

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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MORAL EDUCATION OF BOYS.

Ignorance is the parent of vice. Knowledge based upon truth and science can never detract from virtue and morality.

Hitherto all systems of education have ignored the need of knowledge upon the vital functions of the reproductive organs. Parents leave children in ignorance of matters that pertain to the very foundation of the social structure. The consequence is a ruinous morbid sentiment upon these subjects.

Children are early taught that some parts of the body, so wonderfully and fearfully made, are base; thus thoughts, teachings and representations of these organs are base. How these false ideas are graven into our being from our babyhood through all our lives! When you take the beautiful, innocent baby in your lap and utter the word "shame!" emphasized with the pointed finger, you begin to educate him that some part of his body is set apart for base purposes. You convey this thought daily to him by word and deed.

To prevent vice we must give boys and girls knowledge, and that in the right direction. We must cease making the sex function a mystery. We have to deal with children possessing vivid imaginations, and instructions should supersede wonderment.

The average child has been said to be a succession of interrogation points. Every parent is startled daily with questions which he is powerless to answer wisely. An unspoiled child, however, will listen to truth, to facts without any thought of shame. Grown people will look upon sex and all that relates to it as something vulgar or indecent, while the child sees nothing unclean in a physiological fact. The prurience may be in the parent's mind, a false shame deterring him from being frank; and how quick the child is to discern this. There is no difficulty on his part. He will accept a plain statement, and will listen with wide open eyes, but no hanging of the head, no hiding of the face. One thing sure, a mother should never be surprised in telling a lie. The powers of conception and embryonic development are no more mysterious than many powers in plant life or in the life of lower animals. Children can comprehend this knowledge much more easily than we have supposed. With purity of thought and diction, together with a parent's love akin to the infinite, you can take any child into your confidence and lead him into the paths of wisdom and knowledge. An intelligent lady, in seeking the best good of her sons and daughters, placed in their hands an illustrated marriage guide. She wrote me she was greatly pleased with the work, its purity of thought,

its lofty ideas of marriage and parentage, but she could never place before her sons and daughters these vulgar pictures. I read her protest to an old school teacher, who became quite indignant. She said: "No one can make me believe ladies' manuals or marriage guides based upon truth, even if illustrated, can do harm. Once when teaching school where none of my pupils were over nine years of age I found in the outhouse drawings of the lowest and most vulgar conception, all made by these pupils."

Does not this show that we cannot give this knowledge too early to children? I think every parent's heart will be greatly moved by the following incident from one of the moral education tracts:

"One morning a young mother leading her seven-year-old twins by the hand entered the lecture-room of Dr. S—, in Paris, just as he had dismissed his class, and politely asked that herself and children might be shown the large anatomical plates of the human body. As one after another was exhibited and explained, the plate showing the womb in the seventh month of pregnancy with twins, came in order; and as the doctor was hastily withdrawing this without comment, the mother said: 'Please do not lay that aside; it is the one of all others I am most anxious that my children should see. Be so kind as to explain it fully to them.' And placing her little sons directly in front of it, said: 'You know, my darlings, that I have told you that some day I would show you a picture of the little room in my body, where you lived and slept so long a time before papa or I saw you. We can't help loving one another as we do, when you see how close to mother's heart you both lay for nine happy months. By that time you had grown too large to be comfortable in that warm room, and then it opened for you to pass out into my arms. Dear little sister lived there, and came to us in the same way; and God lets all little babes have such a home in their mother's body until they are old enough to leave it. How sad it would be if those who for so long a time lived so closely together should ever be unkind to one another.' Dr. S— was moved to tears by this beautiful incident, and said to her, 'Madam, you have given to me, as well as to your children, the best explanation of that plate that was ever made. I cannot add a word.' And as she left the room, 'Ah!' said he, 'we need have no doubt as to the kind of men those sons will make, privileged as they are with such a mother and her pure instruction.'"

A true mother will have prepared her child's mind for the reception of truth. The floral and animal king,

dom give ample illustrations showing nature's wonderful laws. She will lead her boy as well as the girl. Many mothers say they can talk with their girls but not with the boys. Why not? Oh, mothers! there is just where you lose your boys, and your hearts become broken. Many a mother sits in sorrow to-day because she let slip the confidence of her precious boy on the mysteries of life. Knowledge, garbled and perverted, has come to him that he should have first heard from the lips of the one most precious to him. In his inner life he feels wronged. This one error in education builds a wall, a strong, impenetrable wall, between mother and son that is seldom broken down.

The boy has lost his confidence in his mother, and she can never hold him close to her heart again.

Not only give your boys knowledge of the procreative functions, but teach them the same standard of purity you teach your girls. *This is the hardest task of all.*

Even with a strong purpose and a consciousness of right, it is so hard to battle against the teachings of tradition and current belief. Mind so acts upon mind that we cannot always remove from our own thoughts even the effect of current opinion, although reason teaches us better. No wonder, then, that we shrink from the herculean task of so overturning current opinion as to establish a standard of morals equally applicable to and obligatory upon both sexes. It is the common belief, and our highest medical authorities teach, that there is sexually a *physical need* in men there is not in women. The thought is current in all literature upon the subject, and parents and teachers silently, if not openly, inculcate it. Does nature and reason bear us out in this opinion?

Travelers tell us that in countries where the lives of people accord most nearly to nature, that licentiousness is the exception, and the demands of the female govern the sexual relation.

Make sure that this demand in men—this physical necessity—is not one of habit and education.

Have we not made a rapid stride for reform when we believe absolutely in virtue for man as we do for woman? Scores of men and women, in and out of marriage, testify that when they fully and persistently resolve to a life of temperance, or continence even, it is not hard to abide by the resolution.

We are learning that the physical is subject to the mental; that the law of mind governing matter is unerring. *Remember the thoughts must be disciplined and the desires kept pure.*

The minds of men must be convinced that their desires are of their own making. The thought, the inner consciousness, the very *ego* of man controls every act of his life. Let strong philosophical men and women, by outward teaching, by deed, by precept, by silent suggestion, and by earnest prayer, educate the belief of the people so that not even a thought shall prostitute the high and noble functions of their being—the functions nearest the divine—the functions of procreation.

Make every boy and man believe and know that not one woman can be a prostitute, can fall ever so little from virtue, unless some man fall also.

Teach your sons temperance in all things; teach them to conserve all forces; teach them especially to reverence the procreative trust that "sex is a source of life and not a seed of lust." Teach them to observe all things outward and inward that tend to make passion serve and reason reign; teach them to reverence the maternal in woman, to respect the divine creative power of her nature. Teach your girl that womanhood is above wifehood, that marriage is a sacred trust, bringing duties and responsibilities alike to man and woman; teach her to demand of her lover that purity he expects of her; teach her to set a high value on maternity, then when her heart and hand are sought in marriage she will answer with the poet:

Do you know you have asked for the costliest thing
Ever made by the hand above—
A woman's heart and a woman's life,
And a woman's wonderful love?

