

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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EQUALITY OF WOMEN.

If women were the recognized social equals of men we should see a very different state of society from that which now exists. We should, in the first place, see men and women wearing nearly or quite the same kind of dress. The slight modifications necessary to adapt the dress of each sex to its peculiar physical constitution would not be sufficient to make the difference noticeable, and would not, as now, make the form of dress a badge of sex. For it cannot be urged that the present dress of woman is rendered necessary by reason of its adaptation to her physical constitution. The least acquaintance with the comparative physiology of the sexes, on the contrary, is sufficient to show that it is precisely the reverse—that, if either sex can afford to wear heavy skirts hanging from the hips and wrenching the loins, it is the male; that, if either needs the lower extremities and parts of the body thoroughly protected from exposure to currents of cold air it is the female; that the practice of lacing the waist would be far less fatal to man than to woman, with her delicate uterine system so liable to displacement. And, even if nothing but the mere question of modesty were considered, it would be more proper for woman than for man to wear clothing to fit the body.

If the social equality of the sexes were recognized, we should see men and women performing substantially the same duties. In uncivilized races the drudgery and the honorable activities would be equally distributed between them. In civilized countries women would share all the varied occupations and professions with their husbands and brothers. There would be found very few avenues to wealth or happiness which women would be incapacitated to enter from purely physical reasons. There are, indeed, very few of them that women have not in some rare cases actually entered and successfully labored in. But, if their true equality were recognized it would not be left for the few who dared to defy the rules of propriety to step forth into the fields of usefulness to labor by the side of man. Not only would the duties, labors, and occupations of men be shared by women, but their pastimes, recreations, and pleasures as well. We should not see a man amusing himself alone and in his own way, or in the society of men only, nor should we see women striving to become happy in the society of their own sex, and to derive pleasure from sources peculiarly their own, to which men are entire strangers. We should see a community of enjoyments,

not differing materially perhaps from the present, but in which both sexes would join, adding to the animation which they otherwise afford the lively relish of sexual companionship. The present system, both of labor and of recreation, is calculated to bring out the worst side of sexuality. The separate duties and spheres in which the two sexes labor and move tend to render the desire for association a prurient one. The varied restraints of propriety and modesty have the effect of fanning human passions into a flame, and a consequence of this is that both sexes are liable to be whelmed in a vortex of crime, and their character and usefulness ruined. Equality in all respects would prove a certain antidote to all these social evils. It would do far more. It would transfer to the list of productive laborers the legion of women who now deem themselves wholly justified in occupying a position of dependency upon man, and consuming the fruits of his labor without adding the value of a loaf of bread to the wealth of the world; for this non-producing condition of civilized women is an anomaly in the animal world, and even among human races. Among the lower animals the labor of procuring subsistence is performed for the most part by each individual itself, the males and females doing an equal share of the labor of life. This, also, seems to be substantially the case among the very lowest human beings, but very early in the progress of the race this becomes changed, so that most savages have a system in which the greater part of the industrial pursuits are carried on by the women, the men devoting themselves only to war and the chase, though of course both of these, and particularly the latter, furnish the means of subsistence to some extent. This stage extends down into semi-civilized peoples and warlike races of all kinds. It is, however, succeeded by a stage in which everything is reversed in these respects, and, theoretically at least, all industrial operations, war, and the chase devolve upon men alone, women being restricted to the reproductive function and to that of being ornamental. In theory, this is the present system in civilized communities, but the manifest impossibility of carrying out the theory greatly heightens the evils of woman's condition.

The true progress of society must eventually complete the cycle of changes thus begun, and again make both sexes producers, as in the animal and pre-social stages.

If the equality of the sexes were recognized, we should see both sexes educated alike. We should see

women admitted along with men, not merely to the common schools, but to all the higher institutions of learning, to the professions and to the technical departments. We should see the principle applied that it is mind that needs instruction, not male mind. Men and women would then stand on an equal intellectual footing and intellectual superiority, without regard to which sex it appeared in would receive its just recognition. Then, if women fell below it, it would be just to infer a natural deficiency. Had the same opportunities and the same restraints existed for both sexes from the beginning, it would then be possible to judge of their relative merits.

If the equality of the sexes had been frankly recognized, both would have been accorded the same rights. Not only would the sexes have labored together in the great duty along with others, of framing, interpreting, and executing the laws of society, but both would have enjoyed the same protection and advantages under those laws, and both would have been represented in all the branches of government by the same mode of representation, whatever that might be. Nor is it alone in political affairs that equal rights would have been extended. The social rights withheld from women are, if possible, worse than these; for under the head of rights may be arranged all the sexual inequalities named, and all that may be named. Education, industry, nay, even dress, are all of the nature of rights; to slight woman's education, to degrade and circumscribe her sphere of duty, to dress her with burdensome and unsanitary clothes—all these are deprivations of right of the most grievous nature. For every mind has a right to knowledge, every one has a right to choose his duties, and certainly all have the right to so clothe themselves as best to promote their comfort and successful activity.

But there are still higher rights, there is still a greater liberty which society withholds from one-half of its members. It is the right to themselves, the liberty of controlling their own persons, the possession of their own bodies. What a commentary upon professed civilization is the claim that the inactivity of the female sex is necessary to protect them from exposure to personal violence; that they cannot pursue the free and honorable duties of men because thereby they would be exposed to insult! Or, if this be not feared, how shallow the other plea that, if engaged in other duties than those to which society has restricted her, woman's modesty might be shocked by contact with the vulgar world, to so fine a point has this artificial sentiment been reduced! And this would be the place to show that it is this sentiment, more than anything else, which has worked the degradation, the subjection, and the social enslavement of woman. To protect her from the rude advances of others, to preserve her in all purity for the use of her owner—these are the prime factors in the accomplishment of woman's present dependent position.

I cannot enter into a thorough discussion of the precise links which connect this whole train of social phenomena. I have outlined the genesis of modesty, and gone back to the origin of all sexual inequalities. I leave it to the reader to fill in the web of circum-

stances which must have attended the slow evolution of these social conditions. I will only say, in concluding this theme, that the result of all these tendencies has been to separate and socially to alienate the sexes; that while the conditions of reproduction, not less than the power of sexual appetite, naturally draws them towards each other, and must, under any and all circumstances, always keep them bound together indissolubly by bonds of sentiment, affection, passion, and interest, still the vast and ever-widening inequalities which have grown up between them tend to draw these asunder, and make their association and cohabitation more and more those of mere instinct and less and less that of genuine companionship. Incapable on account of dress, of modesty, and of social custom, of sharing each other's labors or amusements, but compelled by such conditions to plod the path of life alone, each grows less and less necessary to the other, till all congeniality disappears, and marriage itself becomes a conventional formality. Incapable in consequence of unequal education, of enjoying any intellectual communion, each seems tame to the other, and nothing is left of the conjugal relation but the mere animal gratifications.

While the bodies of the two sexes will doubtless always continue to cling together, their souls are drifting apart, and the very elixir of human existence is being wasted upon the most unsubstantial frivolities and conventionalities.

The great need of society is to be aroused to these facts, to be awakened to a new sense of the true and the genuine in life, and of the vanity and worthlessness of all forms and fashions not based on the severest rationality, and capable of withstanding the most critical analysis. The one thing which would confer a greater blessing than any other upon society, would be to open its eyes to the exact position which it has reached in its march, and to inspire it with a realizing sense of the wide departure it has made from the normal condition.

It is in the sexual department of social phenomena that the most glaring inconsistencies exist, and that the worst evils have been allowed to develop. It is to show this, and, as far as possible, account for it, that I have entered into the consideration of the reproductive forces and their effects upon the human race. I realize both the importance and the delicacy of the subject, and hope I have not wholly failed in its elucidation.

If there is any responsibility in a sociological phenomenon it must rest upon society as a whole. If there is one social fact which has received the sanction and approval of all classes of society it is the existing relations of the sexes. If there is an evil in the world for which nobody is to blame, it is the inequality of the sexes. If there is an illustration of the victims of an injurious system countenancing and upholding that system it exists in the case of women, and the system which holds them down. The mere handful of enlightened protesters, who have become aroused in the past few years to a vague sense of their true condition, is but the very embryo of the movement which would be required to accomplish the emancipation of woman. And it is not so much experience as philosophy which

is agitating the question. The victims of the system are usually silent, or, if they speak, it is but the bitter language of discontent unsupported by the philosophic analysis of the subject which can alone give weight to their utterances. The greatest champions of social reform are, and will always be, those who possess the capacity to grasp great social truths and an insight into human nature and the causes of social phenomena deep enough to kindle a genuine sympathy and a sound, rational philanthropy.—*Dynamic Sociology.*

THE IMPORTANCE OF KNOWLEDGE CONCERNING THE SEXUAL NATURE.

*“Beyond doubt, as men now live, continence is almost impossible. They drug themselves with tobacco and excite themselves with wine. They enervate their powers in heated rooms, and read books which rouse lascivious desires. Naturally sexual passion attacks them; and if it be refused gratification, they become fevered and restless, and declare that health demands frequent intercourse and suffers without it. But it is *not* a physical necessity. Under certain conditions absolute continence is consistent with the highest health during the whole life-time. To attain this, however, one must live in perfect accordance with hygienic laws; he cannot expect to suppress one vice and yield to another.”

