

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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A. A. W.

The Association for the Advancement of Woman held their fourth annual congress in the city hall, Portland, Maine. The opening address by the president, Mrs. Julia Ward Howe, was broad, liberal and catholic in spirit—just such an address as we would look for from a woman of Mrs. Howe's ability, cultivation, and true womanliness.

The first paper brought before the congress was by Mrs. Emma C. Bascom, of Madison, Wisconsin, and was read by Miss Abbie W. May. We give an extract of this thoughtful and well-written essay:

MRS. BASCOM'S ESSAY.

Children are the germ-life of the future. It is through our children that our best and most permanent work must be done. It is of vital importance that the claims of children be well understood and fully met. Children have the right to be well-born. We do not mean born into wealth or rank, which is often to be ill-born, but born of parents of good health and habits and just convictions, and so born into conditions favorable to sound physical, mental and moral development. Entailed evils are overcome, if at all, with difficulty. The physical and moral deformities of vicious parentage sweep down the ages with ever increasing power; filling our reform schools and asylums, and corrupting the home, the church and the State. Indeed there would be no redemption for men under this law of increase were it not that families, nations and races break down utterly under this entail of crimes. In view of all these facts is it, not too much to hope that it will be considered the wisest policy to enforce sentiments, possibly to adopt measures that will tend to secure this first claim of every child—good birth.

In our public schools one-half of the time now given to formal knowledge, might be replaced by instruction concerning laws of heredity; and later by a presentation of the responsibilities involved in parentage. When these matters are better understood we may hope that the relations of marriage and parentage will be assumed more thoughtfully. Fathers will then less often blast the lives of their offsprings by the entail of vicious habits and uncontrollable appetites. The time must come when deformed and diseased children will no longer curse humanity, and when our advancement in the truly fine art of right living will be measured by the health and purity of our youth.

By these same laws of inheritance virtues are transmitted. Such inheritance is the richest legacy a child can receive; and, for the lack of it no future gifts or opportunities can atone.

The well-born child may safely suffer wrongs and privations, meet unharmed temptation, while against degrading vices he is inwardly fortified. Such inheritance is derived from character. These laws of heredity furnish the highest incentives for living the best possible lives. It is along these lines that God visits the vices or the virtues of parents on the third and fourth generation. The questions of the hour wait solution because the good and wise endowed by noble ancestry are so few.

Good birth makes good training comparatively easy. The first requisite in parents is a knowledge of mental, moral and physical laws. Ignorance here is the source of the yearly slaughter of many innocents, of much life-long invalidism, etc., for which no after repentance of parents can make amends. The laws which preside over all development must be known and obeyed or serious losses must follow.

The child is also entitled, not only to be well-born, but to wise physical training. Parents should know how to keep their children in health. When through carelessness or negligence illness has been induced, they should know how to restore health without recourse to doctors or drugs, simply by giving an opportunity for the working of nature's own curative forces. Plenty of sweet air and sunshine, simple food and proper clothing are the chief needs of infancy. No ignorant nurses or foolish fashions should be allowed to interfere. Simplicity should wait on childhood. The wisdom of the age demands that the clothing of girls should be suitable for out-door life, and that in its severe plainness it should suppress, as far as possible, that innate vanity which undue attention to dress in the past generations has fostered in woman, always to her great detriment and often to her complete ruin. Said the late Dr. Brown, of Edinburgh, "Children should be always laughing or playing or eating or sleeping." This is most true of the first four years, after which object lessons on the principles of the kindergarten may be judiciously mingled with their play for the next three or four years.

The child is also entitled to that discipline and instruction which are to unfold and enrich his social and spiritual life. Little government is required when the example of the parents is correct, and the atmosphere of the home one of love, patience and self-denial.

The training of the household should unite itself to that of the community. The public school is a helpful

means at this point. High moral character is imperative in a teacher, and all knowledge should be subordinate to it. The teacher must have a broad mental outlook. Children should be protected from undue excitement, from nervous fatigue and overwork. We look upon external stimulus as hurtful. We deprecate the fostering by our higher institutions of learning of the spirit of rivalry. We would banish prizes from school and college.

Lastly, the child has a right to moral and religious training. Life has for parents and children one law—the moral law; and the solution is religion. The wife and mother requires outside interests and activities to broaden her knowledge and deepen her sympathies. She must obtain authority in church and State, that her counsel may command the respect of her children. The richest ministrations of affection need the support of intelligence. The welfare of the home calls for this enlarged social and political power for the mother. The law of the household is constant concession, but it must be made for the sake of each one who is partaker in it. When manly purity and womanly strength pervade the home, it becomes the porch of that temple, the primordial institution of that kingdom which is built of God and unto God, in the world.

In the discussion which followed, Rev. Antoinette Brown and Miss Kate Gannett Wells took part. Mrs. Brown said that the paper just read was the key-note, not only of this congress, but of the world's life. If we could educate the children in the lines indicated by this paper we would hasten the millennium. Parents must learn that the child nature is pliant, impressionable. Civilization has advanced, but we have not yet thoroughly learned the best way. We must study the law of heredity; fathers and mothers must realize more deeply that their own characters and tendencies are transmitted to their children. The child receives its first education prior to birth. Let us realize that as the teacher directs the development of the child so it will grow, so we need to be more careful of social habits and tendencies. As florists develop, sometimes, flowers in the line of the garish and *bizarre*, bringing out a result foreign and alien to nature; so our children are sometimes trained under such a faulty method that the child-life produced is foreign and alien to the child-nature. Take the great school of politics. Politics are said to be so corrupt that they are not fit for a woman to touch. If this be so what must be the inevitable and evil effect upon the children in our homes? Life is a unit, and we cannot separate what is right from what is gross. Unless we believe this and act upon it, our work will be partial and one-sided.

Woman is thought to be the proper educator of children, fitted pre-eminently for the place by the quality of tenderness. But breadth and strength are more need-

ed than tenderness. Tenderness is an instinct and needs not to be cultivated.

For our own sakes as women we need to take a larger share in the work and thought of the world, to assume a larger responsibility. This is not a new burden, but a new rest—a change that will bring us to our homes with broader, stronger thought.

Miss Kate Gannett Wells in her remarks spoke of one dangerous tendency in our public schools—that of becoming in a large part schools for our foreign population. Our native-born citizens were sending their children to private schools, and these were increasing in size because of the feeling that our public schools were too largely influenced by the foreign population. It is the duty of American parents who believe in universal education to send their children to the public school in order to maintain native tendencies and manners. The character of our public schools will change for the worst unless we set our minds and hearts in this direction. Miss Wells also criticised the public schools for fostering a love for notoriety, for training children to appear before public audiences. She put Sunday-School concerts in the same category as regards the notoriety given to children. Children should not be made to appear before any public audience.

MATERNITY VERSUS INTELLECT.

BY AUGUSTA COOPER BRISTOL.

We are investigating the relative merits of the masculine and feminine intellect. Our primary motive in this investigation is not to establish a sense of superiority or inferiority in regard to the mental capabilities of either sex; but to ascertain in what departments of human character each may look to the other for a superior excellence, that shall evoke reverence and love on the part of both, and conduce to mutual protection, helpfulness, and the highest development of the race.

We will not forget in this investigation that both man and woman are necessary for the complete expression of human nature—that best positive manifestation of an inflowing life, which extends, according to the affirmations of faith, to the seraph above, and by the facts of science to the un-nucleated protoplasm of material existence. Yet to ascertain our differences, is to ascertain our uses. The ultimate destiny of all truth is utility.

A brief glance at the literary and scientific achievements of the past, will at once convince us of the superiority of man's intellectual efforts over woman's mental productions. To what shall we attribute this difference of results? This is our subject of research. Is it a primal difference of intellectual capacity, or is it a difference of opportunity, of education, and of physical function?

Parents and experienced teachers will tell us any

where and everywhere, that the girls, as a rule, are in mental achievement two or three years in advance of the boys. But it is observed that, arriving in their teens, intellectual superiority begins to diminish, mental ambition declines, and the daughter of wonderful promise turns out to be nothing extraordinary after all. Instead of fulfilling the hopes and prophecies of wondering friends, she usually enters the marriage relation, which in its ordinary acceptance, not unfrequently signifies that she is well-nigh buried.

But when intellectual action begins to decrease in the girl, ambition and mental vigor become predominant in the boy. He applies himself and conquers. He goes forth into the affairs of human life, accepting the world as his heritage, and looking graciously and gallantly upon the fairer and weaker sex, with what seems to him a just consciousness of power and sovereignty. To explain and sum up all the causes of this divergence would prove a herculean task; and we can only briefly present a few of the many which are present to our perception.

Candor and impartial observation discover that nature and social circumstance combine to win and force the young woman from intellectual pursuits. As a rule, the mother finds that her girl babies are far more susceptible of tenderness and sympathy, more easily touched by pity, their innocent affection more accessible than those of the baby boy. In short, from birth human love is more the girl's life and necessity. I cannot at this time investigate and announce the cause of this, even were I competent to do so. I only declare the existing fact.