Do you know that you have asked for this priceless thing
As a child might ask for a toy?
Demanding what others have died to win
With the reckless dash of a boy?

You require your mutton shall always be hot,
Your socks and your shirt shall be whole;
I require your heart to be as true as God's word,
And pure as heaven your soul.

You require a cook for your mutton and beef,
I require a far better thing;
A seamstress you are wanting for stockings and shirts,
I look for a man and a king.

Is your heart an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.

When men give to women hearts and lives as pure as they demand, then marriage will truly be a holy sacrament, and women may become mothers of sons of men.

A. B. STOCKTON.

READING FOR THE YOUNG.

Says a lady writer in an agricultural monthly: "If any one gives your boy that deplorable, humorous book, 'Peck's Bad Boy,' remember that cremation is the only safe course. No matter how laughable the scenes depicted, they are demoralizing to all that is manly, honorable and truthful in his nature. His moral standard will be materially lowered long before he has finished it."

In the few practical remarks above quoted is a whole sermon. Too much care cannot be exercised in selecting the reading for the young boy or girl, whose unformed mind may be warped and distorted long before the judgment is sufficiently mature to know the difference between the good and the bad, when presented in an attractive or amusing form.

While Peck's Bad Boy and his Father may be types of character true to life, yet they are not just the characters most people would be willing to have their sons resemble, either in boyhood or manhood. Books of that class are scarcely less demoralizing than those of the dime novel stamp, which inflame the passions and lead to ruin hundreds of boys and girls, who, save for these books, would have grown to be good, substantial citizens.

It will hardly do, however, for the parents to remove this pernicious literature from the hands of their young sons and daughters with merely the reason that it is not good. They must be taught to distinguish between good and bad, that they may of themselves seek the one and reject the other.

Most young folks are quick-witted, and appreciate the weak points in people and books as much as their elders, when once taught to do so. To make them critical of books is a safe way of keeping them from accepting everything they read as facts, whether any proof is evident or not.

Analyzing the character found in books by the elders in the hearing of the younger members of the family, holding up their follies to ridicule or censure, and bringing their lives, as depicted in print, to severe tests of common sense, will soon develop in the forming mind the habit of criticising what is read, and will do much to check the abnormal growth of the imagination. Reading aloud to the children and with them, censuring, always justly, and commending judiciously, when occasion demands, and encouraging them to do the same, will do much towards cultivating correct habits of reading and developing a clear, penetrating power of judgment in the mind still youthful in years.

It is the duty and should be the pleasure of parents to so educate their children that they will reject evil ways of their own free will. Educate the senses to discriminate between what is bad and what is good. Show them the good, and let them understand why it is so; let them see the bad, and also know the reason therefor. If the avenues of the mind are kept well guarded by intelligent, educated, critical sentinels, the senses, there need be little fear of either dime novels or books of the Peck's Bad Boy type injuring our young people.

RITA BELLE.

BURLINGTON, N. J.

FOR THE ALPHA.

MORE TRIBUTE WANTED.

With burning cheeks we read the following lines, coming from a most unexpected quarter. The author of them was writing of some one whose character greatly needed support, and whose morals were sadly out of repair, if reports were correct, and then adds, "(this man) could not find a better way of putting an end to these stories than by getting married as soon as he can. He has been a bachelor far too long, and he would be twice as popular if he had a good wife." This paper has been noted for the brave stand it takes on the woman question, temperance, etc., and now we ask what meaneth this? Are we going back to the dark ages? This is no new "prescription," hateful and degrading as it is to our lofty, pure womanhood. "Good wives for bad men!" It has too long been advised and looked upon with favor by some portion of mankind, and we had hoped it was being left far behind in the flight and light of this nineteenth century. But here it is again, and struts boldly forth, manifesting somewhat of the spirit of Banquo's ghost, or the defiant air of a Goliath, and shall we not modestly take a few smooth stones from the brook that flows through woman's Gethsemane and hurl at this boasting giant? This same old prescription

is a nauseous dose, with sentiments and principles underlying the compound that are not to be swallowed by woman without protest. It is "bitter to the taste"—exceedingly bitter. Let us look a little at this "wife traffic," which seems to be flavored with selfishness to an uncommon degree, and study the proposals. Does it mean life-long missionary work for woman? Dross for gold? Dust for diamonds? Rather uneven dealing. Eh!

A "good wife" is certainly deserving of a good husband, and any man who has debased and trodden woman in the dust has, by his own act, made himself unworthy of so precious a jewel to lift him up or double his popularity. If she could thereby increase that much valued commodity a thousandfold we decidedly object to her being used for such a purpose. We ask for equality and justice in these things. Let not lust and villainy try to hide behind the sacred marriage vows! It is an insult to our sex. Purification will not be accomplished by marriage; the leopard spots will remain the same in the sight of God. Let no adulterer feel that he is entitled to claim a virtuous woman as his wife. We believe that no pure, good woman will, with open eyes, ever link her destiny with any such character, and we are proud to know many who would not so much as give her hand to a dissolute man, even though her own were encased in a stout glove. Let no woman sell herself, body and soul; become a lawful prostitute by marriage and a sort of necessary appendage generally, to increase the popularity of any man, or to act as a lever to lift him up after he has utterly unfitted himself for such sacrifice by evil deeds or a vile life.

We plead, let *solitude* be the companion of such men, and sackcloth and ashes their becoming dress rather than a "good wife" and "bridal robes." Do we not already see about us sad wrecks enough, without trying to set afloat upon this sea more *unworthy crafts*? We want it to be understood that we have no daughters to sacrifice to Moloch, or to appease the lust of any man, no matter how high his position or great his wealth. We do not propose that they shall be devoured after this fashion. There is that within every true woman which things earthly cannot buy. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." It is because our ideal marriage is so pure and sacred, and our standard so high, that we insist none shall come into it that shall defile this holy temple or poison the atmosphere with his foul breath. We long to see a higher valuation set upon woman than that she should be used to put an end to vile stories, or to stop the mouths of the multitude! The Shylocks are not all dead yet, and the audacity of poor little Oliver Twist, when he "asked for more," is not to be compared with this.

"The quivering flesh, though torture-torn, may live,
But souls once deeply wounded heal no more."

Who among us have precious daughters to give away to deceitful "Pecksniffs," tyrannical "Dombeys," or vile "John Carkers"? No! rather do we consign such men to solitude for life as unworthy of a better fate. There is a lack of proper appreciation of the happiness and well-being of women when the above-mentioned

It is spoken of, when spoken of at all, with bated breath, as though it were not to be referred to in any way, as though it were of itself evil and impure. It is only force, like chemical attraction or the power of gravitation. It has no moral quality in itself one way or the other. It is only a power, like the wind, capable of blowing on safe voyages, or wrecking in shoals, according to circumstances. In itself it is God-made, noble, pure; and I believe that any true marriage ought to have this as its first condition and base.

