

The Alpha.

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

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

VOL. VIII.

WASHINGTON, D. C., DECEMBER 1, 1882.

NO. 4.

STOPFORD BROOKE'S TEMPERANCE TESTIMONY.

Rev. Stopford Brooke recently gave his testimony in favor of total abstinence, before the debating society connected with his church. He said:

"Since I became a total abstainer, I have found myself able to work better. I have greater command over any powers I possess. I can make use of them when I please. When I call upon them they answer. I need not wait for them to be in the humor. It is all the difference between a machine well oiled and one which has something among the wheels which catches and retards the movement at unexpected times. As to the pleasure of life, it has been also increased. I enjoy nature, books, and men more than I did—and my previous enjoyment of them was not small. The fact is, alcohol, even in the small quantities I took it, while it did not seem to injure health, injures the fineness of that physical balance which means a state of health in which all the world is pleasant. * * * And I am sure, from inquiries I have made, that it is true for a great many other people who do not at all suspect it. Therefore, I appeal to the men here, young and old, to try abstinence for the very reasons they now use alcohol—in order to increase their power of work and their enjoyment of life. Let the young make the experiment of working on water only. Alcohol slowly corrupts and certainly retards the activity of the brain of the greater number of men. They will be able to do all they have to do more swiftly. And this swiftness will leave them leisure—the blessing we want most in this over-worked world. And the older men who find it so difficult to find leisure, and who, when they find it, cannot enjoy it because they have a number of slight ailments which do not allow them perfect health, or which keep them in over-excitement or over-depression, let them try—though it will need a struggle—whether the total abandonment of alcohol will not lessen all their ailments, and by restoring a better temper to the body—for the body with alcohol in it is like a house with an irritable man in it—enable them not only to work better, but to enjoy their leisure. It is not too much to say that the work of the world would be one-third better done, and more swiftly done, and the enjoyment of life increased by one-half, if no one took a drop of alcohol. * * * Whatever men may have said in the past about the joys of drinking and of its harmlessness, there is no possibility any longer of doubt that they were wrong. It has been proved, step by step, that this element received into the human system is the direct cause of far more than half of the crime, the disease and the insanity of mankind, and the indirect cause, through

heredity, of unnumbered other evils. It stands alone in abominable pre-eminence as the Power of Evil who degrades and then murders the human race. Nor is this statement one whit exaggerated. It is plain prose. Therefore I say it does not matter what personal enjoyment you get out of it by using it moderately, it is your duty the moment you see the truth—and it is a sad thing to see it only as I have seen it, when the half of life is over—to throw yourself heart and soul into the war against this evil for the sake of the human race. Let love of man banish alcohol from you. If you are not able altogether to save yourself from the ranks of those who belong to this evil, save the young who are not yet infected. Take care that none belonging to you touch it. You will do more good by joining in warfare against this wrong power than you will do by any other kind of charitable or active work, and you will be certain that everything you do will bear fruit, will save and redeem men. There are few things of the good results of which we may be certain, still fewer in which the good fruits of our work we are allowed to see. This is one of those things. And the work is purely human. It is not necessarily bound up with any political or theological party. It can bind men who differ in anything else together into a brotherhood, all the members of which agree in the end to be reached, and in the means fitting to attain that end. The sooner we join that brotherhood the better. It is not enough to think only of ourselves, to become total abstainers, because our health will be better or our enjoyment of life greater. We are then only wise and selfish. We have not done enough until we enroll ourselves among those who form the army of attack on this great evil, and feel in our hearts the impulse, sympathy, power, and ardor which union for a great human cause creates, supports, and develops toward victory. It is that which taking the pledge means, and, let men laugh as they will, no better and no more ideal action can be done."

So heartily do our own convictions concur with the above, that we can scarcely resist the temptation to italicize one-half his sentences. But the manly vigor and the large humanity which these sentences contain render the italics quite unnecessary. The whole address, as we find it reported in *The Inquirer*, confirms the impression made upon our mind when we heard Mr. Brooke preached in his own pulpit last summer. A right manly man. One who, though familiar with books, was not bookish. One whose warmth of heart suffused his intellectual life. One in whom logic found a conscience that was willing to abide by its decisions, and,

when necessary, to execute its commands. When he found miracles to be incredible, he said so, and left the church whose foundations were based in the supernatural, although there were upper apartments, with fine bay-windows looking out towards rationalism. These he might have occupied in elegance, with Mathew Arnold and other genial spirits, who are willing to enjoy the superstructure while they are busily at work in undermining the foundations. This last step of Mr. Brooke is like unto the former. When he suspected alcoholic drinks, he ceased using them. When his experience justified the action, he is prompt with his testimony. Would there were more such men as Stopford Brooke to help purify besotted London, to energize the consciences of clear thinkers, to help make comfortable respectability uncomfortable with a consciousness of the woes and crimes of humanity there.—*Unity*.

HEREDITY—INDIRECT RESPONSIBILITY.

BY MARY L. GRIFFITH.

We have tried to show you, dear sister women, how solemn is your duty, and how great is your direct responsibility touching the pre-natal culture of your children. In view of these mighty issues, perhaps you are ready to cry out that the burden is greater than you can bear; and unless we consider the other side of this subject, it is indeed too true. O, if you knew how many tender and helpful words burn and groan for utterance to you. For there is help; and without help you can do little. For centuries we have been heaping up the load of responsibility, and laying it upon an already over-tasked motherhood, while to fatherhood we have said, "Go free and live as you list." Unless you have known and considered these things in time, and chosen for your husband and the father of your children one who is untainted by debased appetite, and who will support and cherish you while you strive with reverent touch to carve the destiny of a new immortal, you will faint and fail. Could we command a universe of voices, they should all cry to you that as women—as the arbiters of fate for future generations—you have no deadlier foe than alcohol and its fellow-worker and friend, tobacco; and never are they deadlier than when they approach you through your husband.

These agents directly foster those elements of depraved manhood which women have most to dread. They strengthen the chain of sensuality which has bound womanhood and degraded her offspring since Adam fell, and which will be the last to break. Will you hear testimony? "I warn you, as you hope for a clean, healthy, enjoyable, married existence, to avoid marrying a man who comes to you exuding from his breath, his clothes, his body, his very soul, the dirty effluvia of tobacco—the excreted essence of his selfish, unnatural, perverted desires. * * * There is allied to and ingrained with liquor and tobacco, an overgrown, perverted amativeness, exercised not in the pure social companionship of sister, mother or a dearer one, but in the dark ruts of disease and pollution, and with those 'whose feet take hold on hell.' * * * Tea, coffee, tobacco, alcohol, are all stimulating or narcotic. * * * I here

lay it down as an undeniable law that a man or woman, living as men and women usually live, eating what they eat, drinking what they drink, cannot possibly live a pure life. * * * O women, be guided by these facts, etchings from the records of ages, and let your decision be, FREEDOM FROM TOBACCO AND ALCOHOLIC LIQUORS, OR NO HUSBANDS." This from a learned, God-fearing, medical writer, and the capitals are his.

The key-note of the whole matter is sounded in this sentence of a noted medical woman: "Of all the legacies to which a child has the right, and of which the world has most need, to-day, in her children, purity is the chief. Look to it, fathers and mothers; cleanse ye the fountain, and the stream will be pure." But, O, mothers, if you are to cleanse this fountain, your hands must be free as well as pure.

If you are to be the artists of grand souls, you must be emancipated from servile conditions. You would command me to silence here, perhaps, but the blood of murdered souls is crying to me from abysses of darkness and defilement, "Speak, speak!" It has been well said, "In maternity alone can the conditions important to maternity be experienced and revealed." There are immunities and privacies requisite to ideal maternity whose propriety is emphasized by the habit of instinct-led creatures—beasts who have never broken the laws of their being—and some savage human kind who shame civilized man. It is further emphasized in the record of the wonderful, earthly genesis of Him who was "born of a virgin." We have never regarded the significant details of the "immaculate conception," in which womanhood was joined to Godhead—the highest and the purest—Divine holiness and womanly innocence, while no earthly passion touched "that holy thing."

While the mother presides in priestly office over the sacred flame of a newly-kindled life, no footfall of carnality should pollute the temple. And purity and privilege you can not have in union with one who is himself a slave of appetite. If you can suffer such a one for your husband you have no right to give to your children such a father. If you never thought of these things before, think, and pray, and persuade, and act now. Mothers, if you have sons, and would have them fit to be fathers, you must save them from the tobacco habit; for it leads to depths too foul to look upon. Dr. J. C. Jackson says he does not believe there is a boy fourteen years old, in the United States, who uses tobacco habitually, in any form, who is not the slave of foul and destructive practices.