†“Men need all their vital force not required in fatherhood for the performance of the labors, material, mental and moral, whereunto they are called.”

Dr. Gerrish says in his oration before the Maine Medical Association:

“I very much doubt if a member of this association ever had to treat a disease resulting from chaste continence. I would emphasize the adjective; for nothing but harm can come from the excitement dependent on the constant or frequent entertainment of lewd imaginings even if one abstain altogether from sexual indulgence.”

‡“The abstinence must be *voluntary*, for continence must not be confounded with impotence. * * * True continence is complete control over the passions, exercised by one who has felt their power, and who, were it not for his steady will, not only could but would indulge them. Again continence must be *entire*. The fact of the indulgence being lawful or unlawful does not affect the question of continence. I would exclude from the category of continent men those (and they are more numerous than may be generally supposed) who actually forbear from sexual intercourse but put no restraint upon impure thoughts or the indulgence of sexual excitement, provided intercourse does not follow. This is only physical continence, it is incomplete without mental continence also. * * *

“I am becoming every day more and more convinced that much suffering and many ailments arise in great measure from the repeated and long excitement of the sexual feelings unattended by subsequent sexual relations. I could mention many instances where I have traced serious affections and very great suffering to this cause. * * * Few medical men venture to suggest a cause for the general ill health and sexual debility they meet with, but I am sure such cases are not unfrequent, and when the excitement is allowed to continue all the reme-

dies of the pharmacopœia will avail nothing, and in the more severe cases, I fear that even subsequent abstinence from all causes of excitement will not insure a cure. I have every reason to believe that if the co-ordinate performances of what constitutes the sexual act be repeatedly disturbed, the best medical treatment is not always efficacious in restoring sexual power.

“The truth is, that most people, and especially the young, are often only too glad to find an excuse for indulging their animal propensities instead of endeavoring to regulate and control them. I have not a doubt that this sexual suffering is often exaggerated, if not invented, for this purpose. Even where it really exists (and I am free to confess that in certain individuals continence of the sexual feelings is very difficult) one of the last remedies the patient would entertain the idea of would be that first recommended by a conscientious professional man, viz., attention to diet, exercise, and in fact regimen. That there should be more available and willing testimony in favor of the remedy considered agreeable than that involving constraint or inconvenience is easily explicable on the supposition that the witnesses have not had experience of both systems. * * *

“Granted that continence is a *trial*, a sore trial, a bitter trial, if you will, what, I would ask, is the use or object of a trial but to try, to test, to elicit, strengthen, and brace whatever of sterling, whatever of valuable, there is in the thing tried? To yield at once, is this the right way to meet a trial? To lay down one's arms at the first threatening of conflict, is this a *creditable* escape from trial, to say no more? Nay, is it *safe*, when the trial is imposed by the highest possible authority? Our object ought to be to preserve a pure and healthy mind in a pure and healthy body. Judiciously directed training and exercise of *both* towards this definite object would, I am sure, in most cases, reduce the difficulty of living a chaste life to the minimum, and, indeed, render the conflict rather a proud and thankful sense of self-command than an arduous struggle.”

“It has been proved beyond a doubt,” says a well-known physician, that the excitability and intensity of sexual passion is largely dependent upon what we eat.” This fact deserves to be most carefully noted by young women, and should receive their close and serious study in connection with cookery and household management.*

“Parentage must consider itself in advance. Will the time hasten when fatherhood and motherhood shall become a science—and the noblest science? To our model, a clear-blooded, strong-fibered physique, is indispensable; the questions of food, drink, exercise, assimilation, digestion, can never be intermitted.”†

It surely should be the highest aim of young men and women to do all in their power to secure the best conditions for the birth and development of their children. Therefore, it should be an impossibility for them to allow themselves to enter marriage before having a clear and full understanding of these conditions.‡

To prostitute means to pervert and degrade a natural

*“Health in the Household,” by Dr. Susanna W. Dodds, has been highly recommended. In “Chastity,” by Dio Lewis, M. D., there is a long and detailed chapter devoted exclusively to this subject. There are some valuable suggestions concerning food in “Tokology,” a book which will be referred to later.

†Walt Whitman—from “Democratic Vistas,” in “Specimen Days and Collect.”

‡Good books are: J. R. Black's “Ten Laws of Health.” “Tokology,” by Dr. Alice B. Stockham, Chicago. This book presents the idea that pain in pregnancy and childbirth is unnatural, and gives suggestions to help the realization of this idea. It is an excellent book to follow Mrs. Shepherd's “Special Physiology.” “The Better Way—An Appeal to Men in Behalf of Human Culture Through a Wiser Parentage.” By A. E. Newton. Holbrook & Co.

“Marriage and Parentage, and the Sanitary and Physiological Laws for the Production of Children of Finer Health and Greater Ability.” Washington Moral Education Society.

* Dio Lewis, M. D.

† Rev. N. E. Boyd.—“To the Studious and Thoughtful.”

‡ William Acton, M. R. C. S., surgeon to the Islington Dispensary, externe to the venereal hospitals, Paris, etc., etc.—“The Functions and Disorders of the Reproductive Organs.”

Speaking of Acton and this work on the sexual organs, the ALPHA says: “He enters most minutely into their anatomy, physiology, pathology and ethics, and shows their use and abuse most graphically; but the whole work is on such a basis of science and morals that all, young and old, could read it profitably and respect themselves for the knowledge they would gain.”

use. To use the sexual function in woman apart from its natural and rightful consummation through procreation and motherhood, is a prostitution.* To excite the sexual passion in man apart from its full and natural consummation through procreation and fatherhood, is a prostitution. Therefore, the separation of the sexual act from its distinct procreative purpose, is always a prostitution. It is this degradation which has unconsciously brought a sense of shame in connection with the sexual organs. And it accounts quite sufficiently for the feeling of disgust felt by so many women for the sexual act.

I believe that the evil effect upon the mind and soul of sexual intercourse, separated from its definite and natural end, to be much greater and more subtle than that of intoxication, gluttony, or other physical excess, which degrades the body to merely selfish and abnormal uses. It tampers with the holiest human instincts, and desecrates the special work of fatherhood and motherhood. It steals the child's first right—the solemn right to be well born.

Unite and consecrate the act with its glorious, creative end; keep this union inviolate in thought and life; and a new motherhood and fatherhood will burst upon the world. This new fatherhood and motherhood will be full of holy strength and joy, and radiant with the natural health of body and spirit which comes from the right fulfillment of every human function.

If this ideal seems a hard or impossible one to present to young people, let another standard be shown which can have such a clear, sound, and rational basis. All growth is attainable, but through gradual and persistent struggle. It is not expected that these convictions will be generally adopted at once. But, if on the other hand, we wish to see to what the opposite proposition—the separation of the means of reproduction from its legitimate result—may lead, we have only to glance over such books as Bradlaugh's "Fruits of Philosophy," or Annie Besant's "Law of Population; Its Consequences and its Bearing upon Human Conduct and Morals." Both these writers, believing that "it is more moral to prevent conception of children than, after they are born, to murder them by want of food, air, clothing," feel it their most important duty to "disseminate a knowledge of means whereby men and women may refrain from becoming parents without even a partial sacrifice of the pleasure which attends the gratification of their productive instincts." To those who have once clearly seen that strict continence, except for procreation, is the highest law of sexual life, nothing could be more revolting than the aim and tone of these books. They are shocking to all the finer sensibilities; they lower the true appreciation of self-controlled character, and, by totally disbelieving in virtue, they are inducements to the grossest sensuality. One idea will always have a tendency to confuse and degrade the mind, and

thus to increase sexual disorder. The other idea will surely have a tendency to elevate the whole subject of sex, and, striking directly at the root of sexual evil, must, in time, thoroughly eradicate it.

"Let the maiden with erect soul walk serenely on her way, accept the hint of each new experience, search in turn all the objects that solicit her eye, that she may learn the power and the charm of her new-born being, which is the kindling of a new dawn in the recesses of space. The fair girl, who repels interference by a decided and proud choice of influences, so careless of pleasing, so wilful and lofty, inspires every beholder with somewhat of her own nobleness. The silent heart encourages her. O! friend, never strike sail to a fear. Come into port greatly, or sail with God the seas. Not in vain you live, for every eye is cheered and refined by the vision."*

O! young women—

"You are the gates of the body,
You are the gates of the soul."

Learn to be strong women and enlightened mothers, and you will know how to purify the home.

† "Is this dearest spot of all the earth sacred to freedom? Does it represent the united life of two coequal units, co-operating for their own, their children's, and the world's good? Within this temple of love does the woman respect and strive to attain to the highest ideals of womanhood, and does the man respect himself so much that he would sooner perish than insult that womanhood or violate its God-given liberty of self-ownership? And finally, do these two consecrate every day to pure, unselfish, aspiring growth? * * * *

"O! yes, friends, there is an ideal womanhood, an ideal manhood, an ideal love, not always wholly unrealized. It is where two hearts drawn together in love and freedom go through life serving each other's highest needs; it is where continence is the established law of being; it is where children come as the sound, loving, divine offspring of reason and affection."

