once we thought it indispensable for many purposes. Once it was given to the little babe as needful to its tender growth, and to the middle aged as a help to their manly strength, and to the old as a stimulant to their flagging energies. To-day there are thousands all over the land who have never once tasted alcoholic drinks of any kind, even as a medicine. Were it not that so many are making colossal fortunes from the manufacture and sale of intoxicating beverages comparatively little would be drunk by the great masses of the people now. True, there are, perhaps, more drunkards now in proportion to the number of inhabitants than there was twenty-five years ago. But it is because the liquor is a compound of poisonous adulterations that fire the blood and demand a constant renewal of libations, each one stronger and more potent than the last.

Just so with Alphaism. While purity is growing and increasing among the thinking and reading population and more children are born clean and sound than ever before, among certain classes lust and passion are inherited, cultivated, and increased by all conceivable means till venery has become, as it were, the greatest and foulest curse of the earth.

But just as surely as rum shall some time be banished from the table of every respectable home so shall lust also take its departure and be found no more among the decent, respectable classes of society. It is to bring about these good times that we send THE ALPHA abroad in the land, and right here and now I ask each reader to lend or send each number of it into some new home or locality and thus do a little toward sowing the seeds of truth, temperance, and purity.

ELIZABETH DRAKE SLENKER.

*Snowville, Pulaski County, Va.*

#### THE MOURNING GARB.\*

JULIA HOLMES SMITH, M. D.

Nature is musical, and the human ear, directed by each individual soul according to capacity, makes of that music just what can be comprehended. The organ of Corti, marvelous harpsichord with myriad strings, is capable of discerning equally the dissonances of savage music or the mysteries of Wagner. The spiritual ear is not less complex than that which perishes with the body. To the savage the sighing of the wind suggests only atmospheric conditions; the poet hears whispers of love, the wooing of fairies, the moans of lost spirits. In the darkness the untutored mind finds but the time to sleep; the astronomer catches the strains of the wailing planet music, and sees here his opportunity for learning the

mysteries of "worlds of light he never saw by day." Light and darkness, heat and cold, sunshine and shadow, springtime and harvest, life and death, follow each other in regular succession, each doing its part in the rhythm of the universe. At the close of the year we find the hours have been fairly divided, and that day and night, joy and sorrow, have shared equally the throne of the seasons. The grand hymn of the universe is an antiphonal of sorrow and of joy, of life and of death, and each human soul must do its part in the service, now on one side of the altar, now on the other. To-day the grand major strain of hallelujah, to-morrow the pitiful minor of despair.

Joy, Sorrow, Life, Death, "who knoweth which is best?" Far beyond human ken is the answer, for the wisest knows not what death means. What we call death of a lower form invariably precedes the development of higher orders, and the changes on the face of the globe caused by the destructive agencies of nature have been the means of making its surface better fitted for man—the highest order of creation of which our senses are cognizant. Inorganic nature makes no moan as her seas are upheaved, forests submerged, continents destroyed, but man, in common with many of the brute creation, has instinctive affection for his offspring which leads to tenderest care during life, and also being bereaved of his young he mourns for a season, this mourning being proportioned to the degree of intelligence in the animal as well in its intensity as in duration and power of expression. In none of the lower orders, however, is found the retroactive love which cherishes the parent or the sweet tenderness which binds friend to friend. Hence in man, if a greater capacity to sorrow, is the richest share of joy.