If this vice be so disastrous what can be said of the infinitely more damning drink-habit? "For tobacco and alcoholic liquors are as closely and harmoniously connected as day and night."—*Our Women*.

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LET this be thy purpose, O friend! to observe the law of right and to do it. Then the sunshine and the storm, the night and the day, the heat and the cold of life's discipline, will foster and mature the grain for garner in the sky,

SOME OF THE OBJECTS OF THE MORAL EDUCATION SOCIETY.

READ BEFORE THE CLEVELAND MORAL EDUCATION SOCIETY,
BY MRS. MARY C. BATCHELDER.

Many people of middle age, especially mothers, are now thinking and saying, if I could only have been enlightened regarding the laws of life and the responsibilities of parentage in my girlhood days, how different had my life been ordered; and thus, wishing to save the young from the errors and mishaps which through ignorance have befallen themselves, this Moral Education Society has been formed for the purpose of bringing before them, in a dignified manner, a knowledge of the uses and a warning against the abuses of the reproductive organs, and to teach how necessary such knowledge is to fit them to become parents of children who will be a blessing, instead of a curse to the world. One of its objects, as I understand it, is to teach that all our passions should be servants and not masters; that in their proper place they are benefits, but, when masters, are like fire and water, terribly destructive. One of the mottoes of the organ of this society is "the divine right of every child to be well born;" and in order that every child may have this right, woman must own herself, whether in or out of the marriage state; and in order to do this in the marriage relation, the marriage ceremony must have a different interpretation, both in law and public opinion. While in this country, thanks to Lucretia Mott, Lucy Stone, Susan B. Anthony, Mrs. Stanton, Frances D. Gage, and other noble women, a man cannot beat his wife with impunity or squander her earnings without her consent; that she can hold property which she has acquired independent of her husband, yet thousands of women are in worse bondage to-day than ever the colored race was at the South—the slaves of sexual lust—and neither law nor public opinion afford them protection. Some may think this a strong saying; but to show that facts are quite as strong, and bear me out in the assertion, I will take from a book written by a physician the account of a case that came under his own observation. The title of the book is "Satan in Society." I quote from memory, not having seen the book for ten years. A beautiful and intelligent girl, who graduated from the high school and academy of her native town with the highest honors, was induced, through the influence of her friends, to marry a man her inferior in intellect, but who was quite wealthy. A few months after the physician was called to see her professionally. He found her a mere wreck of her former self, so much changed he would not have known her had he met her unexpectedly. He made an examination, and found that sexual abuse was the cause of this transformation of a beautiful, healthy girl to this hollow-eyed, emaciated, and almost dying woman, that this man, who had promised before God and in the presence of witnesses to love, honor, and cherish her, had for the gratification of his passions ruined her health, endangered her life, and caused her untold suffering. She left her husband, and applied for a divorce and alimony. At the hearing the physician was called to the witness stand,

and testified, going into details of the condition in which he found his patient. The husband proved that in other things he was even kind, and the judge denied the petition for divorce and alimony, saying: "The law did not take cognizance of a man's actions in his bed-room." The husband sued for divorce on the ground of desertion, and no doubt received it from the same judge.

A man not a thousand miles from here married a delicate, sensitive woman, who, in a short time became insane. I have been told by a person who was living in the vicinity at that time, that every one knew the cause of her insanity was sexual abuse; but the husband got a divorce, married again, and holds an official position under the city government, and has not lost caste in society. You see, therefore, that neither the law nor public opinion protects a married woman from sexual abuse, and the only way to change this state of things is by educating public opinion, and public opinion will change the law—and by educating people we hope to make such abuses impossible, even without law. The subject of the improvement of the human race has been tabooed as unfit for good society, and when one considers the low plane upon which it has been discussed as a usual thing, perhaps it might not be so much wondered at. Our medical works, which should be pure and elevating in tone, are, many of them, even licentious; but, as a stream cannot rise higher than its source, so men cannot write on a higher plane than that which they occupy. Dr. Byford's "Woman and her Diseases," is far superior in purity of tone to the most of medical works I have read, but Dr. Cowen's "Science of a New Life" is on a higher plane than anything which I have ever seen, always excepting THE ALPHA. But, to return to the subject of discussing the most important organs of the human body which has been, as I said, tabooed in polite society. It does seem somewhat inconsistent that people of both sexes will study botany together, dissecting and analyzing flowers and plants, naming the different parts, positive and negative, (male and female,) without a thought of impropriety or indelicacy; that the farmer and stock-raiser will take such pains to improve their grains and cattle, holding meetings and publishing papers for the express purpose of exchanging ideas on the subjects, giving the pedigree of their horses for generations, telling how by combining such and such qualities, speed, endurance, docility, and all good effects are produced; yet no one takes exception; on the contrary it is considered commendable. And yet, let the improvement of the human race be the subject to which their attention is called and how quickly their sense of propriety and delicacy is shocked, and yet it should be, I think, quite as commendable to produce a human being with a strong body, sound in lung and limb, without spot or blemish, with a clear eye and ear that can hear, with vocal organs that can speak audibly to thousands endowed with intelligence, conscientiousness, and spiritual perceptions as to produce the best horse that ever won a race. And quite as necessary that the conditions be understood, especially by the young, as in them are the possibilities of the future and the hope of generations to come. When talking with people of the importance of having children born right,

they sometimes say that they do not see as children who are wished for are any better than others. Allowing that to be, which I do not believe, I think they fail to take into account the slow progress that nature always makes in perfecting her work; how the gardener, patiently and persistently, year after year, weeds out all inferior plants and flowers, selecting only the best to propagate from; how the farmer selects for seed a few bushels of the best corn from hundreds or thousands, perhaps, and yet all the ears of corn are not perfect; yet it is only by saving the best for seed that we have our present beautiful flowers and delicious fruits and our thoroughbred horses and cattle. What a pity that human beings cannot subject themselves to this law of Nature, and thereby perfect the race.

"FOREWARNED IS FOREARMED."

"I do think my mother or my older sister might have warned me of my danger before I had entirely broken down my nervous system," said a young man of twenty-five who had exhausted his vital forces by self-abuse, before he knew anything of the law he was violating.

No doubt his mother would have considered the faintest allusion to the practice as most indelicate. She would, in all probability, have said that "she would not put such an idea into her boy's head, for all the world," as a friend of the writer once declared. Meanwhile she left him to be initiated into the vice by any chance acquaintance or school-mate. Since the ruinous habit is so common, and association with others as large and free in the children's world as in the adult, it is a mistake to suppose that only the coarse, sensual boy is tempted to indulge in the practice. It is more often the shy, refined and intellectual boy who feels himself at fault in the boisterous games of the school-ground and at home with his mother and sisters. He is utterly ignorant of the pernicious effects of this habit on himself, and he is certain that he is wronging no else.

"Oh, the nasty little wretch!" is the comment should his behavior come to light. It should instead be, "Oh, the faithless, cruel mother, so to neglect her child's welfare."

No boy is safe without a mother or some sensible woman, first to watch his ways, and, as soon as he can understand the simplest statement respecting consequences, to advise him of them; for let him once be initiated in the vice and only a few weeks are needed to confirm the habit, so that cure is extremely difficult. It is because you know that the temptation, against which he may not be proof, may present itself, that your love keeps guard to warn and protect. And here let me explain that while grown people may look on sex and all that relates to sex as vulgar, indecent, the child, previous to inoculation with this virus, sees nothing unclean in physiological fact. The prurience may be in the mother's mind; a false shame, a confused emotion may deter her from being frank with her child. There is no difficulty on his side. The plainest statement is bare fact, or grave fact to him. He will listen with wide-open eyes, with no hanging of the head, if he is an unspoiled, child.

"Johnny must never handle himself there except when he makes water. Some boys play with this or-

gan and make themselves sick and silly. Presently they go crazy, raving mad, and have to be taken to a place called an 'asylum,' where they generally die. Johnny does not want to be an idiot or crazy, does he?"

He will perhaps tell you of some neglected child whom he has seen abusing himself.

"Poor child! His mother has not told him what will happen to him. It is too bad!" she says. "And, my dear, if you are injured, when you grow up to be a man you may not be able to become a father to little boys and girls of your own, and if you should be, they will not be bright and strong and healthy. That would become a great sorrow to Johnny when he has grown to be a tall man." And still you will keep watch, and endeavor to draw from him what he and others have been talking about, and never let him sleep with strange children.

The instruction you have given occupies space in his brain, and will offer resistance to the evil teaching of other children.