"Then comes the statelier Eden back to men.
Then reigns the world's great bridals chaste and calm;
Then springs the crowning race of human kind.
May these things be!"

* Ralph Waldo Emerson—from essay on "Heroism."

† Frederic A. Hinckley—"The Cancer at the Heart."

GERTRUDE HITZ.

THE CHILD'S LEGACY.

There are persons living to-day whose wealth is estimated to be two hundred millions of dollars. At a compound interest of six per cent. in thirty-five years it will have reached the enormous fortune of nearly two billion dollars. What a huge legacy they may have to leave to their children! But is it certain that they will have given them the greatest blessing that lay within their power? The aim of life is happiness. Though this at first thought may not seem true, yet in an indirect way at least it is surely the motive of all exertion, and the question I am thinking of is this: is it possible for the possessor of this vast fortune to be one whit happier than the unassuming, contented person of the more common walks of life, whose mind leads him to seek for spiritual joys more than worldly pleasures?

The greatest happiness to be had from riches is the pleasure of giving it away, and though there are many with an abundance who have never experienced this

* "Undoubtedly abstinence from coition, once the design of this function has been accomplished, is the law of nature."—*Theophilus Parvin, M. D.*

"It has been forced home to me with a strong conviction, that most men only need to have the justness of this subject presented to them for them to be convinced of its truth. Men naturally reverence the maternal in woman, and if taught that continence serves the best interests of motherhood and posterity would cheerfully accord their lives to it."—*Alice B. Stockham, M. D.* A very clear and most valuable paper upon this subject will be found in *The Medical Practitioner*, July, 1881, or in *THE ALPHA*, November, 1881, by *Theophilus Parvin, M. D.*, professor of obstetrics, and the medical and surgical diseases of women, at the Medical College of Indiana.

happiness, still I believe that all who, having a liberal and generous heart, have tried to do good with their wealth, will say that this is true, and we can be sure the miser, be he ever so rich, does not know what it is to drink of the sweet cup of true happiness.

Wealth does not always bring with it contentment, for more often the pleasures it brings are carried on salvers of deadly poison, which deceive the most cautious.

He who has never experienced any pleasure save that which comes from pleasing the physical senses does not know what it is to be truly happy, for the happiness that is all-inspiring, and which "sees good in every thing save sin," is a quality of the soul and reaches us through the realm of the mind.

Though it does seem that we as a people are worshipping the god of mammon almost to the exclusion of other things, yet there are many among us who realize that from these comes not the main source of human happiness and contentment, but that first of all things necessary is a *healthy and wholesome physical condition*. This must be the foundation on which all sources of happiness rest, for without it nothing can give to us unalloyed enjoyment in any way. I do not mean to say that one who is not physically well cannot enjoy the feelings of happiness, but that to the extent that they are ailing is their happiness deteriorated.

We could not wish for any one a greater blessing than that of contentment, and surely it could not be complete and perfect, no matter how patient the heart, if the body is racked with disease. To wish them wealth, influence or worldly success of any kind would be but a small blessing compared with the one just mentioned, if along with it came the trials and torments of physical suffering or disease. Again, as every part of the organism is in direct sympathy with all the balance, the same blood that passes through the brain, in turn reaching all parts of the body, it must of necessity follow that to have a healthy brain the balance of the body must be wholesome and in a normal condition, and with a clear and vigorous brain our thoughts cannot help but be better in every way. Though the spirit is a separate thing from the body still it exists in direct sympathy and concord with all the functions of the latter, and so it is that our thoughts are affected by all the conditions of our physical nature. This being the case, what greater blessing can we wish our children to enjoy than that of good health, and what better legacy can we give them than that of a pure and sound physical organism?

There is great good to come to the world by a universal knowledge of the laws of physical heritage. If every one in the world to-day knew how great an influence their own life and actions were to have on that of their children I cannot but believe that much intemperance would be done away with, for there are many who really seem to have the welfare of their children at heart even more than their own, and many a man never feels remorse and regret for his excessive indulgences until he sees the painful spectacle of his offspring following in his own footsteps and possibly passing him in the path that leads to desolation and distress. Then it is that he realizes the extent of his errors, and then, oh! how gladly would he deny himself

the false pleasures of his former actions if he could but take away the influence that he sees so surely and banefully leading his child to destruction.

When the parental attachment has arrived at that heavenly stage where it can and does love the unbegotten babe with the same sacrificing love that it does the corporeal child, then can the child learn to worship its parents, as it surely will, and repay them a thousand-fold for their wisdom and goodness in creating him. Then he will be blessed with all the knowledge and goodness they have gained, and not simply cursed with the sin they have attained.

Not long ago I saw a little babe a few months old whose face and arms were literally covered with running sores, and most of its wakeful moments were spent in crying and suffering. Although the sight was distressing to behold, one thing was gratifying to some degree, and that was the great patience and the continual efforts put forth by the ignorant mother in trying to ease and quiet the child, and I am certain that if the poor woman could have been made to realize how much of that child's suffering she herself was responsible for her remorse would have been as great as her nature was capable of feeling.

There is many a parent planning and laboring to accumulate worldly possessions, in order to be able to place their children well in the front ranks of society, that cannot, with the greatest success, give to them anything like the advantage that they might have done had they given them a healthy constitution in the place of an abnormal propensity.

Oh! what a delightful picture it is to look into the future, and see the time that is sure to be, when the principles of THE ALPHA are universally known and practiced; when the love between husband and wife is built on the double foundation of animal magnetism and spiritual affinity; when justice overrules selfishness, and the unborn child is given its equitable right to be well born.

The vast treasures of knowledge that are every day newly coming to the minds of men are not to be without their results in the future as they have been in the past. The advancement of the human race has been principally obtained through the cultivation and growth of the social instincts, and as this has been elevated to higher planes, in the same proportion have we seen and will see woman raised from the position of a slave to man, where ignorance was graded as her highest virtue, to the station of equality she deserves. In this way only can the mind of mankind arrive at the celestial existence to which it is destined. It is only through the perfectly harmonious blending and union of the sexes that the greatest good to the human family can be accomplished. Advancement in the past implies advancement for the future, and how many are the arguments before us to prove to us mankind to-day is more elevated in his social vantage and more just to his fellow-men than in the past. Even in Brazil, the modern stronghold of slavery, though laws cannot be made at present to overcome the evil, yet thousands of slaves receive their freedom annually through the great beneficence of certain societies and private benevolence. All such things argue that justice and love are each day increasing in their

sway. It is but a part of the grand law of the "survival of the fittest," and each day is but a new leaf in the grand book of evolution.

When the child can start in life blessed with the results of the wisdom of its parents, as taught in THE ALPHA, then we may look for men and find them plenty, in whose minds justice rules supreme, and the love, that surpasses all understanding of to-day, will then reign in Elysian peacefulness in the hearts of all.

LINCOLN, ILL.

CHAS. L. HYDE.

TALK TO THE LITTLE FOLKS.

Just as soon as the little one is old enough to ask intelligently, "Mamma, where did you get baby?" he is old enough to be told in a quiet way about the mystery. Don't put him off with any falsehoods or silly tales, for you only excite his curiosity still more, or destroy his confidence in you for the future. Tell him the truth and nothing but the truth.

The difficulty with many mothers unused to talking, or even thinking much on these subjects, is to find suitable language and illustrations for the clear conveyance of the facts to the little minds. A very apt illustration was made use of by a gentleman in telling his daughter concerning the beginning of life, which I will state for the benefit of others who may be in need of something on the subject. Said he: "You know that the baby chickens are hatched out of the eggs which the old hen sits on till the little chicks are grown large enough and strong enough to break the shell. Babies grow from eggs also, only the mother does not sit on them like the hen, but carries them inside her own body so they will not get hurt. When they are big enough then they are born." Said the daughter, who is now a mother herself: "I was perfectly satisfied with this explanation. Other children could not tell me any secrets concerning it, because I knew already, and had none of their prying curiosity about the matter. When I grew older, of course I learned further particulars."

Many question the wisdom of telling matters of this kind to children lest they should, in their lack of wisdom and discretion, make bad use of the knowledge. I think the cases where they do make such use of it very rare. To place confidence in a child, and allow him to know what you do, at once seals his lips on all improper occasions.

A friend of mine, whose little six or seven-year-old daughter was desirous to know where the old pet pussy found her kittens told her the facts about them, the mother adding, "Now, 'Bee,' you must be very careful with pussy when she is carrying her babies inside her because you might hurt her so she would never get over it." After that never was a cat better cared for. The little girl would pet and tend her with the greatest care, and when, as her time of delivery approached and she would begin to search for some quiet hiding place, a bed in some barrel was always made ready by her little mistress, and pussy gently carried and put into it, and on no account must she be disturbed or roughly used.

As the mystery of birth is so constantly going on around us, children should know as soon as they can

clearly understand the matter, and should be taught by the mother that they may receive the knowledge from no impure source.