The subject of divorce is ably and reverently treated. The writer does not believe "obey" should have place in the marriage service, nor "what God hath joined together let no man put asunder." They are survivals of a lower condition of life, although they still remain in our popular marriage rituals. The latter implies that "God hath joined the man and woman together," but, "I see a good many cases where it seems to me that a due respect for God would relieve Him of the responsibility of having had anything to do with them whatever.

We are not yet prepared to believe that God does not work in this very way, even in apparently the most hopeless cases.

A marriage is supposed to be on the ground that "each is attracted by something in the other that is lacking in himself." For awhile the lack in one is supplied by the surplus in the other with mutual pleasure, but if the moral obligation to the higher life, and the quality of personal independence is not exceptionally strong in each, this soon becomes a species of vicariousness and grows irksome. Why do we then shrink from continuing to believe in the value of that attraction, as soon as we are compelled by this irksomeness to gain each for ourselves the qualities to which in our mate we sought to be united. Why should we, because of this irksomeness, seek to destroy the relationship which may, if cheerfully adhered to, bring us to our right moral balance as an individual? Simply because we suffer pain in the process? "That we may live human lives, we must loyally yield ourselves to, and yet master the circumstances in which we are placed," says an English writer. "This may be an arduous task, but it is fruitful."

"When pain ends, gain ends, too."

If as long as we are susceptible to pain from an unavoidable source we may find gain therefrom, can we not reconcile ourselves to the existence of those circumstances which enforce that pain? It is only weakness which would ruthlessly destroy. When we gain from some fellow-being the influence we are consciously hungering for, we feel gratitude to that friend. But when we gain from another that which we are not conscious of needing, and which we are perhaps pleased to consider, in our incapable judgment, is of an unlovely and undesirable kind, we are by no means so full of gratitude. In neither case does the gratitude or ingratitude belong really to the human being to whom we so promptly yield it, but to that invisible power which lies behind all, shaping all, and which we call God. We must believe, then, that the things, which are, however our poor judgment may condemn them, and however hard we may struggle rightly against them, are still God-appointed. And when setting one's mind or will sternly against a certain course of action as being theoretically

wrong, one is nevertheless unable, when action is required, to obey his own mental prescription, it is only evidence that God is stronger in him than man.

While believing in the need of such imperative restraint as implied in the foregoing, it is equally impossible not to admit that the above quotation, which stands in the old stagnant rituals, is an injunction only half stated. In all reverence should be added, "and what God hath put asunder let no man hold together." It may be humanity is not yet ripe enough to use wisely the whole if it were placed there, but that it is ripe enough to need the whole is already proven by the fact that many of our truly conscientious, thoughtful and enduring men and women have been compelled to create such a clause in their own living ritual and abide by it.

It is only possible to indicate here something of the line of reflection to which the mind of the thoughtful reader will be led in the perusal of Mr. Savage's book. The common sense and justice shown with regard to woman's suffrage in the chapter upon "Woman's Sphere" is admirable, and the final one upon the "Transfiguration of Humanity" is alone worth the price of the book. ELLEN T. LEONARD, in Unity.

A WORD TO WOMEN.

Now that social life, the parties and receptions, may be said to be truly under way in Washington and other cities, I wish to say a few words as to the mode of dressing and display of the women who attend the so-called "most fashionable entertainments." A few anecdotes on the subject may not be amiss.

During the last winter two gentlemen, one of them a Western man and not used to the methods of fashionable attire, went to an evening reception at the White House. The Eastern man took his friend to the cloak room, then to the Red Room to have a look at the crowd before being presented to the President. When in the doorway the Western man stood entranced, with eyes wide open and lips apart, while his friend kept saying, in a low voice, "Come on, Jo; come on; what are you waiting for?" when he turned and saw the expression on his friend's face, who then drew in a deep breath and surprised the Eastern man by saying in a loud whisper, "Tom, I never saw such a sight since I was weaned; but if the women folks can stand it I guess I can; but let's get through with it and go," which they did as quickly as they could.

During the same winter a lady was visiting here from a Northern city, and wished to be presented to the President. Her cousin said: "Well, Julia, I do not pretend to be any better than others, and I will take you if you wish to go, but really I dislike to go, for the women, the fashionable women, do dress shamefully." And the lady found his words were true. To think that those women before her, exposing their bare necks and arms to the gaze of such a gathering, were of her own race and sex, brought the flush of mortification to her own face.

Again, a sweet little boy was watching his mother dress herself for one of the most aristocratic receptions of this winter. He watched while the jewels flashed on the white neck and arms; the flowers, emblems of purity, in her hair and corsage, which was in the most

decollete style. When finished, noticing the intent look of the child she said: "Well, pet, how does mamma look?" The little one replied: "Is oo doin' to P'esident 'ception dis night, mamma?" "Yes, dear," he was answered. "But, mamma, isn't oo doin' to d'gess oos self?" "Why I am dressed, dear, only waiting for the carriage." "But, mamma," pleaded the child, "do put on a d'gess, and tubber up oos pitty nec', oo will make P'esident Arfur bus."

A gentleman physician lately said to me: "Oh! but you know women are not as modest as men are;" and when I would have defended my sex from that opinion of his and have refuted his assertion he replied: "But see what can be seen of women at the social evening entertainments, to say nothing of the unhealthfulness of the practice. No man would expose his person as the women do; and see how the women come to our office to consult on some subjects; do you suppose a man would go so readily to a woman physician? No, indeed." And what could I say in answer, knowing the facts as well as we all do.

Mr. Mazoomdar, of the Bramo-Somja, of Hindostan, when in Washington lectured on "Life in India," and spoke of the status of the women of his country, saying: "The great problem of our race is, how to bring our women forward, how develop their minds to the best and highest degree and retain their modesty and purity intact. I have seen the so-called best society of your civilized communities both here and in Europe, and I say, ladies and gentlemen, we would rather keep our mothers, sisters, and daughters where they now are than lose their modesty and purity. No Hindoo woman would appear in public or private dressed as are your fashionable women." Here you have the expression of the opinion of the so-called heathen, the Hindoo, of the physician in your midst, of the child in the nursery, of the man of the world, and of the unsophisticated Western man, all tending the same way, all protesting against this immoral show.