Arriving at the period of womanhood, the new physical function of her being is attended with a corresponding change in her interior life. Her sleeping, but living affections arise from their childhood trance, and with the shy but rapturous wonderment of a new-created Eve, she passes into the paradise of romance. And there she finds a goddess at whose feet she sits in rapt devotion, whose smile or frown enters into her very life pulses; who looks in her adoring eyes and affirms that she has chosen that better part that shall not be taken from her. And to this affirmation all the customs and conditions of society are an omnipotent amen. With all this reinforcement and approval on the side of her awakened love-nature, with social hindrance, self-crucifixion, and a life struggle on the other, it were little less than a miracle if she chose, in the interest of her intellect, to walk out of her paradise of sweets into a world of briars, No! She is Eve over again. She stays, determined to get a taste of the apple of knowledge even there. She eats, and walks out of the Eden of romance too late to recover her foregone intellectual opportunities, but with a knowledge of good and evil in her soul that yields to the womanhood of this world the potentialities of gods—a power of love and self-sacrifice that shall and must redeem mankind.

But however strongly at the age of puberty the nature of the young man may be attracted in the direction I have described, social circumstance and custom compel him to ignore it to a very great degree. For he knows it is only through resolute endeavor, and the successes of ambition, that he may hope to win the treasure of

his love. He is the world-elected protector and provider. The more beautiful and perfect the nest he builds, the more rare the bird he may win to it. This is the natural selection we talk about. He is ardent in collecting materials wherewith to build up within himself an imposing manhood—a manhood of intellectual power and clearness. The halls of church and state invite his entrance. He resolutely shuts his eyes to the bewildering halo that hovers about the border land of romance; or, if a few faint gleams are permitted to flow in upon his vision, they naturally become an inspiration of hope, a stimulus to ultimate achievement. Thus, that which the young man utilizes to an inspiration is to the young woman, by the power of custom and the quality of her own affection, a quietus upon intellectual effort, or at least a hindrance to its finest results.

To prove that it is affectional life, or heart hunger, and not physical function which interferes with the young lady's intellectual progress, I ask you to show me a truly intellectual girl of ordinary health who passes through her teens and on to advanced womanhood without becoming seriously involved in her affections, and you show me a woman who will knock at your college doors with a persistence that will not take nay for an answer; who will place in our art galleries the embodied expression of her thought; who will drop her mite with unshrinking hand into the treasury of science; and will choose and enter her profession, and snap her fingers at opponents. All this will she do despite physical function.

But it may be said that the influx of affectional life, which in the case of the girl is intellectual impediment, is the natural and therefore necessary attendant of the function which proclaims womanhood. I think that may be so; but it is social sanction and the subordinate condition of woman that encourage it to a predominance, which renders it the absorbing and controlling principle of her nature. The hitherto languid elements of her character are called into active service in its interest. Even her literary food is such as to feed the poison drop that is changing her whole mental texture. Vanity and pretence are in constant requisition. Beauty of person (not as a blessing, but as a source of selfish power) becomes the great desideratum, and subjects her to all the absurdities and extravagances of fashion. The fundamental laws of health are ignored, and the intellectual swoon which was but partial through affectional intemperance, is completed through this long chain of errors—these sins of omission and commission.

It is truly a question of the correlation of forces, an overflowing heart-life. An intense fullness of the emotional nature sadly interferes with intellectual logic. Nor will it even allow the brain sufficient energy for artistic conception. Cleone writes to Aspasia, "I do not believe the best writers of love poetry ever loved. How could they write if they did? How could they collect the thoughts, the words, the courage? Alas! alas! men can find all these." What a rich commentary is this on the affectional quality distinguishing the sexes! In the one sex, so absorbing and special is the attachment that the intellect, engulfed in the maelstrom of affection, finds no words in which to write its own sweet epithets,

In the other it is the inspiration to new mental creations, and becomes an incentive to universal aims.

But that woman is robbed of intellectual power by the physical functions of her sex, I am in no way convinced. That the vigor of logical thought is impaired during the few days in which this function operates is evidenced, I presume, by the general experience of nearly all intellectual women. But the imaginative faculty is so quickened that the finest poetic conceptions flit like dream phantoms through the brain, taking possession of it whether the owner will or not. And the woman of genuine genius knows that the fanciful brain-wonders are art material out of which she will construct order and beauty as soon as the harmony of mental action is restored. As the dwellers of the Nile recognize its inundation as the guaranty of abundant harvest, so the intellectual woman knows that her loss is but apparent, being more than compensated by the wonderful vigor of thought which comes to her after every cessation of the periodical function. So well known is this fact to almost every literary woman that she usually knows when to calculate upon her best and most successful effort. And if she be the true art-woman she soon perceives that her week of physical debility is not only the seed-time of a possible harvest in the literal sense, but it holds a corresponding mental significance more profoundly true if possible than the former.

But does maternity diminish intellectual capacity? From my own experience I cannot admit it. On the contrary the seeming miracle of this experience is, that it impowers the intellect to command secrets and mysteries heretofore unapprehended. But the reason is simple. The heart for the first time yields an affection which demands nothing in return. The law of self-sacrifice and gladsome duty predominates. The mind settles into divine order—by which I mean its natural, legitimate order. The intensely selfish and special attachments which formed its narrow world enlarge their boundaries; and we taste of the universal life, which is eternal life. All this yields an intellectual *capacity* before unknown. But mark this! The fatiguing cares and anxious responsibilities which in our yet imperfect social condition are the almost inevitable attendant of motherhood, do indeed impair all intellectual results. Although the best articles I have ever written were composed with my babe in my arms, while it demanded constant attendance and amusement; yet who can guess how much more profound my argument might have been had I been relieved of the distracting cares and attentions which divided my thoughts and taxed my powers of mental concentration to an alarming degree. Thus this loss of intellectual vigor cannot justly be attributed to the maternal functions, but to an imperfect social arrangement which burdens the mother with unremitting cares, and defrauds her of intellectual rights. And what is this undeniable fact, but a fresh plea and demand for a social system which shall guarantee the rights of intellect of defrauded womanhood. A social system involving methods of industrial co-operation as shall insure to woman that leisure and opportunity which her intellectual capacities demand. Talk of woman's intellectual incapacity or inferiority! The wonder is that

she has had the courage and persistence to attempt and achieve the smallest results in the face of such dire discouragements. I have seen times when I was so pressed with maternal duties, yet withal so hungry intellectually, that to gain opportunity to read a volume, I rocked the cradle, sang, knit, and read simultaneously, thus forcing my body into an attitude impeding respiration, and exerting a concentration of thought and purpose, in order to carry on my different occupations, exceedingly deleterious to mental order and health.

It is impossible, therefore, to justly estimate the potentialities of the woman intellect, until an ever improving social condition shall relieve her of the depressing cares which have been the almost constant attendant of wifehood and motherhood, nor until opportunity and incentive for culture shall be as free and urgent for her as it has ever been for man.

If, indeed, physical function or maternity is the cause of woman's inferior intellectual achievements, why is it that with enlarged opportunity, and improving social condition, her intellectual successes are more frequent, brilliant, and permanent? And I apprehend that at present some of our female authors will not meanly compare with our male poets and novelists. In oratory and original address woman appears to be already winning the reward of superior excellence. What is the meaning of all this? Is man deteriorating in intellectual capability, or is woman progressing? Perhaps it may be both—an illustration of the correlation of forces in human unit.

But the masculine objectors will endeavor to controvert my argument by a reference to physiological laws which cannot be ignored; to the debility more or less attending the operation of the physical function, and its necessary interference with mental effort. We grant the brief interference, but we claim that it is only to open fresh sky-lights for the mind. It is a dark hour that heralds a wonderful day. I once conversed upon this question with an intellectual lady who had for years been an invalid from the action of this function, yet had not been harassed with maternal cares and duties. And she said, "I do not know what your opinion is in regard to the relation which this function holds to the intellect, but I can assure you it has been with me a mental exaltation." Almost the entire product of Mrs. Browning's wonderful genius was evolved during long years of sickness and confinement previous to her marriage. Whatever her opinions may have been upon this matter, she unwittingly corroborated my argument when she wrote, "If poets' heads must ache, perforce, for my part I choose headaches." That is, the fine nervousity which puts pain into my head, evolves pictures in my brain, and they come in no other way. Could woman have certain mental and affectional experiences without the debility of the physical function, I am sure we should raise no objection; but as these experiences only come through and by the function, we are bound to agree with Mrs. Browning.

But should an objector bring forward the statement that women of genius have averred that motherhood is a hindrance to intellectual power, I shall claim the statement as evidence of the validity of my argument. For

why this piercing sense of *hindrance*? What but an enlarged force burning for expression? The surplus thought beats frantically against the towering walls of the new responsibility which girds it about. The brain is invigorated to a sense of its right of sovereignty when it is jealous of heart-hindrance. I would that this jealousy might continue until woman is led to discover the true cause of her inferior mental expression.

But it is said that among female authors and artists, we have never had a Shakespeare, a Raphael, a Beethoven, or a Michael Angelo. But, gentlemen, you will never have them again. The colossal flora of the carboniferous period is not likely to return. The saurians, the mastodon, and the mammoth are extinct. Giant thoughts and conceptions of ancient days have followed the footsteps of these monsters. These are the days for scrutinizing a drop of water, for observing the nervous system of a plant, for studying the circulation of proto-plasm in the sting of the nettle, for ascertaining the limits of human nature, for recognizing or ignoring our poor relations in all forms of life below us. Woman has only come into self-consciousness and self-effort in these microscopic days. She will not think hugely, awkwardly, terribly; she will think finely, delicately, exquisitely. Her words, like Mrs. Browning's, will be electric, holding both the lightning and the thunder; or, like Miss Ingelow's, white with the light of moon and stars; or, like Alice Carey's, filled with the freshness and sweetness of the June mornings and the apple blooms. For the material genius of nature, and the mental genius of humanity, are brethren that fall not out by the way.

