

# 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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## THOUGHTS ON HEREDITY.

Man and the animal creation have received their existence by and through the same creative force or essence.

The brute remains an animal, and is governed by instinct. The man becomes a reasoning, contemplative and reflective being, whose duality takes him out of the domain of the animal and places him within the human kingdom. This duality consists of a physical or animal part, and a spiritual or God part. This latter has ever propelled him onward and upward until his intellect has become expanded to such a degree that all creatures of the animal kingdom have become subject to his will. In all the generations past men have plumed themselves as lords of creation and in their lordly sway over the animal have not hesitated to include the better halves of their own race.

Let us see whether we can find in this domination of these lords of creation in the ages past the cause of the hereditary social vices entailed upon our day and generation.

We know it has been held, by some at least, that women have no souls, and by most she has been treated as if she were a soulless animal, especially created to be the physical and sexual slave of those self-styled lords of creation. Thus, age after age an almost hopeless slavery has been the lot of woman. All through these ages men have been found who assumed that through *them only* the race possessed souls or immortality. We will endeavor to show that if the assumption should read *immorality*, it would have been nearer the truth.

This slavery gives us the key in an investigation of man's hereditary traits. Let us go to the early morning of the race and see in what manner his creation will prove or disapprove his assumptions. Man was created out of the earth, and had the breath of life breathed into him and became a living soul; but this does not seem to have given him the ability to propagate living souls, for until woman was created he could not even produce bodies, much less souls. It became necessary to bring into existence a finer and more spiritually exalted being in order that a dual race might multiply upon the earth. We see, then, man was created from the earth, and he is undoubtedly the superior of woman in physical strength. Being but a physical creation until his soul was breathed into him, does it follow that all his male progeny should by virtue of his having received his soul per his nostrils, have all the soul element, and his female progeny have none?

Was not his creation only physical, and the soul given him so that he by proxy might be an element to the unfoldment of the higher organization (though part of the time he surely was asleep.) This higher creation possessed in itself part of man's body, which had been vivified by a living soul, hence in her body it became a part and parcel of her very being.

As her organism was then more spiritual and refined is it not more probable that by virtue of this, it should be her province to come more directly into harmony with the divine and absorb the deific essences, so that through the ovum cells of her being, *she* and not he should be prepared by the Creator to give the God-germ to the new being at conception? Thus it would seem that while man is prepared in his strong physical nature to impart the physical life-germ, woman, and woman only, is prepared to give the soul-germ, with all its spiritual, moral and social possibilities.

Men have all along through the ages kept up this false assumption of superiority, and tyrannized over woman in her physical being, and debauched her in her sexual nature, until her God-given powers of producing offspring better and purer than herself, have been crippled and thwarted. Had those powers not been of divine origin, for the special purpose of propagating soul-germs during those ages of oppression, they must inevitably have been crushed out. All the lewd and gross passionate influences that were brought to bear upon her during her gestative and lactative periods, as well as at all other times, are sufficient to produce the hereditary tendencies of men to strong passions and sexual waste, and to create in her own sex the weakening and wasteful accompaniments of menstruation.

Notwithstanding all this brutish tyrannical lust, to which she was subjected in all the past, until it gave the bias to hereditary traits in her offspring, her diviner life through which she, and she alone, is capable of transmitting soul-germs *remains to-day untarnished*, and is the hope upon which we fix our eye of faith for a purer and holier manhood that shall yet people this earth.

As the forces operating in preparing this earth for the abode of a diviner humanity, manifested in storms, convulsions, earthquakes, glaciers, &c., have, through all the long ages, been unceasingly active in perfecting and developing it, so has been the divine element in woman in *maintaining* itself through all the despotic tyranny to which she was subjected by man, and is ultimately to eradicate his hereditary traits—traits that have grown with the race, and from earlier times have constantly multiplied from one generation to another; and again

and again every trait that came through the fathers has sunk the race lower and lower in debauchery and sexual vice. In their low social and moral natures they could not comprehend that one law of reproduction violated would affect millions yet unborn. How could those self-constituted lords be expected to take a thought for the well-being of their progeny when they were sunk so low in their moral and social natures as to be veriest tyrants over woman, looking upon her as a slave to their sexual desires and conveniences? 'Twere folly to expect that in such a one-sided social condition anything very ennobling could exist.

In looking through the past to discover the principal cause of debauchery that is tainting manhood in our day, it seems to us that there is nothing more pointedly indicated than this complete subjection of womanhood. It is this cause, and this only, that has produced among men of our day the idea of enacting laws curtailing the rights of women and denying her equality—just as though man-made laws could deprive her of an equality that her Creator stamped upon her very being. It is only in the present and a few preceding generations that some noble exceptions have begun to sense the fact that woman, as endowed by her Creator, is undoubtedly the equal if not the superior of man. These noble exceptions were produced by woman's higher and nobler endowments, (not by man's,) as through all preceding times noble exceptions now and then were produced that stand forth in history as beacon lights to their kind. Unfortunately these exceptions of the past were generally crushed and consigned to oblivion by those they wished to benefit by their higher thoughts and less tyrannical natures.

The exceptions in our day can thank the free institutions of our country that they are allowed to battle for the rights with those whose hereditary traits make them tyrants as their fathers were. Here we will be met by the question, how is it that notwithstanding all this, the race as a whole has improved? We are happy to admit that intellectually the race has attained a high culture and civilization, but morally and socially it has not kept pace with its intellectual development. The exceptions in our day, then, are in their moral and social natures, only exceptions.

We will endeavor to show in what manner those exceptions escaped in a measure the hereditary taints of their progenitors. Exceptions, first, (consisting of a large number of our voting population,) are due to the improved condition of woman under the influence of our free institutions. The condition being but a slight improvement upon her former condition of slavery, of course we could not expect that her progeny should at once see the justice of according to her the high station to which she is by her diviner nature entitled as one of the factors of the race.

Among the first exceptions we find those that have accorded to woman partial property rights, and a partially just social status by laws enacted, but in the very enacting of those laws they used the greatest caution lest they might elevate her a little above what they still consider her sphere, (household and family cares.) The laws in relation to property rights are very much im-

proved, but they are enacted with such zealous care that she must always have a man as trustee or guardian to control her property for her in case she marries and there are numberless other indignities to which she is subjected by the male law-makers. The large number of voters constituting this class of exceptions plume themselves upon their noble generosity in giving women rights to hold property and elevating them to what they are pleased to style equality. We do not intend to blame them, for they have done as well as their pre-natal bias would admit.

This brings us to the second class of exceptions, which are far fewer in number, whose begetting was on a higher plane, the outgrowth of the more advanced among the first exceptions, many of whom in their slightly improved hereditary characters could sense the purity and divinity that governed the lofty aspirations of motherhood, and, as a sequence, beget a progeny that are far more lofty in their aims and nobler in their moral and social traits. They are to-day coming forward and claiming as the divine right that woman shall be the equal of man politically, socially, and morally, as well as intellectually; and if they were to go one step farther and claim for her a moral and social elevation pre-eminently superior to man, they would only be giving that which the nobler manhood of the future will be but too proud to accord her.

This manhood of the future will be the progeny of the second class of exceptions and will really constitute a third and higher class, who will in a great measure be freed by their superior pre-natal conditions from the hereditary taint of the past ages. It will be these that will allow woman's individuality to be co-equal with their own. These in their superior manhood could under no possibility be induced to act in a selfish and hurtful manner toward the motherhood of their progeny. They will be begotten in accordance with woman's diviner and holier aspirations. They will be able to realize with woman the fact that the propagation of their kind is of a holy and divine origin. We look forward to the coming time when woman will be free, and man, her noble companion, will cease to waste his life-essence in prostitution and debauchery. The result to the coming race will be that vice and immorality will be blotted out. Crime having ceased, jails, almshouses, orphan-asylums and all penal and reformatory institutions will no more be populated and can then be used for more noble purposes.

"Jove means to settle Astrea in her place again  
And with his golden chain let down  
An age of better metal."

B. L. FETHEROLF.

TAMAQUA, April, 1882.

FREQUENTLY review your conduct and not your feelings.

THERE is no real obedience without power to disobey.  
—Parker.

I DO NOT know how the great, loving Father will bring out light at last, but He knows and will do it.—Living stone, in Africa.

## MORALITY.

In the report of the *Public Morality Meeting in England* published in the 1st ALPHA, the writer closes with the remark that: "It is gratifying to have an effort made to elevate the standard of morality. These vital subjects when misunderstood and abused send out a poisonous influence, which insinuates itself through the interstices of the body of society, establishing its hell on earth in the face of church and minister."