Another matter they should be early taught, and that, the use and proper care of the sexual organs. They should be explained to them how very delicate is the texture of the skin that covers these parts, their extreme sensitiveness, and the evil consequences arising from uncleanness and abuse. This, too, when they are very young, before they are old enough to be trusted away from the mother's constant care. Much harm has resulted from the neglect of this important duty by the mothers. Do not wait till bad habits are formed, nor presume that if the child be kept from all knowledge on the subject good habits will naturally follow. See that the good habits are formed in the beginning, and you will not then be obliged to reform your boys and girls.

RETA BELLE.

PAINESVILLE, O., July, 1884.

TREE-TOP VIEWS.

The lovely, blessed summer days have come again, when it is a delight to live and breathe the perfumed-laden air; to sit and listen to the "leaf-talk" of trees made dear from past association; to watch the birds as they flash by, almost brushing against our heads, and singing the old-time notes that bring back childhood's sunny days; to hear the buzz of bees among the blossoms that surround us in such rich profusion; to view the cozy valley that lies before us, clothed in richest green; all this brings thoughts and feelings inexpressible, and with the Psalmist we say, "Bless the Lord, O my soul, and all that is in me bless His holy name." These intense natures that are almost consumed by their sympathy and sorrow for the sufferings of others have this reward, that they can with equal intensity appreciate and enjoy the lovely and grand in nature. If we could sit in leafy bowers and view this scene, forgetting even for a few months that in these quiet homes that dot this valley there dwell oppressed women and disinherited little ones, who will never feel the soul thrill that is produced by communion with nature and the great Creator. We could enjoy so much more, but the track of the cloven foot may be seen if we descend from the tree-top. We trace it along the winding stream and over the hill-top into homes and dwelling places, not of the lowly only, but where education and intelligence (so called) abounds. Far to the east we see a home made desolate by death. The frail, loving mother is taken, leaving a babe of four months to struggle for a painful existence. Her husband had taken her hither and thither in search of health, had built a "home" in a desirable locality, had refused an office of high honor because of the very feeble condition of his wife, who for years only lingered at the grave's mouth, as it were. Yet he had not learned self-control. His lust must be gratified. Her last strength was spent in enforced maternity. Better by far might it have been for her had he accepted the desirable position and gone to the "ends of the earth" to tarry long instead of "staying home to take care of his wife" and receive praise for his self-denial and Don Quixotic devotion! The busy world

does not stop to investigate these things. A woman may

"Sew with a double thread
A shroud as well as a shirt,"

or she may be sacrificed to the lust of one who has promised to "cherish her as his own body," and there is no redress, no help offered, no release till death comes, and joyfully comes very often, to weary women. An overburdened mother, whose youngest child was exceedingly fretful, remarked to the writer that she could not understand the child, that it had never slept a night, and fretted all day, and was now past one year of age. Upon asking a few questions concerning her condition of mind during pregnancy, she exclaimed: "I see it now, I never knew it before." She then explained her unwillingness to become a mother so soon again, her weak physical condition, etc., and she was satisfied with her cause, and added: "Why, now I can see why these older children do certain things that I never understood." She was so eager for light and tracts on these subjects. It was like the opening of a new day to this mother to hear that the question of how to help women was agitated, and the subject growing every year. "Wifehood" and "Transmission" should be scattered broadcast over our land. "Let us not be weary in well doing," for in due season we shall reap if we faint not.

OBSERVER.

UNSCIENTIFIC THEORIES.

DEAR ALPHA: A late statement, which is a relic of ignorant masculine egotism, is to be found even in our modern scientific treatises or even THE ALPHA unwittingly perpetuates the same by a recent article wherein it mentions "a pollen tube" as "fertilizing an ovule." Now the truth is the pollen contributes simply its "quota" or "contingent" to this fertilization, for the ovule in flowers and animals alike contains its own contribution to the embryo, which last is made up equally from the mutual contribution of the male and female elements of fertilization.

A recent writer, in high authority in science, commits an analogous blunder when he states, "The hen might lay her eggs and set on them as long as she pleased, but unless chanticleer contributed the mysterious and potent force peculiar to him, the hen's eggs might as well be chalk for all the chicks that would ever emerge therefrom." Thus in all eyes men in their ignorance and arrogance have maintained this theory, but all the while nature's great equal fact declared that from ovule to matrix the female element descends to meet the male, these two combine and are wrought out in the laboratory of the matrix through the period of gestation from the brief organism (which is the male's only part) to the perfect organism which the female matures into independent life. Hence, it appears that three-fourths of the creative conditions are supplied by the female. *This being so, nature wherever allowed free scope is prodigal of the male and sedulously choice of the female.* The origin of evil probably co-exists from the time when man set about to invert this order and to intrude upon the sanctuary of creation unbidden and undesired.

"From whence came wars and fightings?" "From

your lusts." Paul builded better than he knew when he gave this explanation.

Let our brave ALPHA, then, while it continues to stand for "woman's rights" at the very dawn of life, constantly reiterate for the education of the people, that the "fertilizing principle" is one upon which man has no patent, but is a force possessed in at least equal measure by women. The universal knowledge of this fact will hasten the day when Milton's doctrine in Samson Agnostics:

"Therefore God's universal law
Gave to the man's despotic power
Over his female in due awe,
Nor from that right to part an hour,
Smile he or lower."

shall be replaced by great nature's declaration: "The mother is queen in all the realms of being, and at her sovereign pleasure decrees the genesis of a new life."

FIAT JUSTITIA.

THE WHITE CROSS ARMY.

A FEW MORE FACTS ABOUT THE WHITE CROSS ARMY, FOR THE EXISTENCE OF WHICH LET ALL DEVOUT SOULS EARNESTLY THANK GOD.

EDITOR ALPHA: Your readers may already know of the White Cross Army, and that it has firmly planted its banner on English soil, but as that of America is of similar material, may it not wave as freely here as there! The teachings of the organization are so closely allied to those of THE ALPHA in the fundamental and practical point of view, that all Alpha workers can but hail its advent and learn of its prosperity with joy.

"This organization," says Miss Ellice Hopkins, "was inaugurated by the Bishop of Durham, the man probably of the most weight in church, both for learning and for sound judgment, and whose specialty has always been the moral training of young men."

Having such an instrument across the Atlantic to accompany us in the field of moral reform, we should grow strong and be thankful. Especially should we be thankful, as the Bishop has called to his assistance Ellice Hopkins, who seems to be of herself the heart needed for the work. She writes and lectures to men only—the thing needed. We appreciate this measure as the only true base of morality.

She takes the teachings of Christ as her standard, and says, "Do not let us sit hopelessly staring at our difficulties any longer; they will always prove a pathless sea in such faithless attitude. The word to the church now is, go forward; let us have faith, like the Israelites of old, to obey it, even though it seems like going forward into a midnight sea to perish. Only let us take the next forward step, and in going forward for us, as for them, the path will open, and these deep waters, for us as for them, will be found not to be the bitter waters of death, but the waters of baptism into a higher and purer national life."

The organization has neatly published a series of a dozen or two little pamphlets or tracts called the "White Cross Series," which should be sent broadcast over the land, so that "he that hath ears to hear let him hear." They can be had by sending to the publishers, Hatchcards, Piccadilly, London. Fraternally, D. S. H.

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

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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.

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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.

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BACK numbers of THE ALPHA will be sold to subscribers at five cents per copy as long as any remain. Subscribers sometimes write, I am particularly pleased with such and such articles or numbers, and would like extra copies. This will notify such persons extra copies can be had.

TOKOLOGY.

This excellent book has had a great sale, and is justly the most popular and useful book for women yet published. It has reached its eighth edition in less than a year. The last edition is revised and enlarged, and sells for \$2 in cloth and \$2.50 in morocco binding. For sale at No. 1 Grant Place, Washington, D. C.

"FOR GIRLS."

The publishers, Fowler & Wells, write that the eighth edition of "For Girls" is called for. We are glad to know that this eminently useful book is so highly appreciated. Its sale ought to reach to 80,000 editions, so many young girls would be saved from follies injurious to health, by studying and being guided by Mrs. Shepherd's loving wisdom. A new invoice received and for sale at this office. Price, \$1.00.

"SPELLING REFORM AND HOW TO HELP IT" is the title of a pamphlet—price ten cents—issued at the Spelling Reform Rooms, 24 Clinton Place, New York. It consists of addresses delivered by our friend and occa-

sional contributor, Mrs. Eliza B. Burnz, before the International Association of Shorthand Writers, at Toronto, last August. The spelling is in accordance with the "five rules" for spelling approved by the Philological societies of England and America, and by all spelling reform associations.

THE DIET QUESTION—THE REASON WHY.

Dr. Susanna W. Dodds has published the first third of her excellent book on "Hygiene Cookery" in a paper cover with the above title. It is a scientific, reasonable and clearly defined statement of the properties of the food we eat, with the chemical analysis of each familiar dish that graces our tables, and the reason why we should, for health and comfort, simplify our diet, eating only the most easily digested and nutritious food. We recommend it to the perusal of our readers. Fowler & Wells. Price, 25 cents.