[To be continued.]

THE MYSTERY OF MORALITY.

I am greatly puzzled over the word morality—not of the word, for that is defined in all dictionaries—nor yet over the thing as it is set forth in the Ten Commandments, but that subtle essence that men and society call morality and upon which there are so many contradictory opinions, eludes my comprehension, and seems quite beyond the grasp of my limited intelligence.

Mr. W. D. Howells has recently finished in *The Century* a very disagreeably interesting story, manifestly written to point a moral on the subject of divorce, as well as to show the world his idea of a high plane of thought and action. His arguments on both sides of the question of divorce are excellent, and have a tone of judicial impartiality well calculated to impress readers with a sense of his own "clear head and clean heart;" lest, unintentionally, he has made the strongest point in favor of complete divorce, in cases like the one which makes the ground-work of his "Modern Instance." True, people, without any clear sense of right or wrong as a rule of action, one coarse and mean, the other narrow and jealous, defile the marriage relation by their perpetual wranglings and unreasonable exactions. As a matter of course, trouble comes and a divorce is the result, and in the discussions that arise among the associates of the foolish couple (they do not appear to have made any friends) the author makes a woman, for whose moral sense he has but scant respect, say wiser things in favor

of, than her husband can say against divorce, although the husband evidently represents the sentiments of Mr. Howells. Mrs. Atherton is the only feminine character in the story that inspires the slightest personal interest, and in his analysis of her character and habit of thought, as well as his statement of the nature of her husband's faith in her, Mr. Howells makes a curious *expose* of his own estimate of women. Mr. Atherton consults his wife on all matters of business and of domestic economy, but where moral questions are involved he says nothing to her till he has made an unalterable decision.

Her sex has no voice in the "minor (?) matters of the law;" no part nor lot in laying down the code of thought and action that he thinks must govern society; so of course her ideas on the moralities of life are entitled to no consideration. Evidently Mr. Howells does not think with the author of the "Positive Philosophy" that "the moral amelioration of man constitutes the chief mission of woman." But he blunts the point of his moral by putting it so very fine. No matter. Doubtless, this subject of divorce is a difficult one to handle. Long centuries of custom have established the idea that it is immoral to separate what God has joined together. But in this prosaic, realistic age, life is stripped of many of its ancient illusions, and few who have passed the boundary of youth look upon marriage—in its general aspects and results at least—as a Divine institution. Balsac says, "Marriage often unites for life two people who are scarcely acquainted with each other," and this could not be true in the remotest sense of a divinely constituted arrangement. That it should be a perfect union of body and soul between a man and a woman, all will admit; that it is such a union, except in rare cases, no one will dare assert. "Be ye not unequally yoked together," says an apostle supposed to be inspired. But men and women are unequally and miserably yoked, and God persistently closes his ears to their earnest prayers for guidance and rescue. What then are they to do? What must they "do to be saved"?

Mr. Howells' only argument against separating such a pair seems to be that "society will be broken up and civilization destroyed" by the proceeding. Truly "society" and "civilization" must rest on very rotten foundations if their corner-stones have no more solid basis than the compulsory sacrifice of immortal souls. We are told that it shall profit a man nothing "if he gain the whole world and lose his own soul." Where can a soul be more irretrievably lost than in enforced companionship with another soul that antagonizes all its highest aspirations, its best instincts? There is a dumb submissiveness in some natures which enables them to bear the "yoke" without complaint, because they have a sense of hopeless bondage from which their only refuge is a worse condition under the tyranny of public opinion.

It does not follow, as Mr. Howells through his mouth-piece "Atherton" teaches, that people will "marry with a mental reservation," because they can look forward to a secure retreat from the ills they know not of, and find in an equitable law of divorce the means of getting rid of an unequal yoke. No doubt it is oftener the sense of his absolute power over the woman he has married, that converts a man into a selfish tyrant, than any inherent

desire he has of being unkind or unjust; and if he knew from the outset that the wife would not be forced by law to submit to his degrading exactions, his neglect and contemptuous indifference to her comfort, he would from the instinct of self-defence be kind and considerate, and make his daily life a study for her happiness. Of course there are exceptional cases, and some men and some women would make a place of torment out of any conditions. But these are not a majority. Man is something besides "insincerity, falsehood, and hypocrisy," Pascal to the contrary notwithstanding.

It is treading on dangerous ground for woman to advocate divorce as a remedy for the evils of an ill-assorted marriage. But as long as human nature is left to grope in the outer darkness of "a truth it cannot understand," just so long must woman reason from her instincts and her experience. Like most laws made by man the present law of divorce is more stringent than just in its effect upon the status of woman. She is oftener injured by its workings than man is, and there is an odium attached to the name of a divorced woman that is never thought of in connection with the name of a divorced man. A man may and generally does raise a howl over the crime of adultery in his wife, and the world at large takes up the howl with a prolonged echo, till the very stones seem to cry out against her—he may even shoot her partner in sin, and the world will applaud the act without investigation. There is no quarrel over the quality of the metal that constitutes this shield. For once all are agreed. A woman has sinned. A man has been wronged. This same man may have dishonored the wife of another man, and escaped being shot, through his superior cunning and adroitness. The man that was robbed, not knowing what was stolen, was not robbed at all.

It is not even necessary for a man to pretend to be true to his marriage vows, in order to secure immunity to himself and punishment to his wife, if she takes the liberty of commending "the chalice to his own lips." However this is an old, old story, and an evil that will not be remedied till men enact laws that shall bear equally upon sin, regardless of sex. It is not at all necessary that either party to a marriage should be guilty of adultery in order to make living together intolerable, and the refined reasoning of Mr. Howells in support of the unwritten code of morals that must govern the thoughts and actions of all men and women does not harmonize with my idea of what constitutes "the greatest good to the greatest number." Perhaps being only a woman, with only a woman's sense of justice and purity, I am unable to rise to the level of his thought, or to accept his argument as conclusive. Indeed, I doubt if it is conclusive even to himself, for he ends his story by making "Atherton" say in reply to the questioning of his wife, "I don't know." "I don't know." This sounds like a confession that we need something more unerring than what we call conscience, to guide us in settling the morality of divorce. Human reason may cure illusions but it cannot cure suffering, says Alfred de Musset.

Is not public opinion the real arbitrator which settle all matters for us? and "how many fools does it take to make up that public opinion?" Is it true, as Benjamin Constant said, "Mankind is born a fool and is led by knaves."

K.

THE ANAHEIM EXPERIMENT.

MRS. DR. WINSLOW: You are always at liberty to print any word of mine that you think will help on the work of moral education. Yet I never thought of your publishing my little note of August 9th, and its unlooked-for appearance in last month's ALPHA requires me to "rise to explain":

In saying that I put Brother Rurnford on the track of the uncooked grain and fruit diet, I meant simply that (knowing him to be interested in hygienic questions) I directed his attention to the Anaheim experiment, and put him in communication with those who were making it. I did not intend to claim any credit of original discovery in the matter, (as you, who knew the circumstances, readily understand;) but in a momentary playfulness of spirit, referred to my own agency as akin to that of the guide-post, pointing whither it does not go itself. The idea was not new to me in '79 and '80; for a classmate in the divinity school had broached it, and an ex-minister of the English Church brought it up again at Vineland, N. J., years before I ever heard of the Fraternia "Naturalists;" but it never really took hold of me until the parties last named showed it embodied in a practical success. They, however, owed their inspiration to Gustav Schlickeysen, as translated by Dr. Holbrook, five or six years ago. Says he: "The essential qualities of food * * * are united in their highest perfection only in uncooked fruits and grains as they come from the hand of Nature; and the unperverted appetite demands nothing else." And presently he goes on to say of the cooking process, "we must concede that it is in almost every case injurious, and that it should be dispensed with, so far as our present habits of life will admit of, and with a view to its final and complete disuse." The reasons for this, to most people, startling assertion are then given clearly and impressively, at considerable length.

I would refer your readers who desire to pursue the question further, to the little volume itself;* but cannot forbear quoting a few sentences from Dr. Felix L. Oswald's remarkable papers on "Physical Education," lately issued in book form by D. Appleton & Co. Considering "What is the natural food of man?" Dr. O. avers: "As an abstract truth, the maxim of a physiologist, Haller, is absolutely unimpeachable. 'Our proper nutriment should consist of vegetable and semi-annual substances, which can be eaten with relish before their natural taste has been disguised by artificial preparation.' For even the most approved modes of grinding, bolting, leavening, cooking, spicing, heating, and freezing our food are, strictly speaking, abusive of our digestive organs. * * * We cannot doubt that the highest degree of health could only be attained by strict conformity to Haller's rule, *i. e.*, by subsisting exclusively on the pure and unchanged products of nature. In the tropics, such a mode of life would not imply anything like asceticism; a meal of milk and three or four kinds of sweet nuts, fresh dates, bananas, and grapes, would not clash with the still higher rule. Then eating, like every other function, should be a pleasure and not a pen-

* "Fruit and Bread, a Scientific Diet." New York: M. L. Holbrook & Co., 1877, pp. 227, 12mo. \$1.00.

ance. * * * Dr. Alcott holds that a man might live and thrive on an exclusive diet of well-selected fruits, and I agree with him if he includes olives and oily nuts, for no assumption in dietetics is more gratuitous than the idea that a frequent use of flesh-food is indispensable to human health."