The truth of the latter statement has been forcibly presented to me on the receipt of a letter from a friend telling a sad story of a young man, the son of a prominent church member of the town where he lives. This young man has always been surrounded with the strictest (so-called) religious influences. My friend writes:

"There has been quite a sensation in the town over the fact that ———'s son H—— has seduced their hired girl. ——— was a pretty Irish girl, whose home was at ———. A few weeks since she went home and as soon as her father discovered her condition she was turned out of doors. She took refuge in a kind neighbor's house where she was delivered of a son. An hour after its birth her enraged father appeared with an *axe* in hand to kill her. She jumped out of the window and saved her life. The family acted in such a manner she was nearly crazy. The young man left town that night; no one knows where he has gone but his father. The priest came to her rescue and settled the trouble with her parents. (Bless the Catholic priests, they do some good in such cases.) M—— had worked for Mrs. ———, and she thought so much of her she went down to see her, in her deep trouble. M—— ran up stairs screaming in agony, thinking she would blame her. Mrs. ——— persuaded her to come down; said she had not come to blame, but to comfort her. She did so, and told Mrs. ——— how cruelly her family had treated her. She was asked if she had any money. She said none, but ——— owed her some for her work; Mrs. ——— gave her some money when she left. How good and kind it was in Mrs. ——— to do this."

"The story is current that H—— is in the same trouble. H—— having waited upon her all the past year she fainted away when told what had happened to M——. Oh, how much trouble this 'God-given passion' has cost some poor, ignorant girls! Where will it end? I wish your society would quickly convert the nation."

If religion and morality *are* separate and distinct qualities it would seem that a little less attention to the forms of religion and a good deal more cultivation of the moral sense would save much sin and suffering. Moral responsibility seems scarcely developed even among those whose religious sentiments are of the average standard. A case has come to my notice of a mother, who, in great grief over the death of her only child, exposes her moral obliquity, expressing sorrow at her loss by saying she had "told her husband she thought it was a judgment of God upon them for their numerous resorts toward the prevention of conception." The lack of moral sense of a woman who will admit leading a life of sensual indulgence and then express a belief that God has punished her by killing her child, would

seem amazing did we not remember that even among religious teachers marriage is considered a legitimate remedy for prostitution. As stated in last month's ALPHA (Rev. Dr. Wines, of Illinois) "the sexual passion of man finds vent in one of two directions—under the seal of marriage or outside the seal of marriage. Whatever promotes prostitution strikes a blow at marriage."

This young man who has seduced his father's servant, had early been taught that he must not steal, murder, bear false witness, or commit adultery.

Social surroundings had shielded him from the temptations to commit any but the latter sin. A young man must sow his "wild oats." He was young, and the "seal of marriage" had not given him a direction in which his "passion could find vent;" so this young girl, occupying the position of a servant in his father's house, served his purpose "outside the seal of marriage."

Prostitution in marriage, and out, has flourished among all nations and under all forms of religion. Ecclesiastical efforts have been made toward alleviating its evil consequences, but no true moral effort has ever before been made towards abolishing the conditions from which it results.

Some friends in Philadelphia have recently sent me reports of three horrible cases of rape. Two of the criminals were hanged by mobs, and one committed suicide. The victims of two of the brutes were children of three and four years of age. The paper speaking of the parentage of one, says of his father, that he was a "miserable, drunken loafer." That his mother was a "good, pure woman, against whom no one ever spoke an evil word." Her moral perception was not sufficiently cultivated to show her the sin of bearing children for a "miserable, drunken loafer." As reported, his evil inheritance was stamped upon his face; "his very countenance betrayed his character. Added to his repulsive features was a set of ugly crooked teeth." When fifteen or sixteen years of age he began his career of a burglar, and served a term in the house of refuge. The one who committed suicide was "an educated young man of twenty-three." "Having wealthy relatives he gave bonds." Neither of these men belonged to the poorest or lowest class of society, but they lacked moral rectitude?

The moral perception of men and women in regard to sensuality must be aroused. Their children must be taught physical purity, even with an "thus saith the Lord" edict, as an enforcement of physiological truths, as did Moses when he issued his hygienic rules of life to the Israelites. And in truth "thus saith the Lord" in regard to the law of continence; for doth He not bring greater suffering even unto the third and fourth generation upon the children and children's children of those who fail to live in harmony with natural law in regard to sexual relations, than upon any other deviation from physiological rectitude.

In many instances during the existence of African slavery in this country, the religious sense of the people seemed deadened in regard to the evils of that horrible system. Religious societies existed and flourished with slave owners as priest, vestry, and layman. The communion table dealt out its sacrament to master and

slave. It was the outraged moral sense which quickened the act and speech of the anti-slavery reformers.

Goldsmith quotes from the Zendavesta a story of one Kabul, who, through life had been a great epicure, a glutton. Many beasts and fowls were daily slaughtered to provide his table with the delicacies necessary to appease or tempt his appetite. Notwithstanding the generous indulgence of his appetite he died young. At his death he was summoned before a tribunal of the beasts and birds who had suffered for his pleasure, for them to decide his future fate. The boar claimed he should be made to assume his form, be hunted to death and then roasted. The sheep and calf urged their claim to a choice of his punishment; but it was finally decided that he should be changed into a hen, crammed in the shape of a fowl and then smothered in his own blood, as other fowls had been for his gratification, when up rose an ox, who stated he had been informed that the prisoner at the bar had left a wife with child behind him, and that by the power of divination he foresaw that this child would be a son, decrepit, feeble and sickly, a plague to himself and all about him. Having by his intemperance entailed these miseries upon his posterity, what greater suffering could they inflict than compelling him to inhabit the body of his child? The judge applauded the ingenuity of this torture, and Kabul was driven to revisit the earth, and for over thirty years his soul inhabited the form of his son, loaded with misery, anxiety and disease.

Alas, for the retribution which will surely come to men and women when awakened to the magnitude of their parental responsibilities! When in the depraved appetites, diseased, devitalized bodies, and mental and moral obliquities of their children, they are compelled to live over their own transgression of which these conditions are the result!

Men and women may be thoroughly grounded in religious forms and tenets, but until a true standard of morality is ingrained into every fibre of their nature we can expect them to feel little personal responsibility in regard to their acts or the physical or moral condition of their children. The command to children, "Honor thy father and thy mother," may with equal force be applied to the parent. Honor thy children, thy sons and thy daughters with healthful bodies, pure thoughts and clear brains, that their days may be long and happy in the land which the Lord thy God giveth them.

We need a higher appreciation of morality. Emerson says of temperance, "The doctrine of temperance is one of many degrees. It is usually taught on a low platform, but one of great necessity—that of meats and drinks, and its importance cannot be denied and hardly exaggerated. But it is a long way from the Maine law to the heights of absolute self-command, which respects the conservatism of the entire energies of the body, the mind and the soul."

Thus it is with morality. It is moral not to lie, or to cheat or steal or commit adultery; and the importance of these virtues "cannot be denied or hardly exaggerated."

But the highest standard of morality is a pure continence—"an absolute self-command which respects the

entire energies of the body, the mind, and the soul," and which will not sensually degrade the divine gift of creative power.

ELLEN H. SHELDON.

TESTIMONY OF A TRUE BELIEVER IN FAVOR OF HEALTH AND LONGEVITY AS A CONSEQUENCE OF A LIFE OF PURITY. By A. G. H.

*Editor of The Alpha:*

I believe you are quite right in the position that the mere non-use of the generative functions, without the co-action of other causes, will not result in impotence during the life of an ordinary generation, much less during the period assigned by nature for the production of offspring. And if it did, pray tell us what harm would ensue to the individual?

Who that wishes to employ their God-given endowments to the best advantage of themselves and others, who wish to invest the products of their vital chemistry in a manner to yield to immortal intelligence the most profitable returns here and hereafter, would not be fit of a great annoyance, to be quit of the low desires, excitements, and waste of nutrition and vital energy attending the operation of those functions at unseasonable times? How exceedingly preferable to every sensible man and woman of refined and chaste desires, and proper self-respect, to expend their vital powers in bodily and mental exercise, in something useful, that will promote growth and expansion of their higher faculties, than to waste the same on transient pleasures, that instead of exalting, deprave and enslave the whole being, and afterwards bite like a deadly serpent, and sting like a scorpion.

The wisdom of the ancients attests that "God made all things for their uses," and in the use of each faculty for the purpose designed by the Creator is found the limit beyond which is excess, or perversion, and to the perverted appetites and passions of the human being no rational limits can be assigned, for there are none; they are bottomless, shoreless, abyssmal, and insatiable.

The plea that non-use of the generative function would result in impotence is about as equivalent and as sensible to plead for moderate indulgence in the ardent, as total abstinence destroy the appetite for liquids, and the fancied harm supposed to result from such non-use and the impotence of the faculty of generation, this writer believes is a BUGBEAR of the imagination. The beasts of the field teach no such lesson, and their example in this respect puts man's conduct to shame.