Let me, who am the mother of a son, beg of all women, young, middle-aged, and old, at all times and places, when the word can be conveniently spoken, to plead against the *décolleté* corsage. The word *décolleté* is a French word, the meaning of which given in Meadow's Dictionary is "with bare breast." So those who wear the "décolleté corsage" expose those vital organs. How are we to judge of the inward thoughts and feelings of another only by the outward expression shown in the spoken words and style of dress? Unless the women show true modesty and purity by conversation and apparel, what can you expect of the men, but that they will judge of women by what they hear and see; and women must be made worthy by true principles which scorn to do anything that will lower the high standard of true and pure womanhood she has raised. Then will she be treated with that respectful consideration which all true men are ever ready to accord to all true women.

FLORA H. STANFORD, M. D.

The beautiful in life is what we should seek after. A helping hand to those less favored than ourselves will tend to beautify what is unsightly in the world.

THE EVILS OF THE PRESENT MODE OF DRESSING.

BY MARY L. GRIFFITH.

The great majority of our women suffer from displacement and disease of internal organs. This ill-health destroys their enjoyment, usefulness, and even life, and it is transmitted to their offspring, so that a race of invalids is growing up. These evils are very largely caused by the present ruinous mode of dressing.

I. It is quite apparent that clothing should serve for warmth and covering, but should never compress any organs or muscles, nor restrict the free use of any part of the body. Yet women clothe the upper portion of their bodies so as to cramp the chest, and bind down the arms; while their lower limbs are so hampered by heavy, twisting, trailing skirts, that walking is difficult, and more active exercise out of the question.

The least pressure upon the ribs and soft, fleshy walls of the chest, waist, or abdomen, must thrust the stomach, heart, and liver up against the lungs, thus impeding respiration, and forcing the lower organs down, out of position. Men and little children breathe from abdomen, but in most women no motion is perceptible below the upper part of the chest, plainly showing how their tight clothing hinders respiration. Hence all tight-fitting waists or bands which require the slightest effort to bring them together should be abandoned. There are generally about sixteen layers of muslin or cloth drawn tightly around a woman's waist. "A belt of iron, two inches wide, welded closely about the body, could scarcely be more unyielding."

The corset is utterly to be condemned, because, even if laced as loosely as possible, it distorts the form from its very shape, and its stiff bones. It also causes extreme and deadly heat about the central region of the body. It is said that the corset affords support. Surely the Creator gave women muscles and bones sufficient for the purpose. His work need not be supplemented. The very weakness which craves artificial support is probably caused by bad dressing.

II. The body should be kept at a uniform temperature throughout. There should be the same thickness of covering over every part. The extremities need even more than the trunk, because farther from the centre of circulation. Undue heat about the abdomen and lower part of the spinal column is hurtful in the extreme. Let us see how we obey this rule. Bands, folds, gathers, corsets, and waists form more than a dozen layers about the waist; while thin drawers and stockings, the compression of tight shoes and garters, low-necked and short-sleeved under-ropes, and skirts which serve as fans, leave the extremities unprotected and cold. Thus we reverse the rule.

III. Weight should be reduced to a minimum, but women seem trying to reach a maximum by loading themselves down with under-skirts, dress-skirts, and over-skirts, which are as numerous, as long, as heavy, and as much burdened with ruffles, puffs, kilts, etc., as human ingenuity can make them.

IV. The shoulders and not the hips should support all lower garments.

(TO BE CONTINUED.)

chre." We will give the report made for Monday's *Republican*, so that he can refute it if it has been erroneously reported :

He described the part taken by women in the divine tragedy, but advanced the proposition that so soon as they depart from their natural sphere they become atheistical and immoral.

They were, he said, so much governed by their emotions that they had a tendency to rush to extremes. In religion they were very apt to be fanatical, but when they left the security of regular social relations they became immoral. To illustrate he mentioned first Hypatia, who, he said, was something of a mathematician, meddled in politics, and was torn to pieces by the people. The leading part taken by women in the French revolution was alluded to, and Mde. Roland instanced as another woman whom too much liberty had ruined and who died without religion. Mary Wolstoncraft, of England, was referred to as having published a book on the rights of women and as living an immoral life. Frances Wright, a Scotch woman, was spoken of as coming here and going about the country delivering lectures, finally marrying a Frenchman. Harriet Martineau, Frances Power Cobb and George Eliot were mentioned as other examples of perverted womanhood. Coming down to our own times, he said, the recent convention of woman suffragists gave evidence of atheism and immorality, the representative of the movement in this country being Victoria Woodhull. All latitudinarianism led woman to loose ideas of marriage and divorce.

When the service was over, Mrs. Stanton and Miss Anthony stepped upon the platform and shook hands with him. Mrs. Stanton said: "Dr. Patton, I consider you an instrument in the hands of the Lord, to prove the truth we have been trying to make women understand, that the worst enemy they have is in the pulpit, and you have illustrated the truth of it."

The use of the church was refused for the suffrage convention, although it is rented for concerts, lectures, temperance meetings and literary entertainments in costume, &c., &c., but its pulpit was not too good a place to use Sunday to slander the mothers of the race and to attempt to forge the chains that subjugate women still stronger.

In the evening Rev. Olympia Brown preached in the Church of Our Father from the same text a very different sermon. We hope some time to print the whole of it; now we can give but a few extracts. It was a noble and eloquent vindication of womanhood. She could not reply to Dr. Patton, for she did not hear his sermon, but she gave her rendition of the scripture quoted, eloquently and forcibly.

She said she did not know why the words "woman" and "skepticism" had been joined, because they seemed to her to be antithetic, skepticism coming rather from man's logic than the spiritualism of woman. It was notorious that woman had taken a prominent part in all church affairs the world over. It was her faithful labor that enabled the pastor's salary to be paid. Christ had recognized her, and revealed Himself peculiarly to woman. He appeared first in His divine character to a woman and performed His first miracle at the behest of one, and women were His faithful companions and helpers. Women were the last at the cross and the first at the sepulchre. The first indication of women's decadence in the church was at the beginning of the darkness which culminated in the middle ages, and accompanied the hideous doctrines of the depravity of woman and the celibacy of the clergy. Since Luther's reformation the church of Christ had been slowly returning to the simplicity of the first century and woman was coming to be recognized; there are now, she said, thirty women preachers in the

Universalist Church. That was not the place, nor had she the time to defend the women whom Dr. Patton had slandered, but she would say that nobler or purer women never lived than Mme. Roland and Frances Wright. Even poor Victoria Woodhull, sinful, wandering, and filled with error, was still a human being with longings after something better, her perverted nature striving, perhaps, to turn to the right path again. Rather would she point to the other noble women of history. The memory of Lucretia Mott was sufficient to vindicate her sex from the slanders of Dr. Patton, but although he had recently received from her woman suffrage friends a handsome portrait of her for the university, he forgot to mention her. She was the founder of the whole movement.

What Mrs. Stanton says: Mrs. Stanton was asked whether Mrs. Woodhull had ever been identified with woman suffrage.