I would like to go on with a page or two of the doctor's remarks as to the needless horrors of the slaughter-house, the inflammatory effects of a flesh-diet, &c., but must stop here, with this one word, viz: that I am persuaded the question of diet is intimately, nay, vitally connected with those of temperance and sexual holiness.
N. E. B.

INTUITION.

We hide our best selves lest we be not understood. Had we more faith, and less distrust of our fellows, we might often find a comrade in spirit, where now we gaze askance, disconsolate, cherishing our dumbness, in an agony of selfishness. Each unperturbed soul, as it comes in contact with persons, is cognizant of a feeling of attraction or repulsion. Could we but realize that this subtle, yet potent, influence is the witness which speaketh the soul's true measurement of its environments, we would lean upon its counsels in all trustfulness, rather than upon the admonition of the intellect alone. But excessive worldly wisdom, founded upon a narrow circle of so-called facts, tends to warn us continually against our better selves. Emerson says: "Every man distinguishes between the voluntary acts of his mind, and his involuntary perceptions, and knows that to his involuntary perceptions implicit faith is due." Our intuition is our reason blossomed out. Too long has the higher power been subservient to the lower. Too long has our ideal been snubbed by the so-called real. The coming age is one of intuition. Therein will woman assume something of her natural prerogative, and reign queen among those who have styled themselves her lord.

Our poets, philosophers, seers and sages, have each in their turns been counted fools and maniacs, because, forsooth, their mental processes were not so cumbersome and laborious as that of their fellows. Lewes, vol. I, p. 346, says: "Intuition is the clear vision of relations," and again p. 349, "all great discoveries were seen intuitively, long before it was possible to exhibit the correctness of their ground, or disentangle the involved data." Mankind will ever cultivate and cherish whatso'er is held in high esteem, or valued most among their fellow-men. In feudal times the force of muscle was the test of power. Anon, men proved themselves athletes in intellectual achievements. At this tournament full many strove both long and well to gain the prize; and gaining this have rested in self-satisfaction on their laurels, holding now all things subservient to their intellect. Yet now behold, new worlds appear unconquered, and intuition, like the blooded steed, scents from afar the battle's din, and sees among the fields of moral consciousness her right and title to a royal crown. When, therefore, these truths shall be fully accepted in the lives of men, when the intuitive faculties shall be trusted, and honored, and valued, not only for their beauty, but their utility, then will they be cherished and cultivated, while our mothers will feel honored in

transmitting to their sons an inheritance heretofore despised; for "Like father like son" is not half so true as, "Like mother like son," and women from time immemorial have been sneered at as illogical, because of the natural superiority of their intuitive faculties, but the day is near at hand when the above-mentioned item in the category of hereditary traits will be thought of paramount importance, at least to the cultivation of a certain variety of fan-tailed pigeons!

CLARA PA., Oct. 1, 1882.

EVA A. H. BARNES

THE KNIGHT'S TOAST.

The feast is o'er! Now brimming wine
In golden cup is seen to shine

Before each eager guest;
And silence fills the crowded hall,
As deep as when the herald's call
Thrills in the loyal breast;

When up arose the noble host
And smiling, cried, "My lords! A toast!
"To all our ladies fair.

Here, before all, I pledge the name
Of Stanton's proud and beauteous dame—
The Lady Gudemere."

Then to his feet each gallant sprung
And joyous was the shout that rung
As Stanley gave the word:
And every cup was raised on high,
Nor ceased the loud and glad some cry,
Till Stanley's voice was heard.

"Enough, enough," he smiling said,
And lowly bent his haughty head;
"That all may have their due,
Now each in turn must play his part,
And pledge the badge of his heart,
Like gallant knights and true!"

Then, one by one, each guest sprung up
And drained in turn the brimming cup,
And named the loved one's name;
And each, as hand on high he raised,
His lady's grace a beauty praised,
Her constancy and fame.

'Tis now St. Leon's turn to rise;
On him are fixed those countless eyes—
A gallant knight is he—
Envied by some, admired by all,
Far-famed in ladies' bowers and hall,
The flower of chivalry.

St. Leon raised his kindling eye,
And lifts the sparkling cup on high:
"I drink to one," he said,
"Whose image never may depart,
Deep graven on this grateful heart,
Till memory be dead:"

"To one whose love for me shall last,
When lighter passions long have passed,
So holy and so true;
To one whose love hath longer dwelt,
More deeply fixed, more keenly felt,
Than any pledged by you."

Each guest upstarted at the word,
And laid a hand upon his sword,
With fury flashing eye.
And Stanley said, "We crave the name,
Proud knight, of this most peerless dame,
Whose love you count so high."

St. Leon paused, as if he would
Not breathe her name in careless mood
Thus lightly to another:
Then bent his noble head, as though
To give that word the reverence due,
And gently said, "My Mother."

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

Subscription and Advertising Rates.

Subscriptions:

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

One year	\$1.00
Single copies	10 cents.

Two cents for sample copies, for postage.

Advertisements:

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

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

Correspondence:

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

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

Paid For.

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

THE ALPHA.

VOL. VIII. NOVEMBER 1, 1882. No. 3.

THE Washington Society for Moral Education will resume their meetings Thursday, November 2, at No. 1 Grant Place, 2:30 P. M., sharp. ▲ friends of the cause are invited to attend. By order of the president,
C. B. WINSLOW.

MOTHER TRUTH'S MELODIES.

The holiday season approaches, and friends naturally begin to make selections of gifts for their children. We would remind such that there can be no more appropriate or useful gift than "Mother Truth's Melodies."

It is well to begin a child's life, even in its amusements, with instructions that will never have to be unlearned. This book teaches the rudiments of science in a pleasant and amusing jingle. It is all *true* which is valuable to our little buds of humanity, who have so much to learn and to contend against in their journey through life. Let not their mind's be burdened with error.

For sale at No. 1 Grant Place. New and enlarged edition, \$1.50.

BUFFIN'S BOWER.

The twelfth annual report of Buffin's Bower, of Boston, Miss Jennie Collins, director, is on our table.

The amount of good done by this institution can hardly be estimated. It is an ideal intelligence office, where working and unfortunate girls and women go for food, shelter, sympathy, and employment.

When high prices prevail in markets, with low wages for labor, as has been the case during the past year all over the country, such humane establishments are especially useful. They furnish warm and comfortable dinners for the needy and give meals at a very low price for those who can pay. Buffin's Bower has a parlor, a library, and reading room, light and attractive, for the homeless. The expenses are met by contributions from benevolent citizens. They have an annual fair, and the State appropriates \$200 for the relief of extreme cases. The whole amount donated last year was \$2,168. Miss Collins manages so judiciously that she keeps out of debt and always has a little in the treasury.

It would be well for every city to have a similar refuge for a class that are subject to so many hardships and temptations. The fraternal spirit that is fostered by co-operation and a sense of mutual dependence are useful and helpful, and will make sunshine in many hearts that otherwise might sink in discouragement and despair.

A kind friend advising us to print another extra number of THE ALPHA, says:

Of course there is abundance of good matter, the thing is to select that which will serve best. Personally I should like to see several articles that I could select from back numbers of THE ALPHA, which are grand and broad. Then there are others of great use but less ornamental. "The New Power for the New Age," which appeared in last February's ALPHA, is one of the grand ones I refer to. Also "Loyalty," which was in September's ALPHA; either of these articles I would gladly pay the cost of again putting in type. One of the less "ornamental" which I refer to is "A Private Letter to Parents, Physicians, and Men Principals of Schools," in ALPHA of February, 1881. You may remember I abridged and sent it—the private letter—for July extra, subject to your judgment; as to whether it should be used in preference to other matter that might offer. If you have chanced to preserve this abridged letter, and would send it to me, I think I could still further abridge it, subject of course, to your setting it aside for other matter.

The reason why I think so highly of this "private letter" is that several different young persons to whom I gave it, have spoken of it as giving them the right idea and start upwards, even with a month. I have a letter from a Southern friend who still refers to it as being the greatest help he ever received. For these reasons I shall "hang" to the republishing of that letter in some coming extra.

We have other testimony in favor of the Saxon letter, and publish this that its author may have the comfort of knowing what good it is doing. We will sell it in tract form for 3 cents.

We have decided, in compliance with the requests of this friend and others, to issue another specimen copy,

an extra good number in January, which we will sell at 3 cents per copy, to enable friends to purchase large numbers for distribution. We will address and mail, postage paid, as many numbers at that price as we receive orders for. So, friends, send in your orders that we know how large an edition to print.

WOMAN'S SUFFRAGE.

The annual meeting of the National Woman's Suffrage Association was held September 26, 27, 28, at Omaha, Nebraska. The former corps of officers was elected with very slight changes—Elizabeth Cady Stanton, president; Susan B. Anthony, vice-president-at-large; a vice-president in each State and Territory; May Wright Sewall, chairman of executive committee.

