

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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NO. 2.

WHAT WE HAVE TO DO.

CONTINUED.

We must never forget that the women rule their homes, and that men would not resist them if they demanded "plain living and high thinking." The tastes of women rule the markets. Men do not buy and sell till they barter their health, their honor and their liberty with their wares; till they become the slaves of the shop from natural impulse. They are driven on by what they believe to be the demands of women. We cannot say that the women have not made these demands in the past, and that thousands are not still making them in the present, but we may say with truth that this arises from the woeful ignorance in which, through masculine jealousy and blindness, they have been suffered to remain. The mind, which has nothing to feed upon in itself, seeks satisfaction in external circumstance. As a child longs for toys the unenlightened woman longs for fine dresses and houses. But woman is outgrowing these childish desires. She is no longer satisfied to *have*, she demands to *be*. Teach me, let me live, let me work, let me save, is now the cry pressed from her heart, as she wakes up to the realities of life, and sees with dismay how the dirt has accumulated while she slept. This change of attitude, this new current of desire, is already making itself felt among the nobler-minded of both sexes, and when it has permeated the masses we may confidently look forward to a new standard of value among men and women. Then the question will be not what one owns, but what one is and does. Now "money makes the man" in the estimation of the vulgar. Then labor and worth will give the title of nobility. And this bright change is coming quickly upon us; let us hasten, by our teaching and by our lives, the dawn of that happy day when it shall be firmly and universally established.

How much is gained by the recognition of the truth that the majority of mankind do not *will* to do evil. While the old doctrine of human depravity was a vital force among us, we stood dumb and hopeless before the problems of civilization which are still waiting to be solved. How attack an evil which was inherent and inevitable. With what chance of success could the powers of the individual contend against the forces of the universe. With man, one of nature's most complex and wondrous manifestations, stamped with the felon's brand, declared by the priests who minister at

the altars of the God of Love, to be born in sin and conceived in corruption, from whence could come the power to conquer evil. The house divided against itself cannot stand, and man, fighting against nature, courts inevitable defeat. This is the pregnant truth that the ages have taught us, and we look back into the dark past and shudder as we recollect the fruit of the deadening doctrine that cut man off from nature and nature's God. Yet man did not *will* to do evil; did not of set purpose teach a lie. The miserable maniac cowering with fright at the rattle of his chains, sinking exhausted beneath the scourge of the goaler beneficently intent on freeing him from the powers of the evil one, the early Christian writhing on the rack, were victims, not of man's malevolence but of his ignorance. The lessons of the past, if they have been well learned, are the weapons of the future. Man, cut off by a noxious creed, from the true source of power, fell into all the extravagancies of undisciplined childhood. The records of the dark ages, with their stories of cruelty and tyranny, abject superstition, unreasoning credulity, and ferocious savagery, stand as ghastly warnings of the depths to which the human mind may descend when cut off from the sources of life and light. For we must remember that the evils of tyranny and superstition were the direct outcome of a false and mischievous religious dogma, and not the results of the unenlightened instincts of half-savage men. We know that the Romans found races and tribes living under wise and humane laws, with which those in force in this age of competition and self-interest compare unfavorably; the rights of the weak were respected; the honor of woman was jealously guarded, not by the outlawry of the victim, when she was a victim, and not an inciter to crime, but by the unflinching chastisement of the male offender. Then came the period of transition when the learning and language of Rome was carried into the remote provinces of the empire, and "*les femmes et les enfants chantaient des chansons latines, et l'usage du latin devint assez exclusif pour qu'an tamps de Strabon ou ne regardât déjà plus les Gaulois comme des barbares.*" We must not forget that the peoples who in the dark ages, under the incitement of religious zeal, persecuted heretics and hunted Jews, were the descendants of those men who had, in the time of Augustus, flocked to the schools of Antim, Bordeaux and Lyons; men of whom Pliny†

* Brachet Hist. de la Langue Française, p. 20.
† IX.

boasted as well acquainted with his works and whose country was described by contemporaries as being the nursery of rhetoricians and grammarians. But we live in the happy era of science, when it is no longer a crime to study the book of nature, and trace with our own eyes the laws of wisdom and goodness unfolded to our view. And how much this means only those who have tasted the pure delights of patient investigation with its alterations of hopes and fears can fully tell.

But of all the gifts that knowledge has given to man the greatest is the intellectual freedom that has broken the bondage of the past. We laud science that has given us the steam engine and the telegraph, but these, great and good as they are in their results, are poor and mean when compared with the liberty of spirit which has come to all of us through the revelations of the investigators of physical law. What is any material benefit to the intellectual and spiritual joy of seeing, of knowing that we do not live in a world governed by arbitrary individual will, but by harmonious, never-changing beneficent laws. What material gain can equal the heart-rest that we experience when we awake to the knowledge that pain, and evil, and sin, are not *natural*, that is to say are not actual, tangible, living things, but abnormal, accidental diseased conditions, not made or acquired in, in any sense by the Father, but divergences from the perfect type, that a hundred thousand forces, too subtle for our gross senses to detect, are ever striving to put right again? When learned physicians, after years of patient study and anxious watchfulness, can assure us that they have never discovered a confirmed criminal with a healthy brain, what is a glorious gain to every one of us whose heart is weighed down with the sight of misery and the dull round of ceaseless woe. Cannot we buckle on our armor with a confident smile and go at it again? If it is only disease which means human ignorance and human wrong, somewhere, it does not so much matter. There is plenty of unused force in the world that will come and help us for the calling, and what man has put wrong, man can put right again when he will, but if it is human depravity, human nature, bad from the bottom, we can but wring our hands and wish we could have had a stone hung round our necks and been drowned like kittens, before we came to know the monstrous cruelty that created such a world. Yes, it looks badly on paper I admit, but it is better to see how an ugly doctrine does look when drawn to its logical conclusions, as it is sure to be some day, by some poor, hungry soul who really does want a faith to work and live by. It is so ugly that we will utterly refuse it brain room—it shall be thrown out as old lumber to be sent to the rubbish heap with witches, and sirens, and wizards, and ghosts, and we can fearlessly look the forces of evil in the face again, knowing they are not such fearful foes as they appear, knowing that they are only there to bring out some latent force in humanity, which, but for them, could never gain strength and vigor. When we look at sin and evil through the spectacles that science has fashioned for us, it looks quite a different thing. We cannot ask any longer, with some, rather faithless, but still very religious, people, how God can let such horrible crimes exist as still blacken this fair earth, for we

see that the crime is the result of hundreds of little crimes, so small as to be scarcely called crimes, and that the perpetrators are not, in themselves, such fearful wretches as their deeds would lead one to suppose, and that

The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
This soul to God in after days!

Then, again, crime is a manifestation of things that want looking to, but which people will not look to for any milder hint. They may be compared to the smells from a defective drain pipe. If it were not for the disagreeable smell the household might be found dead in their beds some fine morning. Now poverty so intense that it degrades the poor, work so severe and so prolonged that it deprives the laborers of power to enjoy the higher rights and privileges of human beings; whole colonies of deaf, dumb, blind, consumptive, crippled sufferers, destruction of life by vice, by infanticide, by abortion, by neglected childhood, large criminal populations and other nameless horrors are very sad, so sad that we would rather not think of them and do not think of them and do not thank any one for reminding us of them, yet they are quite worth their cost if they convince mankind that there are laws governing the universe in which he lives that must be learned and must be obeyed, laws he can't creep under or crawl over. As far as I can see we have no reason to complain of things as they are until we can honestly say we have done all we can to make things as they ought to be. There is something a little comical in the lamentations that break out now and again on the misery of the poor, or the crimes of all classes, especially among Christian peoples.

A certain law-giver, who was certainly a great social reformer, said many years ago that if any would not work neither should he eat. If we only adopted this one rule of conduct while we searched for intricate social and natural laws, the effect on poverty and crime might be more remarkable than we at all care to believe.

But to go back to those things which we are apt in our ignorance to call positive evils. Let us take for example your great American wars. Now that the pain and strife, the bloodshed and loss are but memories, is not every true American, nay, more, every true Englishman, and every enlightened Southerner, able to rejoice in the courage and patriotism shown by the sons of the States. Where is the man among you who has left a limb on the field of battle while fighting in the defence of liberty and right, that is not happier and prouder with his maimed body and upright spirit than he would have been with his unmaimed limbs if he had stayed at home and left others to stand the brunt and burden of the day, and who would not do the same again were it still to do. As we look with gladness on passed evils, well faced and worthily overcome, and see that they were in their results sources of great blessing, so let us accept the evils of the present reverently and manfully, sure that strengthening of character, the bracing of will-power, that comes in the struggle against wrong, is as much needed by us in this nineteenth cen-

tury as it was by our Puritan forefathers when they nerved themselves to hurl back the chains which a huckstering Stuart sought to load them.