As I have said, this vice prevails to a greater or less extent among all classes and conditions. Every neighborhood supplies these victims to false modesty and neglect. Boys with a vacant expression and glassy eyes, who are often ailing and always fretful and irritable. Sometimes they die, of consumption, it is announced, and the old cowardice causes the real, terrible truth to be concealed perhaps from a brother, whom it would have saved.

Occasionally we read of lads hanging themselves on the very slightest excitement, after a word of reproach merely. We may be pretty sure in such cases that the integrity of the nervous system was broken down already, and the least incentive was sufficient to complete the ruin.

Two industrious, honest young men, brothers, died within a few years of each other, in our neighborhood, raving mad from self-abuse. The climax in one case was brought on by the excitement of a "revival;" in the other by a horse race. They were both good sons and brothers, much respected.

I knew a lad who at twelve years old attracted attention by his splendid physique. About this time he came under the influence of an older brother, who was his ruin. At a little over twenty I learned that he had died of consumption. This news filled me with astonishment, for I knew his parents, who were hale and hearty. His sisters also were strong and well. "How was it," I asked, "that this youth, with his fine organization, living amid the healthiest conditions, should have diseased lungs?" The mystery was made clear when I met the family physician, who informed me of the true cause of his early death.

If mothers could only realize what an effect plain speaking on this and kindred subjects would have in drawing their children to them and giving them their confidence, they would never hesitate a moment. I was indebted to Mrs. Alcott, the wife of the philosopher and grandmother, so to speak, of "Little Women," for the courage necessary in dealing with my own children. Years ago, when a young unmarried woman, I once passed an afternoon with that intelligent and philan-

thropic lady, during which the subject of plain speaking with children was discussed.

"Neither Mr. Alcott nor I ever evaded the questions the children asked, but met them all fairly and truthfully," she avowed. "We think that what their intellect demands should be given them. It is this false modesty which defiles the subject of sex, which in itself is pure and healthy." This word I had to sustain me in the new departure with my own children, when living in a remote frontier town.

As a rule, the very first question the eager child propounds is answered with a lie.

"God sent the baby." "The nurse brought it." "It was dug out of the ground."

Sometimes the questioner merely desires confirmation of its own observation, and being put off in this unreasonable way leads it to suspect something wrong in the matter. This hushing up, these nods and evasions serve as further stimulus to inquiry, and it ends in he or she betaking themselves on the sly to another child for counsel. Then physiological truth is attained for once and all.

"My dear, all babies grow first inside the mother. That is why mothers should be so very good, because you know if they should be angry or selfish the poor little baby might be the same. If she is kind and good, the baby will be sweet and loving."

The child listens with profound interest, with no more sense of indelicacy than if a lately sprouted seed has been dug up and the parts named to him. He has an utter respect for anything his mother tells him, and so far he is safe from soiled impressions.

A lady with whom natural history was a passion, who had studied two years with one of Agassiz's favorite pupils, established a school on the Frœbel system in—, great prominence being given to the study of her favorite science. The children, most of them between five and ten years of age, brought for dissection and examination, bats, butterflies, beetles, humming-birds, squirrels, crabs; in fact there was no dearth of subjects, and a powerful microscope revealed minute creatures in all their wonderful perfection. This of course was the living subject that gave character to the school.

One afternoon a fish had been brought of the species which matures its young within itself. The children were all attention and interest as the scalpel in scientific order separated the parts. They were delighted when at length the pretty little fish slid from the parent and became scattered over the table. The eager interest that glowed in the faces of those dear little boys and girls was the reward of the teacher. Presently one boy asked, with kindling eyes, innocent of harm:

"And is that the way we are born? Do we come out of our mothers?"

"Certainly," replied the unabashed, sensible teacher.

"All children grow in the mother first, but not all fish, as you know." The teacher thereupon continued the lesson. The pupil, who had asked the question, was evidently filled with wonder and pleasure at the new truth he had received, and on his return home he made his mother the sharer of his discovery. But instead of sympathizing with him she was very angry, and waited on the principal the next day to complain

that she had done her son a great wrong, had befouled his young soul in fact, by answering frankly his question. This instance aptly illustrates the muddled state of mind concerning purity of thought in which we mothers are at the present day.

Both with girls and boys this intimate confidence with mother is the greatest safeguard.

"Mother, I always felt when at school with her that poor Julie was badly born, and yet I feel sure that if her mother had taken her into her confidence and let her understand the real truth, she would never have gone to the bad. She would have understood herself better," observed a young woman who was blessed with a sensible mother.

The speaker was correct. By discussing fearlessly the great physical and emotional facts of life, we lift them out of the region of blind sentiment into that of the intellect, which then gets control.

So, as the boy enters his teens, the mother should watch her opportunity to inculcate the vital truth that young men degrade themselves, weaken their brains, and demoralize their blood by cohabiting with women; that they need all their forces for the perfection of their manhood, in which they should take a proper pride; that it is false, a libel on the equal laws of nature, the statement men will make to them that their health requires this premature and base union; that instead they should, in every possible way, build up body and soul to a royal manhood, a sound mind in a sound body, to which end it is absolutely essential that they eschew the poisons, sensuality, tobacco and stimulating drinks.

B——.

The above is a useful and much-needed lesson to parents. Do not shrink from the duty to your little ones so plainly set forth here, if you would be saved the great sorrow of seeing your loved ones moral and physical wrecks, when it is too late to save them; be warned, we entreat you.

We make the following extracts from a private letter from a friend in the far West, which goes to confirm all the premises of B. These are not pleasant themes, but when we know that "my people perish from lack of wisdom," can we hold our peace? No!! We will continue to cry aloud to warn parents and children, "whether they will hear or whether they will forbear." —Ed.

I know of four cases where young men addicted to self-abuse, married, and lived like "cats and dogs," until separation by death in one instance freed the parties, in the others, divorce. Such a man has no affection, no stability or serenity.

Another case came before me, a few evenings since, a naturally nice boy, obedient and kind to his mother, losing his memory, and much beside, from self-abuse. He suddenly turned his head to the glare of the lamp and appeared half unconscious, his eyes glazed. As an excuse, he complained of headache, with his eyes facing the light.

A young man, son of one of our wealthiest manufac-

turers, teaching another youth this habit, explained that: "We must get rid of it (the semen) *some way.*"

I do not believe that it is more prevalent here than at the East, but with us everything comes more to the surface, and is known. Every day I realize more how vile, how shocking is our feeling about sex.

I am so outraged at being robbed of my rights by men, that when news came of the failure in Nebraska, I felt just like shouldering a musket and fighting for my freedom. Men seem not to be amenable to mental arguments, and I don't know but we'll have to meet them on their own ground yet.

Very truly, yours,

G. K.

NOT ONLY at the West, but everywhere, the time seems to have come that was prophesied of "All things that are hidden shall be revealed." There has recently, in Iowa, been convicted a young man of the crime of murdering his father. The principal plea made by his counsel in defense was insanity, resulting from secret vice. A good friend of social purity and a physician, wrote an article in the *Muscatine Weekly Journal* in which he says:

This is a startling announcement, and should raise the inquiry in the mind of every one interested whether such cases are rare or whether this cause of disease is so common, that perhaps it has invaded our own family circles, sowing tares while we slept.

In the number of the *Journal* giving the result of the trial alluded to, I find eleven advertisements of parties who propose to forward or make known to persons suffering from youthful errors, means of cure. The inevitable conclusion must be that it pays thus to advertise, else it would not be continued year after year. Knowing this to be the case, parents cannot be too vigilant in making sure that no boy of theirs is falling a prey to so ruinous a habit.

And young men who are asking relief from its effects may be assured they will be less likely to find it by patronizing any of these advertising quacks, than by ceasing to do evil and by living pure lives, bodily and mentally. A little book has been written by Dr. E. P. Miller, titled "A Father's Advice to every Boy," treating in an unexceptionable way upon this subject, and every boy in the land ought to have a copy. It can be had by sending ten cents to Caroline B. Winslow, No. 1 Grant Place, Washington, D. C. I have no interest in its sale, but desire that our homes be protected by any and every means that may save them from the entrance of our insidious foe that can bring such blight and ruin as in the case in question.

AN OLD PHYSICIAN.

We would add to this list, "Vital Force," "A Plain, Sober Talk about our Sexual Nature," and "The Saxon Letter." We hope soon to have still other tracts.—Ed.

FOR the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the successes last. The unsatisfactory is generally soonest seen.

A QUESTION.