The *Physiological Journal* for March, 1878, page 124 states that Dr. Nathan Allen, of Princeton, Mass., is among the first to maintain that the laws of propagation or population are based chiefly on the science of physiology, and a great predominance of the nervous system becomes unproductive.

When, therefore, a race or people become generally possessed of such an organization the legitimate tendency is to run out in offspring and, as a race of people, become extinct.

This is corroborated by the fact, often commented on in periodical literature, that people of fine genius and superior talent often leave no posterity, or but a feeble succession, which soon runs out; and also in the fact

that the English aristocracy, (and perhaps that of other countries,) which represents the highest culture of the nation, is constantly running out in its various branches, and has to be as constantly recruited from the lower ranks, or it would become extinct, or nearly so, from sterility.

Physical propagation is clearly an animal function, and whatever absorbs and expends the vital forces in other directions, whether upon the intellect, religious, spiritual, and devotional fervor, or through the muscles, leaves so much less furniture for propagation. Thus we have a correlation of soul-forces, or, as Emerson says, a sacred alchemy, and evolution of the soul, whereby all life, when denied manifestation on a lower, climbs to higher platforms.

The idea that the use of venery is necessary to health is as absurd as to suppose that blood-letting, or a constant use of aperient and laxative medicine, is necessary to persons of correct hygienic habits. It is contradicted by facts. I know a person of intense nervous temperament, slender constitution, bordering on 52 years of age, and prospects fair, with hygienic conditions, for from ten to twenty more years, who has lived a continent life from childhood, and has experienced none of the dire effects, which ignorant M. D.'s ascribe to impotence, celibacy, continence, etc.

I say ignorant, because however well informed in other respects, those are certainly ignorant or deceived in this thing, unless they are dishonest, who advocate coition on the plea of health, where fruit is not expected nor desired. And does calling it a Shaker idea make it less a truth, or less important to the well-being of humanity that it be carried out in practice? Have the Shakers, who have conquered their infernal lusts and overcome the nature of the world within, as did Christ their Lord, while at the same time discharging their dues to society, done nothing to entitle them to the sympathy and admiration of their fellows, nor added to human experience anything that entitles them to be heard on matters that most intimately concern human well?

But this principle of continence or of using the generative functions only for offspring was advocated near eighteen centuries ago. Mosaic law forbid its use for other purposes, which would make it 3,000 years ago. I am certain that the uncorrupted law of nature does, which is far older than Moses. I have known quite a number, of ages ranging from forty to ninety years, living continent lives from early years, the majority of them from childhood, and none of them suffering ill on account of continence or celibacy, people of general good health, retaining their faculties of mind unimpaired to the close of their mortal life. One person, whose parents united with the Shakers when he was four years of age, told me a short time before his decease at the age of 77 years, that he never gratified the flesh in his life. We understand by this expression, either coition or self-pollution, and his character and surroundings agreed with his testimony. He was a truthful, honorable man, of a clean spirit. He further said he had held free communion with spirits of the departed since he was seven years old. I was acquainted for years with one who

embraced the faith at 20 and deceased at 92 years of age, and another who embraced it the same year, at the age of 16, and deceased at 88. Two others, whose parents embraced the faith while they were children, one deceased at 77 and the other at 80, men accustomed to farming, gardening and manufacturing trades. One who was born three months after his mother embraced the faith, and deceased just one week from his 88th birthday, a prophet and healing medium. All these and more who would no more defile themselves with the gratification of their generative lusts than they would touch fire, and some of them extraordinary men, too; and I never heard a word of trouble or complaint, or of ill health or inconvenience, from impotence, nor from the ills which the imagination of your opposers seem to attach thereto. The last-named was far from being a weak or enfeebled specimen of manhood; so far as energy and force of character are concerned, he was one of nature's noblemen. He had no organic deficiency, but had spent his life so far in subduing that propensity and expending his vital powers in other directions. His head was  $23\frac{1}{2}$  inches in circumference, and he was a man of uncommon power and influence, through his long life, a reasoner and expounder of the faith to the conversion of hundreds of people.

As a further evidence that a life of continence and purity is not injurious to health or shortens life, the following list of names who were members of our community, who likewise possessed themselves and lived useful and honored lives to advanced age: Eli Porter, departed, aged 77 years; Daniel Moseley, 92; John Turner, 88; Gideon Kibbee, 77; Saml. Johnson, Jr., 80. Now living among us are John Shaw, 89; Daniel Fraser, 78; John Lockwood, 87; Rufus Bishop, 78; Ebenezer Bishop, 81; James Bishop, 89; David Meacham, 71; Joel Turner, 82; John Meacham, 84; Dolly Saxon, 105. Abigail Mansom died aged 101; Melinda Welch, 119; Abigail Cook, Thankful Goodrich, Ruth Johnson, each living, 83 years old and Shakers from childhood; Mollie Smith and Daniel Rowley died 76; Benjamin Youngs, Shaker since 22, Hiram Whitney, 97, living at Sherley, Mass., Shaker since 30 years old; Lydia O. Bryan, 95, joined society at 24 years of age.

Average age of those who deceased in the center family of Shakers at Gloucester, Cumberland county, Maine, in 80 years, from 1784 to 1874—upwards of 58 years.

Previous to 1843 pork was used in our societies in abundance, a majority of the older part used tobacco, and a regular allowance of cider had been dealt out for many years to such as desired it. The foregoing results of longevity were reached notwithstanding these drawbacks. About that period these practices were condemned and abandoned, followed by one obvious marked result to health—namely: the absence of long, tedious fevers, that formerly prostrated otherwise able-bodied men and women, rendering them unfit for service from three to six or eight weeks on a stretch.

The requirement to abandon tobacco was not laid on those over 60, through fear of shortening their lives; but many over that age did freely abandon it of choice, and it was supposed that a few did actually shorten their

mortal existence by a too sudden disuse of that poisonous, nasty weed. All honor to them.

Atoms make the mountain, moments make the centuries, and the ocean increases by added drops, and a continual dropping will wear away stone. If I continue to feel like it, I may send one or two numbers of our periodical, *The Shaker*, each containing an article that may be useful to you.

#### WOMAN SUFFRAGE.

ORATION BY GOVERNOR HOYT, OF WYOMING TERRITORY—THE BATTLE WOMAN HAS HAD TO FIGHT—HER WESTERN CONQUEST.

A large audience gathered in Association Hall last evening to hear an address from Governor John W. Hoyt, of Wyoming Territory, on "Woman Suffrage." Phillip C. Garrett introduced the speaker, who said that he had been outgeneraled, as he had expected to meet a few friends in a parlor, and had no idea of addressing a large audience. Two thoughts he desired to submit to that audience. One was that the greater part of the organized effort of mankind has been not too free, but to oppress mankind, and that wherever man had gained his rights he had done so through revolution.

In such a revolution the women of America had to fight for their liberties and the men had left them to fight its battles for themselves. The Governor then reviewed the history of man's struggles for freedom and showed what had been the oppression against which women had had to contend, and argued that the right of the ballot which had been given to the four million of slaves could not, if this were really to be the land of the free, be withheld from twenty-five million of women.

He continued: In Wyoming Territory, in 1869, the ballot was given to women—a weapon with which to fight her own battles. As, when civil rights were given to the slaves, and it was found that they were downtrodden, another law gave them the ballot, that they might protect themselves in the enjoyment of their civil rights by an overwhelming majority. Does the principle lose force when applied to women? So thought not one large-hearted man of Wyoming, two thousand miles away from the centre of the civilized world, which I suppose is here.

"Betty, said he, "it is a shame that I am a member of the Legislature, and you have no power, not even a vote. You would make a better legislator than I. I shall go to work and do all in my power to give you the ballot, and then you can work out the rest of it for yourself." Carrying out this resolution he talked to the members of the Legislature. They smiled over it; the lawyers drew him up a bill, and the people smiled over it, not much expecting that anything was going to be done; but this shrewd man engineered to get votes enough to pass the bill before much publicity had been given to it.

He persuaded the Democrats that it would be a safe thing to pass it, as the Governor would certainly veto it. He told the Republicans the Democrats would support his measure, and that though there were not enough to carry it, yet to put the vote on record would be a good

thing. It astonished everybody. When the bill came up it went through. They had not meant to do it; but it was a good joke they thought, and would put the Governor in a fix; but when the bill came along Governor John A. Campbell promptly signed it. His whole noble heart was in it. He saw a long-deferred act of justice to be done, and wrote his name as gladly as Abraham Lincoln put his to the emancipation proclamation.

As for the women, they were astonished. If a troop of angels, with flaming swords, had descended to protect them forever more, they could not have been more amazed. They, the women of Wyoming Territory, were clothed in the habiliments of citizenship. In two years there was another legislature of the same complexion. Then it was said by some, "We have done a bad thing." They found that the women voted the wrong ticket, in their estimation, and they tried to repeal the act, but failed to accomplish it, and from that day to this the women of Wyoming have possessed not only the right of suffrage, but all the powers and privileges of citizens.