The meetings were held in the Grand Opera House, which was crowded to its utmost capacity. The doorkeepers were compelled to say, at 8 o'clock, to all late comers, "No standing room." It was a representative audience, composed of the business, professional, and working interests of Omaha and vicinity. Very large numbers were voters and citizens influential in politics. The Speakers received a sympathetic hearing; the applause was frequent and animating, while the speaking was brilliant and eloquent. Our May Wright Sewall and Mrs. E. L. Mason were especially fine. Mrs. Mason's subject, "Queens of the Home," was a most finished, graceful, womanly, and effective address. It won admiration and sympathy throughout. She pictured home extending its influence outside of the walls of the house, that it might follow the husband and child in their wanderings. Woman's sphere is home; but home must include the world's best opportunities. The Government accepts the aid of criminals and idiots, but for womanhood the nation has no use. Let Nebraska remember the motherhood within its borders, and take the lead in being a true republic. She dealt with an aspect of the woman question of great interest to all mothers and maids, housewives and those fighting their way through life as bread-winners, showing that personal freedom is the essential condition of those that successfully fill the various callings in life, and that political, social, and moral equality are only secured by an intelligent exercise of the elective franchise. We hope at a future time to give the whole of this noble effort to the readers of THE ALPHA, which was delivered with such faultless and finished elocution.

The other speakers were Rev. A. F. Sherrill, Hon. A. Poppleton, Mrs. Mariette M. Bones, and Mrs. McKinney, from Dakota, Matilda Hinderman, Clara B. Colby, Amelia Bloomer, Elizabeth L. Saxon, Helen M. Ganger, Phœbe Couzins, Harriette Shattuck, Mrs. White, of Kan-

sas, Mrs. Waite, of Lincoln, Rev. E. W. Copeland, Clara Neymaner, of New York, Virginia L. Minor and many others.

Our cause must have received an impetus from the effort of so many grand women and men that will tell in Nebraska's November election, when universal suffrage will be the great issue. We wait with baited breath and concentrated anxiety the result of that day's work. The issue will affect the interest of every woman in Chistendom. Let us work and pray that Nebraska's noble sons will vie with each other in doing justice to their mothers, sisters and wives.

"ALPHA" GARMENTS.

If it be true, as expressed by Carlyle in his "Sartor Resartus," that clothing makes the man, the manner in which we are clothed influences in a great degree both men and women. There may seem to be little connection between "Alphism" and clothing, but until the body is freed from the trammels of unhygienic garments, we can expect but slow acceptance of the physiological truths relating to its most sacred functions. Clumsily made and bungling garments; multiplicity of bindings and double thicknesses where one is sufficient; heavy weights dragging upon the hips and abdominal viscera, all tend toward the physical degradation of woman, and through her the race. There is a great difference between *dressing* and being *well clothed*. I meet women daily who are dressed according to their ideas of fashion, but who are at the antipodes of being well clothed. They have silks, and laces, and ruffles, and jewelry, but have not a single comfortable, well made garment upon their bodies, from the top-knot of velvets and feathers upon their heads, to the cheap, high heeled shoes upon their feet, and whose wrinkled brows and anxious, self-conscious countenances, attest the discomfort of their taudry environments of *dress*. Believing that the "Alpha" garments, advertised in this paper, are constructed according to hygienic laws, evenly clothing the body with an elastic texture, from neck to ankles, by its union of vest and drawers, allowing free play to every muscle and organ, I desire to call the attention of the readers of THE ALPHA to their great advantage over any other clothing ever offered to women and children. They are most admirably finished, with the best of material; every seam beautifully stitched with silk, hand-made buttonholes and best of buttons. There are all grades of quality, from lisle thread to wool, but the "light" and "heavy" *merino* are probably best suited to the winter temperature of this climate.

This fall I have sent on seven orders and all the

ladies who have as yet received their garments are delighted with the perfection of the fit and elegance of manufacture. Instead of being uncouth as is the objection of many so-called "reform" garments, the "Alphas" have a style of symmetry of shape surpassing any ordinary form of underclothing. The present style of close fitting, tailor-made garments which women are so generally adopting, render them almost a necessity to one having pride in a nicely fitting dress. While they are the perfection of clothing to all women and children, they are expressly adapted to stout persons who desire to avoid superfluous bindings and thicknesses.

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I hope all who feel interested in the adoption of hygiene clothing will send to the "Alpha" Manufacturing Co., Woburn, Mass., for samples of material and directions for sending their proper measurement. The only objection I have to the "Alphas" is their apparent expensiveness, but when one realizes that they will wear twice as long as ordinary underwear they prove economical.

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Nothing in the life and toils of a reformer is so encouraging in a retrospect as to note the growth of ideas in women; their steady gain in courage, fearless expression of thought, and the capacity to entertain larger, broader, and more humane views from year to year as they labor on. Such reflections are just now particularly emphasized, by reading the report of the proceeding of the last Woman's Congress; how they have expanded in ten years; outgrown their fear of unpopular radical reforms, relaxed their grip and guardianship of respectability in their absorbing interest in the amelioration and redemption of humanity.

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Three years later, at Philadelphia, we asked permission of the capable secretary to present THE ALPHA to the association. The reply, was: "No, THE ALPHA nor any other publication can be presented on our platform. The Angel Gabriel himself could not do such a thing here." The remark was repeated, and the rule sustained except in the case of *The Woman's Journal*.

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It is gratifying to find that this remarkable history loses none of its interest as it progresses through the second volume. Indeed, its interest is so deep and varied that the difficulty lies as much in selecting one from the multitude of topics on which to write approvingly as it does in the impossibility of generalizing them all, so as to do justice to the subject.

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As we read on and on the predominant feeling becomes one of wonder—wonder at the stolid indifference of women in general to the nature and scope of this movement in the cause of their sex, and still greater wonder at the nature of the opposition made to it by the men. Such fertility of futility in argument would be incredible if we had not the irrefragable evidence of the language used before us. Truly the moral sense as well as the moral habits of men need an elevating and enlightening influence, and the force of Alphaism must be brought to bear on both before the full significance of this woman's suffrage movement and the opposition to it can be understood.

Perhaps the strangest part of this eventful history may be found in the debate in Congress on the "petitions for universal suffrage" presented to that body by its advocates in 1865. Some of the men who took part in those debates are still among the guardians of this "ark of the covenant," still Members of Congress and Senators, but a large majority of them are either dead or forgotten—perhaps both; but few of them raised a voice in favor of the petition. Among the few "Old Ben Wade," as he was called by those who loved and appreciated him, was outspoken in his advocacy of women's rights. So was B. Gratz Brown, of Missouri. So, perhaps, was his colleague, Mr. Henderson, who presented the petition; but this latter gentleman said that women found their protection in their weakness, "as the bees in their sting" and "the despised serpent in its deadly bite." The esoteric meaning of his language must have weakened the force of his apparently friendly advocacy, if his hearers were listening critically. Mr. Sumner, with characteristic loftiness, said, "the ballot is the Columbiad of our political life, and every citizen who holds it is a full-armed monitor;" but he presented all petitions in favor of "women's suffrage" under pro-

test, as "inopportune." Copperhead Democrats like Mr. Cowan, of Pennsylvania, gave a hypocritical support to the petition, but only for the sake of defeating the 15th amendment to the Constitution, which guaranteed the ballot to every male citizen, without regard to "race, color, or previous condition of servitude." The whole debate is on record, and if the time does not come when most of those who took part in it are "ready to die of shame" it will be because evolution is a slow process and the weaknesses and prejudices of men are the last things to yield to the progress of ideas. One might be forgiven for wishing that the Buddhist doctrine of reincarnation might prove a reality, and that those of us now living might be allowed to revisit this world after a lapse of ages. What changes one would see, provided one retained an intelligent memory of the times and the manners of one's former life—woman's "equivalence" with man an established fact of such profound importance that the legends of this debate in Congress receive no tolerance except as nursery tales and old-folk lore; all governments based on the consent of the governed, and a reign of love and good will to all. To perfect that the present idea of the millennium serves no other purpose than as the germ of the universal good which characterizes the perfection of the human race. But this is anticipating, and one must not anticipate a state of existence, however inevitable, that by contrast makes the present harder to endure.

So many familiar names appear in this second volume of this great story that every woman ought to feel a thrill of pride that her sex can so far triumph over adverse environments as to be able to prove themselves the equals of man in all the higher attributes of intellect, and his superiors in all the gentler virtues of faith, hope, and charity.

In all this accumulation of ridicule, abuse, and violent opposition we see everywhere an unflinching reliance upon the justice of their claims and a firm but good-tempered re-presentation of the unassailable points of their logic. Occasionally a man shows himself more "manly than mannish," as Mrs. McH. once said, and, like Mr. Riddle of this city, proves himself master of the subject by a clear, forcible, unassailable argument in favor of the perfect political equality of woman and against the injustice of representation by one of the opposite sex.

Then comes the story of Miss Anthony's attempt to vote; her trial, and the sentence of Judge Hunt. It is difficult to believe that during this boasted century of liberal ideas and in this boasted land of the free a woman can be so treated, a judge be so unspeakably contemptible, so contemptibly unjust; but the record stands, and the name of "Hunt" must go down to distant ages as that of the judge who penned his decision before hearing the case, and directed a jury to bring in a verdict against a woman who had only exercised a right given to all citizens of the United States by its Constitution. It is to be hoped that history has few parallels to such an action and such a perversion of power. Even the "unjust judge" of Scripture and the "infamous Jeffries" of English history may feel ashamed to greet him in the next world. Grace Greenwood, writing from this

ladies who have as yet received their garments are delighted with the perfection of the fit and elegance of manufacture. Instead of being uncouth as is the objection of many so-called "reform" garments, the "Alphas" have a style of symmetry of shape surpassing any ordinary form of underclothing. The present style of close fitting, tailor-made garments which women are so generally adopting, render them almost a necessity to one having pride in a nicely fitting dress. While they are the perfection of clothing to all women and children, they are expressly adapted to stout persons who desire to avoid superfluous bindings and thicknesses.