TO SUBSCRIBERS.

As this number of THE ALPHA closes the ninth year of its life and labor, there will be many hundred papers marked on the margin with the notice of expiration of subscriptions. We hope these notices will be observed and responded to promptly, not only with a renewal of your own subscription, but each will forward one or more *new* subscriptions, and thus encourage and sustain the work while they spread the gospel of physical redemption through purity and obedience to the laws of life and health. Let all our friends work with zeal in this just cause, so that at the close of our first decade we may begin to reap a harvest of success.

POLYGAMY AND DIVORCE.

These two questions seem to be the prominent subjects of moral agitation in our day. Politicians, churches, reformers of all grades are exercised mostly on these two points. Just now the subject of divorce is taking the lead in the discussions of wise men and women. Polygamy is, by common consent, deemed a subject too knotty for church or laymen. After pronouncing it an outrage on decency and Christianity, the whole matter is relegated to that dismal sepulcher of all moral questions, the American Congress, and there it will rest till local legislation on so great a crime will appear less inconsistent, if its practices were confined to Utah mainly, instead of corrupting the atmosphere, as it does, of every township and hamlet in the country, and a long-suffering Deity shall gather up His forces and drive the children of men to combat—blind and passionate combat it may be. But the clearing of the smoke of battle and the general ruin may reveal the joyful fact that polygamy has received its death-blow and is added to

the debris of good and evil things. So as in our former system of chattel slavery we may hold a jubilee over its final destruction, while we shed tears of agony over the cost of its death-throes.

But divorce is an open question in our midst. We all know married parties that are separated, or are contemplating disruption, and still others that could justly record their wrongs and outrages on the calendar of our local courts, and there is no hope under the present order of this number of domestic malcontents decreasing, to the scandal of the churches and corruption of society be it recorded. What is to be done? Surely more stringent laws against divorce will not remedy the evil here, more than it has in monarchical and Catholic countries. We are sadly bewildered, and yet the Bible—which commands men to make no provision for the flesh—has laid down very simple rules on this question. It admits divorce but for the one crime, adultery, to which Paul adds the suggestion of separation—living apart—for those that discover incompatibility of temper and objects in life, without permission to form a new alliance. More elaborate or stringent legislation than this has increased the evil and resulted in untold disaster. The cruelty of compelling two incompatible natures to continue in harness till death severs the chain is manifest, and the unwisdom of allowing young, rash and thoughtless people, without knowledge or reflection, to take upon themselves vows that they will not keep, by reason of their heredity, ignorance, and other incompatibilities, making a pandemonium of life and entailing unhappy conditions on offspring is a still more inquisitorial barbarity. Our government considers marriage a legal contract, that can, for sufficient cause, be dissolved. The church considers it a sacrament, a sacred mystery, an inviolable oath, which it certainly should be. But while so many unions have a strong scorching odor from Hades, they cannot in any sense claim to be ordained or blessed by Heaven. Yet in the most passion-cursed marriages there seems to be a soul element more sacred and spiritual than ever enters into an indenture or conveyance. For who that knows intimately divorced parties does not recognize that a certain organic injury has been sustained by each, that mars the probability of their reaching an ideal excellence in any achievement. There is a bitter dreg in the cup of life for such, an ominous shadow walks with them, a pain, a smart, a damage that lessens the influx of joy and peace and honorable ambition, and the power of achievement they once so proudly possessed, which proves that we cannot desecrate to vile purposes, the sacrifice we offer to the highest and holiest relations of life, without incurring penalties that no human law can avert when the fatal error has been made. Let

us turn our thoughts to the prevention of sorrow rather than its cure. If human legislation can ever be effective, it will be in wise prevention, like education in ethics and special physiology. Appointing a sanitary and physiological commission composed of wise and sympathetic men and women, who will examine critically but kindly all candidates for matrimony, that no two who are hopelessly diseased or have a bad heredity, ruinous vices, ignorant or incompatible, should receive the sanction of the State to marry. This decision should be respected by the church, for God never has and never will join together such incongruities nor set upon them the seal of happiness or usefulness. Still protective and preventive laws would be but measurably effective without an early education of conscience and will, as well as intellect. So we come back to first principles, and ask that all physiological and moral questions be plainly taught in our schools and colleges as safeguards for youth and inexperience, to protect not only from mesalliances, but to promote a higher culture, which will abolish all necessity for divorce.

C. B. W.

A venerable friend, Edward Palmer, writes: "I am now past eighty years old. Have for many years been exercised about the questions you discuss, and have written much on the subject, perhaps all I shall ever write. I have been many years experimenting in diet, and am fully convinced that mankind will have to give up eating animals and the secretions of animals before they can be healthy or chaste. I am certain that when mankind have learned *how to live* there will be *no more suffering*, and life will be a perpetual joy."

"The education by which you mean to get your bread and butter, your gloves and bonnets, is a very different affair from that which you take upon yourself as an ornament and interval in life," says Miss Phelps to the young women she is addressing in an article on self-supporting girls in a late number of *St. Nicholas*. Thirteen is not too early an age for a girl to decide whether she means to remain a dependent upon her father after her school-days are over, or to enter upon a more self-reliant career of her own. "Ah," the writer continues, "you will never realize until you have tried it what an immense power over the life is the power of possessing distinct aims. The voice, the dress, the look, the very motions of a person define and alter when he or she begins to live for a reason." But the girls who enter upon work only in the spirit of play, with no earnest desire to excel, had better never attempt work at all, since it is skilled labor the world demands and is willing to pay for, while the half-finished work of amateurs is already a drug in the market, besides being one of the greatest obstacles to the honorable and successful employment of women with men in the world of industry and trade.—*Unity*.

ON HELPS TO A CONTINENT LIFE IN YOUTH AS WELL AS ADULT AGE. BY DR. WILLIAM ACTON.

EXTRACTS FROM THE FUNCTIONS AND DISORDERS OF THE REPRODUCTIVE ORGANS.

The influence of religion must take precedence before all other helps ; that form of religion whose chief beatitude is promised to the "pure in heart." Not controversy, but a devout uplifting of the best affections toward a Supreme Being and a tender dedication of the whole life to His service and guidance, which all right generated and rightly instructed boys will actually feel. Alas, that youth so often finds disappointment, if not rebuff, from his pastor or father whom he may friendly consult as to his difficulty.

Christian ministers should not approach this subject timidly, cautiously, or unsympathetically. No check can effectually be given to sensuality until parents, guardians, and religious teachers make themselves *fully intelligent on this subject, and are prepared to give sound and scientific instructions to the youth under their charge.*

There must be perfect purity in mind in those that would teach the blessings of continence.

TRAINING OF THE WILL.

Leaving the religious aspects of continence to those authorized to speak on the subjects from that point of view let us consider the practical counsel to be given the boy or youth who has been made aware of the ruinous effects of early impurity and is desirous of living a life of continence. His object, and our object for him, is to preserve "a pure and healthy mind in a pure and healthy body."

Judiciously directed training of the will toward this definite object would reduce the difficulty of living a chaste life to the minimum and render the conflict rather a proud and thankful sense of self-command, than an arduous struggle. The first *requisite is that power of the mind over outer circumstances, which we call a strong will.* Without this resolute grasp of the intellect, and the moral nature to direct, control, and thoroughly master all the animal instincts, a man's life is but an aimless, rudderless, drifting craft, at the mercy of every gust of passion or breeze of inclination toward certain shipwreck.

It is a solemn truth that the *sovereignty of the will*, or the command of a man over himself and his outward circumstances, *is a matter of habit.* Every victory strengthens the victor, till long years of courageous self-rule will make it impossible for him to yield. The whole force of his character, braced and multiplied by the exercise of a life time, drives him with unswerving energy along his chosen course of purity. The very word we have used—*continence*—admirably expresses

the firm and watchful hold with which his trained and disciplined *will grasps* and guides all the circumstances of his life.

But more than this, the *steady* discipline of the *will* has a direct effect on the body. The young man who can command his *thoughts* will have an *easier* task in keeping himself continent than he who cannot. He who, when physical temptations assail him, can determinately apply his mind to other subjects, and employ his will in turning away from the danger, has a power over the body itself which will make his victory tenfold easier than he who, without previous training, determines not to yield. The essence of all this training of the will lies in beginning early and the steady avoidance of all impure thoughts.

If a boy is fully impressed that all such indulgences are dirty and mean, and with the whole force of his unimpaired energy determines he *will* not disgrace himself by yielding, a very bright and happy future is before him.

A striking example of what resolution can do was related to me by a distinguished patient. "You may be somewhat surprised, Mr. Acton," said he, "by the statement I am about to make, that before my marriage I lived a perfectly continent life. During my university career my passions were very strong, sometimes almost uncontrollable, but I have the satisfaction of thinking that I mastered them. It was, however, by great effort. I obliged myself to take great physical exertion. I was the best oar of my year, and when I felt particularly strong sexual desire, I sallied out to take more exercise. I was victorious always, and *I never committed fornication. You see in what robust health I am. It was exercise that saved me.*" I may mention that this gentleman took a most excellent degree, and has reached the highest point in his profession. This is an instance of what energy of character, indomitable perseverance, and unimpaired health will effect.