EDITOR OF THE ALPHA: Continnence in man, chastity in woman, cannot be deemed virtuous or a solemn religious duty, unless under law of Nature, or God, as the words are properly used—the sexual act is to be used only for procreation, as well among human beings as the animal races below them.

Till man came, Nature gave her children water to drink; water only. And, so far as shown, she had no drunkards to lament, none to punish in all her household. Till woman came, it cannot be shown that there were ever violations of female chastity or virtue; nor "a den of prostitution" or of "ill fame," among all the myriad habitations of the animal creation. Nor in all that mysterious period probably can it be shown that there were "female weaknesses," nor "female diseases." Drunkenness or intemperance, with all its horrors, came with man. Similar woes, or infinitely worse, have fallen on the human race, to which the brute creation is as much a stranger as it is to drunkenness or intemperance—woes apparently connected, inseparably connected with the sexual functions and relations. And whenever I hear or read of sexual commerce prescribed as a remedy for disease of any kind, in man or woman, my respect for the medical profession and my hope for the millennium sink clear down to zero together.

Because this question always arises: can such a remedy be applicable only to sexual abuses or diseases, resulting, directly or remotely, from such abuses? And, if so, it seems to me, only continence and chastity can cure the cause. And what does not do that must only make matters worse.

Surely lust, in the two manifestations of intemperance and lewdness, must be held responsible for nine-tenths of all mortal ills, self-inflicted or self-induced by the human race. And, it also seems to me, that the time cannot be far distant, when, if doctors ever prescribe such remedy as is suggested above for woman's ailments, they will never publish it abroad in newspapers, whatever cure may appear to have been wrought.

CONCORD, N. H.

PARKER PILLSBURY.

DEAR EDITOR: I admire your outspoken, courageous stand for a new and important reform. THE ALPHA should be put into the hand of every woman in the United States of America.

Yes, readers, one and all, let us throw in our mite to help the cause to live, and put our shoulder to the wheel to roll on this progressive sheet. We look to all sisters and brothers, rich and poor, to help sustain this work in words, deeds, and dollars. May I ask all your subscribers to re-read the article "Tobacco versus Woman," in October ALPHA, and I will add a little of the result of my own sentiment and observation. I will give it in my queer way, not claiming to be an expert in writing. Each man and woman has their own talent, and no man or woman can fill my place in the world nor I theirs. As each one is only a link in the great chain of humanity, like the bee, we must cull knowledge, and, like the child, be willing to learn.

The tobacco habit is a fearful one. Do you not know

as women you can check men in the use of tobacco and liquor by informing them directly, "we will have nothing to do or say to you till you cease meddling with these fearful enemies of decency and good morals."

Sitting alone in my office one evening, I had a vision of the three great curses of the Christian and satanic world. The heinous evils, rum, opium, and tobacco, had, worse, and worst in one sense, because tobacco engenders, fosters, and strengthens the two first. But to my vision; I saw filing along the journey of life a vast army of bound slaves, slaves owned not only by one master but by three; a vast multitude of victims of the grossest appetites. I shuddered to contemplate, all these countless myriads of immortals were insane; insane because of their willing servitude to powers that can only injure them body and soul.

All men know the right and will approve it too;
They know the wrong and still the wrong pursue.

And I asked my soul, Can nothing be done to break these gyves? Is there no power in words of warning that shall free these slaves before they go on to other worlds, where these tempting devils will still hold dominion over them? Who among us will assist in destroying these tobacco, opium, and rum kings? These usurpers of all human freedom and these slayers of all virtue and power to rise and progress toward a purer existence; slayers of conscience and wholesale poisoners of families and unborn babies; tempting devils, infernal imps of hades, who for ages have lorded it over millions in all grades of life? O parents, teach and warn your offspring against these insidious foes! We charge them with filling untimely graves; with crowding mad-houses, with making drunkards, with instigating the ruin of innocent young women, with building and peopling brothels, with being an insidious, silent, wily, and successful tempter, breaking down honor, a contemner of God and religion, a mocker of human agony, a scoffer of all things pure and holy, a railer at the cross and all it symbolizes, a serpent whose coils, once wound about the human soul, are stronger than a million hempen cables.

Oh, brothers and sisters, cannot something be done to break the power of these tyrants! Let us all try. Let those that see the hideousness of their cruel reign unite their forces. Let us work in co-operation, and with united strength break their power, and let us boldly use our voices and pens, and our personal influence against these powers of evil, even if it cost us life, or property, or social position. We shall be working for God as well as humanity, and our reward will surely come.

Men are not alone in the use of tobacco. Many women use it, snuffing, dipping, and smoking. So saturated are children with this weed before their birth that they take to its use as naturally as ducks take to water, and other ruinous indulgences follow as surely. Those that are free from these habits and have perfect control of their appetites are exempt from the greater griefs of life, and they enjoy consolation next to that which comes from heaven.

Young men and women, remember that *tobacco and virtue are incompatible!* This is not too strong an expres-

sion, because of the soul as well as body poisoning effect of nicotine.

Dr. NORMAN McLEOD.

CHICAGO, ILL., Oct. 19, 1882.

THE GOOD TIME TO COME.

BY EVA A. H. BARNES.

The age is not yet come for joy
Or peace in this strange world of ours,
For men have no time to employ
The joyous and peace-making powers;
We rush after lucre or fame,
We cram our poor brains till they fail,
We grasp at the shade of a name,
And then at life's paucity rail.

And life is too short for our greed
Of things without being or soul,
Our hearts all unrest with a need,
Whose pulses we cannot control;
For ere manhood reaches its prime
Each well-spring of conscious delight
Hath dried in the fountain, and Time
Sweeps swiftly our treasures from sight.

In days of the good time to come,
We'll linger life's pathway alone,
'Mid fragrance of flowers and the hum
Of bees, and the wild bird's glad song;
True hearts shall find time then for love,
While thought kissed to life by the breeze
Shall glean from the sunlight above
Or flit 'mid the woodland and leas.

We then shall have perfected quite
The manner of sending our thought,
Lo! circling the universe bright,
Our soul-waves are magically wrought;
Ah! then we will garner our flower
To perfect the messages given,
Humanity claims as her dower
An age yielding souls ripe for heaven.

EVENING HYMN.

BY JAMES T. FIELD.

(Tune: "Bonnie Doon.")

Hither, bright angels, wing your flight,
And stay your gentle presence here;
Watch round and shield us through the night,
That every shade may disappear.
How sweet, when nature claims repose
And darkness floats in silence nigh,
To welcome in at daylight's close
Those radiant troops that gem the sky.

To feel what unseen hands we clasp,
That feet unheard are gathering round
To know that we in faith may grasp,
Celestial guards from heavenly ground.
O, ever thus, in silent prayer,
For those we love may night begin,
Reposing safe, released from care,
Till morning leads the sunlight in!

“IS NOT THIS PAPER NEEDED? WON'T YOU TAKE IT AND READ IT?”

Subscription and Advertising Rates.

Subscriptions:

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

One year	\$1.00
Single copies	10 cents.

Two cents for sample copies, for postage.

Advertisements:

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

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

Correspondence:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may sometimes be longer.

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

PAID FOR.

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

THE ALPHA.

VOL. VIII. DECEMBER 1, 1882. No. 4.

We propose to bring out in January another special number of THE ALPHA. It will set forth our work and views in a clear and forcible manner, and will be sent to any address for three cents a copy. Send in your orders.

DR. E. B. FOOTE, in his *Health Monthly*, has again opened discussion with THE ALPHA, on "Continence the Law of Sexual Life," after a rest of over a year. We cannot spare him time or space this month. Will see what we can do in the next number.

WE have already received orders for several hundred copies of our January extra ALPHA, and hope to receive money for many more at three cents a copy. We will send postpaid for that price as many as are ordered. Send in your orders *promptly*, so we may know what numbers to print. Some of our orders for the July number came too late; we were sorry we had not printed a larger edition. We expect to make this a specially excellent number.

A SOCIETY for moral education was organized in Cleveland, Ohio, October 31, 1882, Mrs. Mary C. Batchelder,

president; Sarah F. Prince, vice-president; Miss Tillie Lees, recording secretary; Mrs. Abbie L. Pettingill, corresponding secretary; Mrs. Harriett G. Bowers, treasurer, a very efficient and well-qualified corps of officers. The society meets every other Tuesday, at 3 o'clock P. M., in their hall, corner of Prospect and Brownell streets. Their constitution and by-laws are admirable.

They do not report a very large membership, but an active, working one, which is much better than unwieldy numbers. May they be protected from drones and barnacles, and secure from their small beginning a healthy natural growth. All things valuable and permanent are born infants, and slowly attain full stature.