Let us see to it that we use our opportunity. We have no crowned oppressor to pull down and humble in the dust, but we have the no less dangerous, fair-seeming, internally corrupt tyrant of greed by mammon-worship in our midst. And one of two things we may confidently look for, either we must get him by the throat and choke the fetid breath out of his pestilential body, or he will get us and prey upon our vitals till history will once more repeat itself and the modern world sink, as ancient worlds have sunk, a prey to her own corruption. But can we doubt that the good will overcome. We have a hundred powers at our command that ancient peoples lacked. Pessimists point out that Greece was absorbed and Rome fell, though Plato taught that no human being errs voluntarily, or voluntarily does evil and dishonorable actions, which teaching is but the counterpart of the most recent utterance of our own men of science, but the case is entirely different, the masses of the Greek and Roman people were enslaved and ignorant. Enlightenment could only come from the few select men of learning in the upper classes, who were themselves bound in the strong bonds of almost irresponsible power and weighted with the burden of great wealth. To-day a free and comparatively instructed populace exists. The sources of light have multiplied a thousandfold, and mankind is learning to recognize that the enemy he has to fight is ignorance. Mr. Matthew Arnold, in one of the interesting addresses delivered a little while ago in America, says, if my memory serves me, that the hope of the nation still rests with the "remnant," and refers to the great size and large population of America as full of promise as calculated to make the remnant a big one. If it were not presumptuous to differ with so great an authority I should say that the hope of the nations rest, not with the remnant, not with the select few, but with the slow, honest, steadfast many.

(To be continued.)

MORAL EDUCATION.

BY A. E. NEWTON.

[Continued.]

Still another wise suggestion we must quote from the same author, since it is equally applicable in the school-room as in the nursery, and points to the desirableness of providing for manual employments and physical exercises in alternation with ordinary school studies: "A most excellent remedy for bad conduct in the nursery, one which works better than the rod behind the looking-glass, one that makes reproof and scolding superfluous, is the gratification of the impulse to activity, which is one of the strongest, most imperative, and justifiable in the childish nature. Disregard it, and there is at once an outbreak of unregulated power, which is soon turned into a passion to destroy. The reproach against the child for destructiveness is unjust. It has an impulse to create; its destructiveness is but a new creation, or remodeling, and will appear only when the impulse to activity is not properly nourished and guided."

[This impulse to create, which is almost universal in child-nature, and which should be provided for instead of repressed in the nursery, is properly recognized and directed in the Kindergarten system of Froebel, forming one of its distinguishing features; and this provision should be continued through every grade of school, thus combining manual and mechanical training, and inventive or creative development, with the usual course of mental instruction. This would render our public school system vastly more useful than it now is, adapting it to one of the great needs of the time, and approximating the grand aim of integral or all-sided education, which must be demanded of the near future.]

THE CHILD'S HERITAGE.

It should be remarked, in passing, that the ease with which a child may be controlled, in accordance with the foregoing suggestion, will depend much upon certain conditions antecedent to its birth; that is, upon whether the parents, and especially the mother, shall have conferred upon it a good degree of bodily health, with an amiable, docile and cheerful disposition. If, on the contrary, the mother shall have been by physical weakness unfitted for maternity; or if, during the gestative period before birth, or during lactation afterwards, she shall have indulged in irregular and unhygienic habits, or allowed herself to become irritable, petulant, discontented, or easily angered; or if she shall have been for any cause unhappy in the prospect of maternity, and hence indulged in feelings of aversion, or perhaps a murderous wish against her unborn offspring, she may expect that corresponding dispositions and tendencies will be enstamped upon her child that will be hard to eradicate. And probably the unhappy mother who has imparted these uncomfortable dispositions will be a most unfit person to attempt to correct them in the child, because of their presence to some degree in herself.

The importance of proper fitness for parentage before it is assumed, and of hereditary and psychical influences exerted on offspring, thus briefly hinted at, seems to have been overlooked by Froebel and his disciples, as indeed it has been by educators in general hitherto.†

The foregoing remarks relative to the early education of infants suggest the advantages which may be derived from

A COMMON NURSERY.

The mother, being the natural educator of her offspring, is undoubtedly the most proper person to take charge of its training during its earliest years—provided she possesses the requisite moral and mental (and I may add, physical) qualifications for this duty, and is not obliged to devote her energies to the task of bread-winning or the care of a large family. Lacking either of these conditions, it is plain that the best interests of the child require that the duty should be performed by some one who is competent and not otherwise engrossed. And so long as the present system of isolated familism prevails, this early training must necessarily be left largely to mothers, with such assistance as they may be able to procure, whether qualified or not. But when—as it is to be hoped may be the case in the not distant future

† These subjects have been somewhat fully discussed by the writer of these pages in two pamphlets entitled "The Better Way," and "Pre-Natal Culture."

—it shall be found practicable and agreeable for groups of families to avail themselves of the advantages of the Unitary Dwelling, or *familistère*, not the least of those advantages will be that of a common nursery, wherein all infants belonging to the group may be cared for during several hours in each day, under the charge of persons who have been specially fitted for this service—to the great benefit of the children, as well as relief to over-taxed and perplexed mothers, especially among laboring classes. An admirable practical illustration of what may be done in this way is furnished by the *familistère* founded by M. Godin, at Guise, in France, where several hundred laborers and their families are housed in a palatial residence, each family having distinct apartment, fitted with every needed convenience, while their infants are taken care of during certain hours daily in a common nursery furnished with every requisite. From this the children are advanced at the proper age to graded schools suited to their needs, and thus onward through a complete course of training, including industrial education.

These advantages, to a large extent, might be enjoyed by the families occupying modern apartments and tenement houses, and even ordinary separate dwellings in our cities and compact villages, were they so disposed. Those residing in the same building, block, or otherwise contiguously, have but to combine for the purpose, and the thing is easily accomplished, at comparatively small expense to each. In sparsely settled farming regions, of course, the plan is not feasible, yet if colonists and settlers in new districts could only appreciate the many advantages of locating their dwellings contiguously, if not under one extended roof, even though the fields of some might be at a distance, they, too, might avail themselves of the common nursery and the kindergarten, as well as of many other economies and social privileges of what they are usually deprived by needless isolation.

Too much isolation, as in thinly-settled country districts, tends to mental stagnation, boorishness and barbarism; while, on the other hand, too much crowding, as in most tenement-houses and densely populated sections of our cities and factory towns, tends to disease, immorality and general degradation. The most desirable conditions for humanity are to be found in a medium between the two extremes.

IMPROVED HOMES FOR THE POOR.

Little can be done for the moral improvement of the lower classes in our cities, or for the proper moral education of their children, until their homes can be improved. The home lies back of school and all else in our civilization. "As the homes, so the people," has passed into an adage. Hence the first concern of philanthropy and statesmanship, as regards the classes most needing moral culture, should be in some way to improve their homes. The distinguished Dr. Channing said, years ago, "A family crowded into a single and often narrow apartment, which must answer at once the ends of parlor, kitchen, bed-room, nursery and hospital, must, without great energy and self-respect, want neatness, order and comfort. Its members are perpetually exposed to annoying petty impertinence. The decencies of life can with difficulty be observed. Woman a

drudge and in dirt loses her attractions. The young grow up without the modest reserve and delicacy of feeling in which purity finds so much of its defense. Coarseness of manners and language, too sure a consequence of a mode of life which allows no seclusion, becomes the habit almost of childhood, and hardens the mind for vicious intercourse in future years. The want of a neat, orderly home is among the chief evils of the poor. Crowded in filth, they cease to respect one another. The social affections wither amid perpetual noise and clashing interests. The poor often fare worse than the uncivilized savage in his rude hut, which he can leave for the bright light and pure air of heaven. The poor man in the city must choose between his close room and the narrow street."

Modern conveniences for cheap and rapid transit allow of the provision of residences for the poor in the suburbs of cities, where the requisites of health and of moral culture can be provided; but the efficient interference of philanthropic effort and of sanitary legislation are required to induce the most needy to avail themselves of such improvements. Yet, as necessary preliminaries to the moral improvement of a large class of our population, the provision of improved homes for the laboring classes must receive earnest attention, alike from educators, philanthropists, clergymen and statesmen.

METHODS OF MORAL EDUCATION.

To return to the processes of moral culture. The primary virtues of love, confidence and obedience having been brought forth in the child by the judicious early training which has been pointed out, it will be comparatively easy to go forward step by step, as intelligence increases, and, by equally judicious methods, develop all other desirable moral qualities, such as self-control, patience, truthfulness, honesty, modesty, politeness, self-denial, kindness to all (including animals), and in due time industry, economy, self-dependence, justice, and all manly, womanly, attributes, even to that noblest of virtues, willing self-sacrifice for the good of others.