This legislature was large-hearted enough to make laws to match the act. It gave not the ballot alone, but made liberal provision for women in relation to property, to children, to holding office.

The Governor then invited the audience to ask any questions that might occur to them, and continued: The work has advanced in different States. Massachusetts, New York, New Hampshire have given the school suffrage. Pennsylvania elects women school directors. There are to-day in this city, I understand, two intelligent ladies who hold that important position.

After referring to the progress of the cause in other States, the Governor said: This is a grand work to have been accomplished in so short a period through the unaided efforts of women. They are still laboring and an early accomplishment of their object may be hoped for. Why is there hesitation? Let us see if we can find the reasons. First, I think many fear, as one of the evils resulting from giving woman the ballot, the home disturbed by politics. The experience of Wyoming for thirteen years shows that nothing of the sort is to be feared in any quarter. They've settled it there that a man may think one way and a woman another.

You never find a husband and wife agree on all social questions. If my wife agreed with me in everything we should have no music in the house. There ought to be some differences to smooth one down and polish one up, and show him what a beautiful man he is. In Washington I have a Democratic friend, a member, whose wife is one of the liveliest Republicans I ever knew, and if, in the election, she fails to influence more votes than he, it is not her fault. Husband and wife can differ about politics and joke about it, as other friends often do—and I suppose people are friends when they are married. It is also apprehended as another evil, that if the woman held office the man would have to rock the baby and do other things which he calls "petty," and which, from his height, seem insignificant, but which, as I know from experience, most men are grievously unfitted for.

Some women among us have held office; but I never yet heard the slightest intimation from any woman that

she wanted any office. There are women who are capable of occupying any position in the land. I know women who in the Senate would be the peers of any man there, and I say if such women are called to serve their country, let them serve her. But women as a class do not desire to enter public life. As before the Magi of the olden time, so the woman stands before the law-makers of this new time, questioned of what most pleases her. And now, as then, she answers, "To be loved; to be studied by her husband and to be mistress of the house."

The difference is merely in the manner of the answer. The Persian representative of her sex stood in the twilight of a far-off time, asking for a veil behind which to conceal from even the gods who held those precious gifts her joy in anticipation of their bestowal. The woman of to-day, speaking from press and platform, sternly demands the things so long denied her, resolutely determined to have something more than the bare promise of them. The Persian woman expressed the desire and hope of every woman. Lay aside that apprehension that as a class women will become seekers of office. There is no ground for anxiety on that point.

Will woman herself suffer from contact with politics—from its rude associations? I thought so once, but that was long ago. I have been ashamed of it for many years. It is quite safe to leave the question of what will affect women to women. If she is the pure, angelic creature we assume her to be, she may certainly be trusted to guard such qualities as are at once most dear to her and most honored by man. Is a man or a woman the better judge of what a pure and intelligent woman should subject herself to?

Governor Hoyt then described an election which he attended early. The polls were open in the office of the hotel. The window was open near the side entrance. Inside were the judges, two of them women, one a man, the secretary, a woman. An animated discussion on politics was going on, when, said the orator, "I heard a mysterious 'sh—sh.'" There were ladies coming to cast their ballots. An avenue opened in the crowd; a lady's carriage appeared at the end of it; the gentlemen took off their hats—one aided her to alight, she advanced to the window, voted; was helped into her carriage again, and away she went.

Well, I said, I don't see that that woman is hurt. I did see that the men were very much helped. It was the same when women came on foot. There was always an eye-watching; that "sh—sh!" was heard; the utmost respect was shown to all, and the women were pleased with their new dignity and power. As to the courtesy with which they were treated at the polls, I may as well say here, for the honor of the Territory, that I never met with any people surpassing the men of Wyoming in that respect.

I never saw a hod-carrier with his load on his back pass a lady without at least touching his hat. I don't know that they were originally different from other people; but in some other parts of the country I confess I have found men who were wanting in this respect, and I'm inclined to ascribe the courtesy that exists among us in part to the influence of woman.

In reply to a question from the audience, Do the women all vote? the Governor said: "Not every one. I have met ladies who prefer not to vote. They do not care enough about it to go to the polls. But, as a rule, the women all vote. The 'first' ladies are active participants. As many women vote, I think, in proportion as men."

On certain moral questions their influence is excellent. We have better laws, better institutions, better officers. While measures are pending the public opinion of woman has again and again decided their fate. We have better officers, because, though the women do not nominate, they have the veto power in the ballot. This they well understand; and the men know that if dissipated or incompetent candidates be put up the women will put their veto on their election.

They are not so wedded to their party as to be willing to cast a vote for a bad man. Between an unworthy man of their own and a good man of the opposite party they chose the lesser of the two evils.

"What is the condition of the schools?" a voice asked.

The Governor replied: "Wyoming schools surprised me. They are conducted by principals from Eastern colleges. Ninety per cent. of the children of Cheyenne are in the schools, are well trained, and the school buildings are models."

For school purposes the people are always ready to vote more money at once. Often when the trustees ask for certain sums the people give them more. To another question, "what is the effect on temperance," the reply was, "we have the Sunday law." Prohibitory measures have not been tried. The population is a pioneer one, and such measures are not proposed; but the Sunday is kept sacred. The Sabbath is as quiet in Cheyenne as in any village in Massachusetts.

On the character of the people Governor Hoyt said: "I will say that I have known nowhere more square men than we have in Wyoming, though I cannot say how far female influence is the cause of their honesty."

"Is there any or much objection to woman suffrage in the Territory," was next asked.

In four years with my ears wide open I have never heard any objection. Are the women under the influence of the clergy? "It is feared that the clergy might exert undue influence in the elections through women voters," asked another questioner. The Governor replied:

"I have not discerned any such tendency. Wherever woman is liberated from bondage I have noticed that, in proportion as she is freed, her mind is liberated, and she thinks for herself. One of the best things to save women from dominion of any sort is enlightenment."

Other inquiries were made of Governor Hoyt, to which he returned replies that were altogether in favor of woman suffrage, as seen from the standpoint of experience, and, after the conclusion of the lecture, a vote of thanks was proposed and unanimously carried, after which the audience slowly dispersed.—*Philadelphia Inquirer*.

**Subscription and Advertising Rates.****SUBSCRIPTIONS:**

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

# THE ALPHA.

VOL. VII.

MAY 1, 1882.

No. 9

REMEMBER to be sure and send for "Massachusetts in the Woman's Suffrage Movement," by Harriett II. Robinson.

"WOMAN'S HERALD OF INDUSTRY AND SOCIAL SCIENCE CO-OPERATOR," San Francisco, Mrs. J. W. Stow, editor, holds on its way bravely. It has reached its sixth number and is full of reformatory and fraternal ideas. There seems to be a lively and independent spirit pervading the Social Science Association, whose organ the *Herald* claims to be. Success to them!

"THE EVENING STAR," Bradford, Pa., is publishing in its leading columns, on the first page, a series of articles from women contributors on social, moral and domestic topics. They are open, frank and unrestrained in expression on the woman question, and we cannot forbear expressing our appreciation of the brave attitude the *Star* has assumed in giving to its readers matters upon these vital subjects. Others may follow their good example with profit.

THE FOLLOWING PETITION has been sent to Congress now in session by the Philadelphia and Washington Moral Education Societies and the New York committee for the prevention of immoral legislation:

To the United States Senate and House of Representatives:

The undersigned members of the Washington Society for

Moral Education and others respectfully ask, that by appropriate legislation you will more clearly define the scope and functions of the National Board of Health, and provide that the power delegated by you to that body shall in nowise be employed to promote or inaugurate any scheme of "regulated" prostitution, with the registration and compulsory medical examination of women; also, your petitioners respectfully represent that they regard with apprehension the official request by the National Board of Health, through the President, for additional legislation by Congress and for enlarged powers, unless some limit be prescribed as to the specific diseases of which it shall take cognizance, such as cholera, yellow fever, small-pox, plague and ship fever; and, furthermore, that the disgraceful experiment of licensing prostitution in St. Louis and the experience of European cities, wherein in the regulation system prevails, have emphatically and painfully demonstrated its sanitary inutility, its cruelty and injustice to women and its inherent immorality.