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The first volume contained the history of the movement to the breaking out of the civil war. The second volume contains the account from the outbreak of the rebellion to the centennial year of the Republic, containing steel engravings of Anna Dickinson, Clara Barton, Clemence Sophia Lozier, M. D., Rev. Olympia Brown, Jane Graham Jones, Virginia L. Minor, Belva A. Lockwood, Ellen Clarke Sargent, Myra Bradwell, Julia Ward Howe, Mary A. Livermore, and Lucy Stone, which alone are worth the price of the book—\$5.00. It gives an account of woman's work during the dark days of Freedom's latest struggle for masculine liberty on this continent, of plans of the Tennessee campaign by Anna Ella Carroll, of Josephine L. Griffing, the originator of the National Freedman's Relief Association; of Dorothea Dix, Clara Barton, and many others who did good work in alleviating the horrors of war and strengthening Freedom's forces without either ballot or bullet.

As we read on and on the predominant feeling becomes one of wonder—wonder at the stolid indifference of women in general to the nature and scope of this movement in the cause of their sex, and still greater wonder at the nature of the opposition made to it by the men. Such fertility of fertility in argument would be incredible if we had not the irrefragable evidence of the language used before us. Truly the moral sense as well as the moral habits of men need an elevating and enlightening influence, and the force of Alphasism must be brought to bear on both before the full significance of this woman's suffrage movement and the opposition to it can be understood.

Perhaps the strangest part of this eventful history may be found in the debate in Congress on the "petitions for universal suffrage" presented to that body by its advocates in 1865. Some of the men who took part in those debates are still among the guardians of this "ark of the covenant," still Members of Congress and Senators, but a large majority of them are either dead or forgotten—perhaps both; but few of them raised a voice in favor of the petition. Among the few "Old Ben Wade," as he was called by those who loved and appreciated him, was outspoken in his advocacy of women's rights. So was B. Gratz Brown, of Missouri. So, perhaps, was his colleague, Mr. Henderson, who presented the petition; but this latter gentleman said that women found their protection in their weakness, "as the bees in their sting" and "the despised serpent in its deadly bite." The esoteric meaning of his language must have weakened the force of his apparently friendly advocacy, if his hearers were listening critically. Mr. Sumner, with characteristic loftiness, said, "the ballot is the Columbiad of our political life, and every citizen who holds it is a full-armed monitor;" but he presented all petitions in favor of "women's suffrage" under pro-

test, as "inopportune." Copperhead Democrats like Mr. Cowan, of Pennsylvania, gave a hypocritical support to the petition, but only for the sake of defeating the 15th amendment to the Constitution, which guaranteed the ballot to every male citizen, without regard to "race, color, or previous condition of servitude." The whole debate is on record, and if the time does not come when most of those who took part in it are "ready to die of shame" it will be because evolution is a slow process and the weaknesses and prejudices of men are the last things to yield to the progress of ideas. One might be forgiven for wishing that the Buddhist doctrine of reincarnation might prove a reality, and that those of us now living might be allowed to revisit this world after a lapse of ages. What changes one would see, provided one retained an intelligent memory of the times and the manners of one's former life—woman's "equivalence" with man an established fact of such profound importance that the legends of this debate in Congress receive no tolerance except as nursery tales and old-folk lore; all governments based on the consent of the governed, and a reign of love and good will to all. To perfect that the present idea of the millennium serves no other purpose than as the germ of the universal good which characterizes the perfection of the human race. But this is anticipating, and one must not anticipate a state of existence, however inevitable, that by contrast makes the present harder to endure.

So many familiar names appear in this second volume of this great story that every woman ought to feel a thrill of pride that her sex can so far triumph over adverse environments as to be able to prove themselves the equals of man in all the higher attributes of intellect, and his superiors in all the gentler virtues of faith, hope, and charity.

In all this accumulation of ridicule, abuse, and violent opposition we see everywhere an unflinching reliance upon the justice of their claims and a firm but good-tempered re-presentation of the unassailable points of their logic. Occasionally a man shows himself more "manly than mannish," as Mrs. McH. once said, and, like Mr. Riddle of this city, proves himself master of the subject by a clear, forcible, unassailable argument in favor of the perfect political equality of woman and against the injustice of representation by one of the opposite sex.

Then comes the story of Miss Anthony's attempt to vote; her trial, and the sentence of Judge Hunt. It is difficult to believe that during this boasted century of liberal ideas and in this boasted land of the free a woman can be so treated, a judge be so unspeakably contemptible, so contemptibly unjust; but the record stands, and the name of "Hunt" must go down to distant ages as that of the judge who penned his decision before hearing the case, and directed a jury to bring in a verdict against a woman who had only exercised a right given to all citizens of the United States by its Constitution. It is to be hoped that history has few parallels to such an action and such a perversion of power. Even the "unjust judge" of Scripture and the "infamous Jeffries" of English history may feel ashamed to greet him in the next world. Grace Greenwood, writing from this

city on "the Anthony suffrage case," says: "The ark of the holy political covenant resting here, the sacred mules that draw it being stalled in the capitol for half a year at a time, the woman who has laid unsanctified hands upon it is naturally regarded with horror. Say what you will, the whole question of woman's status in the State and in the church, in society and the family, is full of absurd contradictions and monstrous anomalies. We are so responsible, yet so irresponsible; we are idols, we are idiots; we are everything, we are nothing. We are the Caryatide, rearing up the entablature of the temple of liberty we are never allowed to enter." I might quote the whole letter, as well worthy to be read of all men; but it is to be hoped that most of the subscribers to THE ALPHA will read it in the appendix to this volume of the history, where it appears as a fitting commentary upon the whole question of woman suffrage from a woman's standpoint. What is the true meaning of this opposition to the claims of women? Are men afraid of the result? Is it true, as John Stuart Mill said, that "men are not yet prepared to live with women as equals?" Or are they all "veiled prophets," pretending to hide the too dazzling glory of their own powers behind the silvery mist of woman's weakness? Or do they really dread to admit her to the inner penetralia of their own ways and means of making and administering the laws? Are they too cowardly to let women find out how little wisdom they exercise in their effort to govern the world? "There are some illusions that are like the light of day; when lost, everything disappears with them," and one of these illusions is the idea that a woman will be less womanly if she is allowed to have a voice in making the laws that govern her, or the right to choose her representatives. K.

THE PERFECT MAN.

When we take a reasonable view of the condition of mankind and see how deeply they have sunk themselves in sin, by sensual indulgence and animal gratification of the desires and appetites, can we help feeling a pity that the image of God should be so disfigured? For thus we read that the likeness of God is stamped upon every individual. For as man and woman are the work of the Almighty, and as every piece of workmanship shows some taste of the designer's hand, so does the workmanship of God in making so noble a character or price of mechanism as man.

Beauty and perfection marks the character of all the works of God, and is not man paramount above all other of his works? Adorned in person and exquisitely constituted in mind, should he not pant after higher and higher measures of self-perfection?

Is not God the great mechanist of the universe, and has he not like an all-wise Father conferred on us the self-same desire and capability to make? Does he not see and know all things, and do we not desire to observe and acquire knowledge? Does he not speak to all sentient beings in the eloquent and instructive language of nature? And do we not also commune with our fellow-men? Is he the great cause of causes, and infinitely wise in adapting ways and means to ends? And has he not endowed us with this same divine capability? What

element possessed by Him is not possessed by us? In degree alone consists the heaven wide difference. And these are the advantages man has over all other works of God; when standing in his proper order and rectitude "he is the veritable Lord of the earth," and to him all creation bows. But when these faculties are perverted and stupified by sensual indulgence, he becomes the brute and the animal nature takes the rule, and the divine likeness is faded, mildewed and crushed, trodden in the mire of moral corruption and depravity, the mortal sinks down in despair, and where do we find that once happy family? How much parents need to look to this all-important question. What will be the result of children brought into the world under these conditions? The most ignorant seemingly can tell. Lend your aid, brothers and sisters, and help them up, wash off the filth, remove the stains by varnishing them with the oil of forgiveness, burnish them, hold them up to the light of their primitive constitution, and lo! behold, the Divine in those portraits is still there. Defaced they can be, but effaced never. God will not let his pencilings be wholly extinguished, His spirit he will not utterly take away. Then arise, O son of shame, and daughter of sorrow, shake off dull sloth, trim thy heaven-constructed lamp, greet thy inviting heavenly Father, put away all thy idols, all thy sins, and array thyself again in garments clean and white. "Touch not, taste not the unclean thing." Be in fact what thy Creator capacitated thee by nature to become. It is late, but not the eleventh hour, the heavenly gates are still ajar. Come and enter.

ANDREW BARRETT.

REST AT LAST.

Hurry and worry kill tens of thousands of busy women. There comes before my mind as I write the care-worn faces of many disheartened housekeepers. Day after day passes, but still there is plenty of work on hand that ought to be done; in fact, it always seems to be increasing. The house must be kept perfectly clean, for dirt in the house is a sin (?). The children must be kept looking "as well as other people's." The husband is too poor to hire help in the house, and ten chances to one the poor wife has to bear burdens that rightfully belong to him to bear. He does not mean to be unkind, but he does not know the pain she suffers in silence, and he cannot realize the weakness which makes her work a burden. And so the years glide on, until mind and body can bear up under the fearful strain no longer. Then the toil-worn hands are folded, the throbbing, burning brain becomes calm and cool, and the sufferer is laid to rest—rest at last. Why do so much unnecessary work? It is wrong to waste strength and time thus. There is a great deal of work done which never ought to be; it may seem necessary, but experience will teach you, if you will allow it to, that it is not. Constantly dwelling upon the one subject of house-work, the mind becomes morbidly sensitive, and trifles will rear themselves into mountains. This is a fact experience has taught me. The more work you do the more you see to do. The more you brush and scour the more dirt you will see. There is a time to stop, and happy are they who know the time.—*Waverly Magazine*.