The expression of this grief in bereavement is found to be characteristic as well of nations as of individuals; and given the funeral customs of any people one might almost predicate the degree of advancement in civilization and to a degree the creed. Among primitive peoples the ceremonial expressions of grief are simple exaggerations of the natural emotions—a carelessness to usual comfort, a distracting agony, fasting, wringing the hands, tearing the hair, beating the breast, etc. Hawaiians gash the body and cut off an ear or knock out a front tooth as a proper toilet for grief, and when a king dies the nation pretends madness, and all manner of crime is committed as a ceremonial expression of the sorrow which is supposed to have driven them frantic, but such wild grief is short lived; "Long live the King" is cried on the morrow, and the madness of joy supervenes. The New Zealanders daub themselves with red paint, but wear this ghastly mourning decoration only a short time. Dahomey mourns longer and keeps up the friendly intercourse with the departed, killing a slave now and again that the soul may tell news of those left behind. The Karens regard everything pertaining to death with horror; clothes, books, furniture, every article which the deceased has used is committed to the flames; to touch any article belonging to the dead would be as fatal as the poisoned tunic of Nessus not only to the body but the soul. These burn their dead, and hired women mourn awhile; when their



howling ceases there is an end of all signs of grief. The Ethiopians expect the dead to return to the earth, and for a short period wear brown, the color of the good mother who has received once more her own to her bosom: fitting show of sorrow, since from the earth the dead come no more. These have no hope in a future life. Some sort of disfigurement seems essential to the Oriental idea of mourning. They discolor the face, allowing hair and nails and beard to grow, casting ashes on their heads and wearing sackcloth. From the South Sea Islands comes a hint of possible consolation in bereavement, for their mourning dress is black and white, expressing both sorrow and hope.

Without a state religion, there yet seems to be among all the Chinese a certain looking forward to a better life, and this common hope, arising as it does from different motives and different religious creeds, is illustrated in their dress after the death of a friend. They express mourning by sewing white stripes on ordinary garments, wearing white shoes, and painting a white stripe on the door-post of the dwelling. These symbols are marks of, shall we say woe? Nay, rather hope, for to the followers of Buddha there is far in the future the blessed Nirvana, when, the material part having been purged away and various transmigrations endured, the soul is at last absorbed in the bosom of the Deity. All rejoice that the loved one is gone to be among the gods, with whom he is remembered in their worship. The Chinese followers of Confucius live practical lives, and, avoiding all thought of the future, endure bereavement stoically, wearing the white stripe as a matter of form. 'Tis a custom with this people to make preparation for death as we do for the disposal of property, for the dead become as gods to be worshiped, and so 'tis gain to die. A coffin is considered quite a proper gift from a son to a father, and it is told that a traveler attending a funeral at Peking found the coffin covered with an elegantly embroidered silk sheet, wrought and presented to the deceased years before by his devoted wife. How many of us would enjoy such a testimonial? The mourning of white stripes is worn only a few months. The fashions in Japan are similar to those of China. Persia mourns in pale brown, the color of withered leaves; while sky blue, which whispers of hope that the deceased has gone into heaven, is the mourning color for Syria, Cappadocia, Armenia and Turkey. The Mohammedans are forbidden to wear mourning at all, or to wail at the grave, for "are not the good rewarded after death, and doth it not behoove the true believer to say, even in the presence of bereavement, 'Allah, il allah, God is good!'" Black and brown were the colors chosen by the Greeks and Romans, but were worn only ten months. Egyptians and Burmese use yellow, signifying exaltation, since these, as indeed nearly all nations, enjoy the sweet hope of a life beyond the grave. The Norsemen and the Gauls in their mythologies, the Druids in their weird rites, the South Americans who build gorgeous temples to the sun, from whom and in whom and to whom are all things, the red men of America, who are glad to join the departed chiefs in the "Great Hunting Ground," each and all tell of the sweet hope of immortality, of a life better, purer, fuller than any conceived of here, each

in a measure rejoices with the dead who are blessed. It remained for the Jews and the Christians to choose black as their mourning garb, which tells only of the privation of light and joy, the midnight gloom of sorrow for the loss sustained.