**TO OUR SUBSCRIBERS AND FRIENDS.**

We propose in July to issue an extra valuable number of THE ALPHA. We would like it to be a very large edition, and offer it to our friends at cost—three cents a copy—hoping they may be induced to send for many copies for distribution. This number will be enriched with valuable reformatory and instructive articles plainly and chastely setting forth true principles for the conduct of life and the welfare of children. We wish to extend our influence and scatter our principles into every household. Who will lend a helping hand? Who will be found foremost in this good work? We have not heretofore made any strenuous effort, depending largely on the needs of our race and natural growth of the work which must follow earnest endeavors, with honest devotion to truth and purity, and the desire to improve the health, happiness and virtue of our race. This we have done quietly for nearly seven years. Now the time has come for a greater effort. We can no longer remain quiescent, when the astonished and often indignant cry reaches us from many different directions, "Why have I not heard of your paper before? why do you not advertise, that others may be benefitted, when there is such urgent need of the knowledge of the principles you teach? and you must extend your work and bring it within the reach of the multitude." Heretofore we have replied: "We are too poor to advertise, and we are not sure the time has come for pushing ourselves forward by the same methods that other reform work is projected." But now the demand is greater, and the time has come to move forward. We shall only be enabled to do so by the generous help of the friends of humanity. Our literature has grown to goodly proportion. Help to scatter it over the land, that it may be within reach of all young couples, and its truths impressing the hearts and stirring the consciences of fathers and mothers in behalf of their little ones.



DR. FOOOTE has monthly promised to answer our reply to his letter in the October ALPHA, and now the May number of *The Health Monthly* is out, and still he has not refuted what he calls "The Alphaite doctrine." He has had a long conflict with the Post-Office Department, which is now happily settled. (We congratulate him on the event,) and suppose in his joy he has neither time nor heart for controversy. His last number contains a report of a speech made at their parlor meeting of The Institute of Heredity, by Mrs. Cynthia Leonard. It is headed editorially, "The Alphaites Outdone." She calls her subject Love, something that had long been experimented upon while it remained uninvestigated, and portrayed the wrongs done to woman in the name of love. "Man," she said, "claimed the yielding and trusting nature of woman to be superior to all else, most to be coveted, and yet when their tender nature trusts the lover; when all the softer influences go out to the appeal made by the lover, then the lover repays her kindness, her tenderness, her confidence by abandonment. Deliberately he sees her branded as an outcast by man-made laws, driven from home, friends, and all old associates, and his love, where is it? Is he her friend? No, he is her enemy. This bitter hatred of her is but the shady side of his love; her love is but the shady side of his hate."

The suffering and wrongs of many women testify to the truth of these words, and only forewarning and fore-arming young girls can keep many others from falling into the same snare.

We are glad to know these subjects are being handled freely and broadly, even if we cannot indorse the whole of the remedies given.

Mrs. Leonard took a brave stand for conservation of vital force, for which she has our lasting gratitude. She says: "Sacrificing ourselves as we do for the pleasure of momentary excitement is like stripping the orange blossoms from the parent stalk, that we may bathe in the intoxicating perfumes of their delightful odor, unconscious of the fact that the benefits derived from the matured fruits are ten times more manifold."

"If we live for humanity, if we live for the highest development of the mutual being, and keep the passions of the flesh under subjugation, we may be young for ever. We would enjoy a hundred-fold more music, art, science and nature, and gather the ripe fruit of wisdom to feed and regale ourselves with."

These sentiments are after our own heart and we enjoy their repetition.

NOTWITHSTANDING the awful example set and the lesson taught by the fate of Lot's wife, it is good for us to

pause in our hurrying, rushing life to retrospect. It is best to look over the ground we have traveled, the progress we have made, the altitude we have climbed, the growth we have attained, that our hearts may be cheered and attuned to praise and thanksgiving that our Heavenly Father has led us on thus far, and likewise note our failures as well as our successes. In no other way can we grow in wisdom and properly outlay our future path, and make our lives symmetrical and whole without this backward glance, were the thoughts that came to us while reading Mrs. Robinson's recent book, "Massachusetts in the Woman's Suffrage Movement." What an interesting little book it is; and it is conceded, by those who know, to be a faithful, accurate, and impartial history of the suffrage movement, not only in Massachusetts but the New England States, doing justice to all and speaking ill of none, in the true spirit as becomes the chronicler of historical events—events that will grow in importance in the estimation of the world as time rolls on and the mile-stones of coming years are passed. All women should read this book as well as the larger history by Mrs. Stanton, Anthony and Gage, reviewing the whole ground our brave and faithful agitators have ploughed and harrowed, as the only method by which we can comprehend what a gigantic work has been accomplished. No woman, or right-minded man, can read of the legal and social, abject status of woman thirty years ago without a flush of indignation at man's ignorance and injustice, and a glow of gratitude towards the brave and honest men and women that have fought our way so far out of the mirage and fogs that have for years beclouded the perception of the dominant minds. It is good for us to realize that "thirty years ago a woman's husband was her master; he had the sole custody of her person and of her minor children. He could punish her with a stick no bigger than his thumb, and she could not complain against him. She was but one remove from a domestic servant. The man and wife was held to be one person, and that person the husband. He could by will deprive her of every part of her property, and also of what had been hers before her marriage."

"He was owner of all her real estate and her earnings. The wife could make no contract, no will, nor without her husband's consent, dispose of the legal interest of her real estate. He had the income of her real estate till she died, and if they ever had a living child, his ownership of the real estate continued till his death. He could forbid her to buy a loaf of bread or a pound of sugar, or contract for a load of wood to keep the family warm. She did not own a rag of her own clothing. She had no personal rights and could hardly call her soul her own."

"A woman, whether married or unmarried, could not hold property except through trustees. She could hold no office of trust or power. She was not a person; she was not recognized as a citizen. She was not a factor in the human family. She was not a unit, but a zero, a nothing in the sense of civilization." And although many women at that time had outgrown serfdom, and many men had graciously conceded her companionship and often control of the household, yet the majority of women suffered all the degradation in her domestic relations that the law imposed upon her. Is it any wonder the advancement of civilization has been so slow? How could a race of noble, just men be born of degraded motherhood? These evils are not all eradicated yet; but a flood of light and ventilation has been let in upon our heretofore mental and moral darkness, and many steps in the right direction have been already taken. Now we want more moral and physical education, and the political dignity and equality the ballot will confer to carry us into a higher and purer and nobler estate, that God-like redeemed humanity is destined to reach.

Let every woman brace herself with a knowledge of her past and present status, by buying and reading Harriet H. Robinson's book, when she will know "the woman's hour has struck," and prepare herself to valiantly contend for the realization of a free and enlightened motherhood and womanhood, who hold in their hands the destiny of the race. Roberts Brothers, Boston, Mass., Publishers. Price \$1.25.

#### THE RAVEN AND THE DOVE.

One of the most pathetic exemplifications of the existing antagonism between the spiritual seed of man or the masculine soul-development of will and intellect, (in Bible language, the kingdom of the earth or the world,) and the spiritual seed of woman or the feminine soul-development of faith and love, (in Bible language, the kingdom of heaven,) which antagonism is represented in the hieroglyphic Bible-types of the raven and the dove, has been in our times typified by the life of the English authoress, George Eliot. Hers was eminently the true woman soul in its perfect quality, but by a fatal constellation in her life, the dove became associated and influenced by the raven, and all her writings show the intense yearning of a soul in bondage striving for freedom. When at last the angel of death struck the raven and thus liberated the dove, the dove followed its own star and found its congenial mate; but be it the joy of a rescued heart, or be it grief of recognizing the long bondage in which it had lived, either was too great a strain for the dove's heart, and it broke in death.

JULIUS ASHMAN.

#### KINDERGARTEN.

##### THE FRÖBEL CENTENNIAL.

The entertainment at Miss Susie Pollock's Kindergarten in commemoration of the one hundredth anniversary of Frederick Fröbel's birthday, was a pleasant and enjoyable affair. The house was filled with the friends of the institution, including eighteen young lady alumnae. The exercises opened with a chorus, "The Teacher's Prayer," and was followed by an address of welcome delivered in German by Mr. G. W. Spier, and translated by Mrs. Louise Pollock. The address was specially intended to call up grateful feelings toward Fröbel for instituting nature's methods in teaching, and appealed to the ladies of the normal class to carry this new system of instruction into more extended fields. The rest of the programme was as follows: Sketch of Fröbel, Miss Fanny S. Crosby; music, organ solo, Mrs. J. Irwin; essay, "Fröbel's Education for the Little Ones," Miss Ella Reese; prophecy, "Fifty Years Hence," Mrs. Phoebe Riddell; recitation, "The Two Sculptors," Miss Annie L. Koomes; music, march, Miss Anna Schmitt; music, "Die Wacht am Rhine," chorus; synoptical table, showing the relation between the kindergarten and the school, Miss Carrie Curtis; introductory words to one of Fröbel's "Plays," Miss Nellie F. Boyden; play of "The Wandering Miller," Normal Class; ode to the memory of Frederick Fröbel, Miss Hattie P. Arthur, of Utica, N. Y.; and an instrumental solo by Mrs. Lillie J. Stevens. An elegant banquet was one of the features of the occasion.