In this process of moral culture, it is of the highest moment to ever carefully guard against appealing to or stimulating any of the lower sentiments and base propensities of human nature, and this especially in such children as may have been unfortunately born with inherited proclivities thereto. For example, children should never be incited to diligence in study, excellence in scholarship, or in mechanical or artistic skill, in order that they may outdo and triumph over their fellow pupils, and thus win the honors or prizes of the school, or that they may achieve wealth or renown in the world. These are the motives too often, if not usually, held up before pupils. On the contrary, they should be induced to do their best, that they may thereby please and show gratitude to those whom they love and who have given them opportunities, and that they may become capable of doing greater good to others. They should be stimulated to industry, to economy and self-dependence, that they may accumulate means, not for selfish uses and luxuries, but with which to enjoy the luxury of aiding others, of contributing to public benefits and the general good of mankind. Selfish ambition is detestable, but

unselfish ambition is noble. Any plan of industrial education which falls short of substituting unselfish for selfish aims in life will fail to remove the evils of poverty and crime.

The Kindergarten of Fröbel, in place of the usual stimuli placed before pupils, such as rewards of merit, prizes, competitive public examinations, etc., very properly substitutes appeals to the *affections* and nobler sentiments—to love of parents and friends, to gratitude to benefactors, kindness to the needy and suffering, and like worthy incentives. The little ones are prompted to do their best in products of skill and taste as gifts to parents, friends, benefactors, or the unfortunate. No one can fail to see that the course must have a vastly different effect in the formation of character and the determination of life-purposes, from that usually pursued, of stimulating the selfish propensities and the love of personal triumph—and this aside from its tendencies to develop the power of invention, to cultivate taste, and to promote manual dexterity.

In short, the predominant aim of education in all its stages should be, not intellectual acuteness or superiority, but, as it was in ancient China, "PRACTICAL MORALITY—THE FORMATION OF CHARACTER," or, as moderns would phrase it, the evolution of the noble manhood and a true womanhood, to the end of the highest usefulness in life. To this aim all intellectual acquirement should be subordinate, and all physical culture should contribute.

NOT PRESCRIPTION, BUT DEVELOPMENT.

But it should never be forgotten that moral education, like mental, consists not in mere instruction, nor yet in training alone. It is not attained by storing the pupil's mind with precepts and rules of conduct, however correct or admirable, nor by training all children to one rigid and externally prescribed routine of action, however excellent. Such a process tends to stunt and stereotype those who are subjected to it. This was the mistake of the system of ancient China, which appears to have stunted and stereotyped the people of that country, in both morals and intellect, for thousands of years. In contrast with this, true education requires, from the first dawning of intelligence and moral sense, not merely instruction and training, but also a discreet and conscientious appeal to and bringing forth of the child's own innate moral as well as mental perceptions, giving free play to all individuality not positively harmful. This place of education insures perpetual progress, instead of fixity and stagnation. It recognizes the principle that the true source of morality, as of health, and intelligence, is within. The germs of all moral perceptions and impulses are innate. "Goods and chattels," says some author, "houses and lands, gold and silver and precious stones—these men collect; but love, and truth, and wisdom, and righteousness, and hope, must be born within us. They are not acquisitions, but unfoldments rather." The true work of moral education, then, is to bring forth these qualities to controlling activity in the character.

It is well to attack error and vice vehemently and to vigorously apply the ax to the root of the evil. Do not waste strength by giving half-hearted blows, but use it for a purpose.

A WOMAN'S LITTLE SERMON.

The congregation consisted of one woman, who sat in her own house at about six o'clock in the evening.

As the congregation, in this instance, seated herself for her evening's work with the pile of stockings, the preacher's voice was suddenly raised. No anthem preceded him—or her, or it, as you please—no comfortable word of Scripture was read. The preacher, invisible and inspired, simply announced his text in the silence of the room, and began. The preacher's name, for want of a more accurate one, we call Conscience. His text he drew from memory: "The young grow into the air; the old into the earth;" and the sermon ran as follows:

"You stand between the young and the old. The fancies and follies of youth are no longer alluring to you. Indeed, you have been conscious at times of a half-sad feeling of superiority in a company of young women; you have felt that there was a great gulf fixed between the thoughts of youth and your thoughts, so that the young could not pass to you, nor you to them. But, though it is clear that you are no longer growing into the air, is it not equally clear that you are growing into the earth? Are you any larger or better for being older? Are your troubles, now, about the corners not quite clean, the carpet awry, the servant who persists in being an individual with preferences of her own, rather than a machine that you can manipulate at your will—are these so very much more noble and dignified than the thoughts and troubles of your frivolous youth? Is it nobler to be taking thought concerning what one shall eat and drink, and wherewithal one shall be clothed, even though you make these anxieties cover twenty years of the future, than to be building rosy and impossible castles on airy heights, where, whatever of folly might be, sullen care was not?"

"Is age, of itself, adding anything to you that makes up for the perhaps mistaken trustfulness and thoughtless confidence of your youth, when you were sure that life was worth the living, though you could not tell the reason why?"

"Ah, it is surely no better to grow into the earth than into the air."

"And this is the danger that besets a woman when she bids farewell to her youth, with all its beautiful visions, and settles down to the realizing of these visions out of the homely materials of her daily life and toil; when, instead of the perfect house of her fancy, she is given an old and time-stained dwelling, whose every line and angle, whose every tone and tint, are an offense to her esthetically educated eye, and is told that of this she must make her ideal home; when, instead of the hero and saint combined, of her girlish fancy, toward whose lofty height of character she should be ever climbing, she finds herself possessed of an ordinary flesh-and-blood husband, whose chief desire is to be well fed, who doesn't like poetry, and who tells her that her theories will do very well for heaven, but won't work in this world; who keeps the most important part of his soul locked up from her, that part in which he makes his plans, in which he transacts his business, that part of his soul which is having most to do with the making of his eternal character; when, instead of the golden

plenty with which she might add grace and beauty and an air of ease to her ancient dwelling, she finds herself set to make one dollar do the work of five; when, instead of the heroic deeds and sublime services she had planned, she finds herself stooping to carry a thousand paltry, mean-looking, unsymmetrical daily loads; when, instead of treading an upward path over grand though rugged mountains of difficulty, she finds herself in a narrow way full of little sharp stones that hurt her feet at every step; when, whatever her lot or station, she finds the actual in her hands differing from the ideal of her early aspiration—then it is that she is in danger of bending over and growing into the earth as she grows old, so that food and clothes, and paltry neighborhood strifes, and small social triumphs, and the gaining of place and power for her children, become the reason and the end of her life.

"Is it not just this danger, perhaps dimly recognized, that has led women of late to form all sorts of self-improvement societies? Is it not the instinct of self-preservation blossoming out into societies of decorative art, scientific clubs, and reading circles? Women see that there is no life so apt to grow small and ugly as theirs unless it be inspired with great thoughts. It is made up of such little things. It deals continually and unceasingly with dirt, either at first or second hand. It is the ignoble question of meat and drink three times a day, so that often a man's chief memory of his mother is of the pie she used to make. It means perpetual indoor contact with ignorance and ill-breeding. And because of all this, it needs a mighty inspiration.

"And to no woman on the earth can there come a greater inspiration than to you, a daughter of America, born in the cradle of liberty, reared in freedom's native air, and free now, as the women of no other land are free, to use every power that God has given you. To you, thus prepared and equipped, comes the call to a service grand enough to lift your life up from its earthward growth, great enough to overflow your house and fill with its glory the doubtful corners on all your doors, to drown in sunshine the picture of the carpet askew that you see when your eyes are shut, and to substitute for that list of things that you want but cannot have, the nobler list of things that you can do without.

"And what is this noble service, this worthy inspiration? It is the cleansing and purifying and sweetening of your beloved country; it is the making a home for Christ which shall include the sunny slopes of California, the rich valleys of our mighty rivers, the fragrant groves of Florida, and the glorious mountains of the West.

"Who shall say which is first in God's mind when he shuts himself up to work through you; what those for whom you work shall become by your labor, or what you shall become by the passing of his power and love through you?

"This missionary work, to which you have so often to be urged, is not a stern duty which you must do in order to be saved, or to have a star in your crown by and by; it is not a cross which you are to take up; no; it is your salvation. It means hope and progress and

development for you. It is the antidote to the pettiness of your life, to the belittling influence of small cares and sordid anxieties. Its rewards are not future; they are not something to be given you but something to be wrought in you. Who that ever gave a cup of cold water, in the name of a disciple, has waited for her reward? There was never a true gift made in all the world but that instantly and eternally rewarded the giver.

"Consider, further, the adaptation of this inspiration to your condition. It does not say to you, 'Come out of your quiet home, despise your petty burdens, and seek a wider service.' It says: 'Let me come into your home and enlarge its borders until it includes every room, in palace or cabin, where a baby opens its eyes to the blessed birthright of freedom.' It says: 'When you bend over your children, let me put into your heart the thought that in a certain high and sacred sense all the children of this great country are yours; yours to mould, to teach, to love; their future is for your honor or your shame.'

"And there is no inspiration for a woman's life like this, for it appeals to woman's peculiar power, love. You remember reading, when you were young, that love was incidental in a man's life, but to a woman it was all of life, so that if she failed in her love-life, she was undone. And you remember the indignation that stirred within you at the seeming injustice of such an arrangement of Providence—that a woman should be given but one chance of success. Hear, then, these words of a wiser than worldly philosopher: 'Love never faileth.' Knowledge, and prophecy, and understanding, and eloquence, and skill, and hope, and faith may fail—'love never faileth.'—*Christian Union*.