TEMPERANCE.

MRS. E. D. SLENKER.

I do not think continence is good. It is a relic of old religious barbarism, which held that the surest way to please the angry deities was to mortify the flesh—that the more we suffered here the higher our happiness and enjoyment hereafter. The sex act being proved brightest, best, was first proscribed and made a sin.—(T.)

Continence, such as Alphaites and Dianaites believe in, is not the continence that was taught in the days of religious barbarism. We do not teach it as a cross to be endured, or as an abstinence from pleasure for God's sake. We recommend it as we do all other systems of temperance, as a means of purifying and elevating the moral nature and keeping the physical and mental system strong, active and full of vitality. It is a present pleasure to eat of the richest and strongest food, and drink delicious wines and other intoxicants, but we know these to be harmful to the whole being, so we abstain, that we may enjoy the more lasting pleasures of good health, and good in all directions. We live temperately because we know it is the highest and best life. I do not say but the sexual act is "purest, holiest and best," especially when it is the culmination of the love that wishes to perpetuate itself in offspring—but it depletes the system, and wastes the vitality.

We are all of us careful how we do anything that we feel will shorten life or make it unhappy, but the man who shuns arsenic or strychnine, will drink beer and whiskey because these poisons are pleasant to the taste and insidious to their action. Could the partaker of intoxicants see the havoc made upon the tender coats of his stomach, or upon his brain, as well as his moral nature, pictured panoramically before him, he would shudder with horror, and turn from the bowl as from a rattlesnake. Just so with sexual pleasure. Could the slave of his passionate appetite see the long train of evils resulting from his sexual indulgence, he would refrain from the momentary enjoyments that brought such penalties upon him and the race. Wherever abuse is the rule, and temperance the exception, *total abstinence* is the best remedy to teach the world. When no real good is to be achieved by indulgence, it is always better to refrain. When other modes of personal magnetism will give equal satisfaction, without the fearful risk, it is better to teach *them*. It is a habit, the habit of long ages of culture, that causes so many to be slaves to the sexual feeling. We grow to love that we most cultivate an affection for. The coffee-drinker feels lost, dazed, and weak without his morning libation of one, two, or three cups of strong coffee. Many declare they can not get through the day without it.

But it is all habit. The human system easily adapts itself to almost any conditions; why, then, not do our best to make it a pleasure to live the highest life; to be temperate in all things? Temperance gives a true relish to the plainest diet.

"Is man then only for his torments placed
The centre of delight he may not taste?
No, wrangler, destitute of theme and sense!
The precept that enjoins him abstinence
Forbids him none but the licentious joy
Whose fruit, though fair, tempts only to destroy."

—Cowper.

Written for The Alpha.]

"HE THAT IS WITHOUT SIN AMONG YOU LET HIM
CAST THE FIRST STONE."

BY EVA A. H. BARNES.

When it shall come to pass that we love and value virtue because it belongs to the natural, perfect life of man, and shall become fully conscious of the necessity existing for us to live virtuous lives in order to place ourselves in harmony with the divine plan, then shall we put all vice far from us, not in name and seeming only, but in reality. It seems so hard to get at the real in people. We are so full of sham. Of moral and virtuous protestations we have a redundancy; but how often is law and custom mistaken for right and righteous living. As regards sexual purity, there are greater mistakes made in society in judging of this than any other one thing.

See yonder maid, soft-voiced, pure-faced, and mild,
Scarce sixteen years have left their trace of joy
Or sorrow on her brow, yet in her arms
She bears with shame her baby boy—betrayed
By too much love and too deep faith in humankind.
The "scarlet letter" brands her every act.
But yonder pompous matron's every look
And act for her bespeaks a nature gross
And sensual; beneath the marriage vow
She hides her lewd debaucheries, and eats
Grim "clay by handfuls." Now, I ask you, friends,
In all sincerity, which of these twain
You hold most virtuous? Let every wife
Most worthy of the name, and every man
Holding his royal manhood loftier
Than servile serfdom to existing laws,
Bear witness, now and evermore, unto
These truths: Virtue hath no sex! Yon man
With heavy face, thick lips, and wanton air,
Whether he lurks, when darkness falls, in ways
Where daylight finds him not, or, crafty, shields
His baser nature from the world by sacrifice
Of some fair girl upon the marriage shrine;
It matters not what form his sensual nature takes
To gratify its lusts, that man is branded still
"A prostitute!" And women, with a braggart air,
Flaunting their wedding garments in the face
Of yon unfortunate, this test shall bear—
If for the gold or lofty place that marriage gives,
Unloved, unloving, they shall yield their souls
And bodies unto sensual desires,
We brand them "prostitutes" by every moral code
That knows but truth! And this the crucial test
By which we know all men and women too,
That they alone are virtuous who live
In temperance, truth, and love; that whoso'er
Shall yield to sexual delights except it be
To procreate, in loving awe, a holy child,
Stands guilty before God and honest men
Of sexual impurity; than which
No greater sacrilege exists. Behold,
There dawns for humankind a lordlier day!
When sweet sincerity shall reign within
The lives and hearts of men; when loathsome vice,
And virtue, heaven born, shall signify
To man far more than senseless empty name;
For we shall *live*, not *vegetate*; shall be not *seem*.

THE FIRST WOMAN'S COLLEGE.

The first woman's college in England was built at Girton, two miles from Cambridge, about thirteen years ago. The house contains over fifty students, each of whom occupies two small rooms, as well as good-sized library and lecture rooms. The students pass a preliminary examination, are over eighteen years of age, and the course of study takes about three years. While many of the university and college lectures are open to these young women, instructors from Cambridge attend at Girton to teach certain branches, and there are also women resident professors. The Cambridge examiners have given voluntary examinations, and pronounce the tone of the college to be high. Many in this place, as in Newnham, are working for certificates which will be of service in securing good positions as teachers. So far forty-five have passed the standard for the B. A. degree, and thirty-one have passed in honors, eleven in classics, nine in mathematics, seven in natural sciences, three in moral science, and two in history. In fact, it has been successful in the proficiency of its students beyond the hopes of its most sanguine friends. A competent authority says: "Neither Cambridge nor any other British university has yet conceded degrees, although their certificates are tantamount in significance, and St. Andrew's has recognized the fact by bestowing on girl graduates the title of Literate of Arts. The reluctance to go further is intelligible enough in Great Britain, where a university diploma has such a direct and important relation to practice in the medical and legal professions. An analogous unwillingness to admit female students to its medical and law schools is doubtless at the root of Harvard's close adherence to Cambridge precedent, of which, we need not say, no account is taken by a constantly growing number of American colleges."

Newnham College was founded in the year 1875 by an association to promote the higher education of women. The aim was to provide a home and supervision to young women, while they pursued their studies at university lectures. The two buildings contain seventy students, and the charge for board and instruction is only about \$375 yearly. During the first six years of its existence, twenty-two honors were gained in various examinations.

The University of Cambridge has been won to give a surprised but pleasant assent to the merits of these two colleges for women, though the more conservative professors will not allow these students access to their lectures. But these latter are in earnest and enthusiastic as such a class of pioneers ought to be, and steadily strive to maintain the high character of their Alma Maters. Indeed none other would be admitted or retained.

There are three American students connected with Newnham, among whom Emily A. Munn was the first. This young lady who was lately professor of biology at Wellesley College, is a special student in the laboratory of Prof. Huxley. This friend of impersonal science has given Miss Munn a letter to the Aquarian at Naples, which only admits first-class students.

A writer upon this subject says: "In Switzerland, in 1864, women have been admitted to every part of the university. During the last summer twenty-eight young

women were matriculated at the University of Zurich. There are now at the University of Berne thirty-five lady pupils, who enjoy all the privileges for study accorded to the other sex. In August last Miss Sophia von Kowalewsky graduated as Doctor of Philosophy and Magister of Liberal Arts at Gottingen, and about the same time Berne conferred its first medical degree upon a woman, bestowing with it marks of the highest distinction.

"At Vienna and at Paris women are welcomed to university instruction, while they are reported in attendance at Rome, Padua, Milan, Leipsic, Breslau, Gottingen, St. Petersburg and Upsala. In one or two of these institutions the admittance of women into all departments is not yet formally sanctioned, but it may be anticipated from a growing liberality of administration that the time is not far distant when every bar to their free entrance will be removed.

"The Edinburgh University still closes its doors against women, but there is significance in the fact that the British Parliament has entertained a bill for breaking down their bars, and that in the memorials in favor of the bill there was a petition signed by twenty-six professors of Scotch universities, and by 16,000 women. The growing agitation throughout Great Britain of the subject of a higher education for women, indicates that it will not cease until the same opportunities for learning are accorded to girls that are enjoyed by their brothers. It also indicates that the idea of coeducation is continually gaining favor among all classes of people.

CORRESPONDENCE.

DEAR MRS. WINSLOW: My trip West brought me to Council Bluffs a month previous to the Omaha convention.

