

The Alpha.

ENTERED AT THE POST-OFFICE AT WASHINGTON, D. C., AS SECOND-CLASS MAIL MATTER.

Human Rights before all Laws and Constitutions.—Gerrit Smith.
The Divine Right of Every Child to be Well Born.

VOL. IX.

WASHINGTON, D. C., JUNE 1, 1884.

NO. 10.

MRS. MARY L. GRIFFITH.

A SKETCH OF HER LIFE AND LABORS.

Mary Lillian, only child of Thomas and Margaretta Thurlby, was born October 5, 1854, in Germantown, Philadelphia, Pa., and died in the borough of Tamaqua, Pa., March 23, 1884, in the thirtieth year of her age. These dates mark the limits of a busy and beautiful life. Her childhood was noted for its innocence and happiness. Her mother, who was with her to the last, says of her: "She was always good, from babyhood to womanhood." As a child she was devout, conscientious, obedient, loving—delighting in all beautiful things, especially in the natural world, and intensely fond of books. Entering the grammar schools of Philadelphia, and afterward graduating at the Girl's Normal School, she was never satisfied without making perfect recitations, and always stood at the head of her class. Soon after leaving school she was offered a flattering situation as teacher, and was prevailed upon to accept. A year's rest at that time might have greatly prolonged a valuable life. Even a moderate devotion to her duties as teacher, leaving all other work alone, might not have exhausted her strength; but she was thorough in all her work; and after school hours and on rest days, pursued her ideals of the highest culture and the highest usefulness.

On the 12th of October, 1875, she was married to the pastor of the Cumberland Street Methodist Episcopal Church, and soon entered with all the fervor of her nature into the congenial work of a large city charge, besides giving every needed attention to the claims of house keeping and the relationship of her new home.

In 1877 Mrs. Anna Wittenmyer, then president of the Woman's National Christian Temperance Union, asked her to become her successor as corresponding secretary of the Ladies' and Pastors' Christian Union, an organization designed to call out the women of the churches in work among the masses. Though not fully restored from an attack of typhoid fever, she gradually took up the immense correspondence, extending throughout the Union, and at times made public addresses in behalf of women's work, at conference anniversaries of the society, pleading with ministers and people in polished yet chaste and persuasive eloquence.

While in Philadelphia she became deeply interested in moral education work. The cause appealed to her tender,

sympathetic heart, and seized it with a kind of fascination. The woes of womanhood almost overwhelmed her; she was distressed and sick at heart; she was stirred to speak and write burning words. The tract called "Wifehood" was written anonymously and printed at her own expense. Though sent out and circulated privately, the demand for it was so great that another edition of a thousand copies was published and distributed. The Moral Education Society, of Philadelphia, published a third edition, and THE ALPHA recently gave it to the world with her own name appended.

In the town of Lebanon, Penna., seeing the urgent need of a Woman's Christian Temperance Union, she succeeded in rallying the women of that town and organizing a society which became a power for good. This work involved much personal and public pleading, and while exhausting her strength, disciplined her powers of persuasion.

Her articles attracting the attention of Miss Frances E. Willard, president of the Woman's National Christian Temperance Union, that lady visited her and urged her to take the superintendency of a new departure for "the study of hereditary tendencies." With her accustomed energy she went to work organizing the department, and writing a series of twelve papers, some of them in tract form, bearing on the special subject on which she was so well informed. Beside all this came the interests and sympathies and cares of a pastor's wife, though all pains were taken on account of her enfeebled health to shield her from needless tasks.

Early in life, especially through the training and friendship of Miss L. E. Patridge, of Philadelphia, she was led to adopt the most advanced opinions in regard to the position and rights of woman. Never offensively obtruding her beliefs, she was, nevertheless, often impelled by a keen conviction of duty to speak in behalf of her sex. This, together with her moral education work, brought out antagonism. A pamphlet entitled "An Open Letter"—a most pathetic and powerful plea for unselfishness and purity in the marriage state—excited hostility and criticism on the part of a prejudiced few.

It was while suffering from nervous exhaustion and the grief of being misunderstood, even by some of her own sex, that prompted her, on a quiet Sabbath afternoon, to put her thoughts into a kind of prose poem—of unequal lines but with rhythmical measure—which she called

DESERT.

Here in this silent, barren place
I lie and hide my head,
And hush my breath, and stop my ears,
And shut the light out from my eyes.

Oh, Master! Master! hear my lonely cry!
I am so weary, with a dry and deathly weariness—
A weariness, not gentle, languid, soft,
That lulls one like a child upon a mother's lap.
But that falls back upon me—brain and heart and soul—
And stifles out the very breath with which I cry for rest.