"She came here thirteen years ago with a splendid argument for suffrage and was introduced to a committee of Congress by Gen. Butler, who afterwards supplied us with 20,000 copies of it and his report on it. We did not know anything about her free love doctrines, if indeed she had any then, and welcomed her as a fortunate and able advocate. She only attended one convention, at which I was not present. That was her sole connection with the movement. She is now and has been for many years in Europe."

It was a cruel assault upon the reputation of as true, brave, noble and pure a body of women as can be found in any organization. They nearly all are members of different evangelical churches, and hold their place in a needed reform, equally with Luther, Cromwell or Washington, fighting for political and religious liberty. If their bombardment of argument and reason displaces some crystals and jars, or even cracks some dearly cherished dogma of Dr. Patton, or any other well-intentioned religionist, it does not destroy truth nor religious faith, nor love of God, nor love of man, nor any other cardinal article of faith. These brave women besides being professed Christians are almost all of them wives and mothers, and make sweet homes as resting places for their husbands and sons, and often support them too.

THE Washington Society for Moral Education held their fourteenth annual meeting for the election of officers January 17th: Dr. Susan A. Edson, President; Mrs. Ellen M. O. Connor, Miss Ellen H. Sheldon and Mrs. H. B. Johnson, Vice-Presidents; Mrs. Eveleen L. Mason and Mrs. Jerusha G. Joy, Vice-Presidents-at-large; Dr. Flora Stanford, Recording Secretary; Dr. Caroline B. Winslow, Corresponding Secretary; Dr. M. E. Hart, Treasurer.

Friday evening a reception was given at No. 1 Grant Place to Dr. Alice B. Stockham, of Chicago. There was a large attendance of gentlemen and ladies, notwithstanding the storm of sleet and rain, which made the walking very disagreeable.

Dr. Edson introduced Dr. Stockham, after a few remarks by Dr. Winslow. Dr. Stockham presented greetings from the Chicago Moral Education Society, and made a report of the progress of their work, a part

of which was the following appeal to the legislature for protection of women against outrage :

TO PROTECT WOMANKIND.

AN APPEAL TO THE LEGISLATURE ASKING FOR MORE STRINGENT LAWS.

The Moral Educational Society have issued the following appeal :

TO CITIZENS, PARENTS, AND MEMBERS OF THE LEGISLATURE OF ILLINOIS : The records of violent assaults, outrages, and murder of women and children during 1884 constrains us, members of the Moral Educational Society of Chicago, to press upon your attention and serious consideration the abatement of these terrible crimes, or at least the means by which conviction and punishment may be assured in the cases of such criminals as may be detected, identified, and arrested. The accustomed laxity of legal process, demonstrating a want of protection to the weak and injured, is simply unpardonable. In view of the fact that the testimony of Emma Bond against her assailants went for naught, while the scoundrels were released on a plea that her story is too unreasonable for belief, is it strange that numbers of wretches join to carry out their devilish work, as in the Lizzie Bradley case in Pennsylvania, conniving to save each other from detection and punishment? We appeal to all fair-minded persons, to all who cherish wives, daughters, and sisters, if it is not full time to arouse a vigorous public sentiment and make a demand for a rigorous execution of the law in cases where satisfactory proof can be given. We submit that a man arrested and held on a sufficient evidence for trial in such a case should not be admitted to bail. We also submit that the testimony of the victim—unless positive and extreme ground exists for giving the accused the benefit of the doubt—should suffice to convict the defendant.

We earnestly pray, therefore, that the citizens of Chicago and Illinois take action on this matter, and roll up monster petitions to the legislature asking for a statute forbidding bail to a person indicted for this crime, and otherwise agitating to promote the execution of laws and administration of justice.

A committee waited upon the Superintendent of Public Schools and asked permission to meet girls of advanced grades and deliver lectures on physiology and hygiene, which was cheerfully given, and arrangements have been made to meet them in churches, &c.

Dr. Stockham then read a paper on the Moral Education of Boys, which was listened to with great interest, which we publish in another column.

Dr. Winslow spoke on the progress of the work in Washington, and the great need of more workers, that greater results might be reached and the Republic saved from the dangers threatening.

Rev. Olympia Brown followed. Her address was characterized by great earnestness, sympathy and eloquence. She made a powerful appeal for purity and the development of character through an obedience to physiological law and reverence for our physical bodies.

Then Mr. John Hiltz pleaded for a better heritage for children, showing the difference between accidental and desired paternity, adding that the best thing for every one was to be "well born," and the worst accident to any child was to be illy born, being undesired and accidental, and crediting THE ALPHA with his education on these subjects.

Dr. Edson, Mrs. McPherson, Miss Sheldon and others added testimony and encouragement. Miss Homer sang

several pieces, a social time followed, refreshments were served, and the friends separated reluctantly at a late hour, refreshed and strengthened to continue in the good work. Dr. Stockham's visit has done us good. May she come again soon.

WOMAN'S SUFFRAGE.

The Seventeenth Suffrage Convention met January 20th, at the Church of Our Father, and continued its public sessions afternoon and evening for three days, Miss E. C. Stanton presiding. The delegates accredited were :

Washington, D. C.—Mrs. Ruth C. Dennison, Miss Eliza T. Ward, Mrs. Martha V. Johnson, Mrs. Jane H. Spofford, Miss Elizabeth Wilson, Mrs. Sarah J. Messer, Miss Frances B. Andrews, and Mrs. Theresa Williams.

Connecticut—Miss F. E. Barr.

Colorado—Margaret Bowen.

California—L. De F. Gordon.

Illinois—Dr. Alice B. Stockham.

Kansas—A. L. Diggs.

Kentucky—Miss Laura White.

Iowa—Mary E. McPherson.

Maine—Mrs. M. S. Carlisle.

Massachusetts—Mrs. Sophia A. Forbes, Mrs. Cora V. Smart, Harriette R. Shattuck.

Nebraska—Clara B. Colby.

Maryland—Amanda M. Best.

New York—E. C. Stanton, M. J. Gage, L. D. Blake, C. G. Rogers, Mrs. Hallock, Mrs. Hull, S. W. Ellis, Dr. Harriet B. Chapin.

Ohio—S. M. Perkins, E. S. Fray.

Pennsylvania—Matilda Hindman.

Wyoming—Mrs. Amelia P. Post.

The speakers were : Elizabeth Cady Stanton, Lillie Devereaux Blake, Sarah M. Perkins, Ellen E. Flary, Susan B. Anthony, Harriette R. Shattuck, Laura De Force Gordon, Miss Matilda Hindman, Mrs. C. G. Rogers, Matilda Joslyn Gage, Dr. Alice B. Stockham, Rev. Olympia Brown, Clara B. Colby, Edward Davis, Anna L. Diggs, and others.