##### KINDERGARTEN FESTIVAL.

The Congregational lecture-room was the scene of a delightful entertainment in celebration of the one hundredth birthday of the founder of the Kindergarten. The pupils of the National Kindergarten did their very best, with their kind teachers, and assisted by the ladies of the normal class, to entertain their little guests from the Industrial Home school and from the orphan asylum, who also sang and played several times with the others. The final play, led by Miss Susie Pollock, where over one hundred children all united in one play, was a most touching and charming sight—a full realization of the true kindergarten spirit which aims at harmony and kind fellowship among children. Many former pupils of the National Kindergarten were also present. Altogether some 160 children were assembled and partook of the ice-cream and cake provided for them. All present received a centennial card from Mrs. Pollock in remembrance of the children's friend, Frederick Fröbel.

##### THE HOUSEKEEPER.

"More than any other country America needs that all her people should be educated industriously, for to be true to the spirit of the Government we are striving for (you perceive I do not say the Government we at present have, for that is not a republic at all, but an oligarchy of sex, one-half the people being represented) our only aristocracy must be founded on individual merit, knowledge and general usefulness. And Jesus,

the artisan, has he not glorified labor for all time? How dare the idle, then, lift their faces to heaven and call themselves His disciples? While the workman or workwoman is only a machine to keep in motion another machine the latter is really master; but educate the worker to the machine, and straightway it becomes the slave instead."

"Only the industrial education, begun from the cradle, can make any nation a nation of masters. Therefore will you think seriously of this matter of beginning right with your baby daughter, leading her upward as well as onward, not out of the reach of all womanly things—no true knowledge can do that—but beyond the lines prescribed by narrow ignorance for her sex. Teach her that to be worthy of respect, she must be a worker. Give her a trade or a profession, whichever she is capable of receiving, and encourage her to become self-supporting, the same as her brothers, even though you may have abundant means. It is the idle, aimless life that most girls enter on the moment they leave school that blights every honorable ambition, dulls their faculties and makes all their years of schooling a dead waste. Use and practice alone keep knowledge after we have once gained it. The idle woman is the sick woman, the gossip, the flirt, the drone in the hive."

This was written by one who, it might be said, in all she wrote dipped her pen in her heart's blood, so intensely earnest was she. It was written to one who wished advice about the education of her baby daughter. I can give you no better advice were I to sit at my desk for an hour to think it over. "In self-direction consists all genius," exclaims the author of "Lohengrin," and he adds that education, as commonly understood, is "the enemy of genius." Not so, however, the education that Socrates taught, and of which Plato dreamed in his "Republic" when he says: "From their earliest years the plays of children ought to be subject to strict laws; for, if their plays and those who mingle in them are arbitrary and lawless, how can they become virtuous men, law-abiding and obedient?" The wisest and best education for the little ones is Fröbel's beautiful system known as kindergarten, or child-garden, the first step to the school of industry.

In this system everything to the minutest point is done according to exact law; yet no two children come out of it alike; each bears his own individual character, for they develop from within, which is law. Every latent talent is sure to be brought out, strengthened, applied.

Always remember that let some people talk as unmeaningly as they will of woman's sphere, after all their vexing their souls over it the fact remains that, like man's, women's sphere lies in doing just exactly what she can do, whether it be the practice of law, medicine, theology, literature, trade or domestic service, cookery, etc. Whatever use she may be competent to perform is entirely within her sphere, and she may perform it, opportunity alone being given. I see every day before me some women raking over the ash heaps to find cinders. I read every day something wherein the writers seem to be raking aside the good to find the refuse upon which to build a theory. Theories are some-

times very pretty things in the eyes of their builders, but unfortunately, they often tumble to the ground for want of a suitable foundation. This is most often the case with the theories of some writers on the subject of women; but woman really is an enigma to them, because of her infinite diversity of nature, no two women being alike. This is not usually taken into account, and so—and so the theory fails as soon as applied.

I suppose I might hazard a word on Sergeant Mason's sentence, for it does concern the household if only as a warning to us what we should teach to our children. My idea is that his sentence, though as many people insist may be too great for the offense of shooting at Guiteau, is not, because he shot at or tried to shoot at Guiteau, but because, as a soldier and non-commissioned officer, he was guilty of breach of trust, than which there are few graver offenses in military life, or in fact, in life at all, whether civil or military. And this we must teach our children that the betrayal of a trust is one of the gravest offences—even a crime—and for this crime Sergeant Mason's sentence appears to me righteous and just, though I do not expect my feeble voice to stem the tide of false sentiment with which the whole subject is surrounded. It is at the same time both right and just that his family should be cared for and protected. The pay that may be already due to him should not be forfeited, but should be given to his wife. It is enough misfortune for her that her husband has been found wanting in honor. She should not have the added suffering of extreme poverty and its attendant distresses.

Our children, the little ones who come to us, not as some have said, "to be moulded as we will," but that we may both by precept and example show them what is right to us, and what is right of itself—if we know it—always remembering that their minds are not like sheets of blank paper, whereon we may write whatsoever we choose; they have, however, young individual characteristics which belong to them, and make a part of them as completely as our own belong to us and make a part of us. We should direct only, gently and tenderly lead them, and, if possible, without a suspicion on their part that they are being led. Show them by our condemnation of a dishonorable act what we think of it. Never let an occasion pass to enforce this. "Weakness is wickedness." To be slow to see a point of honor often leads to actual crime. It seems to me that the sense of honor becomes less keen year by year; that the greed for wealth and place, no matter by what means attained, has overpowered all finer feeling; that people act simply from impulse, and their impulses are coarser. Like hands that have become so callous from labor that they cannot feel a silken thread, so from a continual desire for money or power the mind loses its delicate perceptions. Is our modern civilization at fault?—*Emma A. Wood in the Washington, D. C., Sunday Gazette.*

To endeavor to domineer over the conscience is to invade the citadel of Heaven.—*Charles V.*

Choose those pleasures as recreate much and cost little.

## A PRE-NATAL EXPERIENCE.

Perhaps there may be some things in my pre-natal history which would do others good.

My father took his bride to his father's house with the understanding that he was to have the estate for keeping his parents through the rest of their lives. The new mistress was not very handsome; having lost most of her teeth and her front hair in a previous spell of fever; was also blind in one eye, having put it out when two years old in untying a knot in her shoe-string with a fork. But she was a good woman, and equal in every respect to the family into which she had married.

My father's youngest sister, still at home, took a dislike to the new sister-in-law, and began to taunt and ridicule her; called her "fish-eye," "bald head," "old woman," and other epithets; prejudiced the old folks against her, who joined in slights and upbraiding, until her life became almost unendurable. My father then took a room in the house and went to housekeeping separately. When the crop was cut and the year's work ended, they moved away altogether.

Many a woman would have jeered, quarreled, and taunted back. Not so this one. She never answered back, but, heart broken, bore all in silence. She had been an orphan, and bitter was her disappointment not to receive a mother's love and sister's kindness, and when alone she wept and brooded over her troubles. When at last separated from the others in her own room, the joy, peace, and content in seclusion was deeper than words to express.

It was under such circumstances that I was born. Nature, true to her law of heredity, made no difference in this case. My earliest recollections are of suffering severely from fear of ridicule, fault-finding, and quarreling. I have cried for hours over imaginary slights and jeers, and if a dispute was on hand I always left in haste. I would receive injuries sooner than take my own part, and was as unhappy generally as a child could well be from timidity and fear. I was very quick to learn to work and study, and retirement with books was my heaven.

When about fourteen I chanced upon a book treating of "Hereditary Descent" About the same time my mother accidentally related the facts stated above. Then I saw why it was that I was so different from other children, who seemed to delight in quarrels while I shunned them.

Soon after, circumstances threw me out into the world and upon my own resources. It was strong medicine for a weakling like me, who shrank from contact with disagreeable people, but proved best in the end. It requires considerable combativeness to go through life successfully, and I soon found I must fight, or be crushed.

I grew almost desperate in the struggle between my inclinations and my obstacles, until there was danger at one time of my plunging into the other extreme and being too combative and sullen. But now, after years of effort, I have nearly reached the happy medium, and can stand up for myself tolerably well and be cheerful about it, too. But, oh, those wasted years and wasted vitality, that, if my mother had known just how to have conducted herself in that important time, might have

been spent by me to better purpose than concentrated on efforts to gain a well-balanced propelling power.

I want to advise all similarly situated prospective mothers—don't allow yourself to feel badly, to weep and sorrow over your surroundings. It is better to quarrel occasionally than cower, for your child can more easily crop off too large a trait than manufacture it from the beginning. But a far better way is to move in quiet dignity, as if to say, "I'm as good as you; I'm too good to have words with you, and I won't feel hurt or be plagued to please you."

It is well enough to surround pregnant women with pleasant things, but let them not suppose that they must have everything agreeable or there is no hope; rather let them study how to overcome and rise above discordant circumstances, for the very effort to do this will stamp dignity, courage and cheerfulness upon the offspring.