Dear Master, I have run for Thee—
Outstripped, perhaps, Thy utmost word—
Toiled, struggled, yearned, and plead
Fought with the evil, wrestled for the good,
Poured out my soul like rain
For all earth's anguished and oppressed.

How oft I longed to sink upon the way;
But bitter cries of human souls—
All blinded, starving, tortured, and enchained—
Still lured me on, and I
Was fain to give them light and help.
Although my own hands faltered, and
My own soul gasped for breath.

I was alone.
I, though unworthy, had to lead Thy host;
Had to be strong and brave,
And face the raging storm.
Though flesh and heart oft failed,
And those I led and toiled for, turned
And wounded me.

But what am I?
What were such toil and loneliness to Thine,
O lowly, lovely Saviour!
Supreme in love, in suffering, and in grief,
And (let me rest myself upon the thought)
Supreme in power and patient wisdom, too.

Oh, Master, speak to me!
Let me creep humbly to Thy blessed feet;
I am not fit to touch Thee—
To lean upon Thy breast, as one of old,
But let me only hide
In some soft shadow by Thy footstool cast,
Content to hush myself so near
The radiance and the fragrance of Thy throne!

The pathos of this simple and spontaneous outpouring of a suffering soul, is, as one has said in reference to her "Cry of the Women," "enough to move a heart of stone."

Her sympathies for the suffering were intense. Even the poor *dumb* creatures of God called forth her tenderness and pity, to which she gave expression by voice and pen; and the women's branch of the Society for the Prevention of Cruelty to Animals, was remembered among her dying bequests. But the wrongs and outrages perpetrated on her own sex stirred her very soul. Something of her feeling may be found in the following extract from her "Open Letter:"

"The natural instincts of parentage are so distorted by selfishness on the husband's side, enforced and unwelcome maternity on the wife's, and false ideas in both, that the revolting crime of infanticide has lost its horrors. No misery, poverty, disease, deformity, or insanity; no degree of unfitness, unwillingness or suffering on the wife's part; nothing, nothing, *nothing* seems to be thought any barrier to the indulgence of this all-consuming selfishness. The good of offspring seems to be the last consideration of married life. Children are looked upon, not as the desired fruition of a pure, wise, loving union, but as the dreaded penalty of a darling

pleasure. Conceived under the influence of baleful passions, the child inherits this ravening lust, perhaps in an intensified form, and hastens to repeat in his own young life the sins and horrors of his ancestry."

Mrs. Griffith's *religious* life was remarkable for consecration, fervor and activity. When health permitted she was often invited to address congregations of Christian people on the important themes of the gospel. This she did with a mingling of tenderness and plain, practical faithfulness, following her public appeals with personal conversation and private pleadings for a life of purity and piety. Many were thus led to decision for the right. A series of six religious tracts, written by request of Rev. Dr. Vincent, were published by the Tract Society of the Methodist Episcopal Church, in New York. These were read by thousands.

One entitled "Hungry and Weary" has been widely circulated in Philadelphia and elsewhere, and another addressed to "A New Convert," was published by the Philadelphia Methodist Episcopal Tract Society. When the general conference—the chief legislative body of the Methodist Episcopal Church—met, four years ago, she wrote, published, and sent to each member of that body an eight-page pamphlet on "The Position of Women in the Methodist Episcopal Church." Another on "License and Ordination for Women" was left in manuscript for the press, designed for a similar use this year. It has now been printed and sent out, as she wished, to the general conference which met in Philadelphia in the month of May.

The last three years of her life were spent among a loving and appreciative people. Too late she tried to rest. Every facility was furnished her—quietness, mountain air and scenery, ministering attentions of dear friends—but the complication of diseases that sprang from an intensely-strung and over-worked nervous system, drained her strength and dragged her to the grave. She had a richly endowed intellect—a head like that of Margaret Fuller Ossoli—a face of refinement and intelligence, a smile that captivated, manners graceful and womanly, and conversational powers that made her a queen in society. But back of all was a heart filled and thrilled with love for that humanity which Jesus came to save. If "ever soul ascended" her spirit found its way to a heavenly home, and through her lifework she "being dead yet speaketh."

This tribute to her work is reverently and lovingly laid upon her grave by one who always admired her rare mental endowments, loved her for her wealth of affection, and found a delight in co-operating with her in her manifold work, who now, in loneliness and bereavement, cherishes the memory of the few brief years during which she lingered by his side as an angel presence, and who now takes a sorrowful pride in signing himself her husband,

T. M. GRIFFITH.

MEDIA, PA.

OUR readers will recall the announcement in April ALPHA, that Mrs. Griffith bequeathed to THE ALPHA one-fifth of her patrimony, thus providing means to help on our work after her head had ceased to ache and her hands were peacefully folded on her pure breast.—[Ed.