ANOTHER MORAL EDUCATION SOCIETY ORGANIZED.

SAN FRANCISCO, Sept. 2, 1885.

DR. C. B. WINSLOW: I know that you will be gratified to learn that a "moral education society" has been organized in San Francisco. Last month we were favored with a visit from that gifted woman, Dr. Alice B. Stockham, author of "Tokology," and under her inspiration a number of prominent ladies and gentlemen met in the parlors of the Young Men's Christian Association, where, after listening to a fine address from Dr. Stockham and some speeches from other persons, among them Mrs. Ellen Sargent, Mr. N. E. Boyd, Rabbi Cohn, and others, it was resolved to organize a society in this city for the advancement of moral culture. Accordingly a committee was named to prepare a constitution, which was modeled after that of the Washington society, and upon the 18th of August, 1885, the society was formally organized, and the following-named ladies were elected its officers: President, Mrs. Mary O. Stanton; vice-president, Mrs. Emma Marwedel; recording secretary, Mrs. Scott Elder; corresponding secretary, Mrs. James Moliere; treasurer, Mrs. N. E. Boyd. The society starts with a fair membership and a good deal of intelligent enthusiasm. THE ALPHA has been doing missionary work here for some years, and a number of our thinking women are well posted on subjects connected with ethics, and these are the promoters of the work

here. Mr. N. E. Boyd and his wife were quite active in organizing our society, as well as Mrs. Ellen Sargent, wife of our ex-Minister to Germany. We have held most interesting meetings since and our membership is increasing. The historic remark of Galileo applies with equal force to-day, "the world still moves," and among the forces active in its evolution the moral and spiritual force of women is the most potent, and now that she is striking from off her the shackles and manacles of tradition and superstition, the world will advance rapidly in morality and justice. Dr. Stockham did noble service in our State while here, and if the East continues to send us such workers we ought to advance in moral and intellectual development. Beside organizing our moral education society, the doctor gave a very able lecture to the teachers and members of the normal class of the girls high school, which was much appreciated by all who were favored in listening to her. She met in San Jose with the Woman's Christian Temperance Union, and also delivered an address to them on moral education and kindred topics, and obtained, as you doubtless have heard, a large number of subscriptions for THE ALPHA. Altogether her trip through our State was a triumphant march, and we are proud of Chicago's representative woman.

As soon as our finances warrant we shall send for tracts with which to carry on our work, and if you can spare any old numbers of THE ALPHA for samples, we shall be glad to disseminate them and get subscriptions. Any communications for the society may be sent to the recording secretary, Mrs. James Moliere, 420 Eddy street, or to me at the office of the *Argonaut*.

Sincerely yours,

MARY O. STANTON.

HOW TO BREAK OFF BAD HABITS.

Understand the reasons, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, thrice—a thousand times. That only shows how much need there is for you to strive. When you have broken your resolutions, just think the matter over and endeavor to understand why it is you failed, so that you may be on your guard against a recurrence of the same circumstance. Do not think it an easy thing that you have undertaken. It is a folly to expect to break off a habit in a day which has been gathering long years.—*Ex.*

GET health. No labor, pains, temperance, poverty, nor exercise, that can gain it, must be grudged. For sickness is a cannibal which eats up all the life and youth it can lay hold of, and absorbs its own sons and daughters. I figure it as a pale, wailing, distracted phantom, absolutely selfish, heedless of what is good and great, attentive to its sensations, losing its soul, and afflicting other souls with meanness and mopings, and with ministrations to its voracity of trifles.—*Emerson.*

JUSTICE IN LOVE.

We dare not take of love more than we have love to give,
Else justice turns in vain to find where love can live;
That precious gift from other soul we cannot, dare not take,
But for its own, its queenly, peerless sake.

Love hath its truest home with pearly jewels rare,
Free from sordid life and toilsome callous care,
Unless 'tis armed secure in virtue to guard it round,
Where cultured mind and heart in justice true abound.

When evil passions vile—envy, hatred, and their train—
Sap and dull the reason, with sad and bitter pain—
In anger, falsehood, hate, and pride—
Love stands aghast, where common justice is denied.

Love cannot come to earth, nor heaven deign to bless,
In purest heart aglow with thankful tenderness,
If charity be naught on the busy, toilsome strife,
And the sympathetic chord lessens to higher life.

But where sense of justice dreams in roseate purple hue:
Where blend the rainbow color tints with deep shades of blue,
Love loves to rest, with justice mild and true.
Where native goodness dwells, love loves to dwell there, too.
D. S. H.

COMPANIONABLE FATHER AND SON.

I know a most estimable father who is on first rate terms with his own son. That shouldn't be a remarkable thing, yet I fear it is not just as common as it ought to be. They are, as it were, boys together. He has never whipped that boy. He admitted to me that he would have felt badly if the boy, having the power, had thrashed him, so he saw no reason why he should not respect the boy's feelings in this matter and not take advantage a father has over a young son if it comes to a physical encounter. This is certainly a magnanimous view to take, and the son has grown to be a fine young fellow, whose conduct quite refutes the saying of Solomon. They occasionally relax into conundrums for amusement, and here is the latest. They were talking of cocoons. "Why are cocoons like knot holes?" was the question. The younger had to give it up, and, after the fashion of the end man, repeated: "Why are cocoons like knot holes?" "Because they are not holes," was the reply.—*Detroit Free Press.*

It would be well for more fathers to follow the above example. Boys are very apt to suffer from self-depreciation which would be prevented if they knew their fathers considered them worthy of companionship. More affection for parents and greater self-respect would be developed by such intimate and familiar relations, which would so compass about their young lives that they would find no enjoyment in low company, and would be protected from forming bad habits, thus keeping the fountain of life pure, and conserving health and happiness.—*Ed.*

AN exchange says: "There is an attempt to show that feminine college graduates do not get husbands as readily as other girls." They do not need them as much. A feminine college graduate doesn't require the presence of a person who thinks he knows everything in the world and more too.—*N. Y. Daily Graphic.*

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

Subscription and Advertising Rates.

Subscriptions:

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

One year	\$1.00
Six months.	50 cents.

Advertisements

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

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

Correspondence:

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

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

PAID FOR.

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

THE ALPHA.

VOL. XI.

OCTOBER 1, 1885.

No. 2.

FOR SALE.

Several volumes of THE ALPHA, bound in a substantial manner. Each book contains volume nine and ten of THE ALPHA. Price, \$3.

THERE are vacant places on our subscription book waiting for several of our old subscribers, and many new subscriptions. We would like all these vacancies filled. Send on your subscriptions and help forward the good cause.

THE Archbishop of York characterized an outrage on a child of tender years—one of those whom Christ especially protected—as the crime of the kidnapper, the pirate, the murderer, the lecher, the tyrant, and the soul-entangling fiend combined.

LETTS, IA., Sept. 18, 1885.

DR. C. B. WINSLOW:

Friend of humanity! Enclosed please find \$1.00, for which send THE ALPHA one year, commencing with No. 1 of vol. 11, to * * *

Oh! what a grand power is our brave little ALPHA, and what a noble good woman is she who nurtures it! I wish I were able to send it to many more.

Heaven bless you in your true and earnest efforts.

Very truly yours,

S. H. W.

My friend, your sweet words of appreciation and encouragement are very precious, as well as your efforts to spread the gospel of purity and a consequent better inheritance for children, thus elevating humanity. Much gratitude for the new subscription. It is the manna by which we live day by day—literally our daily bread, with nothing left over for to-morrow.

Kindly and truly,

Ed.

"WOMEN ARE VOTERS"

Is the title of a new work on suffrage in New York. The John W. Lovell Publishing Company, of New York, have issued another work on woman's legal right to vote, by the author of "Cases of the Legislature's Power Over Suffrage Cases," which was received with remarkable favor, it having the unusual good fortune to be read from in debate in the legislature as authority almost as soon as published, and to be indorsed by a three-fourths vote of the Assembly of New York, including the legal profession in that body. Not one lawyer or one journal having attempted to contravert its statements has led the author, Hamilton Wilcox, M. E., LL.B., to publish another work said to be superior to its predecessor. In the true spirit of a master of his topic he has shown himself ready for criticism or discussion, and has covered the whole ground, quoting undisputed authority and giving conclusive evidence of the solidity of his ground. Will it not be a blessing as well as a triumph to have justice established for the women of the Empire State, paving the way for the equality of the sexes, as well as races, in politics, when they can likewise assert their social and moral equality?

"THE LONDON DEMONSTRATION."