It should not be forgotten that this training of the will is not without its immediate and sensible reward. Without it, or at least without some measure of it, these faculties of the mind, on the regular exercise of which our success in any pursuit, and, in fact, our general intellectual advancement depend, cannot be rightly cultivated. How absolutely essential it is for the attainment of real happiness, which depends so largely on self-approbation, has been already noticed.

To be continued.

"WE cannot command veracity at will ; the power of seeing and reporting truth is a form of health that has to be delicately guarded."—GEORGE ELIOT.

THE CONTAGIOUS DISEASES ACTS.

Dr. C. Bell Taylor, in a lecture to the working-men of England on the working of the Contagious Diseases Acts of European cities, says:

"I was once asked by a patriotic Frenchman what I considered the most remarkable feature of the French capital as distinguished from English towns? I replied that the feature which had struck me as most remarkable in this otherwise charming city was the fact that women were afraid to walk about. My friend seemed lost for a reply, and well he might, for he knew it was true. Yes, it is a lamentable fact that women are afraid to traverse the streets on foot in continental towns. As the late Harriet Martineau has remarked, with us in England, 'Youth and maidenhood is more free, and more pure, women more unrestrained, more honored, and safe beyond comparison in person and repute.'

"A young lady acquaintance of mine was on a visit with some friends in Paris. One morning she rose rather earlier than usual, and walked out in the Tuileries Gardens. The dismay of her hostess on learning that she had ventured abroad unattended was to our English ideas altogether incomprehensible. When the young lady returned she said: 'Thank God you have come back safe! but how imprudent the English are!' Madame Daubie in her well-known work 'La Femme Pauvre au Dix Neuvieme Siecle,' alluding to the French system, remarks that 'Nations that have not our monstrous regulations, permit any girl to go out alone, to travel or live by herself if necessary for the purpose of work or instruction; whilst in Paris more than one hundred thousand regulars and soldiers of the National Guard fail to inspire the young women of the middle class with sufficient confidence to allow her to venture a single step without a protector.' Again she remarks: 'Those departments in which the machinery of these acts is most active are precisely those in which a young girl who may have committed the offense of walking out unprotected is no longer marriageable.'

"In 1874 I visited Berlin in order to study the practice of the celebrated ophthalmic surgeon, Von Græfe, and there the fact that women were afraid to walk out was again brought prominently under my notice. I found the public saloons, in the intense heat of summer, crowded in the evenings with women of the working class. I said: 'Why don't you walk out under the lime trees in the Krol quarter, and other suburbs of this beautiful city? Where I came from the working-girls spend their evenings in the open air, by the river-side, or anywhere out of doors, in search of health, recreation or amusement.' The invariable reply I got, delivered with an air of melancholy resignation, was: 'Ah, in this country men may walk, but women, No!' I said to one: 'Why don't you go home; it is near midnight?' She said: 'I can't pay for a cab, and I dare not walk for the life of me.' It is no use affecting to doubt these facts, every one who has investigated the matter knows that they are true; for instance, the Berlin correspondent of the *Daily Telegraph*, at the close of a similar observation, remarks: 'How hard it was upon tradesmen's wives and young women in employ-

ment, who might wish to visit churches, theaters, or concerts, and who could not afford the expense of cab hire.'

"What are the women afraid of? On a summer evening in broad light, in the center of a crowded city—of thieves, of assassins, or of one or other of the classes usually supposed to be dangerous to society? Not in the least; they are actually afraid of the police—of their own servants—of the very men who are paid out of their hard earnings to protect them, and, heaven save the mark! ensure the safety of the public. The Berlin correspondent, quoted above, informs us that hosts of women are arrested every night for the crime of walking abroad,* and M. Lecour, the chief of the Paris Contagious Diseases Acts' Police, when examined before the Municipal Council of Paris, admitted that his men arrested fifteen thousand women a year *outside of all legal forms*;† and remember Paris is only half the size of London. Yes, it is true enough that women are afraid to walk out in continental towns; and it is also true, let them be who they may, that they have good sound reason for the feeling of dread which they entertain for the very men whose presence ought to inspire them with confidence and a feeling of security. When M. Lecour was reproached because the wife of an eminent banker was arrested at Dijon, and dragged off by the Contagious Diseases Acts' Police, simply because her husband had left her for a few minutes in the street at two o'clock in the afternoon, he replied, astonished at the question, 'Is it likely that a gentleman would leave his wife on the causeway?'"—*The Shield*.

* "Hosts of women walking quietly along the street are apprehended day and night by policemen in plain clothes. No woman is safe though she is as innocent as Diana herself. This is particularly hard on tradesmen's wives, and young women in employment, who may wish to visit churches, theaters, or concerts on foot, to avoid the expense of cab hire."

† See Guyot's work on Prostitution, p. 74.

LICENSE AND ORDINATION FOR WOMEN.

The world has ever fought reformers and reforms. One glance at history recalls abundant proof of this. The world that opposed Sunday-school teaching a century ago in England—the world that stoned women school teachers in Pennsylvania, a few decades ago, will oppose anything that is new. Therefore it argues nothing against a movement that it is directly and radically opposed to the existing customs and ideas of the world. Therefore, again, to judge of the righteousness of a proposed reform, we must lay aside all our preconceived notions and habits of thought based upon existing usages. We must demand, not harmony with our idea or the world's ideas, but benefit for humanity at large, or justice for a class, or both. We may also bear in mind that God has always dealt with the world in dispensations, and that His plan has ever been to *level up*, not down—to extend the bounds of liberty, not contract them.

The question of women's recognition as preachers of the gospel is, perhaps, a difficult one—certainly it is a *solemn* one. It is a question the Methodist Episcopal Church must speedily settle. Women are rising up all over the land, who feel moved by the Holy Ghost to preach. They are entering our schools and colleges as fast as the doors open to them; the church must face their claim.

Naturally and rightfully we refer the matter to Scripture. While we do, let us remember that nearly every form of exclusion and oppression has had its advocates who fancied or pretended they could quote Scripture in its defense. As a matter of fact the Bible says but little which bears upon the

point. Our minds, of course, revert at once to Paul's injunction: "Let your women keep silence in the churches, for it is not permitted unto them to speak," and "I suffer not a woman to speak." Now, we claim, first, that these injunctions must have had only a limited application, even in that day (and their propriety is easily accounted for when we remember the state of society, and the condition and standing of Oriental women) for there were women in the early church who prayed and prophesied *and instructed* others, and were commended for it; and Paul himself gives such directions concerning these exercises as directly imply his approval. Secondly, we claim that they could not be meant to apply to the cultured and consecrated Christian woman of to-day, else they would all be remanded to veils, subjection and silence. Their voices would be forever hushed in class, prayer-meeting and Sunday-school. The assemblies in which women were forbidden to speak were convened in private houses, and were often not larger than our class-meetings. Yet Mr. Spurgeon's lady parishioner can teach a Bible class of seven hundred men, and the most conservative interpreter of Paul will not forbid her.

There is another fact which bears with mighty significance here. The more spiritually minded a woman becomes the more inevitably certain she is not to keep silence. Just as soon as any woman—especially any cultivated woman—receives a Pentecostal endowment she is irresistibly impelled to testify and exhort.

Certainly, women were not selected among the apostles. It would have been absurd. The world was not ready, by more than eighteen centuries, for such a stroke as that; but it is significant that they were commissioned to instruct, comfort and encourage the apostles by first announcing to them the greatest fact in the universe—the resurrection of Christ. When His apostles saw only His vacant tomb and empty grave clothes, it was given to spirit-eyed women to behold the resurrection angels and the risen Christ.

It is everywhere acknowledged that women are more richly dowered in moral and spiritual powers—that they are finer and more intuitional—more tender and sympathetic. Their ministries of love and pity, their power in prayer and pleading, their triumph of faith—in short, their supreme religious elements, demand no argument. If they did, the one fact that our church membership comprises two women to one man all the way through, is proof sufficient. Of their comparative morality is not necessary to speak. Now where should the highest spirituality find its appropriate sphere, if not in the pulpit, and how can the pulpit afford to deprive itself of this powerful element? It has been beautifully said "There are truths which only a woman's heart will conceive, and only a woman's lips can teach—truths, perchance, which have come to her when baby fingers have clung round her neck in the dark."

Women are the talkers of the race—the *persuaders*, they have been called. There is no trouble in having this admitted. The world of song and art have long since owned the power and pathos of their speech. "A woman's voice can tell a long history of sorrow in a single word." Refine and cultivate the talking gift, and you have *oratory*. We cannot afford to be blind to the drift of these things.

Yet, hitherto, this wealth of power has not been utilized. Never till the great day of final accounts will it be known what talents were buried, what powers rusted, what heart-burnings were stifled, what loving zeal burned away in darkness, what infinite capacities lay all unknown and unused, because the church thought it good to ignore and neglect all who were not of the male kind.