THE IMPORTANCE OF KNOWLEDGE CONCERNING THE SEXUAL NATURE.

It is my purpose in this essay to suggest some thoughts concerning the sexual nature which my observation and life have made true to me. I feel that the few words I am to give you are but a drop from out a fathomless ocean. Yet it is a comfort to believe that there is salt in every drop of the great sea.

Not long ago, I was talking with a dear old friend, and had occasion to quote the following lines :

"If anything is sacred, the human body is sacred.
And the glory and sweet of a man is the token of manhood
untainted."

My friend remarked: "Oh! there is *no need of saying* such things!" I tell you with the whole earnestness of my life that I believe there *is* need of *saying* just these words over and over again, and of living them in actual reality. So long as prejudice, custom, or perverted public opinion allows unequal condemnation for the vice of man and of woman; so long as any woman or man allows the physical relations of marriage to degenerate into legalized prostitution; until every man and woman consecrates the holy powers of sex to the pure and only purpose of procreation; until every child that is conceived is conceived from a wholesome and divine love; until every child that is born is sound in body, and is in soul a living type of the glorious "God with us"—until then, I feel that we do not appreciate the full meaning of human life, nor the grandest and tenderest possibilities which, by God's freedom and love, are common to us all.

CHILDHOOD.

To begin at the beginning, I will begin with the needs and rights of little children, leaving pre-natal influences for later mention.

There is a close and delicate association between the sexual organs and those of excretion. But it is of the utmost importance that any confusion of these organs, and of their distinct uses, should be avoided. False impressions are easily given, even during infancy. It is not well, therefore, to make disagreeable sounds or ugly faces to infants, when you wish to imply anything about the throwing off of waste matter. A serious smile, or a quiet, intent look of the eyes, is as easily understood and is more appropriate; for the excretory organs are the means of keeping the body sweet and clean, and should be appreciated as part of nature's good providence. It is a very simple thing to explain to the child, as soon as he can talk and understand, that the reason such operations are best done in privacy is that the matter thrown off is not good and pleasant for the senses and health of others. In this connection the careful habits of some animals may be referred to. But be sure that this is said so clearly and simply that there is no danger on the child's part of attributing qualities to the organs themselves which are foolish and wrong. It may also add to the explanation to state that the skin all over our body is constantly throwing off matter that is not needed. How ridiculous it would seem if we were to lead a child to infer that his nose is a somewhat shameful feature, because of its occasional

unpleasant discharges. Ought clothes and custom to make any portion of our flesh any less honorable than our uncovered nose? Teach the child to be clean everywhere, and he will feel, by the sweet, unspoiled instinct of nature, that all parts of the body are equally clean. It is important, therefore, that the daily bathing of the sexual organs should be a habit formed in very early life. It is better that the water should be cool, as this is a simple way of lessening any tendency to sexual excitement. It will not be hard, under these circumstances, to teach the child that every organ of the body has its especial function, and, in itself, is good and clean, and that, therefore, neglect and abuse are the only true causes for shame. Nor will it be hard, following such training, for young people to understand the valuable truth that the only pollution that can come to the body must first come from an ignorant or polluted mind.

Water-closets ought to be kept scrupulously clean.* If the water-closet or out-house is a dirty, neglected place, it will have a tendency to blunt the most sensitive feelings of bodily delicacy. Let there be as much white and sunshine as possible—strictly plain, white walls, and smooth, clean, white surfaces. Broken boxes and slop-jars, or any sort of rubbish, should never be found here. Neither is this the place for fancy decoration. Everything unnecessary should be kept out of this room. Let the one, only impression be of thorough simplicity and cleanliness. In this way the use of the room is made emphatic, and the temptation to loiter, for any low or unclean purpose, is greatly lessened.

Do you know the terrible evils of self-abuse? It is hard to make you believe how prevalent this poisonous habit is, among children of every class. Do you realize that the average child is the mere accident of animal passion, and that, during his helpless pre-natal life, he has been disturbed and debased by the irrational sexual indulgence of his parents? In consequence of this unnecessary sexual excitement during pregnancy, it is natural to suppose, as the nervous impressions of the mother are felt by the child, that many children are born with over-sensitive sexual natures. If these children are left in absolute ignorance of all matters relating to their inherited weakness, it is more than probable that their life becomes perverted and abnormal. There are other physical reasons, besides unfortunate hereditary tendencies, which may lead a child to practice self-abuse, especially in cases where there is a strong, active body and a comparatively weak will. Among them may be mentioned, all stimulating food and drinks, *such as wine, coffee, tea,*† or too much meat, lack of plenty of free exercise in the open air, ill-ventilated bed-rooms, and too heavily-covered beds. Everything that may arouse local irritation, such as constipation, "pin-worms," "hives," the forced retention of urine, or sliding down