We congratulate the Cleveland Society for Moral Education, and cordially extend the right hand of fellowship, and promise a hearty co-operation in all their good works and ways. Let us hear from you often.

Each member in turn furnishes a paper on a profitable subject for discussion at each meeting. The president read an essay last Tuesday, which will be found on another page.

NO SAFETY FOR WOMEN — AGE AND YOUTH EQUALLY LIABLE TO OUTRAGE.

On Sunday evening, September 3d, Henrietta Robinson, a respectable colored woman, aged sixty years, a mother and a grandmother, visited her brother on Capitol Hill. She found she had overstayed her time, and started for home hurriedly. Not being familiar with the location, she mistook the direction and lost her way. She was accosted by three young white men, aged 26, 23, and 19 years. These ruffians compelled this poor old woman to go with them to a shed in a vacant lot, and committed a rape upon her person. Her cries and struggles attracted attention, the police were called, and they were all taken into custody.

During the examination it came to light that Connors, the oldest of the trio, was an old offender, convicted of rape some years ago, and sentenced for ten years in the penitentiary, but was pardoned out before the expiration of his term, and let loose upon the community to repeat his depredations on women. When will legislators frame laws to prevent crime—at least, the repetition of such crimes? Had this man been handed over to a skillful surgeon and effectually disabled, this poor woman would have escaped abuse, and the youth who were his companions might have escaped contamination. We are happy to state, when the case came up in the criminal court, before Judge Wylie, they were promptly convicted, the trial occupying but one day. The Moral Education Society committee to look after the interests of outraged women, searched out this victim and gave her sympathy, and added to her wardrobe, that

she might make a respectable appearance in court; but the case was unexpectedly called and so summarily ended that our committee were not notified in time to give Mrs. Robinson their moral support in court, as they were prepared to do. Our committee congratulate themselves that one court could so promptly deal with a woman's wrongs. Connors is again sentenced to ten years' imprisonment, and a new trial granted the others.

"THE VOICE," an international review of the speaking and singing voice, Edgar S. Werner, editor and proprietor, Albany, New York, \$1 per annum. The second number of the fourth volume of this journal lies on our table. It is an exceedingly well-gotten-up and ably-edited periodical, devoted to the cultivation of the voice in speaking and singing and the cure of all defects, such as stuttering, stammering, lisping, nasal sounds, mumbling, &c. These subjects are treated in an intelligent and scientific manner by both the editor and contributors. They set forth that these distressing and disabling defects are amenable to scientific treatment and cure. We have a very tender sympathy for all that are afflicted with stammering. A much honored and beloved relative was a life-long victim to this embarrassment. He was a most intellectual man, honorable, and honest to a proverbial degree, with a most affectionate and devout nature; but his talents, graces of spirit, and scientific attainments had a very limited field in which to expand themselves, because of the timidity and humiliation resulting from his infirmity of speech. We ourselves would have developed the same difficulty, but for the faithful watchfulness and sensible care of our good mother. Without scientific knowledge, her own common sense taught her to treat her children on the same plan suggested in the article on "Home Treatment" in this number. "The cure of stammering" seems to be a serial, running through several numbers, and of itself is worth ten times the price of a year's subscription in any family. We can recommend the treatment from our experience.

That reminds us—it may not be known to many—that we have in our city a school of elocution, conducted by Mrs. M. Stevens Hart, 1114 M street N. W., where scientific culture will be given to the voices of her pupils, and all defects carefully eradicated. Mrs. Hart's success in curing stammering in young children has been remarkable, and should establish her reputation as a philanthropist.

POPULATION.

This morning a young mother came in to see me, and consult as to how to prevent having children. She had been a servant girl before marriage.

My first question was, "have you a good husband?" There was no need of my asking, for the sober, careworn face was a truer answer than she could make.

"Sometimes he is good and sometimes he isn't," she answered.

She had been married two years and had two boys; the younger three months old, and she menstruating while nursing.

I knew too well that she had a brutal, Irish husband; but the church and circumstances prevented her leaving him.

So I said, "Maria, I don't know any other way than using a velvet sponge to protect yourself from impregnation."

Now I would like to ask ALPHA authority whether I did right or wrong? Upon the impulse of the moment I thought I was right; afterwards there came doubts.

If I had not given the advice (which by the way is not of experience, but the result of a neighbor's experiment) I know too well, in a few years, there would be a little Irish family left motherless to the street.

Then I went on with the subject, wondering if there should be an entire stop put to populating the world for the space of a few years, and give everybody a chance to think over the matter and grow wise, if it would not be better?

If the quiet wisdom garnered would not mature us to purer lives?

Chance parentage is so dreadful in its results. If there might be a check to this low breeding? But how best, is the question. Purity, of course, to those who are wise, but to those who will be sensual, how? ELI.

My friend, we should not do evil that good may come. I believe this method of checking population is most pernicious, and results in untold misery and degradation to woman. It is a perversion of the most holy function with which we are endowed, and more nearly allies us to the great Creator than all else. The only thing one can do in such cases as the above, is to begin at the beginning and teach the truth. Show these poor, ignorant women the unhallowed perversion that custom has sanctioned in the family. Then appeal to their mother-love and make them see their duty and the effect of the habits and practices of their lives on the health, virtue, and happiness of their offspring. This, you will say, is slow work. True; but it is solid building from a foundation that will survive. Storms nor floods nor the battlements of hell cannot prevail against it. Women are perishing for want of knowledge. When they ask for bread do not give them a stone. There is something vitalizing in truth. It cannot be killed; it cannot be extinguished. It may be hidden for a time, or trodden under the foot of men, but it will rise again stronger and more vigorous for the contumely that has been heaped upon it. Let us trust to the truth—as much of it as we have capacity to understand. We cannot go far out of the way in social or any of the relations of life if we follow the "inward light" and trust in God.

Yes, evolution from such a condition as you describe is a slow and painful process. All growth is more or less so. But if the mother strives after the highest ideal, how much less painful will life be for her children.

REPORT OF THE WASHINGTON SOCIETY FOR MORAL EDUCATION.

The Washington Society for Moral Education resumed their meetings November 2. The first meeting was a pleasant reunion after our summer vacation. Plans for winter work were discussed, and the time of meeting changed (temporarily) to Saturday, 2 P. M. The president read a card from May Wright Sewell, asking for information about a proposed National Moral Education Society, and "wishing to be counted in." Much surprise was expressed by the president and most of the ladies present, as they had heard of no such project. Mrs. Dennison reported that there had been a call issued, and she had copies of it at home and would present them. Adjourned.

SECOND MEETING—NOVEMBER 11.

Minutes of former meeting accepted. A card sent by Mrs. O'Connor, containing the programme of the Lecture Committee of Boston Moral Education Society, was read.

A resolution that a report of the cases of outrage against women which the Moral Education Society look after should be preserved, with the verdict of the juries and the sentence of the judge in each case.

The president called upon Miss Sheldon to read the circular issued by Lucinda B. Chandler, which proposes the formation of a National Moral Education Society under her auspices, the circular purporting to be signed by two of the officers of the Washington Moral Education Society, and advertising THE ALPHA and all pamphlets and tracts issued by us at cost, such liberty having been taken without the consent or knowledge of this society. The subject was brought before the society for action. Mrs. Ruth C. Dennison, one of our vice-presidents, whose name was on the circular, being present, stated that her official name had been used without her knowledge or consent, and that she had requested Mrs. C. to cancel it. She likewise stated that being a friend to moral education, she had, when approached on the subject, given her consent that her name might be used for the organization of a National Moral Education Society, but had given her name to be used as a private individual.

On motion of Mrs. Joy, the chair appointed a committee to communicate with Mrs. O'Connor and request her to state what she knew of the matter. Miss Sheldon, Mrs. Joy, and Mrs. Bryant were appointed.

Adjourned.

NOVEMBER 19.

Meeting called to order by the president.

Mrs. Joy reported that she received the notice of the

trial of the three young men, Connors, McNulty, Reynolds, for committing an outrage on the person of the colored woman Henrietta Robinson, too late to attend, the accused were so promptly convicted.

Miss Sheldon reported that she had received the following letter from Mrs. O'Connor :

98 CONGDON STREET, PROVIDENCE, R. I.,
November 15, 1882.

To ELLEN H. SHELDON, JERUSAHA G. JOY, AND LOUISA V. BRYANT,
Committee of Moral Education Society of Washington, D. C.