Mrs. Stanton's paper on "The Disabilities and Limitation of Sex," was an instructive effort, being carefully prepared and beautifully delivered. Her voice was soft and melodious, her appearance venerable and sweet as a rose. Among other good things she said, after a flow of humor, not unmixed with irony, "Motherhood is the most salient point seized by objectors," and this she glorified as the divinest function. Man might more reasonably be considered possessed of disabilities, because he can never become a mother. She considered St. Paul's strictures on marriage, ascribing them to a distrust of woman, as if a man could not serve God and be a good husband at the same time. Celibacy was condemned in unmeasured terms, and a recent example of a bishop's son joining the Order of the Holy Cross in New York was taken as a text. That young man could have far better vowed chastity in marriage than celibacy and pauperism away from the world. He could have exercised the highest privileges of humanity in a noble fatherhood and training the moral and physical growth of his children.

Two resolutions on religious questions resulted in raising quite a breeze in the audience as well as on the platform. They were finally laid over for study till next year, when it was hoped the friends would be prepared in canon and ecclesiastical laws and history to discuss them intelligently.

Rev. Olympia Brown was one of the speakers in the evening session of the second day. Her text was, "All are Created Free and Equal." The aristocracy in power was that of the moustache, whose insignia was the spittoon, whose home was the smoking car, and whose outward sign was the curling tobacco smoke, and which was dependent upon an accident of the body.

She also showed an aristocracy of sex created many evils and inequalities, among which were prominent two grades of wages for the same work, and two codes of morals, one for man, another for woman. Whoever heard of a woman who had trailed her purity in the mud being appointed to a post of honor and trust, and yet it had been recently demonstrated that a man acknowledging his participation in seduction and abduction—an impure life—was elected to the highest honor in the gift of the people. Could such shameful thing have been if women, the largest half of the citizens of these United States, had power to have expressed their will at the ballot? Her manner was earnest, and her tone so solemn that they made a profound impression on the audience.

The third and last day of the convention was largely attended; the speakers were strong, instructive, and witty. Dr. Stockham spoke a few "words of cheer" on the progress being made in spreading the cause and enlightening the people, the facilities for education, for labor, for pecuniary independence, and physical health. Women were learning to breathe, and that meant freedom. She said freedom to do everything depended upon lung power. She had been advocating free breathing for twenty years, and felt satisfied of final success.

Laura de Force Gordon made a long and forcible legal argument for equality, politically, legally, and socially. The convention closed with congratulations and much good-will.

These grand women will be heartily welcomed when the months roll around and they come again.

EXTRACTS FROM VICTOR HUGO.

Is there not in every human soul a primitive spark, a divine element, incorruptible in this world, immortal in the next, which can be developed by good, kindled, lit up, and made resplendently radiant, and which evil can never entirely extinguish?

Jean Valjean entered the galleys sobbing and shuddering; he went out hardened; he entered in despair; he went out sullen. What had been the life of this soul?

The peculiarity of punishment of this kind, in which what is pitiless, that is to say, what is brutalizing, predominates, is to transform little by little, by a slow stupefaction, a man into an animal, sometimes into a wild beast.

From year to year this soul had withered more and more, slowly, but fatally.

With this withered heart he had a dry eye. When he left the galleys he had not shed a tear for nineteen years. He talked but little, and never laughed. To those who saw him he seemed to be absorbed in continually looking upon something terrible.

The abundance of light was inexpressibly comforting. Life, sap, warmth, odor overflowed. You felt beneath creation the enormity of its source; in all these breezes saturated with love, in this coming and going of reflections and reverberations, in this prodigious expenditure of rays, in this indefinite outlay of fluid gold, you felt the prodigality of the inexhaustible; and behind a cur-

tain of flame you caught a glimpse of God, the millionaire of stars. He who was there breathed happiness; life was sweet; all this nature exhaled candor, help, assistance, paternity, caress, dawn. The thoughts which fell from the sky were as soft as the child's little hand which you kiss.

God, always interior to man, and unyielding, is the true conscience to the false; an injunction to the soul to recognize the real absolute when it is confronted with the fictitious absolute; humanity imperishable, the human heart inadmissible; that splendid phenomenon, the most beautiful perhaps of our interior world. God has his instruments. He uses what tool He pleases. He is not responsible to man. Do we know the ways of God?

God performs His miracles as seems good to Himself. He had constructed this enchanting rosette, and He had employed Jean Valjean on the work. It had pleased Him to choose this strange co-worker. What reckoning have we to ask of Him? Is it the first time that the dunghill has aided spring to make the rose?

There is always more misery among the lower class than there is humanity in the higher.

There are many great deeds done in the small struggle of life. There is the determined though unseen bravery, which depends itself foot to foot in the darkness against the fatal invasions of necessity and of baseness.

Noble and mysterious triumphs which no eye sees, which no renown rewards, which no flourish of trumpets salutes. Life, misfortune, isolation, abandonment, poverty, are battle-fields which have their heroes, obscure heroes, sometimes greater than the illustrious heroes. Woe, alas! to him who shall have loved bodies, forms, appearances only.

Death will take all from him. Try to love souls; you shall find them again.

There is one spectacle grander than the sea, that is the sky; there is one spectacle grander than the sky, that is the interior of the soul.

No corruption is possible with the diamond.

One can no more pray too much than love too much.

There are instincts for all the crises of life.

Great perils have this beauty, that they bring to light the fraternity of strangers.

An awakening of conscience is greatness of soul.

Certain thoughts are prayers. There are moments when whatever be the attitude of the body, the soul is on its knees.

The most beautiful of altars is the soul of an unhappy man who is comforted and thanks God.

Those who do deeds sovereignly great are always sure of being served by somebody in the multitude.

Death is the entrance into the great light.

The shocks of destiny have this peculiarity: however subdued or disciplined our feelings may be, they draw out the human nature from the depths of our souls, and compel us to exhibit it to others.

There is no bravery which does not shudder and feel the nearness of anguish.

Great grief is a divine and terrible radiance which transfigures the wretched.

Whatever may be our selfishness and our prejudices

a mysterious respect springs from events in which we feel the intervention of a hand higher than that of man.

Supreme resources spring from extreme resolutions.

From the pressure of desolations faith gushes forth.

The pupil dilates in the night and at last finds day in it. Even as the soul dilates in misfortune, and at last finds God in it.

The soul helps the body and at certain moments uplifts. It is the only bird which sustains its cage.

Debt is the beginning of slavery.

FURNISHING TOBACCO TO CRIMINALS AND PAUPERS.