We reprint the report of a speech of Mr. Wm. Stead at the mass-meeting held in Hyde Park, August 11th, to enforce the passage of the criminal law amendment. Mr. Stead is the world's moral hero of to-day. There were over 150,000 in attendance. The procession occupied one and a half hours in passing a given point, and the streets were lined the whole distance with eager, awe-struck, and sympathetic spectators, preserving the utmost decorum and solemn earnestness. When the procession passed the club houses at one point, they discovered Mr. Cavendish Bentwick, the M. P. who laughed when the subject came up in Parliament, they pointed the finger of scorn at him, and some indulged in groan and hisses; this was the only incident that broke the serious, determined aspect of that immense procession of English working men and women. There were twenty-four wagons, drawn by six and eight horses; one filled with twenty-four little girls, thirteen years old, carrying a banner, "Shall the Innocents be Sacrificed?" One large wagonful of women in deepest mourning. There were twelve platforms, each ably presided over by prominent men and women. The most perfect order and good nature was observed. All seemed seriously impressed with the importance of the occasion, and had a personal responsibility in the proceedings. And now the word comes that Mr. Stead is under arrest and being

prosecuted in the courts for the means he employed to obtain proof of the crimes being committed by the rich men against poor and helpless little girls, making the informer suffer the penalty of the law, while the perpetrators of the crimes go unpunished. Is Mr. Stead to be martyred? O Justice hide your head in shame! Must another mass-meeting be called to coerce the courts of England into moral perceptions?

ALPHA UNDERGARMENTS.

The chilly season has come, when prudence calls for an undergarment that will clothe the body healthfully and with equal warmth. For variety and excellence of material, for fit, workmanship and durability, the "Alpha"—either as a union garment or as vest and drawers—has no equal. As a RIBBED union undergarment it was originated by its patentee and manufacturer, Mrs. Susan T. Converse, Woburn, Mass.

Unscrupulous men and women, looking at it as an article of commercial value, have put upon the market imitations which are vastly inferior in many respects. The name "Alpha" is plainly stamped upon each garment, indicating its lack of identity with any "Jersey fitting" or other RIBBED garment.

The same little town of Woburn has another good woman who manufactures soft, elastic garments for children and infants, which keeps them warm and happy, by doing away with nervous irritation that rough or inelastic goods causes the sensitive skin. Happy, comfortable children are a great comfort to mothers and nurses. Send to Mrs. Agnes F. Champney, Woburn, Mass., for circulars, &c., &c.

"A BIG CRUMB OF COMFORT."

MY DEAR DOCTOR:

My sympathies are strongly enlisted in the young man whose letter you publish in the August ALPHA.

While I agree with you that advertising for life companions is not desirable, yet, the point the man makes as to the social views of those who would respond to his note, is incontrovertible.

As to the soundness of his views on the desirability of having a wife who will intelligently endure a mode of life for good uses only no question can be raised.

I trust he may have success in his undertaking, and be able to live as he now does, only with the added blessedness of a good true wife and God-given, longed-for children.

I enclose one dollar for one year's subscription, to be used as you see fit.

A friend furnishes me with THE ALPHA, which is never old or stale. I read and pass it on to some others.

God bless you in your noble work. You are helping others to better, purer lives. I know of four who are leading continent lives through the knowledge given by your paper—all unknown to you save one—and this from one subscription.

With love from

A FRIEND.

The above letter is anonymous. Contrary to our rule in such cases, we give it to our readers that they may rejoice in our joy and partake of our fruition.

Grateful tears started and dropped with rapidity as we read the comforting sentence with which the letter closed. It is rich and rare as the first fruits of the

harvest, after a long season of toil and watchfulness. Emotions, deep and strong, filled to overflowing our weary heart. We have but one regret—one little lack to perfect bliss—which is, that our admiring friend and the four disciples she reports, should remain unknown to us; that they are not so well established in their new life that they can afford to stand up and be counted, not only as converts, but as *advocates* and *supporters* of this gospel of purity. We repeat, this is a regret, while we fully appreciate the blessing the information so encouragingly conveyed. ED.

THE LONDON MASS-MEETING.

Mr. Wm. Stead's speech at the great mass-meeting at Hyde Park, London, August 15th, was greeted with rounds of cheers, lasting several minutes. He said:

I have never addressed an out-of-door meeting before in my life, and I shall never, if I grow to be old as Methuselah, address a meeting of which I am prouder than that which I see to-day. (Cheers.) Little more than two months ago, thinking deeply of many things, I walked alone at midnight through this great park, seeing many a poor and wretched girl, and many poor and wretched men. And as I walked past the Serpentine, beneath the trees, and thought of this great London, with its magnificence and wealth, of its palaces and splendor, and then of the monstrous wrong, the sense of which was burning hell-hot in my heart, I never dreamed that within two short months I should see hundreds and thousands of men and women gathered together here to say that that injustice should cease. (Cheers.) I am proud to see you to-day, my fellow-citizens. I am a north countryman. A few years ago, when I came up from the north, I said if there is one thing that can be done to save London it is to make London articulate, to make London responsible, to make London find its soul; and when we see this great meeting—no sectional meeting, but the nearest possible analogue to a town's meeting in the provinces—I see that London has begun to find its voice, to say that which it thinks, and to curse that which it hates. Can you hear me? (Cries of "Go on!") I will go on till I drop. (Loud cheers.) But I am afraid that I am nearer dropping than some of you may imagine. While I saw the procession go past, with drums beating with muffled throb, it seemed to symbolize the throbbing of the myriad hearts of this great multitude, hearts all glowing with fervor and stirred by one great impulse. And why? Because you have found one voice that spoke to you in words of truth and earnestness concerning the wrongs which your sisters suffer. (Cheers.) Oh, I am proud of London this day. When I think of the number of men who have far larger platforms than I possess in the *Pall Mall Gazette*, whose papers circulate by their hundreds of thousands, but who have never said one word for you and your sisters, when I think of all those men who address you from day to day, but who have nothing but words of contumely and reproach for this great cause, or else a still more wicked silence, what testimony this great meeting affords of the power there is in straightforward speech among us English folk. If I had said all that I had to say, terrible as it was, to Paris

or Berlin, there would have been no great demonstration like this. It is because the heart of this great people is sound, because in this island of ours, set safe in its stormy seas, we have still cherished a regard and reverence for women—(cheers)—yes, and I say it with pride, that that regard and that reverence is not abated, even though the woman be a fallen one. (Loud cheers.) But here let me say one thing by the way. I have heard some speakers say of these fallen women, "What else can a poor girl do who earns only four or five shillings a week?" I have never said that. I should be ashamed to say that, because I know well that for every one poor girl earning four or five shillings a week, who goes upon the streets to supplement her wages by prostitution, there are ten other poor girls only earning four or five shillings a week, who would scorn to do such a thing. And in our sympathy and pity, and compassion for the poor girl who falls, do not forget those other poor girls who stand. Do not forget, that for—

These motherless girls, whose fingers thin
Push from them faintly want and sin—

you make it harder when you say, "What can a poor girl do who has so little money?" They know too well already. You think how hard it is for a poor girl who has so little money to keep straight, but the good people who keep saying that she cannot help going wrong increase the temptation for her to do the same as the others, and buy fine feathers and silk dresses with the proceeds of her shame. Let us by all means labor all we can to raise the wages of our sisters—(cheers)—but do not let us teach our young women that, because they are poor, they are morally free to prostitute themselves for gain. I myself have said things in pitying excuse of the fallen which might have been misinterpreted, and I wish to take this opportunity of saying, as strongly as I can, that we should guard against that. You have come from your crowded streets, your busy thoroughfares, and from your steaming alleys, in order to register a multitudinous malediction upon murderous crime—(hear)—to express the infinite pity and compassion that glows within the breast of every true man for sisters who have fallen, and also to express with all the force and power that lie within the reach of you, an aspiration after some nobler and better future—(cheers)—when we shall no longer have to know that all around us, in our street and park, and square there are young girls who would have been pure if they could, but who, unwittingly and unwillingly, have been trapped and inveigled and rushed into vice. I have been to meetings in provincial towns, summoned by the mayor and attended by all the local dignitaries, and I have never seen a meeting so thoughtful, attentive and earnest as that which listens to me to-day.