LADIES: In answer to yours of November 11, inquiring whether I signed my name to the circular issued by Mrs. L. B. Chandler, calling for the organization of a National Moral Education Society, in my official capacity as vice-president of the Washington society, I have to reply that *I did not*.

Yours respectfully,

ELLEN M. O'CONNOR.

Mrs. Joy moved that the chair appoint a committee to draft resolutions expressing the sense of the society on this circular.

The committee was appointed, consisting of Miss Sheldon, Mrs. Joy, and Mrs. Pitts.

During their absence for consultation, Dr. Winslow read a notice of the call from the Indianapolis *Daily Sentinel*, and read a very high-toned and moral article from the *Medical Advance* on marriage and syphilis, the writer deprecating the marriage of a contaminated man, who could never be sure he was cured, with a pure and innocent woman, and justly asked, "What right had he to jeopardize her life and transmit his impure blood to children?" A position we rejoice to know has been taken by a member of the medical profession.

The committee reported the following preamble and resolution, which were discussed and unanimously passed, Mrs. Dennison in the chair :

Whereas, in presenting this circular to the public the names of two of the vice-presidents of the Washington Moral Education Society have been signed in their official capacity, without the knowledge or consent of that society and without the consent of its vice-presidents for use of their names in their official capacity, thus giving the sanction and support of the society to this call ; and

Whereas, the books, pamphlets, circulars, and papers published and issued by the Washington Moral Education Society are advertised by this circular for sale and at cost price without its sanction and consent ; and

Whereas, although the Washington Moral Education Society is in favor of a National Society, and is willing to co-operate in the formation of such an organization, we object to sanctioning or aiding its formation under these auspices, be it therefore

Resolved, That the Moral Education Society of Washington, D. C., protests against such use of its officers'

names and the advertising of its books, pamphlets, circulars, and paper as set forth in said circular.

E. F. P. PITTS,

Secretary.

CAROLINE B. WINSLOW,

President.

Adjourned.

THE KINDERGARTEN A SYSTEM IN ACCORDANCE WITH NATURE.

INTRODUCTION:

Nature is the material expression of God. If any of her laws seem faulty, it is through man's perversion; if to him her laws are incomplete and mysterious, it is owing to her close affinity to the Infinite, and thus the rays of truth refracted through man's narrow vision are clouded by the mists of ignorance and doubt.

"Wisely to construe nature's laws,
Is truly life's most serious task,
And would we know their hidden cause,
Like little children, we must ask."

"Growth is a gradual increase by natural processes," and it can only take place where there is development. As soon as there is a hindrance, a repression caused either by want or by excess, the advancement is impeded. *To grow we must be free.* In nature all growth is a process of assimilation. Nothing is forced, but everything seeks for itself, and is itself. So for the child, all effort is useless which endeavors to mould him by fixed grooves into an approved machinery wheel. As all plants need light and heat, so children need truth and love, and it is only with this sunshine, so bright, and warm, that their souls are able to grow and find expression.

Life is activity; and the instinct of motion is the first to show itself in the small child. This activity so much repressed by some, so much feared by others, is the foundation of all true education. "Play is free activity engendered by happiness," and constant stimulus to spontaneous action is the first principle of Froebel's method." The kindergarten is play utilized, and "Froebel perceived the end which nature intended to reach by its means, saw the analogy between the process of development in early childhood and the evolutionary development of humanity. He was able by a penetrating glance at the relations of these two processes to discover the fine method for the satisfaction of the impulse of culture, which is innate in man, and through which he has been led to the development of himself and his world." During the cradle hours of babyhood, while yet the cooing infant plays with its toes, and throws its arms about from the mere delight of moving, when everything is known only through tangible feeling and actual sight, Froebel introduces a systematized method by which the infant receives impressions in regard to form, color, sound, etc., (and some may smile,) is trained to recognize colors.

This first means, or "gifts" of which we speak, consists of six soft colored worsted balls; the colors being the three primary colors and the three secondary ones found in the rainbow. The sphere in its perfect unity is the simplest and most complete form that could be presented. By its many attractive motions the child is filled

with delight. How eagerly he watches it roll, and see with what pleasure he tries to catch it! But underlying this mere animal, impulsive joy, there is the deepest philosophy. "The ball, the simple embodiment of the essence of all things that are and can be, serves as a center of attraction around which all the child's impressions can cluster, and enables him to give full and true expression to every form of thought and feeling, for as yet, all surrounding objects are to the child, only what the ball is, simple, undivided, indivisible objects—one in many—at rest or moving. Playing with the ball, the child plays with its world, with itself." (Quoted from Mr. Hailmann.)

There are many games and songs in kindergarten in connection with "the first gift" which are illustrative of the different industries, accompanied with suitable motions; for instance those of the water-wheel, wind-mill, the pendulum, etc., and by these various movements correct impressions of space and time, position and direction are aroused. It might be well and interesting to trace for a few moments, but very generally, the gradual, systematic progression which connects each of the so-called "twenty" gifts and occupations introduced in the kindergarten, but the time is so limited that such an undertaking will not be entered upon. Sufficeth it to say, that the child is led by successive steps from the mere use of the senses to the exercise of finer susceptibilities of thought, from the tangible to the spiritual, from the real to the ideal.

That the kindergarten is a *harmonious* development will be easily conceived when we consider the equalized stimulation of the physical, mental, and moral nature of the child. In the games and gymnastics the muscles are rendered healthy and pliable, thus encouraging ease and grace of motion. Of the mental development, enough has already been said, but of the moral advantages one might speak almost without limit. Through proper object-teaching the child reasons, and seeing the effect searches for the cause. The child is made to seek the truth for its own sake, and do good, as much as possible, from the conviction of what is right.

Herbert Spencer says: "Courage in attacking difficulties, patient concentration of the attention, perseverance through failures, these are the characteristics which this system of making the mind work for its own good specially produces. * * * In manhood, when there are no longer teachers at hand, the observations and inferences required for daily guidance, must be made unhelped; and success in life depends upon the accuracy and completeness with which they are made." It is then all important that from the very first, at the most tender age, independence and individuality of action should not be repressed. One might then ask, why not leave children entirely uncontrolled; why restrain at all; why not grant the development *wholly* to nature? But "we can readily understand how different proper *guidance* is from forced *routine*."

The kindergarten system is *practical*, because it takes human nature as it is and develops that which is best through the repression of that which is evil. The children are taught through the means of their daily, immediate intercourse and surroundings, and not by mere abstrac-

tions or rules. The kindergarten encourages observation to a most intense degree; in fact it has been said by *some* parents, that one objection to it was that it made "the children ask too many questions!" It is essentially practical in the training of the senses, and in the means of giving graceful, exact and skilful manipulation. Industrial education is visibly begun, and the foundation laid for a better class of mechanics, while every encouragement is offered for the unfolding of skill and artistic talent.

The system is, above all, right and strictly in accordance with nature, because it makes the child happy, and the happiness developed is a healthy one. The child *has something to do*; his play is attractive, yet blended with instruction; his young life breathes the fresh, pure air of judicious freedom, warmed by earnest sympathy, and his soul finds joyous expression in the many simple and lovely songs. All children have a natural instinct for rhythm and their necessity for noise may be, to a great extent, turned into harmonious sound. Good music is essential to all real culture.

But it is in the grand law of symbols that we find the deepest and most beautiful analogy to nature. Man himself is the emblem of the angel within—the God-man, who is to live for all eternity. In all the created universe, everything material exists as the symbol of some *spiritual reality*, and Froebel has caught the strain of nature's most beautiful harmony when he says "childhood needs symbolic action. It can only be led through symbols to the understanding of truth, and the understanding of itself," and this echo is mellowed into the full, strongly blended chord in the practical realization of his system. The sweetest music comes from the heart of a little child, but the most glorious harmony is reached in the *unification* by equalized development of *man's trinal nature*. Then let us all learn of nature's generosity, and endeavor so to live that the principles of the "New Education" may be known and practiced throughout all our broad land. Let all minds open freely to the truths of advancement, all hearts throb with the mighty pulsations of progress and all lips utter the prayer. Light, more light!

GERTRUDE HITZ.

MATERNITY vs. INTELLECT.

BY AUGUSTA COOPER BRISTOL.

Continued.

It is argued that woman would not have held a subordinate position heretofore, had she not been inferior to man in her mental nature. Is this really sound logic? There is a cactus whose nature does not culminate in bloom till a hundred years are told. Another of equal longevity may have completed and repeated its autobiography again and again. It has taken all the ages of humanity for man's nature to bud into genuine magnanimity toward woman, and we wait for the perfect bloom. Then why is it not possible and highly probable that there are germs in woman's nature but just quickening into growth? We know that in the affairs of this world, circumstance and environment often subordinate and fetter genuine genius, genuine superiority, where as

genuine inferiority will wriggle and bully its way to victory. So it does not appear that woman's subordinate position is valid evidence of her natural inferiority. The objector must seek a more substantial basis for his argument or we may begin to doubt the soundness of his logic.