Isaac T. Baker, superintendent of the Ohio State prison, gives the following experience. Our authorities might find it equally desirable after trial. In the Arapahoe county hospital tobacco has always been furnished the men at public expense, though women addicted to the use of it have not been allowed it. Mr. Baker says in his annual report:

"In March last I determined to discontinue the practice of issuing tobacco to the patients, for the reason that its use tended to excite irritability, and to otherwise aggravate disturbed mental conditions; that it involved an expenditure of one hundred and fifty (150) dollars per annum, besides furnishing an obstacle to the maintenance of cleanliness in the wards. The result has been most satisfactory, the clamor for it, which was almost constant and very annoying, when a weekly ration of tobacco was regularly issued, has entirely subsided, and efforts to obtain it surreptitiously are steadily becoming less frequent; while those patients who were most addicted to its use have evinced a gradual and marked improvement in their mental condition and moral tone. I am convinced, by both observation and reflection, that tobacco, when used to excess, ranks next to alcoholic stimulants as a deteriorating and demoralizing agent, and that the constant presence of the active principle of tobacco, nicotine, in the tissues of the body is unphysiological, and in most persons incompatible with a high standard of health."—*The Challenge*.

THE EFFECT OF MORAL CULTURE.

The *Phrenological Journal* says:

"When the good ship Schiller was steered by a faithless captain upon the fatal rocks and went down slowly to her doom, a group of six people sat in the pavilion holding each other's hands, calm, praying, awaiting death. One was a girl, young, petted, surrounded with luxury; one was a scholar, trained in many tongues, a woman of science and skill, with a purpose and a career; one was a daughter, with life all before her; one was a wife and one was a husband, with their consecrated past. And there sat they in the midst of the night, going down slowly in the shrouding waters, calm, prayerfully conquering death. And as the water rose around them they arose, still holding each other's hands. And so, weak, helpless, they were engulfed in the awful depths, but sublimely triumphed as they passed out into the unseen universe. It is character that prevails. What odds whether it is music or medicine, or costume, or color, a man's unencumbering garb or a woman's multitudi-

nous drapery that has occupied the mind, if that mind can encounter the vicissitudes of life with fortitude, and face death with tranquility."

A TIMELY SUGGESTION.

A woman of large experience has said:

"There are mothers, and they are among the best, who feel that to take an hour each day for study would be to deprive their children of some necessary care. Perhaps it would, in rare cases, but children thrive on a certain sort of judicious neglect; and there is nothing a mother can do for a child that is so infinitely precious as the training she gives his mind and heart. No attention to his buttons can make up for a lack of sympathy in what he is soon taught to consider his chief concern, viz: learning. It is a sad moment to a child when he discovers, as he always does, that mother is not interested in books, and that the questions that delight and puzzle him she cannot and does not care to answer. A child's appetite for food is not more keen than his appetite for knowledge, yet many mothers feel they have done their whole duty when they have satisfied the bodily craving. After listening to a thoughtful and eloquent address, I heard the speaker and his merits discussed by some distinguished doctors of divinity who were his friends and had been his teachers. "How perfect his use of words is," said one. "It is marvelous." "Ah," said another, "he has an exceptional mother, a rarely gifted and cultured woman, and he heard refined and thoughtful conversation from his cradle. His mother, though a poor widow, gave him what money cannot buy or diligence procure."—*Religio-Philosophic Journal*.

GOOD TESTIMONY.

I have received several letters regarding the culture of the body as a basis for soul development, which are of more or less interest. The following testimony from the principals of an excellent boarding school is in order:

"We consider your views in regard to the importance of wholesome diet excellent. We fully indorse them, and know from long experience in the care of the young that a healthy development of mind and body is, in a great measure, dependent on wholesome food and good ventilation.

"Two years ago there were seventy-five cases of diphtheria, scarlet fever, and measles in our town of two thousand inhabitants, and all public schools had to be closed for three months. But we had not a case in our family or school, and were not interrupted in any way by sickness, nor have we had need of a physician for over two years.

"We have our table always supplied with good, plain food well cooked. The baking we do ourselves, if our help cannot do it well. We use the grains and fruits and vegetables of the season, and as little meat as possible, though we recognize the laws of heredity and provide meat for gross natures when their systems seem to demand it.

"In brief, we eat, sleep, work, watch, wait, and pray for the highest good of the greatest number."—*Ex.*

CORRESPONDENCE.

MOUNT LEBANON, N. Y., January 13, 1885.

DEAR FRIEND: I am exceedingly grateful for your kindness. I wish I could pay you in funds which you so much need to support THE ALPHA. The first few lines of your kind note, reminded me of the following lines by Frances Havergal:

"'Tis the essence of existence,
Rarely rising into light,
And the songs that echo longest,
Deepest, purest, fullest, strongest.
With your life blood you will write."

Substitute words or truths for songs, and it will apply to all the truest teachers, and saviours of mankind from the darkness of error.

"Every lesson you shall utter;
If the charge indeed be yours,
First is gained by honest learning,
Carved in letters deep and burning,
On the heart that long endures."

Tho' there needs must be a

"tension,

E're the tone be full and true,"

may never a tuneful chord break in so good a work. I feel somehow that your cause is our cause, and the cause of God and of all humanity, extending to many generations yet unborn, and that for THE ALPHA to fail because people of this generation are unwilling to support it, would indeed be a calamity to them, irreparable, because debarring their souls from the light which discloses a new and pure kingdom of life, and the soul's true inheritance. Your commendation of my pen scratches feels to me valuable.

With kind regards and best wishes, I am ever yours fraternally,
A. G. HOLLISTER.

OHIO, Jan. 8, 1885.

MY DEAR FRIEND: With great pleasure I send you \$1.00 subscription for THE ALPHA for one year, from a friend who has recently heard of its existence. I trust and believe the truths it will convey to him in the future will strengthen and confirm him in the faith of moral purity, not only as a theory, but as a practical method of living among many husbands and wives of to-day. He is a young man full of promise for good, and now with these truths made plain to him, though not a stranger to them before, do I feel that he is a bright trophy won for the cause. We find him earnestly at work with his friends, and our prayer is that God will bless his noble efforts to the saving of many young men who are wasting their precious strength for that which satisfieth not.

J. S. S.

In the philosophy of life I find no individual can live entirely independent of another, therefore I conclude that each is necessary to the other and all to form a rounded whole.

Your paper strengthens inspiration that I received years ago, but without the combination of forces to aid me in a better way, I failed of making it the keystone of a sacred union until it was too late for my redemption. Now I need the aid that comes from THE ALPHA in guiding the footsteps of others, that they may learn to avoid the pain that comes from ignorance.

Enclosed you will find \$1.00, for which you will forward THE ALPHA as heretofore, and oblige,
V. G. K.

CLARA, PA., May 9, 1884.