Now, I will ask all of those who can hear a fast-flagging voice, to realize that each man and woman of you is your brothers' and your sisters' keeper. Girls, once as good and as pure as your daughters, are on the streets to-day. If you but think your daughter is safe, perhaps your daughter's daughter may not be. We are all one great brotherhood and one sisterhood, and the noblest and purest and bravest of us here is inextricably connected by the closest ties to the weakest, and the

wickedest, and the most worthless in all London. (Cheers.) Let us try to put this great faith into action. But, oh! what a lot of cant there is in this world—and perhaps some of those who say that are themselves canting now—(laughter and cheers)—because, gentlemen, we all cant at times and are atheists at times. I stand here before the largest audience of my countrymen I have ever addressed, and I tell you if it had not been for a faith in God above I would never have dared to have gone through all this. And yet I say that, believing as I do, that a faith in God who guides and controls and directs all the affairs of mortal man, overruling all our miserable errors and shortcomings so as to make them contribute to the purpose of the great power that works for righteousness, is the most precious heritage which I have received from my ancestors, and without which this life would not be worth living, but would be all darkness, desolation and despair. I say that at times I, too, am an atheist—a practical atheist, or ten times worse than a merely theoretical one;

He's true to God who's true to man. Wherever wrong is done
To the humblest and the weakest 'neath the all-beholding sun,
That wrong is also done to us—

and whenever a call comes home to your heart to do some unselfish thing for your sister or your brother, be they never so poor and miserable and vile, remember that that call comes to you from the great heart of God, and if you turn a deaf ear you deny Him and are none of His. People say there is no need to go on with your agitation, but there is great need to go on with your action. Just before coming to this meeting a letter was given to me, written by an occasional member of our staff who has contributed to it ever since the paper was started. But this time he signed himself as he had never signed himself before. He says, "I sign myself as the father of a daughter who has been ruined." In a house well known to the police—because they have all the information, and there is a warrant out against the man who did it—within the last few weeks, while London has been throbbing with a great indignation, there has been a man, a very rich man, who has employed a young girl to decoy other young girls into his house. I would have named him willingly, but the person from whose letter I quote said, "I give you the names in confidence." But I hope it will soon all come out in the police court. The girl employed by this man has brought in first and last no fewer than thirty other girls, all of whom were legal women up to last Friday. They were all over thirteen. One by one they were brought into that house, out of which they departed maidens nevermore. But as they were thirteen years old, it will only be possible to punish him—if it is possible to punish him—under a charge of conspiracy. (Cries of "Lynch him! lynch him!") If, instead of this crime having been committed under the old law, it had been perpetrated this week, we should have given that man two years' hard labor—(cheers)—from which, according to eminent judges, if vigorously enforced, very few men are robust enough to emerge alive. And I say, gentlemen, if that man were caught, and he served his two years' hard labor, and at the end of that term filled a dishonored

grave within the prison walls, I, for one, would thank God and take courage. So be it done until all those who make use of their wealth and the power and the influence which their position gives, to ruin and blast the lives of our innocent girls. (Loud and long-continued cheering.)

THE WOMAN'S PLATFORM.

The eleventh, with Mrs. Bright Lucas in the chair, who was a model of propriety, ability, and good sense. Mrs. Lucas defined the object of this vast demonstration to be to consider what steps can be taken to put a stop to such hideous proceedings as those revealed by the *Pall Mall Gazette*. A grand crusade had been inaugurated against unnatural crime, aided by the crusade against the "contagious disease acts," which had been inaugurated for fifteen years, to enforce the criminal amendment act, and to protect the defenseless poor against the idle rich men.

She and all the women speakers, made a pathetic appeal to the voters to be careful who they voted for, and to insist that their candidate commit himself to the support of moral questions, with a pledge to enforce existing laws. She was quite sure they took great interest in being properly represented in Parliament, and there was one thing she would like to suggest to them, which was that they should strive for the franchise of women. She thought we must be near the fulfillment of that wish, but they wanted the help of men and the help of the women that had been holding back to consider the question. She wanted them *now* to see the need they had to be represented in Parliament. She wanted to be heard through their own representatives, as men were heard through theirs. If women had the franchise they would be very careful who they voted for, and candidates would have to be very particular as to what they *did and said*. She looked upon these terrible disclosures, painful as they were, as the grandest thing that had been done for sometime. They would make men and women more faithful in their duty towards their children. Not only mothers required instructions; men were too careless in their families, as well as women; they think it the duty of women alone to train children. Fathers have home duties as well as mothers.

Mrs. Fenwick Muller was the next speaker. She confined her remarks to the duty of the day and the occasion. She complimented the courage of Mr. Stead and insisted on the enforcement of laws. She said that home and motherhood was the greatest joy of a woman's life—a joy which these ruined women could never have."

Mrs. Muller is a member of the public school board.

Her carriage in the procession was covered with white flowers. She spoke from the fifth platform.

She said they had met upon what she called a most glorious, happy, and hopeful occasion. For the first time in the history of this country they were taking up a most hideous and a most horrible state of corruption. They were taking up the question of morality, a question which, in her opinion, was of far greater importance than foreign politics or any politics whatever. How did politics help any one of them if they were living in a state of misery and degradation which had been revealed by the *Pall Mall Gazette* lately? What benefit was it to them to send soldiers out to fight in distant lands when they in their own homes had far more enemies to fight than they could possibly cope with? (Cheers.) If all present to-day put their hands together and worked with all their hearts thoroughly, even then they would find it hard to battle with the monster of immorality that had taken up its abode amongst them. She believed that that glorious crusade which had only just been commenced was the beginning of a new life for the English people. It was the beginning of a new history for them, and she was proud to take her little part in it. They had met to consider how best to secure the protection of the weaker and the most unprotected of those among them, and the most helpless and most at the mercy of evil-doers. She asked who were to keep the young in safety unless it was the men of England? (Cheers.) They could only do that by keeping their own hands clean; and that was by sending clean men to the House of Commons. They must remember that a man who consents, under whatever temptation, to betray his friend or rob him of his own wife was the man who would betray them. There was one thing she would very much like to know, and that was the names of some of those men who had been discovered to have been acting in this way. In America, when the law did not execute itself, the law abided in the heart of every man and every woman, and he applied it when it failed to apply itself, and that law was the lynch law, and a very good law it was. (Cheers.) In her opinion they ought to lynch those men, and she would do it herself. (Cheers.) The *Pall Mall Gazette* yesterday stated that "from to-day words should cease and works should commence," and for her part she would do what little she could to help in the cause. Those present would do a great deal, for in their hands was the formation of the public opinion of England, and when English men and women had formed a sound opinion on that question it was her firm belief that it would affect the public opinion of every nation in the world.

Miss Muller, in conclusion, urged them to give her the ballot that she might use it for the children. (Cheers.)

Mr. Axel Gustafson spoke of the necessity of abstinence from intoxicants. The ancients said "where Bacchus is, there is Venus." He recommended thorough education of the young in all their functions and responsibilities, as ignorance of the most important functions, powers and duties, with false shame abetting this

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Mrs. Muller is a member of the public school board.

Her carriage in the procession was covered with white flowers. She spoke from the fifth platform.

She said they had met upon what she called a most glorious, happy, and hopeful occasion. For the first time in the history of this country they were taking up a most hideous and a most horrible state of corruption. They were taking up the question of morality, a question which, in her opinion, was of far greater importance than foreign politics or any politics whatever. How did politics help any one of them if they were living in a state of misery and degradation which had been revealed by the *Pall Mall Gazette* lately? What benefit was it to them to send soldiers out to fight in distant lands when they in their own homes had far more enemies to fight than they could possibly cope with? (Cheers.) If all present to-day put their hands together and worked with all their hearts thoroughly, even then they would find it hard to battle with the monster of immorality that had taken up its abode amongst them. She believed that that glorious crusade which had only just been commenced was the beginning of a new life for the English people. It was the beginning of a new history for them, and she was proud to take her little part in it. They had met to consider how best to secure the protection of the weaker and the most unprotected of those among them, and the most helpless and most at the mercy of evil-doers. She asked who were to keep the young in safety unless it was the men of England? (Cheers.) They could only do that by keeping their own hands clean; and that was by sending clean men to the House of Commons. They must remember that a man who consents, under whatever temptation, to betray his friend or rob him of his own wife was the man who would betray them. There was one thing she would very much like to know, and that was the names of some of those men who had been discovered to have been acting in this way. In America, when the law did not execute itself, the law abided in the heart of every man and every woman, and he applied it when it failed to apply itself, and that law was the lynch law, and a very good law it was. (Cheers.) In her opinion they ought to lynch those men, and she would do it herself. (Cheers.) The *Pall Mall Gazette* yesterday stated that "from to-day words should cease and works should commence," and for her part she would do what little she could to help in the cause. Those present would do a great deal, for in their hands was the formation of the public opinion of England, and when English men and women had formed a sound opinion on that question it was her firm belief that it would affect the public opinion of every nation in the world.

Miss Muller, in conclusion, urged them to give her the ballot that she might use it for the children. (Cheers.)

Mr. Axel Gustafson spoke of the necessity of abstinence from intoxicants. The ancients said "where Bacchus is, there is Venus." He recommended thorough education of the young in all their functions and responsibilities, as ignorance of the most important functions, powers and duties, with false shame abetting this

ignorance, had conspired to shield and breed vice. When God created living creatures, male and female created He them. We are bound, therefore, to study what he has made, and thus learn to know and obey the laws of our being.

Mr. Kerwin said that on Thursday last he visited one of these houses of fallen women, and the eldest fallen woman in that house was thirteen years of age, and the youngest was five years. There must be a firm administration of the law, but there must be something more than that, there must be a higher standard of morality; and woe be to those in the future that debase the bodies and corrupt the minds of our English girls! In regard to the coming election he said he hoped every man would be prepared to say: "No man shall have my vote unless he is right on the question of morality."

This was the tone and the temper of all the reported speeches, and truly they did credit to the moral tone of the average Englishman; but Mr. Gustafson seemed to be the only speaker that recognized the necessity for a thorough self-knowledge of the most important functions of our system—those out of which are the issues of life.