It is remarked, that after that period in a woman's life, when the maternal function ceases, she becomes more intellectual; and the argument adduced therefrom is, that this function has heretofore interfered with intellectual activity. I have stated what I believe to be the substance of this interference. That it is not physical but social. Experience and observation are the bases of my opinion, and it is woman only who can speak from positive knowledge on these matters. Reason and observation induce me to believe that a woman's intellect yields its finest products after the cessation of the maternal function. But this does not impair my argument, as there are several reasons for this result. And in this investigation we rely upon no "say so" of the past. Common sense and science in taking up an unsettled question, first annihilate all the gods of yesterday, and demand an open road for exploration.

The change of which we speak usually extends over a period of a few years before completion. During all this time the woman considers herself more or less a patient. She dispenses as far as possible with vexing cares, avoids unnatural excitements, chooses healthy enjoyments, journeys more or less, becomes cosmopolitan, takes time for reading, but is careful not to over-tax her thought, is temperate in all things, and indulges in a leisure and prudent activity heretofore unenjoyed. She resorts to all these sensible methods in order that she may pass the period safely. Little ones no longer fatigue her arms by day, or prevent her rest by night. She can reflect. In the pressing cares of the isolated home she had no opportunity to fairly ascertain and decide whether she was good or evil. Her mother-love at this time is likely to have become purified from all taint of appropriation, by having yielded her children to the larger claims of society and humanity. Thus through the opportunities which this change brings to her, and the attendant experiences of advancing years, her affections become yet more spiritualized and intellectualized, her conjugal love is more Platonic in quality and her specialties approximate the universal. But if you will show me a woman whose duties during this period of change never lessen, who continues to take children into her care with all the responsibilities which attended the rearing of her own offspring, you show me one whose intellectual expression at least has not increased by the cessation of the physical function; though, doubtless, the conclusions of her judgment are more or less spiritualized. And all this occurs in relation to man, when from advancing years or physical causes the sexual function ceases, as is sometimes the case. The quality of his affections, and therefore his intellectual products, are spiritualized. But does it therefore follow that the function of manhood impairs the masculine intellect, or retards its progress? On the contrary, we observe with the dawn of manhood there comes to the boy the flush of genuine ambition and mental endeavor. We may therefore settle down upon

one fact, alike applicable to both sexes, that with the cessation of the sexual function, the products of the intellect are modified in quality. Yet because of this, I presume no modern man for the kingdom of heaven's sake would annihilate any of the functions of his physical nature, but would proclaim himself their king by a divine self-possession that changes them to willing servants.

And this leads me to an idea which I sometimes hear expressed, namely, that an ascetic life contributes to intellectual vigor. But there is one comment to be made in connection with this assertion, which we ought never to forget, and it is this: a man must be ascetic in *thought* as well as in external act, if he would secure intellectual reward. However reserved his outward life may be, if inwardly he revels in passionate thought, his intellect appropriates no reserved force. Let men examine with keener criticism and broadest candor their own experience upon this point, and they will find that new-time authority re-echoes the old:—"first make clean the inside of the cup and platter," and again, "be ye therefore perfect." That is, the harmonious action of the whole being depends upon internal and external oneness.

How suggestive is all this of a coming fact of science, which Holcombe beautifully hints—of a coming physiology which shall recognize the normal correspondence of the internal and external life; thus reversing the mistaken order of our researches, seeking causes where we now seek effects, and proving that the sweetness and grandeur of the invisible, conscious life is the antecedent of all that is genuinely sweet and pure in manner, or grand in external deed. And it is by no means difficult to detect the dissonance between the inner life and the outward expression whenever and wherever it exist. When some individuals are eager and long in their declarations of their own love of purity, we listen silently yet without suspense of judgment. The tell-tale physiognomy cannot wholly conceal the inner life that gives the lie to their loud-mouthed professions. "*Sham*" shines so clearly through their foreheads, that even she who runneth may read.

But without reference to the relative superiority or inferiority of the masculine and feminine intellect, we cannot fail to discern a difference of quality which we recognized as distinctive of sex. Man comprehends, and woman apprehends. Man does not build as wisely as he knows. Woman builds larger than she understands. Man in his natural order and in his highest development is intellect spiritualized. Woman at her best and truest is love intellectualized. So evident is it to the universal consciousness that woman, especially, represents the spiritual and artistic in human nature, that our male poets and artists, together with the Jesus of history, are pictured with those lines of delicate expression which belong to woman. And if there be a grand feminine genius in the land, whose brain holds something of the heaven of logic, we may be sure that a study of her face will reveal a touch of masculine strength about the features, that yields a granite firmness to the sweet pictures of her fancy. Even when a female author would remain *incognito* behind a *nom de plume* belonging

to the opposite sex, yet the perceptive reader is likely to detect the woman quality throughout the entire production, as did Mrs. Browning in the case of George Sand.

In conclusion, let me briefly sum up the points of my argument. As a rule, up to the period of womanhood, girls are intellectually in advance of boys. At this period the affectional life receives a new impulse which invigorates and exalts the intellect, when the customs and sanction of woman's social condition do not involve the affection to a degree which prevents intellectual expression. The intellectual capabilities are *increased* by the new physical function, and the girl will prove this whenever her love-nature does not too early take the path prescribed for woman. The boy also intellectually reinforced by the new physical function, and the customs of society push and aid instead of hindering him. The path prescribed for him is peopled with fresh impulses in the intellectual direction; the girl must go into the by-ways and hedges and compel her guests to the feasts she would prepare. With maternity comes yet a fuller and clearer influx of understanding and perception through the birth of an unselfish affection, and a new consciousness of the sovereignty of duty; but with our present social arrangement the fatiguing cares which come upon the mother stint and stultify its outward expression. Finally the cessation of the periodical function yet further spiritualizes the affections, and therefore purifies the intellect. The physical necessities of this period compel external conditions favorable to reflection and intellectual expression. Hence the mistaken conclusion to which some individuals have arrived, that the maternal function defrauds the intellect. Whereas its imperfect environment, incomplete social arrangement and the multitudinous errors flowing therefrom, which prevent woman from proving that her physical and mental life are a unit, each operating in the interest of the other, in part and in whole. Again it is affirmed that restraint of the sexual functions in man invigorates the intellect; but I affirm that this will not be the result if passion takes possession of the thought; proving that we must think purely, if we would create purely; that an internal as well as external restraint is necessary for high intellectual results. Finally, the cessation of the physical function in man has the same refining, spiritualizing effect as with woman. It can be summed in a few sentences. The sexual function in its normal action and under proper social conditions yields to both sexes an experience of thought, sentiment and affection which flow from no other source, and which form fresh allies for the intellect. At the cessation of this function the life is cleansed of the passionate element, the affections are clarified, while the experience and knowledge which came from their existence cannot be taken from us, nor the intellectual vigor they have helped to generate.

The lesson of my essay is briefly this. A social condition which will admit the normal action of every faculty of the human being, will prove that human nature is not divided against itself, operating normally in one department at the expense of another, but that each part is loyal to the whole, and that the healthy action of each portion contributes to the perfect advancement of the

whole personality. Hungry and rapacious indeed must be scepticism that would arraign the unity of human nature.

DR. C. B. WINSLOW: I come to you from publishers, Fowler & Wells, to see if you can furnish me with the needed matter to work with in my mission to our sisters in the human family, to teach them they are not intended by our Maker as machines for the indulgence of the physical appetite of ignorant man, which has become abnormal through ages of indulgence. Woman has not required of man to restrain his sexual appetite, and he has been allowed unlimited dominion over her in this respect after marriage. He has never been taught that the generative organs should be kept sacred for the function of parentage, and that any other use is sinful. Mothers, wives, and sisters must be taught these truths, that they in turn may teach their sons, husbands, and brothers. I have yet to know a wife who would not be glad to be rid of this curse, to which she is compelled to submit. I have yet to know an unmarried woman whose intuition does not lead her to expect sexual intercourse as intended by the Creator, and when she finds her terrible situation in marriage she also finds that the custom of the whole world expects her to be a sacrifice upon this altar of lust, and she must bow her head in complete submission to be in accordance with the requirements of the "traditions of man," and go on year after year, suffering in as many ways as she is endowed with faculties to feel, raising sons and daughters begotten in an accidental manner, scrupulously keeping them in the same ignorance as she was kept, fearing she is not right in thinking all this must be wrong, and, as she is not allowed to right the great wrong she has suffered, she does not try to right up a little, and her sons and daughters go on over the same track, at a greater speed, to destruction of body and soul.