E. R. S.

## THOUGHT FRAGMENTS.

Brutalized womanhood is at the root of most of the evil that oppresses the human race. Honored womanhood is the source of all the good that is in man, is the condition of all true progress and higher states of life, for the love of woman is the redeeming angel that constantly leads man out of darkness into light. Glorified womanhood, as it appears in the Holy Virgin, opened the way to the salvation of man, as from it proceeded the incarnation of the Divine into human nature.

But honored womanhood is to be understood in a still larger and more general sense than only in the relations of man to woman. God created man in his image, male and female created he him. That means that in so far as man, the individual, male or female, has a spiritual nature, it is a dual one, a male and a female one. Every man and every woman has a male soul-constituent, that is, his or her will and intellect or his efficient soul activities, and a female soul constituent, that is, his faith and love or his afferent soul activities. The more a man is raw and animal, the more his male soul or will brutalizes his female soul or his faith and love; the more a man becomes noble and refined, the more his male soul or will, will honor and bow to his female soul or affection and faith.

Understanding is gained by the conjunction of the male side of the mind, that is, the intellect, which sees the visible external relation of things with the female side of the mind, that is, the faith, which sees the invisible, internal relation of things. Understanding is the foundation on which reason and freedom are built up.

The Mosaic dispensation had for its aim to reunite man to God through his male soul or will, and failed, because his affections remained low and grovelling and therefore constantly drew him down away from God. The Christian dispensation has for its aim to reunite man to God through his female soul or his love and affection; if that is accomplished he will be redeemed in fact, for it draws the will or the deed after it, as the quality and direction of the affect determines the quality and direction of the effect.

Make the most of the abilities that have been given you.

## DESTRUCTIVE OR CONSTRUCTIVE.

[From the Milwaukee Republican.]

Says the Baroness Von Marenholtz-Buelow in the preface to her volume on Education by Work: "Scientific conquest and state, national, and social institutions cannot reach their aim so long as the heavy rude mass of ignorance bars progress." All ignorance which fancies that anything it does not know cannot be, is a burden which those who live to learn in order to learn how to live, ought to endure only until it can be enlightened. Therefore the American citizen, looking at the problem, "How can such institutions as ours be sustained in equilibrium with so much ignorance in one scale and so little pure, passionless intelligence in the other," recognizes the fact that the way to increase the weight of the up-tilted scale, is sedulously and unremittingly to develop the powers of the little children about us. How came there to be minds in this country which cannot understand clean, scientific thought? It is because millions of powers which ought to have been awakened in such persons in their childhood were left to slumber, and countless germs of wisdom and vital beauty were left to wither, unurtured, in these neglected natures. The fact that thousands of people scarcely realize what neglect has robbed them of does not prove that they are not fearfully worsted by this robbery. The fact that there are realms of thought, a range of high purpose, an order of capacity and insight, and an elasticity of power and performance far, far above our ken or conjecture, only proves that we are on an inferior plane of development; it does not prove that we should desire to impose our sluggishness on those who are prepared, at any cost to self, to clear the mental and moral atmosphere, so that all the little ones of our land can rise to a higher human plane. Doubtless all good citizens would respond alertly if it were shown them that methods had been found to so develop the children of to-day that they will be capable of creating better organizations of society than the criminal breeding, insane and pauper supporting conditions under which we are staggering. This is true, because all men and women, from the humblest laborer to the most prominent citizen, desire better things for their children than they themselves have been able to attain, and because every business man knows that the settlement of the labor question is more and more pressing, and that the unskilled and dishonest workman is the bane of the economical employer; while the unskilled workman feels that his life of ill-requited, unsatisfactory toil is not the life he wishes to see his children live after him.

Now, in view of the fact that "the true freedom of a people can only be obtained through the culture of a people," and the fact that—as Schultze-Delitzche has it—"higher cultivation and increased capacity in the laborer is the beginning of the solution of the social question," there are many people who believe that just these good things will be brought to all concerned, through the "new education by work," which the true kindergarten system supplies.

It may be accepted as a point in its favor that this education takes hold on the little ones at a time when the busy brain and little hands find mischief to do,

chiefly because work, delightful work, has not been supplied to the fingers quivering with coming power and enchainment skill. This constructive education supersedes the destructive education, which even well-meaning but thoughtless people carry on in the souls of future little citizens, and which turns orderly budding energies and abilities into vicious idleness.

For instance:

"Naughty child," said a thoughtless person, seizing a much-absorbed little one by the shoulder; "why did you pull that to pieces?"

"I wanted to see how that was made. I'm going to put it together my own self," was the response.

"You're a naughty wicked boy." (Slap, slap.) "There, now, you shan't have it at all." And the pieces were thrown into the fire, and the child "sat down hard," while shriek after shriek went up at the burning of those precious, fascinating pieces, which were so much more interesting than that unexplorable and unknowable toy had been while it was whole. The child passed the next hour in a conflict of passions, among which were thoughts of revenge against this dominant superior who ruled by might over property right. This the child dimly discerned, as he sat gropingly contemplating this theft and arson of his property. Deep down into the little being went the lesson, practically enforced, again and again, that the weak have no rights which the strong are bound to respect, and that the effort to do something one's self, and to intelligently understand how things are made, and, in turn, to learn how to become creators of new forms of life, of knowledge or of beauty "is naughty or wicked"—and that, when a thing is mutilated or injured it is to be ruthlessly destroyed, not tenderly and patiently restored to its first state, or to a better form of life, of beauty or of knowledge. These lessons constantly sent home in the child's pure nature, dazed its better common sense, and at last embroiled its higher, more God-like impulses toward helpful, useful, constructive existence.

This injurious teaching all comes from that ignorance in teachers and parents, which mistakes the heaven-born constructive faculties of a child, for destructive faculties, and which finally, by constant abuse, turns them into destructive faculties. The result is that these blessed babes who are ready and waiting to be taught how to become aids in the establishment of the best "social and national and scientific conditions," are soon found, instead among the young "hoodlums" and the "out-cast girls." And then, those of us who ought to have known better than ever to have let them be thus distorted from their own best impulses—for I claim their best impulses were on the side of the construction of society—think ourselves very pious if we build jails and insane asylums for them.

Do you suppose they thank us for that? They don't I imagine. I know if I had been born on that side of society, and had been permitted to grow up a brute instead of a human I should not have felt grateful for being securely caged at last. No!

Well, now the kindergarten education begins by means of making use of that very productive activity, which is now systematically slaughtered, or perverted in chil-

dren by guilty parents and æsthetic guests, who would deal more tenderly with a choice Rubens or with a bit of trashy old bric-a-brac. By this system of decent teaching the destructive element is constantly forestalled by the development of the beautiful constructive faculty.

Let me give you a hint how this is done. In the true kindergarten, nothing is permitted to be wasted; not work or material or time, and yet, this is all accomplished so blissfully and brightly that the children—whose natures, when taken young, are on this side—think they do these nice ways their "own selves." Buildings which have been made of blocks, or inventions with paper folding and with worsted work, are not recklessly destroyed; but, in the case of block buildings, the children are taught to discover and create some new and higher form of beauty, which a gradual change of position may construct out of the first success. Thus they imbibe the knowledge that what is not necessarily "good enough," but that between what ignorance knows how to achieve and what wisdom knows how to develop, there are infinite, delightful gradations and ascents into which they will enter, in the infinite blissful leisure of human eternal existence. So that from the first this that might have become that heavy rude mass of sluggish ignorance which does not know that it is horribly ignorant, that dead weight, that incubus on all progress, is broken up! There's a gain. Then in addition: It is not this alone, nor that a perfectness and precision is learned in the use of the hands, and an acute appreciation of the value of raw material, and of the added value which comes to this raw material when intelligent labor has converted that raw material into serviceable articles is received into the little impressible mind, nor that the instant appreciation of the adaptation of certain forms to occupy certain spaces are all unconsciously developed in the alert baby souls—but in addition to all these things, the use of the sphere, cylinder, cube, slate, sticks, rings, paper-folding and clog-working, are made to serve in creating nearly all forms of life, knowledge and beauty, while through and in it all, a learning of morals, generosity, self-government, and the love of others more than self, is produced by doing these deeds, not by being told about these much needed elements of character.

Meanwhile, through the motion-plays and songs, each muscle of the little bodies is developed. Affections of the heart and intelligent impulse of the mind cherished so that those who are blessed by this teaching are filled with that orderly joyous life, which has pleasure in achieving and thus these children, like the great Creator, "rejoice in the work of their hands."