Many spoke for temperance, and all the women for political equality and the same standard of morality for both sexes. Such a magnificent demonstration will be vibrated to the ends of the earth, and bear fruit in the hearts of the people.

An English paper, the *Daily Telegram*, of August 22, contains a review of new books recently published which has much that is of interest to humanitarians, showing the actual decrease of crime with increase of population, which he attributes to the abolition of capital punishment for minor offences, improvement in prison discipline, reformatories for the youthful offender, and compulsory education. The figures are valuable.—ED.

It would be hard to find a more instructive or more encouraging book than "The Punishment and Prevention of Crime," (Macmillan), by Colonel Sir Edmund F. Du Cane, K. C. B., chairman of the Commissioners of Prisons. This work is one of the English Citizen series, and within the compass of some 250 pages presents a complete statement of the present system in force in these islands for the suppression of crime and the amendment of criminals. It is a most important and cheering study. Here, as distinctly as in any part of our national polity, there has been real progress. The penal code has been reformed, the detection of crime has been made more certain, its mode of enforcement less severe, and yet vastly more effective. Readers in the present more enlightened times will learn with amazement and indignation of the tortures which society

practised in its prison houses towards offenders at the beginning of this century, and of those horrors of Norfolk Island inflicted on the transported felon. A *propos* of the latter, the Rev. Dr. Ullathorne assures us "that when he went into the gaol and announced the names of those who were to die, one after another, as their names were pronounced, dropped on their knees and thanked God that they were to be delivered from that horrible place." And yet Sir Edmund Du Cane shows that the barbarous *régime* was ineffective. Time was when the extreme penalty of the law was enforced for comparatively trifling offences. Sir James Stephen computes that 800 were hanged in England about three centuries ago in one year, 1598. Townsend, the celebrated Bow-street runner, stated before a parliamentary committee in 1816 that he had seen, between 1781 and 1787, twelve, sixteen, and even twenty individuals hanged at a single execution. In September, 1783, as many as fifty-eight persons were sentenced to death at the Old Bailey, and in the December following, twenty-four. Just a century ago, 1785, at the Lent assizes, 242 poor wretches were so condemned, and 103 were actually done to death. Even so late as 1818 Sir Samuel Romilly failed to induce Parliament—almost the whole bench of bishops being against him—to abolish capital punishment for stealing to the value of four shillings from shops; and eleven years later, in 1829, twenty-four human beings were hanged in London for other offences than murder. All that has been altered. In the twenty-one years ending 1883 there were 524 sentences and 207 executions, not quite 10 per annum, with a vastly increased population. Street lighting, education, better means of employment, and an improved police system had accomplished what terrorism and cruelty failed to effect in the way of prevention. Sir E. Du Cane gives equally striking illustrations of results of modern reformatory methods and improved prison discipline and useful labor in the gaols, as compared with the old system, which hardened the convict while it tortured him, and sent him out on the world hopeless and unreclaimed. Half a century ago, with a population of 15,000,000, we had 43,000 convicts in New South Wales and Van Diemen's Land, besides others in penal settlements; 3,000 to 4,000 in the ten hulks in Great Britain; several hundreds in the penitentiary at Millbank; about 900 at Gibraltar, and as many more at Bermuda—in all about 50,000. At the present day, with a population of nearly 27,000,000, there are not more than 9,000 persons undergoing penal servitude, and some 2,000 more on tickets of leave. In other words, there is scarcely one man or woman now undergoing sentences equivalent to the former transportation where there were five fifty years ago. Perhaps the most gratifying feature of the prevention of crime is that which relates to the rescue of young offenders. The author has found, and his experience is confirmed by that of others, that fifty-eight per cent. of criminals first practiced dishonesty when under fifteen years of age, and most criminals while under twenty. A succession of beneficent statutes, culminating in the compulsory education bill, have to a most gratifying extent stopped the supply of criminals at its

source. On all these topics Sir E. Du Cane's volume supplies concise and trustworthy information, and he not only records what has been done, but points the way to fresh improvements, especially in making prison discipline and labor still more reformatory. The principles here explained and enforced are of capital importance to the welfare of society, and the treatment of them is at once judicious, authoritative and eminently interesting.

MOTHERS, TO THE RESCUE.

The recent agonizing disclosures made by the *Pall Mall Gazette* proclaim in thunder-tones the fallacy of the popular assertion that woman can entrust her honor, her virtue, her morals and religion to the care of her "natural protector."

They reveal fearful results of the civilization that has failed to make the mothers of the race equally with the fathers responsible to and for all legal enactments.

All women possessed of the mother-heart suddenly realize their helplessness under the law and see as never before the vital need of thorough organization among women for the protection of womanhood and childhood.

One thing is evident, without the votes of women no vice that appeals peculiarly to the appetites of man can ever be suppressed or the laws enacted for the suppression of such vice be properly enforced.

In order to secure the election of pure men who will remove the unconstitutional, political restrictions from women citizens, women must aid in their promotion to office. The best method for bringing her power to bear is through organized effort.

The wild beasts of drunkenness and passion are roaming at will, their favorite prey being pure, innocent girls and women, and the laws of many countries license these cruel spoilers for the sake of securing this blood money for the coffers of the State.

The best and noblest fathers of England and America are powerless to withstand the attacking forces. *They must have the aid of the mothers* or see their sons trampled or torn by the ravenous beasts, the bones of the beautiful daughter whitening all the plain.

Unless the women of England and America unite in a combined attack against the enemy they stand before angels and men responsible for this last, most terrible and cruel slaughter of the innocents.

The watchword of the hour for women is organization.

To those who listened there was a tremendous augury of good in the earnest appeals of politicians last autumn to the national Woman's Christian Temperance Union "to keep out of politics." The mere fact of its organized strength gave the "Union" a new significance. It became the unknown quantity in politics.

To-day a greater, more potent organization is possible. By a wise combination or co-operation of the forces of the National and American Woman Suffrage Association the "W. C. T. U." and "A. A. W." (i. e., Woman's Congress) women could become so potent "a power behind the throne," that the "throne" would listen to its suggestions or the reigning power (i. e. political party) would be speedily dethroned.

Women do not begin to realize the power they might wield.

Let the officers of the Suffrage Associations, of the national "W. C. T. U.," of "A. A. W.," meet in conference and decide upon some line of action in which all could unite and no "candidate" for political preferment, who would prove a hindrance to the moral reforms desired, could expect or hope for success.

Thoroughly organized, the true women of the country, with the aid of the good men who would rally to their standards, could organize a Moral and Labor Reform League powerful enough to nominate candidates from road supervisor to president.

If women will but recognize and use their powers, they need never again go as beggars to political conventions.

Men are divided to-day into several political organizations. If women will unite in a non-partisan organization for the dissemination of great principles and for the election of the best men, they can hold the balance of power.

I believe if Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Mary A. Livermore, Frances E. Willard, Judith Ellen Foster, Julia Ward Howe, Sallie E. Chapin, Martha McClellan Brown, Lillie Devereaux Blake, Mary A. Haggart, Mary Woodbridge and a host of others, would call a non-partisan conference they could arrange for a great national convention where women could give to the country their declaration of principles and nominate candidates, who being indorsed by some one of the political parties or by the great mass of independent voters would achieve success.

Such an independent ticket would appeal to many voters who would not unite with a new party organization. And what was accomplished by the W. C. T. U. in Iowa, by the men and women of Ohio, under the leadership of Mrs. Woodbridge, is but a hint of what a union of the different divisions of the army might effect.

Such an organization would render it impossible for any political party, especially a moral reform party, to ignore the rights, to postpone the claims of its women constituents and allies.

In order to organize for effective work, *all personal preferences and ambitions must be surrendered and self sacrifice be the watch-word of the crusade.*

Are our women great enough for the work?

Standing by the cradles of the precious children committed to our care, let us register a solemn oath that we will not shrink from any duty or sacrifice until there is no legal protection for aught that will hurt or destroy in what should be God's holy mountain.

God pity and protect the tempted, tortured, suffering little ones, to-day, at this very hour, wandering with bleeding feet amid paths rendered thorny and cruel by our apathy. May the weakest cry of the humblest child of earth, wake thundering echoes in every home of the land. Let us pray that the mother-heart may be so aroused that every tempted, toil-worn, orphaned heart shall find shelter, opportunity, protection, and a home.

Let the church put on sack-cloth and ashes and turn from its false gods of luxury and selfishness and hear the soulful voice of the Christ echoing adown the years, "*Inasmuch as ye did it not unto the least of these ye did it*"

not to Me. Depart from Me, I never knew ye." Mothers, for the sake of these "little ones," let us organize for action. —*New Era*, for September.

ELIZABETH BOYNTON HARBERT.

HERE is the ring of the true metal. Would that every woman's voice would echo these sentiments throughout the world. Woman has at her command a mighty resistless force—a moral force—a force the mere politician never dreamed of. If women could come up to the point of standing by each other, setting aside jealousies and prejudices, would unite upon a broad platform of principles, controlled by reason, firmness, and justice, all things that are pure and righteous would be ours, and Satan's kingdom would be overthrown.