I am determined to rescue from the depths of ignorance one, if no more, of my poor sisters. I have a book of Mrs. Dr. E. P. Miller, "A Mother's Advice." It is good, but I want more than this for the mother herself, and for the young wife, that she may have the means of saving her husband, rather than that they should both be ruined; and for the maiden, that she may be wise, and learn the ideas of her intended husband on this subject before she vows to be obedient to him rather than to her own intuitions. I want something for the mother, that, after begetting a desired child, she can teach him the uses of his creative powers, and that the abuse of the best gifts will turn them into curses.

I am met with very great opposition by the very women who are suffering from these evils, dragging out miserable lives of physical and nervous debility.

"O," says one, "I will endure anything rather than that my husband should visit houses of prostitution." And another: "I have always known it is wrong to indulge my husband. He does not want children, and it degrades both, being bribed to submit by promises of fine clothing and jewelry. It is next door to prostitution." Yes, it is just that, and he has the power, if coaxing will not answer, to use threats. "O, are you

not afraid to make discord and unhappiness in families?" Just as though happiness is in families now.

I feel the need of tracts or books that I can give away or lend, as is necessary. There is not much use to try to sell a book which costs a dollar. Our people do not take readily to anything which tells them they are not all right; but it is not right to let them alone in their sins, so please send me the material to work with, and I will use it to the best of my ability.

Do you believe with me that the use of the sexual organs is only for the reproduction of the race, and that to use it with any other motive is absolutely wrong? If not, I shall have to look elsewhere for material to work with, and I must have it soon. I expect soon to visit some friends, and I want to have a few words to leave behind me, after having had a talk with them.

M. D. C.

Yes, dear woman, I do believe all this perversion to be the sin of sins, for from it emanates all the vice, misery, sickness, suffering, and lunacy that afflicts the world, and the only way out of all this wretchedness is to see that children are begotten in *pure love*, and all the moral and hygienic laws obeyed by both parents during gestation and lactation, and a God-fearing education during minority. We will help you, sister, all that is in our power, and give our sympathy and blessing with our pamphlets and papers.—Ed.

A RESPONSE TO SOME QUERIES.

A friend says: "Why is it that Alphas, who believe in continence as a means of obtaining long life, good health and moral vigor, and who think pleasure is one of our greatest blessings, object to the sexual act because it is a pleasure and allow it only for purposes of procreation, eliminating, if we may believe them consistent, all that is pleasing in its exercise?"

Now, this is the stumbling-block in the way of so many who know just enough of the theory of continence to get a few gleams of truth and very much of error in their minds. To all these let me, say it is a great mistake to suppose we object to any act simply because it is pleasurable. It is intemperance and excess in all lines that we deprecate. It is a pleasure to eat rich food and all we can swallow of it. But we know true hygiene demands a plain diet and only enough food to keep mind and body in full vigor, so we sacrifice present pleasure for future good. When we are tired and overheated it is pleasant to sit in a cool breeze and feel it play on us. But we know that a sudden check of perspiration at such times often result in future pain, disease, misery, and often death.

We have studied this subject of continence for years, gathering up all the facts possible pertaining to it, and have come to the inevitable conclusion that the sexual act is only legitimate when indulged in for procreation, and "whatsoever is more cometh of evil." We do not eliminate one iota of pleasure from it. On the contrary instead of "detesting" it, we believe it pure, holy and right in its proper place, and that it is the culmination

of love between man and woman where the two are fitted for parentage and desire it.

Neither are the Alphaites cold and bloodless, pale and sickly as many deem them. They are not "starved for love," but are full of tender sympathy and pure affection; are robust and vigorous in body and mind. Many of both sexes, young and old, have written to me telling of the improved health and spirits they experience since trying continence, and never one has told of dissatisfaction at the results.

Hundreds of women who were always invalids as wives become comparatively healthy after being widowed.

One correspondent thinks man's need for the sexual act more imperative than woman's, because of the relief the monthly flow bestows in woman. But it is found that woman's desires are generally strongest just after the cessation of the flow. In a "natural state," which so many plead for, as showing that universal sexual congress is nature's divine law, we should have every woman a mother as soon and as often as she could become so. Then each woman would become pregnant before the return of the flow, as domestic animals do. I have observed that sometimes cows and cats, where they fail to conceive, have the flow the same as women do, perhaps not always. But I've observed it occasionally.

In a "natural state" the ignorant, vicious, insane, crippled and idiotic would all become parents. In a "natural state" there would be more continence than now, for every woman would require at least two years for pregnancy and lactation, during which time man's "needs" would have to lie in abeyance! Now as the sexes are nearly equal this would keep all men continent, save perhaps one month out of two years.

Or do our natural-love men advise the strong males to kill off the weak ones as among animals, and the few that are left to keep harems of wives and satisfy their needs? Or would they do as stock-breeders do, castrate all but a few of the finest specimens; or would they go to the spiders for a lesson, and have the females devour the husbands when they intrude too often?

One thing is sure. This reform is inevitable, and is rapidly gaining ground. When five years ago an Alphaite was rarely heard of, now you can count them by the hundreds. Woman is becoming self-dependent free and self-assertive. She is learning that she is not necessarily compelled to "submit herself to her husband" and be a slave to his lust and passion. She is just where she sees the full light of purity and self-hood beaming in her pathway. She is teaching her sons the virtue of true manliness and her daughters their duties as the mothers of "fewer and better children."

As generation succeeds generation each will be purer and more hygienic by birth and training, and by and by Alphaism will be the rule and intemperence the exception.

"Not enjoyment and not sorrow
Is our destined end and way;
But to act that each to-morrow
Find us further than to-day."

E. D. SLENKER.

THE THIRD COMMANDMENT.

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN."

What does it mean?

The spirit of truth is embodied in the word, and the Bible contains the fullness of it, to meet all the needs of a truth-searching mind, but we are so bound in darkness and self-conceit that we cannot read it right, and try to invent devices of our own to satisfy us.

The name—nomia—means the law and form of manifestation. John Ruskin defines *economia* the house-law, *astronomia*, the star law. God is the manifestation of the creative power, and the Lord God is the manifestation of this creative power in man, that is, his generative life, which is the root of all his power in body and mind. The sexual organism is the sanctuary in which this power dwells and manifests itself, and the name of the Lord is therefore the manifestation of the function of this sexual organism in body and mind. This name man is ordained not to take in vain or in vanity; that means for his mere pleasure or self-gratification, but for the glory of God, which manifests itself in the redeemed soul as love to the neighbor. Thus the name of the Lord is to manifest God's love to man, not man's lust or shame. "Quod erat demonstrandum." J. ASHMAN.

IF CHILDREN, THEN HEIRS.

FRANCES LANGWORTHY TAYLOR.

"What can we leave to our child when we die?
How many thousands will we have laid by?
Five, ten, twenty, or thirty, or more,
How many saved for it before
We must depart and leave it behind?
How all this saving does weigh on the mind."

Honor them? Yes, we honor all such,
Wondering though, if they spent half as much
Thought, and care, and love for their child
Ere it came into this world sin-defiled;
Watching their every act and thought,
Knowing that each in their child would be wrought.
Helping their child before it was born,
Guiding it up to life's bright morn;
Working and caring to usher it in,
Healthy and happy, and free from sin.

DEAR FRIEND: I notice that you make a statement that no paper will be sent longer than time paid for. I think your decision is only doing yourself justice; and those who read and appreciate, and are benefited by THE ALPHA, will be willing to pay for it at the expiration of time. I am liking the correspondence in THE ALPHA so much; it is my favorite page. I hope it will be continued. Of course you have seen that the Republican party, in Kansas, has declared for woman suffrage, most fitting that that should follow prohibition, and I rejoice in it.

I was out to hear George Gardner, (our candidate for county attorney,) speak, and I was much surprised when he came out boldly and pleaded manfully for the ballot for women. He is a young and very promising lawyer, and strong prohibitionist. Every nerve in my system seemed to tingle with gratification, yes, delight, as he voiced the words or sentiments that I so heartily agreed with and felt was only justice. He told his audience of how the liquor element was opposing woman suffrage, because, said he, the ballot in the hands of women, their doom is sealed, and they know it.

ROSE HILL, KAN., Oct. 16, 1882.

L. E. H.

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