In most other systems of education, the hands are the tools by which the masses are to earn their bread, are not educated in the schools at all, and even among the few in our reform schools who are put to purely mechanical labors, love of work is rarely inspired! In the first place—because of our false teaching—it seems to the children in these schools that work is part of their punishment, and that it is a menial sign which those who have escaped the arm of the law do not endure. So they have a very false idea of the dignity of work—and, besides, the work they do is so mechanical and monotonous that there is nothing of the delight which comes

from aroused intellectual power and personal inventive achievements. The result is there is little real skill developed, and less real love for work. Now love of work is divine. Jehovah loves to work: "rejoices in the work of his hands," and the model whom all Christendom, religious and irreligious, alike, recognize as the perfect man, tells us "My father worked hitherto and I work." While the words, "Wist ye not I must be about my father's business," are full of that irrepressible ecstasy of love of pure achievement, which is the keynote with which idle, self-destructive society is yet to set in tune its song of true constructive life.

Who goes for the orderly construction of society?

Mrs. E. L. MASON.

#### THE SEED OF ABRAHAM.

(Genesis. 22:15-18. —And the Angel of the Lord called unto Abraham out of heaven the second time—

And said: By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

In these words the Bible gives us the key for understanding the mystery of life: it reveals to us the axiom of truth, when we learn to discern the abstract principle in the concrete fact, and apply the principle for the government of our own lives. All great men that have ever lived to become benefactors of the race, have been of the spiritual seed of Abraham. They have been born with a powerful sexual nature to start from, and have educated and trained this nature into obedience and subserviency to their highest mental and moral conceptions. They have sacrificed it on the altar of Jehovah; that means, sanctified it by putting it into the service of truth and love, making the natural life-power the source of creative spiritual power.

Wherever we look into the record of past or present time, scan the lines of poets and artists, or of inventors and legislators, the real creators of human progress, whom our hearts love and adore, whom our lips bless and invoke, have been of the seed of Abraham. They have possessed the gate of the enemy, and the nations of the earth have been blessed by their lives, because they have obeyed the voice of the Lord and sanctified their first-born son on His altar.

The American nation has seen this very same principle exemplified in the life of her noblest son, James Abram Garfield, as perhaps no other nation in modern time has seen to a similar degree. This immortal spirit will direct the destiny of the people he loved so much with greater efficiency now than when he walked among them in the body, but his memory will become twice a blessed inheritance, if we realize that the secret spring of his power was, that he was of the seed of Abraham. J.A.

THE ante-natal conditions predetermine the character.

THE gospel of good health is the first gospel for women who are, or who aspire to be useful.

## STILL UNANSWERED.

A year ago, April, I asked for examples of men who actually have, or do, labor hard at manual (not brain) employment, living on a grain and fruit diet. In all that time I have received but two replies. During our drought last summer, two men were forced to subsist, for a short time, on corn-meal, milk and potatoes. They laughingly declared themselves converted to the belief that continence was easy, in fact, a natural consequence of a simple diet. But, said they, "With the loss of desire goes the loss of muscular strength; we can't work either." In vain it was urged that they should persist in that course until a sufficient time elapsed for their muscles to take on a real, solid strength, in place of the stimulated power of a flesh diet. "It can't be done." "But THE ALPHA gives two instances where it was done." "Oh, those persons naturally had strong constitutions, anyway. Two are no guide for the majority of men." And so, Mrs. Editor, may I propound my question again, asking for the title of some book, if there is such, or some means of getting at an overwhelming array of evidence that meat is not needful to hard work. I consider this question of primary importance, and will be the question of a future day, as temperance is the theme of to-day. I live in a section where cattle raising is a chief occupation, and am reminded that when that day comes, stock-men and hog owners will oppose the abolition of beef and pork as vehemently as the brewer and distiller now fight the prohibition of beer and wine, and for the same reason, *i. e.*, because it affects their pockets. Let us be arming ourselves with facts and experiences.

INTERESTED.

## CORRESPONDENCE.

MARSH, RICHMOND, YORKSHIRE, ENGLAND, April 6th.

DEAR MADAM: Your noble efforts in a cause which I feel to be indeed the true gospel of the future, interest me as much as ever, and THE ALPHA I look for monthly with great pleasure. but I have not found that ladies of my acquaintance are prepared yet for the discussion of such topics, or would like to incur the suspicion which the possession of such literature would, as is more than likely, arouse in the average English household. The ground must be prepared, it seems to me, by the subject firstly of dress reform. The connection may seem remote, yet it is not. Some knowledge of physiology can thus be introduced, for which end the work called *Dress and Health*, published in Montreal, experience is showing to be most beneficial; and then women have begun to realize the direct effects which their own actions produce on themselves and that again is unhesitatingly shown to be upon their children—the question practically undreamt of here—of direct maternal responsibility will look them full in the face. They will then, we may confidently assume, be prepared to follow that responsibility into more far-reaching and solemn relations; but the strata of tradition and social opinion on this continent is an incubus absent from and little comprehended in its iron weight in the New World, and all the longer must the forces work subterraneously ere the upheaval be attempted. Will you kindly let me have at your convenience a copy of "Parental Culture." "The Better Way," and "A Private Letter to Parents, Physicians," &c. I think you will find the amount enclosed to cover all. Should any cents be left over perhaps you could send me "Disinherited Childhood," but if not sufficient never mind. Believe me yours truly, with every earnest God-speed,

E. C. HUTTON.

AIKEN, S. C., April 2, 1882.

There are so many calls on my limited purse, I do not feel able to subscribe yet. Have made every one that you sent me complimentary do its work. I fully believe in your cause and

have given my ALPHA to Northern ladies boarding here for the winter, several of whom have become your subscribers, and I now send another, so you will see the spirit is willing if my own purse is weak.

Although the cause to which I have given seventeen years of all the best in me, is still the one for which I labor most. I never miss an opportunity to put a wedge in for the rights of women, and the very work you are engaged in. Again and again it has been given me, to say in churches, that the form of baptism for which they were prepared by holier thoughts is less important than the creation of a body containing an immortal soul.

Fatherhood must be made responsible and motherhood revered and honored before we can do much toward a better civilization.

Many of these poor people take it as a new light and the result will be for good.

Wishing you continued strength in this battle, and an ever present sense of the blessing near you, I am truly, yours,  
MARTHA SCHOFIELD.

MELROSE, MASS., April 2, 1882.

DEAR MRS. WINSLOW: Please send me THE ALPHA regularly, mailed to my address in Melrose, Mass. I have seen the paper quite frequently—whenever, as my friend expresses it, "there has been in its columns anything that I ought to know, and might not otherwise learn"—but I want it to come to my own house. Do not stop it till I order it stopped, but send me your bill whenever it is necessary. I regard THE ALPHA as a necessity, the beginning of a great moral force, destined to grow in potency and diffusiveness till the whole world feels its regenerating influence. I want the paper while it is published, or while I live, for I hope it may have a longer lease of life than can now be mine. Yours very sincerely,

MARY A. LIVERMORE.

BOX M, ANAHEIM, CAL., April 13, 1881.

DEAR MRS. WINSLOW: I have too much work on hand at present to find time to write you a letter, so just inclose \$1.00, subscription to your paper. However, you may rely upon our love and sympathy at all times in your good work. The strength we send you is of the spirit, and knows no impediment in time or space. Work on, brave sister, for human redemption, and we shall go hand in hand together, and one day rejoice over an uplifted and disenthralled race, though it may take centuries of time to accomplish. Confucius said truly "The love of the perfect man (and woman, of course,) is universal love, and has for its object the human race." So let us think and be.

Yours, fraternally,

G. R. HINDE.

OLYMPIA, W. T., April 13, 1882.

MRS. C. B. WINSLOW,

Washington, D. C.

DEAR MADAM: I inclose herein \$1.00 for subscription for THE ALPHA for coming year. I like your paper; it is bright and resolute. Go ahead! I have little time for anything outside my own affairs just now, but I believe in your purpose and the work your paper is doing.

Respectfully,

A. H. H. STUART.

OBERLIN, OHIO, April 19, 1882.

MRS. C. B. WINSLOW.

DEAR MADAM: I like THE ALPHA much. Have seen a few copies, an am anxious my daughters should have (by reading) the light and knowledge that I had to learn through bitter experience.

Yours for a better and more enlightened humanity,

MRS. E. D. S.

LOVE.

Love that asketh love again,  
Finds the barter nought but pain;  
Love that giveth in full store,  
Aye, receives as much and more;  
Love, exacting nothing back,  
Never knoweth any lack;  
Love, compelling love to pay,  
Sees him bankrupt every day.

—MRS. MULOCK-CRAIK.

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Price 10 cents.

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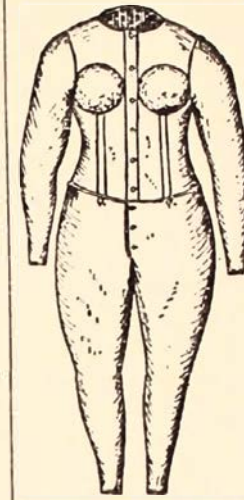
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