"God has given the mother-heart for purposes of wider blessing to humanity than it has dreamed of yet," says a princess of orators. Man is born of woman, and her face bends

over him in infancy with an expression he can never forget. "Who so fit to brood over new-born souls?"

"The Lord of all was of a woman born."

Of Godhead and womanhood, the highest and purest forces in the universe was the Christ brought forth. Woman's relations to Him were not blemished by a single cowardice—a single unfaithfulness—and on His part not a single rebuke.

Most women certainly give a goodly number of years to that "childward care" to which, in all the changing centuries, the unswerving mother-heart will be forever true. But there are women, providentially unmarried, or widows, or with little or no cares of family, or, best of all, there is a host of grand and gentle women, whose children have grown out of the home nest—women in the rich prime of life, with an experience priceless and peerless in its heights and depths and breadths. From all these God can call enough to represent our sex in His ministry. There is no need to force facts to conform to our theories. Look around upon all the women who are actively engaged in work outside the family circle—the poor women who are earning a hard living—the rich women in fashionable bondage—fancy-work women—the grand army of toilers in the numberless benevolent enterprises of the church and the world, not to mention teachers and professional business women, the artists and lecturers, and the like of her whom they call "a model mother and a model queen." Oh, no, there is no dearth of women at leisure from the supreme duties of home—except when we crave an entrance into some charmed circle of masculine monopoly.

But why argue the case? If women *can not* preach they certainly *will not*. There is no need "to build a wall across an impassable mountain." All we ask is, if one woman, or a number, *can preach*—and you admit they can—that you *say so*, and set your *seal* thereto, as with men.

It is to womanhood that God has entrusted the nurture and the moulding of immortal souls. Of old there were prophetesses whom He set to reveal His oracles and lead His armies. The ancient world had its priestesses and was ever wont to see its sweetest and highest ideals—Beauty, Love, Wisdom, Justice—in woman-form. When God would strain human speech to its utmost He compares Himself to a mother. It is a touch of nature that paints Dante beside, but looking up to, Beatrice. In all the world's dark history of blood and chaos, womanhood has stood stainless and steadfast—linked close to God—to hold humanity to its orbit by the power of deathless love. In all the crises of life, when the heart breaks, when faith fails, when the strong man bows himself to storm and agony, it is to the mother-face he looks, to the hand that held his first he clings. Oh, who so fit to guide human souls through the waves of this troublesome life?

There are spiritual heights and depths and recesses, upon which only the tender, tragic life of womanhood opens. The woman stands nearer to God. How should she not come to officiate between the living and the dead? Nay, my reader, were you to turn upon me and say, who *but* she?—were you to mount on the wings of prophecy and tell me that the priesthood of the future should be of women rather than of men, I could not gainsay you.

Following this line of thought comes the fact that women are, in some respects, specially fitted for the *pastoral* relation. Their wide and deep sympathy, their tact, their aptness for brooding, fostering care, and the fact that a very large proportion of our congregations are women and children, emphasize this truth. Almost any minister's wife, who has an endowment of sympathy and spirituality, would tell you that she could follow her husband right through the homes of his parish, and come back with heart and head and hands full of cares and ministries, which he could not touch with one of

his fingers. Heart histories and hidden needs have been laid open to her which could never have met his eyes.

It must be apparent to all that a pastorate would be more suitable and congenial to a woman, with her greater delicacy and her instinct for home than the life of an evangelist. But without license and ordination a pastoral relation with a rightful and regular support is impracticable.

But the final test of this question lies in the *call* of women to preach. As Methodists we believe in the direct operation of the Holy Spirit on the mind. Now, numbers of women testify that they feel that burning zeal for souls, that constraining desire to tell the love of Christ, that sense of condemnation in silence, and all those other indications and impressions which in *men* are recognized as a call to preach. They are also led providentially into those paths of usefulness, they speak with that acceptability, they realize that success, they are sealed with the evident approval of God—both upon their own consciousness and in outward results—which, in a *brother's* case, would bring him help, encouragement, opportunities of education, and, finally, license and ordination. Have these women “gifts, grace, and usefulness?” We will risk the answer with all those who have made any considerable observation on the success of women's gospel work, and in addition will beg to remind you that hitherto women have worked without any special training or education, in the face of many difficulties.

To deny that many women realize the call of God to preach or speak the gospel, is to put away all faith in the conscious impressions of the Holy Spirit. Then, if God calls, how can the Church refuse to call without coming into controversy with the Divine Master? License and ordination are merely the Church's seal of approval on what it recognizes as God's will and plan. They are right and necessary for the success and convenience of the workman. If women are called they need these seals of approval as much as men do, and for the same reasons.

It may be said, “Women *are* permitted to speak and preach freely in the Methodist Episcopal Church; and since the work is the main thing why ask for office and recognition?” It is true that women have great liberty with us as compared with other churches. Thank God, they are not doomed to utter silence! Our Methodism is grandly in advance on this line as it is on most others. We have had women preachers since Wesley's time. Probably not one who reads this will deny that women may and should deliver the gospel message in one way or other. Why deny as a Church what we admit as individuals? Why not, at least, grant the exhorter's or local preacher's license?

Is it not a solemn and fearful thing—is it not cruel beyond compare to hinder a soul that is called of the Holy Ghost? Can the Church afford this loss? Are the fields no longer white, and are the laborers so many that we can spurn any way, especially when the Master summons? We ask license and ordination for women because it is necessary for them and the work. Without these they are forced into the uncertain, exposed, wearing life of traveling evangelists without either the moral or financial support of the Church. Without these they are left in the dubious and embarrassing position of one who goes before he is sent. The Church says, “Since you will work, go on; but we will not give our approval.” Is this fair; is this just or righteous? Nay, since the delicacy of the womanly organism is sometimes talked of—is it *chivalrous* to force them into these rough and lonely paths? We simply ask that when a woman-worker measures up to the same standard as a brother-worker, she shall be accorded the same privileges and powers. We should not have to *ask*; for, however pure the motive—however faultless the form of request—we are, by the very fact of asking, laid open to unjust suspicion and criticism.

Again, license and ordination are necessary for the proper regulation of the work. We have claimed a high standard for women; but it is not impossible that a woman might go out to preach who was not duly qualified in spiritual and intellectual attainments. You who fear to admit women to these offices lest you let in a flood-tide of undesirable laborers, do you not see that you would rather be putting up safeguards against such a possible tide? You cannot judge a woman by the hair and eyes, more than a man; and it would be a satisfaction to see her credentials, from her own church and conference. Let both sexes be alike subject to the requirements of the Church.

One might suppose that ordination were some awful ceremony of some secret and sacred coalition, consisting of the human male and the heavenly powers—and that its details and directions were especially laid down by the Most High. The setting apart for service in the early church was a very simple matter. The main thing was the call of the Holy Spirit, which was supplemented promptly by the sanction of the Church. The bride of Christ had spiritual ears and was ready to obey. If you admit that women may pray and speak in religious assemblies, without violating Scripture precept or usage, where is the divine right debarring her from certified *authority* to pray or speak? Let no human voice be mistaken for the voice of God?

It is objected that the women who want or who merit ordination are only few and exceptional. At present they are, though we predict an army of applicants in the home churches and the missionary stations in coming years. But if only *one woman* in our connection merits and wants the sanction of our church to do the work of the ministry, you have no right to withhold it. You are defrauding a human soul in a most solemn and sacred matter, and you are verily guilty before God. The Lord would have changed His purpose for ten righteous, but His Church will not change its customs or its prejudices for possibly ten times that number!

“The family relation will bar women from the pastoral office.” (It does not bar them from hard, evangelistic work.) I once received a letter expressing this difficulty. Now, the postmistress who handed me that letter had served in that office every day, from morning till night, for twenty years. She was a widow who had honorably brought up her four children. As I turned the corner I met a woman who had taught in the public school since her teens, and she was a married woman in middle life—had had no children, but adopted several and had a pleasant home. A few steps further brought me to the house of a lady who had taught the infant school for twenty-five years, exceptionally well. She was married and had reared a family. Here were three women within the radius of five minutes' observation, who could have given more than a score of the best years of their lives to pastoral work, so far as any family tie would have hindered.

The Church is founded on *spiritual* principles. Measured by a spiritual standard, women are the peers of men. In Christ's kingdom is neither male nor female. Surely, in this sphere, which approaches most nearly that upper kingdom, where all are “as the angels of God,” lines of sex distinction should be obliterated.

A METHODIST WOMAN.

The above was left in manuscript by Mrs. Mary L. Griffith for the General Conference of the M. E. P. Church, which met in Philadelphia in June last. Yet earnest and truthful and just as this appeal for woman is, coming as it did from her dying hands and heart, the request was denied by that body of ecclesiastic legislators, to their shame be it recorded.

THE MAN WHO SELLS LIQUOR AND THE MAN WHO DRINKS IT—PORTER-HOUSE STEAK VS. LIVER.

Two colored barbers, one an old man and the other a young one. The young man took off his apron and started out of the door.

"Yoo's a gwan to git a drink, Jim?" asked the elder.

"Dat's wat I'se gwan to do!"