How can this be done? Are the leaders mentioned strong enough to make this movement? Yes, they are, if they can only see that this is the way to promote the best interest of their own branch of organized work and make their followers realize the wisdom of such a protective union. It may take time for many who have just stepped out of the seclusion of a routine home life to look upon all humanity as God's children and recognize the kinship with all and learn not to consider any that claim a common fatherhood, "common or unclean." Who is ready to respond, heart and soul, to Mrs. Harbert's call when the first steps are taken and those we love and trust are ready to lead a united army of women workers? —*Ed.*

DEAR READERS OF THE ALPHA.

During my recent visit to California I was gratified by the increasing interest in all matters pertaining to moral education.

I found both men and women alive to the needs of faithful work in all the departments which we consider, and ready for that work if they can only understand methods.

The recent exposures through the press of the fearful state of affairs in our large cities has given a special impetus to active interest in this subject. How shall we meet this interest?

The Chicago papers are asking, "Where is the Moral Education Society? What have these workers been doing the past ten years that no plans are presented by which to stay these appalling crimes?" What answer have we to give them?

As there is wisdom in counsel, I have been wondering if, in the near future, there might not be a meeting called at which the friends of moral education from all parts of the country could meet and devise methods for concerted action and effective work.

Many who are deeply and earnestly interested in this cause will attend the annual suffrage convention in Washington in January next. Why would it not do to call a meeting at that time and invite all who can come to do so? True, we have not funds for an expen-

sive meeting, but railroad fare is cheap, and a few friends in any vicinity could club together to pay the expenses of a delegate.

We believe that the friends in Washington would entertain all who would go to attend such a meeting.

There should be at least a two days' assembly with public and executive sessions, and sufficient talent engaged to make them interesting.

I suggest that all who are willing to co-operate in a movement that shall be general, will at once write Dr. C. B. WINSLOW, 1 Grant Place, or to myself.

If there are a sufficient number to attend such a meeting, I believe that rates can be procured from Chicago to Washington.

Dear friends, let us counsel together, praying that we may be led to do the best thing in the best way in this time of need.

ALICE B. STOCKHAM, M. D.

15 E. La Salle street, Chicago, Ill.

The question asked by the Western press is pertinent: What are we doing for the moral education of the people? Nothing, literally nothing, compared with the work to be done, and that may be accomplished by organized effort. Can we not meet, as the Doctor suggests, and evolve some wise and effective plan of work that will reach young men and women?

Will not all persons interested in preventing woe, come to the National Capital for a conference, with the hope that we may unite our plans, and thus do more and better work in the future to the saving of many souls? All will be hospitably received. —*C. B. W.*

ACTION OF ALCOHOL ON THE HEART.

Dr. N. B. Richardson, of London, says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the "ruddy bumper," and saying he would not get through the day without it, when Dr. Richardson said to him: "'Will you be good enough to feel my pulse as I stand here?' He did so. I said, 'Count it carefully; what does it say?' 'Your pulse says 74.' I then sat down in a chair, and asked him to count it again. He did so, and said, 'Your pulse has gone down to 70.' I then lay down on the lounge, and said, 'Will you take it again?' He replied, 'Why, it is only 64; what an extraordinary thing!' I then said, 'When you lie down at night that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by sixty, and it is six hundred; multiply it by eight hours, and within a fraction it is five thousand strokes different; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of lifting during the night. When I lie down at night without any alcohol, that is the rest my heart gets. But when you take your wine or grog, you do not allow that rest,

for the influence of alcohol is to increase the number of strokes, and instead of getting this rest, you put on something like fifteen thousand extra strokes, and the result is, you rise up very seedy and unfit for the next day's work till you have taken a little more of the "ruddy bumper," which you say is the soul of man below."—*Selected.*

PROTECT THE CHILDREN.

It is a great pity that anything which threatens harm should periodically loom upon the horizon as habitually associated with this most delightful season of the year. Yet with the Indian summer and the rich autumnal colors, the delight of our own people and the wonder of foreigners, come the inevitable State and county fairs, which ought to be of such a character as to combine only instruction and amusement of a wholesale sort for those attending them, but whose managers in many cases, with lack of good citizenship, not to say of real patriotism, permit such abuses as render the average fair a school of vice and an offense to decency. It may be a question whether the country needs the presence of an institution having no visible adequate means of support except such as comes from the deliberate sale of a franchise, as a privilege of rum-selling, which, from its very nature, must increase the misery, poverty, and immorality of the community. Some of the nuisances of the average fair ought to be abated for decency's sake. Every exhibition of cruelty to animals, all sales of intoxicating liquor, every possible form of gambling, all side-shows of a questionable character, and every person known by the authorities to be of a bad or criminal character, ought to be excluded from any participation, if the State and county fairs are to result in a general welfare. We advise those citizens whose pursuits lead them to take great interest in the legitimate fairs to note well the abuses which are allowed, and to canvass well the character of those into whose hands the management is placed, as those responsible for the most part. We have a sort of an idea, also that those of our influential periodicals professedly devoted to rural and agricultural interests ought to bear some responsibility for the drift these matters take at these annual exhibitions. Those who will foresee the evil can at least guard the children from immodest and immoral exhibitions held under the plea of encouraging the production of phenomenal fruit or the fattening of marketable pork.

To Wyoming Territory belongs the credit of leading the sisterhood of States and the stepsisterhood of Territories in awarding the female teachers equal salaries with male teachers of the same grade. The just, yet chivalrous, because novel, example of the frontier has now been emulated by the municipal authorities of Omaha, Nebraska, and the *Woman's Journal* is naturally elated and encouraged. Here in the East a taint of Oriental barbarism lingers in our habit of discriminating against women, even when they render services fully equal if not superior to those of male competitors. Service should be the criterion, irrespective of sex.—*N. Y. Daily Graphic, Friday, August 21.*

CORRESPONDENCE.

LONDON, N. W., August 23, 1885.

DEAR DR. WINSLOW: I kept your letter till I could give my impression of the Hyde Park demonstration. Well, no doubt, it will be considered a huge success; it certainly could not be called a failure, for there were vast numbers of people, but I was distinctly disappointed. It was not such a large meeting, I was told by some who were at both, as that held last year to coerce the House of Lords, and considering the agitation that has been stirring the last seven weeks and the gigantic interests involved, it ought to have been the biggest meeting that the country has seen. The best feature to my mind was the seriousness of the people along the line through which the procession passed. There was no jeering, as some had foretold, but a serious interest shown in silent earnestness by thousands of spectators. It was reported by a man of intelligence, who had been going from platform to platform, that the only permanent good done would be by the social democrats who were spreading their doctrines and distributing their literature. I had hoped to be able to send you a short account of the demonstration for THE ALPHA, but as I cannot say what I should like, namely, that it was a grand protest which must awe evil-doers. I will write nothing dispiriting. After all, perhaps, I am too impatient and expect too much. Without doubt very much has been done in the last seven weeks, and perhaps my disappointment ought to be put down to absurd expectation; still, I did hope our middle and upper class men would have been there in thousands, and they were not.

I am half sorry Mrs. King thinks of settling in America. We want her more than you do, for we have not many with her courage. We want wise women workers more than anything else just now, and it sickens me to think how indifferent thousands and thousands of mothers are, who, if church-going meant virtue ought to be reckoned among the very best of the nation.

K. A. M.

BOSTON, August 21, 1885.

DEAR DR. WINSLOW: I have the pleasure to send you, with this, \$1.00 to renew our subscription to THE ALPHA. Mrs. J. wishes me to say she loves it and its editor more and more every month as it comes fragrant with truths and principles so elevating and pure, and fraught with an inspiration that deserves so well of success in lifting humanity from the low and sensual to purity and happiness; from the animal to the spiritual; from sin to a living Christianity. Allow us both to congratulate you in your earnest labors to make the world better; for your persistence and faithfulness in holding high the standard of a pure and noble manhood and womanhood.

R. C. J.

NORTH ADAMS, MASS.

MY DEAR FRIEND: I have been a constant reader of THE ALPHA for two years, and feel ashamed that I have not so much as expressed my interest in the grand work which you are doing for humanity; but I do appreciate it, and thank you, as a woman, for the moral courage you show in daring to speak the truth on all subjects and at all times.

The world is in need of just such a live spirit as THE ALPHA carries with it wherever it goes.

May the Lord open the hearts of the people to receive its teachings. My copy is read by many; I always lend it to neighbors and friends who live near to me, and then send it away to some one in the distance.

I have thought to write you many times, but now I write hastily, so cannot say more.

I am, in the fellowship and name of Christ Jesus, your loving sister.

H. B. L.

A GOOD woman knows the power she has of shaping the lives of her children, and she endeavors to use that power wisely and well. She teaches her boys and girls that they must be brave in doing their duty, truthful in speech and action, honest and honorable, kind, cheerful and unselfish. By her own good example she enforces and illustrates what she teaches.—*Ex.*

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