"The series of effects which we call color are certainly Nature's chief glory: the exquisite shading of the sunset, the many-hued rainbow, the gorgeous flowers, are all suggested by the word color, and all tell of happiness. What wonder, then, that bright colors are associated with joy, and how opposite the effect of darkness." Color is not merely covered up by night, but for the time actually destroyed, withdrawn. Under the deep shadow of night there is no such thing as greenness of grass or golden hue of grain or blue and scarlet of flowers. If sunshine falls on black cloth the chief part of the vibrations of ether are absorbed, hence the significance of black as a mourning garb. The rose light of love, the blue of hope, the purple of victory, are all swallowed up in the night of our despair.

In the first terrible throes of the bereaved heart grief sees

"No God, no Heaven, in the void world,  
The wide, grey, lampless, dark, unpeopled world."

The sorrow-stricken heart cannot forbid the stars to shine, nor the flowers to bud in spring, nor the glorious rainbow to span the sky, but it can, and oftentimes does, forbid any mental response to these glories. Myriad dewdrops may glisten on the sward, but to the sorrowing they are all tears. The mourner is at first so clothed upon by this shadow of the great grief that the mere thought of toilet formalities is an intrusion, and is necessarily suggested by some friend whose sense of the fitness of things has not been overpowered by sorrow. To high and low, rich and poor alike, comes the imperative mandate of fashion, a demand I have shown as universal as the hymn of death is perpetual, its memorial ubiquitous; and while I admit that sentiment is the great conservative principle of society, and because, of all sentiments, that relating to our dead is the highest and holiest, so with all my soul I protest against the decking of that sentiment in funereal habiliments of black, and compelling the mourner to express her sorrow, so to speak, by the yard.

The sweet thoughts of love are sacred. Not in the glare of the crowded street, but in the shady grove, in the soft twilight, in some by-way of social life, the fond lover whispers of his hopes, and the maiden, jealous of the very air, hides her blushes as she responds to his "I love you, sweet." Do they straightway blazon the story and weight for the world's appreciation the affection each has given to the other? Verily, no. Your heart and mine has its holy of holies, into whose sacred precincts only the one love-anointed high priest has entered to feed the sacred fire. Our love is all our own. Cannot grief be so! 'Tis an impertinence to ask, Do you love your child, your husband, your parent? Yet let either die and fashion demands an accurate measurement of grief by means of crepe on garments.

[To be continued.]



## CORRESPONDENCE.

MT. PLEASANT, IOWA, Dec. 19, 1883.

DEAR MRS. WINSLOW: Yours of the 13th instant, accompanying ALPHAS, was received a few days since. I never knew what friend it was that had THE ALPHAS sent to me—never knew the finale of it. But my attention having been recently drawn to it again, and the circumstances of my life, and the action of the recent National W. C. T. U., and the relation which I hold to it in this locality, being County President,—all things so combine that I think I see my way clear for definite utterances on these basic matters of genesis and generatings. For thirty years I have patiently and at times impatiently been biding my time. The mother of eight babies has a moral right to be heard at fifty years of age.

Be assured, dear friend, that you are not without sympathy and the moral support of the conscious recognition in many of the matters basic to human welfare which you discuss; and it is only a question of limited time when the questions pertaining to the different phases of licentiousness will be discussed with the same freedom in public and in private that the matter of alcoholic and drug stimulation now is. There is no question in my mind but you were chosen by divine powers as a pioneer in this wilderness of woe, this spiritual hell of human living. Trust the Lord that called you, and although devious the machinations of evil, "straight is the way and narrow is the gate that leads to life and peace." The quotation is incorrect, but the meaning is there, which is eternally true. I shall give you my opinions for publication ere long.

Sincerely,

ROWENA B. THORP.

I am very much interested in your work and try to call attention to it. Am only in danger of talking of it so much as to appear like a fanatic, but when we know what lives are being lived all about us, is it any wonder that there is danger of our speaking of and calling attention to this subject continually? I intend to hand some of the pamphlets about here, for I really believe that could one-half of the present generation be induced to live up to THE ALPHA teachings the next generation would see a great decrease in nervous troubles of women and children, and in dyspepsia and kindred troubles in men.