"Go and git yo' drink. I yoost ter do de same ting wen I wuz young. Wen I wuz fust married, dah wuz a giu mill next do' to de shop wha' I wucked, and I spent in it fifty and sebenty-five cents a day outen de dollah 'a half I cahned. Wall, one mawnin' I went into de butchar shop and who should cum in, but de man wat kep' de likker shop.

"Gib me ten or twelve pounds of po'ter-house steak!" sed he.

"He got it and went out. I sneeked up to de butchar and looked to see wat money I had lef?"

"Wat do you want?" sed de butchar.

"Gib me ten cents wuf of libber," wuz my remark.

"It wuz all I cood pay fur. Now yoo go and git yo' drink. Yoo'll eat libber, but de man wat sells you de stuff will hev his po'ter-house steak. De man behind de bah eats po'ter-house—de man in front ob de bah eats libber. I ain't touched de stuff fo' thirty years, and I am eatin' po'ter-house myself."

The aged barber summed up the whole matter in his little story. The man who sells liquor at 500 per cent. profit can eat anything he chooses, for he has a certain and sure income from those who drink it. The man who sells may keep half drunk and it makes no difference, for it takes but little energy and no brains whatever to lift a bottle and make change out of a dollar bill.

In Europe it is a saying that the only fat horses are those of the government and brewers. As it is with horses, so it is with men. Whoever becomes the victim of the drink habit, becomes at once incapable of taking care of himself. He becomes the bond-slave of the liquor seller. Every dollar that he earns above what is required for the barest necessities of life goes as straight to the keeper of the bar as drunken legs can carry it. And the necessities of life that he has are a long way short of necessities. Rather than not have his stimulant, he accepts rags. So long as he can procure rum he is willing to go hungry. Even the natural affection that prompts a human being to care for its young is drowned by this all-consuming appetite. He is not only willing to go in rags and starve himself, but he condemns his innocent children not only to rags, but to ignorance and crime.

This is the exact size of it. That the man behind the bar may have porter-house steak, without working for it, the man before the bar accepts the liver and refuse of life.

This might be endured without the intervention of law, if men were left to themselves in the matter. If men were free to decide whether they would or would not drink, the power of the law might not be invoked to suppress drink. But men are not so left. The manufacture of drunkards has become a business. It is prosecuted the same as any other business. The gin-

mill and beer shop are no longer established to fill public demand, but they are established to create a demand for the death they deal in. The brewer and whisky-maker go out of their way to establish them. They not only establish their places where there is no call for them, but they go to work systematically to make customers. They entice innocent boys into their dens and feed them the villainous stuff till the appetite is produced that makes them their bond-slaves forever. They work upon the weakness of men to the same end, and by the same means. They use every art known to unscrupulous greed to make the beginning on man or boy, knowing full well what the end is to be. The appetite once fixed they have nothing further to do.

They are sure of all that the victim can earn till death releases him from his bondage.

This is why the law must interfere in this matter. It is to protect the weak adult and the inexperienced youth against an aggressive evil. It is to protect society against these worse than wolves. It is to relieve society from the care of criminals and paupers. It is to first check, and finally eradicate an evil that has more of terror in it than war, pestilence, and famine.

The negro barber's argument is a good one, but it is, after all, the least important. It makes but little difference what a man eats, except to himself. If he elects to eat liver and give others beefsteak it is his own business. But he has no right to make himself a pauper or a criminal, nor has he the right to expose his children to the same certainty. With paupers and criminals every citizen has something to do. The cost of maintaining the paupers and criminals made by rum does not fall upon the rum-seller, but upon his neighbors. The people at large have an interest in the business of drunkard-making. When rum brings a man down from the level of porter-house steak to liver it is very certain that he will very soon drop the liver and come to nothing, and that the people will finally have to support him and his children.

It is entirely just, therefore, that the people should have something to say as to whether the manufacture of drunkards shall go on or not. At least they have a right to say whether the business of drunkard-making shall be prosecuted or not. They have a right to say whether men, influenced by the most desperate cupidity that afflicts mankind, shall lie in wait for their sons and children to the end of reducing them to the ranks of the liver-eaters.

It is entirely safe for every man and woman, every father and mother in the land, to do whatever they can to

Pulverize the Rum Power.—Toledo Blade.

"The fount whence flows the streams that bless
Is in the inner consciousness."

"Does man desire to rid the world of sin,
He'll find some work who turns his eyes within."

"Defeat may be victory in disguise;
The lowest ebb is the turn of the tide."

"Soul culture is the noblest husbandry."

CORRESPONDENCE.

JULY 16, 1884.

DEAR DOCTOR: Your nice, kind letter just received, and it makes me feel like having a long talk with you. What you say concerning moral teaching is true, that the doctrine of continence must be spread by "permeation rather than by proclamation." But it is a matter of education; and this has been so long neglected that morality has reached its lowest ebb, so that something must be done in the upward scale of a practical nature, that people can take hold of at once. It is a subject that will not admit of much agitation to any further extent. THE ALPHA has done a good work in that direction, but how much farther Providence will dictate, and your energies may be renewed and strengthened for whatever is required.

I have just read the "White Cross Series" and see in them such a nice adaptation to the needs of the time that their circulation here is all that is needed for the present. If you will allow me to impose my own idea of the matter upon you, I should suggest that one good lecture in a place be given with the distribution of THE ALPHA tracts and the White Cross Series, and let that do its work. That will be a means of permeation till the subject can be approached more familiarly. You know we all have enough to do and enough to try us in this world, so that the easiest mode of accomplishing all the good at hand, the better it is for all concerned, and in fact the better we work with Providence. We don't see her in a hurry at all, yet the steps at advancement even in our own day seem many and wide, and the progress is as great as the preparation will admit. We forget that because our mentality preponderates over the physical that we feel intently the wrongs of human suffering, and the pangs strike deeper and are harder for us than for them. This is what makes the workers most earnest; in "feeble health." There are times in which it takes all my philosophy to withstand the crushing influence that arises from the necessitant workings of things in the progressive scale. No blame, attached anywhere, or praise. A case in point of the kind of material the reformer has to deal with. My husband sent and procured those White Cross Series (two sets) I have referred to. Our plan to have them read to the best advantage, is to have them distributed through the sanction and direction of the clergy of the place. My husband being on quite approachable terms with the different ministers of our town, he spoke of the work and publications, one at a time. He has not yet got around; but it is not very flattering to their highest perception of truth and duty to see how lightly they take hold. I suppose it is all right, but it only shows us what to expect. You know ministers don't lead nowadays, but are led, and are only guideposts to show the way. The prominent members are the power behind the throne who supply the pay. I only mention these facts to bring to mind the practical phase to pursue in order to introduce any form of innovation. I should mention here, however, for encouragement, that the Universalist minister, and especially his wife, are very favorable to the distribution of the series, and will, I think, help to do so. I have no doubt but that the way will open for decided knowledge and elevation, but it must, as you say, be done in God's own way and in God's own time.

I will send you a sample number of these tracts. I would like to send the whole series, but they are not at home. I retained one to send with the notice I have prepared, but had not mailed yesterday when your letter came. I thank you very much for your interesting letter. I had just received THE ALPHA and read it. It was good, but the number before was so very good that I could not keep from giving them away for the sake of the directions for care of children.

With love and best wishes for you and your work, I remain

D. S. HALL.

FRUITION.

EVA A. H. BARNES.

When the day for which we're waiting
Dawns upon life's broken shore,
When sweet love absorbs all hating,
And the dear Christ comes once more;
As a motive for man's doing
We shall not appeal to greed,
Still his baser self pursuing
In the lieu of human need.

On the summit of creation
There shall burst in sudden bloom
Beauteous flower of love fraternal,
Lighting up earth's darksome gloom;
For mankind in subtle kindness
Wrought the magic spell at last,
Consummation of the forces
Working in the ages past.

Working when the earth in chaos
Through vast space was madly whirled;
Working while earth's toiling millions
Bore the burden of a world;
Working when life's untold martyrs
Hopeless fell beneath a wrong;
Working when earth's seers and sages
Silenced were before the strong.

Long has been our prayerful waiting,
But at last we catch the gleam
Of the dawning of a morning
Fairer far than poet's dream;
Poverty and crime are banished,
Homes o'erspread this glorious land,
Love fraternal here abideth,
Human hearts chant anthems grand.

Far beyond the misty mountains
Pass a dismal, wretched throng;
Pass the poor, self-seeking souls
Who have wrought in darkness long.
As they cease to hide our sunshine,
Lo! the valley floods with light,
And we crown beneath its halo
Justice, Liberty, and Right.

CHILDREN'S FACES.

Beautiful the children's faces!
Spite of all that mars or sears;
To our inmost heart appealing,
Calling forth love's tenderest feeling,
Steeping all my soul with tears.

Eloquent the children's faces—
Poverty's lean look which saith
Save us! save us! woe surrounds us;
Little knowledge sore confounds us;
Life is but a lingering death.

We are willing, we are ready,
We would learn if you would teach;
We have hearts that yearn towards duty;
We have minds alive to beauty;
Souls that any heights can reach.

—Mary Howitt.

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