DEAR MRS. WINSLOW: It has been a long time since I have written you anything, but all the time my thoughts and heart have been with you and your work; but my health has been poor for the past year and my hands have been taxed overmuch with burdens, but I try to use what little influence I have to help along your good work. Dear Anna Buckbee, our superintendent of schools, has just been re-elected, by a unanimous vote, for three years. She is doing in many quiet ways much reform work. In a recent letter she said to me, "I can never sufficiently thank you for introducing me to THE ALPHA and its work." She is a great admirer of Miss Patridge, of Philadelphia, and had her at an institute one year, when she gave a private lecture to ladies and tried to interest the teachers in reform dress, especially in underwear. Miss Buckbee is very

pleasing in manner, perfect in morals, intuitive, and has suffered much although less than thirty. Hence I hope by interesting her in this work to reap rich fruits from her labor. Already, in molding public opinion, in this and adjoining counties, she has done wonders. Her address is Coudersport, Pa.

I think "For Girls" is a grand gift to this generation. I hope to be able to send for it soon, there are so many I want to lend it to. Anna Buckbee has one and lends it to all her girl friends who would read it, and regrets so much that she never had the benefit of its teachings before.

E. H. B.

I greatly appreciate your kind words to me in your last letter. No; I shall never be able to half fill Mrs. Griffith's place in reform work. How I wish I might! I had filed away in my memory so many things for her to write out—things that I had seen and been told, and to which my pen can never do justice. I just long sometimes for an "inspiration" to be able to frame in words what I feel on these subjects, and to flail these evils mightily! But if you knew my weak body and many ills of the flesh, you would conclude nobody was in great danger from my "flaire!" I try, however, to keep stirring up others who are stronger to do this work.

I just wait till the time is ripe to lay hold of the ministers and doctors—"the two greatest enemies to good morals extant," (as that writer once wrote in THE ALPHA, and which I endorsed;) then I want at least one "bang" in that battle, if I must afterwards wrap my mantle about me and die on the field! Every little while I find myself making mentally some very savage dynamite cartridges and storing them in a magazine against that day. So you see there is "bottled wrath" for these evil-doers in this quarter!

Wishing you length of days and every blessing in your noble work, with love, I am sincerely and affectionately,
L. M. B.

LILLIAN.

A TRIBUTE TO MARY LILLIAN GRIFFITH.

Where are the words as pure as gems,
And true as truth can make them;
Like dew-drops hung on crystal stems,
Or child eyes when you wake them!

Words warm as the red of a baby's mouth,
And soft as its satin fingers,
And sweet as the rosebreath of the south,
Or the mother-kiss that lingers!

For I wish to tell of her who lives;
She is not dead—for smiling,
I sit and smile an answer back,
Remembering sweet beguiling.

The charm that lit our world, and made
The days else dark and dreary,
Like the lilt's the song of an easy flow,
Or the voice o' a brooklet cheery.

O, where are the words to tell that grace,
To count its wealth of sweetness
Made up of soul and speech and face,
In rareness and completeness!

Death hath but touched and glorified,
Beyond life's sweetest glory,
And so beyond the power o' my hand,
To write in song or story.

And the words as pure as the purest gems,
And true as truth, and sweeter
Than the child's sweet mouth or the mother's kiss,
Or the summer when you meet her—

Is writ above, is writ where thro'
The glint of golden glory,
It shineth fair as part and share
Of the oldest, sweetest story!

WAITSTILL ALLEN.

TRANSFIGURED.

I said to Grief, "My portion thou!
My meat and drink this rain of tears;
Henceforth on broken wing, as now,
Shall trail the remnant of my years."

And dark days came and went again;
And thought was without form and void;
Save as a sickening sense of pain,
Of wasting want, of hope destroyed.

At last the Mount of God was seen,
And Grief became transfigured there,
With angel vision, calm, serene,
And angel presence passing fair.

And from that travel, sore, of woe,
When earth was brass, the sky aflame,
Was born a Faith 'twas joy to know,
And life's great Peace through suffering came.

—Mary C. Webster.

SOCIETY AND SOLITUDE.

Laugh, and the world laughs with you;
Weep, and you weep alone;
For the sad old earth must borrow its mirth,
But has trouble enough of its own.

Sing, and the hills will answer;
Sigh, it is lost on the air;
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve, and men will go,
They want full measure of all your pleasure,
But they do not need your woe.

Be glad, and your friends are many;
Be sad, and you lose them all.
There are none to decline your nectared wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by;
Succeed and give, and it helps you to live,
But no man can help you die.

There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow aisles of pain.

—Anonymous.

WEARINESS.

Weary of each day's doing from rising to setting of sun?
Weary of so much doing and seeing so little done?
Are deeds so great in the dreaming, so small in the doing found?
And all life's earnest endeavors only with failure crowned?

You look to the sky at evening and out of the depths of blue
A little star, you call it, is glimmering faintly through.
Little! He sees who looks from His throne in the highest place,
A great world, circling grandly the limitless realms of space.

So with your life's deep purpose, set in His mighty plan,
Out of the dark you see it, looking with human scan.
Little and weak you call it. He from His throne may see
Issues that move on grandly into eternity.

How the good seed, and already the harvest may be won.
The deed is great in the doing, that God calls good when done.
Tis as great perhaps to be noble as noble things to do;
And the world of men is better, if one man grows more true.

Let us be strong in the doing, for that is ours alone;
The meaning and end are His, and He will care for His own.
And, if it seems to us little, remember that from afar
He looks into a world where we but glance at a star.

WOMAN'S ADVENT BEARS PEACE.

With woman comes the tide of peace,
Love's gentle waves roll on;
These bear a balm to those oppressed,
A bright and glorious morn!
These calm and cool the angered heart,
And echo war shall cease;
The tide is nearing every hour
That issues love and peace.

The instruments designed to slay
Shall never more be made,
Nor schools to learn the art of war
With armies to degrade.
As peace brings forth her arts so grand
Each bitter strife to turn,
And moves the world by gentleness,
The race will concert learn.

This beauteous advent sure is near
When women true shall rule,
And teach the art of continence
Here in our mundane school.
St. John "beheld a sea of glass,"
An age of love and peace;
Come all and stand upon this sea,
Let strife forever cease.

OLIVE F. CHANDLER.

MOTH-WINGS.

Throb, wings, all afloat and a-shiver
In the realm of the azure and gold!
Dance, gay little heart, all a-quiver
With the joys that the bright days hold!

Is your pulsatile life less precious
Than mine of the book and screed!
Is the sunlight to you less gracious,
Though its meaning you may not heed?

Give thanks with your palpitant pinions!
Sip sweets where the lilies blow;
Rule glad o'er your fair dominions
Till the young moon's lamp swings low.

Bruised? and defeated? and trailing?
Ah, poor little pride of an hour!
No more in the blue to be sailing—
No longer a praise and a power.

And I thought, with a pitiful yearning,
Of life and its broken wings—
The failures and the unreturning
Of our best, unspeakable things!

Ah, the mothling's frail existence
Spreads never its wings again!
But souls, with a less persistence,
Rise victors o'er loss and pain.

Helen T. Clark.

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