I was so pleased to know that I encouraged you. I can appreciate your feelings somewhat, for I am very much interested in kindergarten training, and know what it is to feel that people are slow to become interested, and slow to use what costs something; and many times I have thought, when looking at the few in our place: "Well, what do a dozen children like these amount to? It is such a small spot in this large world; but one tree makes very little shade compared with all the land to be kept from the sun's scorching rays, and yet that one tree does its work, and if it happen to shade our window we think it does it well and could not be spared." So work on, my good friend, and be thankful that you have chosen such a good work.

My attention was first called to your paper and its teachings by a lady from the Lake Superior regions. Next I met a young lady from Canada, who is a subscriber and believer, and this summer here I met a lady from Ohio who is also, and who has a son, a young man, who belongs to the ALPHA and believes thoroughly in it. So you see that these ideas are "like leaven, which a woman took and hid in three measures of meal till the whole shall be leavened."

Very sincerely your friend,

MRS. C. G. C.

For The Alpha.

## SYMPATHY.

O Mother—heads with sorrow bowed!

O Mother—arms that empty lie!

O hearts with anguish almost stilled

I know your mute, sad cry.

Know what it is to miss at night

The clasp of tiny arms;

To wake and feel anew the blight,

Of sudden, dread alarm.

O Mother—hearts I know, I know!

I sit and watch at eventide,

For a wee form to come and bow

My waiting knee beside.

I stoop to catch the lisped words,

To touch the bended head;

But wake to find it all a dream—

My little babe is dead.

In the still night I start to hear,

My darling's restless cry;

Then all my loss comes surging back,

Drowning my lullaby.

And I miss at morn the loving touch,

The cooing, tender words;

That always came with the dawning light,

And the first notes of the birds.

When through the bright or gloomy days,

My household tasks I tend—

Striving to walk in cheery ways

And joy with sorrow blend,

I pause to list for echoes sweet

Ringing from hall to hall.

For I miss so oft the pattering feet,

And my darling's loving call.

And I think my heart had broken quite,

My human, mother-heart.

For the presence and sight of the little child,

Of my very life a part—

Had I not been taught that far above

My measure of loss and pain.

Through the tender kindness of His love,

Had been her greater gain.

O Mothers, I think He will pardon our prayers,

So broken by yearning and tears;

And I think He will know why we falter oft,

In climbing up through the years.

Know how we miss the tender clasp

Of the dimpled baby arms,

And the love, untainted by selfishness

That sweetened our lives with its charms.

Perhaps in His wisdom He'd have us lose,

Not only our sorrows and pains

But the grandest joys our hearts could choose

And the glory that filled our brains.

I sometimes think—but I cannot tell,

How all love is the same at the last,

Merged and lost in the wonderful spell

Of the love that shall comfort our past.

LOUISA CAMERON RAY.

## A TRUE LIFE.

Like a deep river calmly flows my life,

The hours fly swiftly and the days seem short.

Content to live for children, friends, and wife,

And sweetest pleasures find in deepest thought.

The passions conquered, now the soul

Takes its true place, and reigns o'er appetite;

The flesh submissive yields to its control,

With holy trust that it will rule aright.

No longing, hankering, feverish thirst for gain

Impels me on to earthly toil and strife;

Those lighter labors do not taste of pain

That serve to give me ev'ry want of life.

No fires of vengeance slumber in my breast;

No pride, or hate, or envy rankles there;

But gentle peace there folds her wings to rest,

Leaving no room for darkness and despair.

My love flows out to all of human kind—

For every one to God is just as dear;

He is the Father of each deathless mind,

Which makes us brother, a relation near.

Now pride, and lust, and hatred, all are gone;

I feel my freedom, and I shout and sing,

Just as a blue bird, perched upon a thorn,

Pours forth his praise some rosy morn in spring.

I feel contented when I view the past—

For 'tis the road by which I've reach this heaven;

Deep gratitude for present joys held fast,

And perfect trust that more will still be given.

—Bard of Souhegan.



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