I attended the State convention of Iowa, of the National Christian Association. This adjourned to hold a session of the American party which has been for years working away quietly but surely. "Prohibition" is one of the main planks, and I, with my credentials for Omaha, called on this party and gave a long loud knock for woman's recognition. It so occurred that I was the only woman delegate to their convention which followed the National Christian Association that day. I tried to persuade some other women to remain to the political convention. They declined for reason of home cares, so I sat down alone in the rear of the church, watched and waited. The presiding officer, Hon. S. M. Butler, asked, shall we adjourn? when I reminded him by gestures that something was forgotten. He then called up the resolution on Woman's Suffrage.

Resolved, To give the ballot to ignorant, immoral, non-tax-paying men, and to deny it to intelligent, God-fearing, tax-paying women is unjust, illogical and absurd, and should no longer be continued in an age and nation like this.

Thus stands the American party in the grand State of Iowa. This occurred August 22.

The National Christian Association assembled at Batavia, N. Y., September 12, in yearly session. I was a delegate sent by the Washington society thither to represent their interest. Rev. S. Collins also was a delegate, and was honored by being elected chairman of the committee, which lasts for one year. He presided with dignity and fairness, giving great satisfaction.

This convention gave the rostrum to the lady delegates one afternoon, and your correspondent presented the claims of women to the franchise.

During the session of the American party, which convened between afternoon and evening session, I succeeded, by a half-hour or more debate with numbers on the floor, with the framer of the above resolution, Professor C. A. Blanchard, to have added to this whereas and followed therefore—

Resolved, That we are in favor of placing the sexes upon an equality with respect to the elective franchise.

Thus hath spoken the American party of Iowa, and thus speaketh the American party of the United States. There is no uncertain sound in such declarations as these. The women have knocked at their doors; they did not give us "respectful consideration," as did our Republican brethren for whom we have worked for years. No. They opened the door wide and said come in! come in! here is perfect equality. On the floor of this convention I stood and pleaded for more than a whereas. I said let the resolution be framed to add to what Iowa said; let it be as broad as the name, National Christian; let it represent the nation, let it represent Christians, the golden rule, "as ye would that others should do unto you, so do ye unto them." "There is neither male nor female, ye are all *one* in Christ Jesus." Now the door of the American party not only is ajar, but wide open, and within is perfect equality.

MRS. MARY E. MCPHERSON.

Oct. 17, 1882.

October 13, 1882.

MY DEAR MRS. WINSLOW: Though I am slow I am ever sure in my interest in and for THE ALPHA and its teachings. With my increasing years comes no decrease of leisure or diminution of cares, so I am not always as prompt as might be, but the doctrines and teachings of your pages are cordially responded to in my heart. On appropriate occasions I present them to my friends, and each number is laid before my children, married and single. I seldom meet with a woman who does not first or last yield assent to the truth of these doctrines. I cannot see how any thoughtful student of Nature and social life can maintain opposing opinions. Nature is so simple in plans and methods and social life, when in any degree conformed to such plans and methods, is so lifted to a higher plane of thought, feeling and enjoyment that the truth in the matter seems to me self-evident. Let all friends of the cause of moral purity hope that you will not become exhausted by our work, or disheartened for want of help of earnest co-workers and sympathizing friends. Very truly yours,

H. M. J.

ERIE COUNTY, NEW YORK.

DEAR MRS. WINSLOW: The illumination by THE ALPHA is on the increase in this vicinity. Wish my purse was not so full of emptiness; but I will do the little which my opportunity affords in as many ways as I can. This has been a work with me in a small but sure way for many years, so you see I am ready to accept the help that comes through THE ALPHA from that noble, brave band of workers. When I think how little I accomplish, I always have a kind of blessed feeling that there are grand, intelligent people who are never going to let this work stop. It cannot stop, until a mighty reform is wrought in the minds of the masses of the people.

Yours, for humanity,

P. M. V.

SOUTH UNION, KY., August 29, 1882.

CAROLINE B. WINSLOW, M. D.: You are certainly engaged in a noble enterprise, in awakening humanity to an understanding of the law of our being. Such ones are the saviors of the world; and only by the dissemination of such light can mankind be elevated out of their low, ignorant and fallen condition.

J. C.

ALFRED, N. Y., Oct. 12, 1882.

MY DEAR MRS. WINSLOW: I wish I could meet you face to face, as we have met soul to soul, in our efforts to do our suffering sisters good, though many of them know it not. Oh! that the world better knew its needs; and the *great* necessity of just the kind of knowledge you, through your pure clean-faced, golden-hearted ALPHA, are so bravely trying to teach.

I have ever, since a young girl, when in 1844 my attention was called to the publication of Messrs. Fowlers, and their predecessors Gall, Spurzien, and the Combs & Co., been an ardent admirer of any man or woman who possessed the moral courage to take hold of the evils of life; and while tearing down their flimsy frame-work, would go to work to build up a superior structure on a pure and virtuous foundation; one that would give to the needy a hold on life which would bring to them untold joy and peace, by simply putting them in true relationship to the laws of nature. How beautiful are God's laws, and we have only to obey them to bring heaven to our hearts. If fifty years ago there had been brave women to have stood by those brothers that dared to publish the grand truths

that God gave them, with the capacity to grasp, as women own dare to publish these truths, we should have been far in advance of what we now are. May God bless Messrs. Fowler & Wells, and their colaborers, as he blesses all who read their publications. As we look about we find many who are taking up branches or shoots of the grand ideas they are putting forth, cultivating them and sending them out in one form and another to feed the needy, as they are capable of receiving and using strong remedies; and you, it seems, have taken the "tap root" of the great tree of knowledge of good and evil, which these reformers have been striving to enable people to see. You have gone to the root of the evil and are doing a grand work.

Did you ever think that probably those who are the workers now are the children of the mothers who received their first reformatory impressions from the words and works of the above-named pioneers in the field of mental progression and physical reform? When one can see results even in the present generations, we need not feel discouraged, but continue to cast our bread upon the waters and sow the good seed, as God will surely give the increase, and some needy soul will find it after many days, and thus it will go on and on, and still onward to bless generation after generation, who will rise up and call you one who has been instrumental in adding jewels to the crowns of the sanctified in Heaven, as the faithful are sure to receive their reward where God rules. A friend to whom I had given several copies of THE ALPHA to read, made some apologies because a copy was missing, said the husband of her friend took it and said she could not have it again. I only wished the husbands would *all* steal copies and make it their first work to read them, and next to profit by the reading, which they surely would, for no man is as willing to sin when he knows it, as to sin ignorantly, I think. How blessed to give truth to the earnest seeker, and surely your cup must be rapidly filling for the enjoyment of the great hereafter, as well as satisfaction in the present. Yours, for the cause,

MRS. M. B. BURDICK.

SAN FRANCISCO, CALIFORNIA, October, 24, 1882.

CAROLINE B. WINSLOW, M. D.: I wish to tell you of another woman and mother who is in hearty co-operation with you in your most needed and humane work. I am fully persuaded that woman's emancipation from all the disabilities which impede her progress must grow out of a thorough knowledge of her own power—physical and mental. The time has arrived in the progress of the race when she must not only assert, but be able to prove her right to herself, that her individuality is as sacred to her as is man's to him, and that she has the same inalienable right to life, liberty, and the pursuits of happiness that he claims as his natural inheritance. I am not in favor of ameliorative or palliative measures in dealing with the question of the moral enslavement of woman; while humanitarians are very busy saving one fallen woman, the very man who has been the means of her degradation may effect the ruin of any number of helpless victims. What we need is complete and thorough industrial freedom for woman. Open all the avenues of labor to her, giving her equal pay for an equal amount of work well performed, and then she will not be obliged to sell herself to man, either in or out of marriage. This involves the ballot, of course, and includes much besides the ballot. It will necessitate the cultivation of her reasoning faculties, the simplification of her dress, and many other necessary changes in the moral and physical life of woman, to bring her into harmony with the new era. Her service, or more properly speaking her work, in the world has never been recognized by man any more than has justice been done her in the home. In the former she has been looked upon as an interloper, and made a drudge wherever she has come into competition with him; in the latter she has been either a doll or a slave, but generally a mixture of both. Men and women must learn that the true object of life is spiritual development, and that in order to be completely humanized every faculty of the soul must be called into action. Our most successful work must therefore be with the young—teach them to be clean-souled; with fallen women or men of this generation we can do but little reformatory work. I am terribly opposed to all legislation sanctioning or legalizing what is known as the "social evil." Once recognized in that way, and it will sweep everything before it, and curse us for generations to come. My sympathies are with you and your co-workers. In the near future I may be able to send you something more tangible than merely good wishes.

Sympathetically yours,

F.

LIST OF BOOKS

Published by the Moral Education Society, and for sale at the Office of THE ALPHA, No. 1 Grant Place, Washington, D. C. :

A NEW TRACT—

A NEW SERMON FROM AN OLD TEXT.

By Parson Jonesbae.

Price 5 cents.

PARENTAL LEGACIES.

By Caroline B. Winslow, M. D.

Price 5 cents.

A HIGHER VIEW OF LIFE.

By B. F. Fetherolf.

Price 5 cents.

THE RELATION OF THE MATERNAL FUNCTION TO THE WOMAN INTELLECT.

By AUGUSTA COOPER BRISTOL.

Price 10 cents.

PLAIN, SOBER TALK ABOUT OUR SEXUAL NATURES.

By N. E. BOYD.

Price 10 cents.

PRE-NATAL CULTURE.

By A. E. NEWTON.

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