* In the case of an out-house there is much chance for fresh air, and with frequent scrubbing the place can be kept thoroughly pure. "Where there is not a water supply there should be a box of dry earth standing conveniently, with a small shovel, and every member of the household should be instructed to throw a shovelful of earth into the vault every time they use it. This will destroy odors most effectually and render the surroundings most healthful."—*Caroline B. Winslow, M. D., The Alpha.*

† "The after effects of all these is to disturb the heart and cause nervousness and irritability, and to weaken the sexual organs in a marked degree."—*Lallemand and Wilson.*

banisters* should be attended to promptly. The practice of whipping children is also injurious, in a purely physical sense, apart from its moral degradation to parent and child. It sends an unnatural amount of blood to a portion of the body, which is near enough to the sexual organs to make the irritation unwise, at any rate, and in some cases it might lead to wretched consequences.

Besides a great, great abundance of fresh air and sunshine, in which to expend a child's energies and gain vigorous health, there should be something interesting and useful to occupy head and hand within doors, and of a different order from the regular school work. This will provide a pleasant and valuable opportunity for the development of individual talent, and, by filling up spare time, will prevent many an idle longing for unnatural excitement. It will be a happy day when the kindergarten and the industrial arts are blended with popular education.†

Teachers, especially, should consider it a real privilege, and a most important duty, to keep all public places free from nastiness of any kind. Vulgar words and drawings should always be repressed *wherever seen*, for they compose a language which has a most subtle and degrading influence. It is an impure, prudish, or thoughtless mind which does not feel the personal dishonor of neglecting such opportunities. If we are only in earnest, it does not require much courage or independence to do what little we can to avoid the spreading of impure suggestions.

There are many occasions in the life of a teacher, especially in the public schools, to elevate the moral character and to make lasting impressions. The teacher who does not meet these occasions bravely, and who does not feel that her most serious responsibility lies in the moral development of the children under her care, fails to prove her purity of a truly sound, practical, womanly nature. It is, therefore, of vast importance that teachers, in all grades, should make every possible effort to prepare themselves for the wise and proper accomplishment of this most serious work. Teachers need full information concerning the causes, evidences, and consequences of self-abuse.‡ There are, indeed, few women who, if they really knew the extent of this terrible evil, and how to meet it in every-day life, who would not do all in their power to prevent and destroy it. When a sign of anything low or unclean is noticed in the school it is better to meet it face to face, and, perhaps, to say something very earnestly, showing a serious, pained heart, than to let the matter pass by with a frown or a bad mark, or simply to ignore it. Trying to repress these first beginnings of a great evil by always ignoring them will never bring virtue for vice. It simply evades an evil instead of removing it. It encourages deception, and weakens that sincere trust, between teacher and child,

* The sliding down banisters produces a titillation which is agreeable to the sexual organs. Children of both sexes will constantly repeat this act until they learn to become inveterate masturbators, even at a very early age."—Henry N. Guernsey, M. D., "Plain Talks on Avoided Subjects."

† Read Mr. Charles G. Leland's Report to Bureau of Education on Industrial Arts.

‡ Read "Vital Force; How Wasted and How Preserved," by E. P. Miller, M. D. Address office of Washington Moral Education Society, No. 1 Grant Place.

which can only be founded on genuine tenderness and truth. If there is any subject in human life which does require the gravest consideration, the most tender and watchful care on the part of the teacher, and the most loving and open trust on the part of the child, it is this subject of sexual development.* O, truly it is how we tread in the little, daily pathways of life which helps our child to walk upon the open high-roads with a firm step, and erect, noble carriage!

If we must have nurses for our children let us do all we can to aid the establishment of training schools for children's nurses. This means higher wages for better work. Nurses will learn to value their position, and may then be taught the deeper responsibility of keeping a child's spirit clean as well as his body. It is the one who has constant charge of the child who has the opportunity to influence for good or ill. It is certainly unwise to allow young girls of twelve or thirteen years to have the care of little children. This is an age when an unsatisfied and natural curiosity concerning sexual matters may lead to very evil things. But it is not only through nurses and servants that the danger of wrong thoughts and bad habits is to be feared. Social grade is not a safeguard. Ignorance and false delicacy are with us everywhere, among our companions, and in our own homes.

We can only keep our children safe and pure by giving them what is safe and pure. Truth is always purer than ignorance, and always safer than deception. So let us be open and truthful with little children. Let the sexual part of life be unfolded as any other part of life is unfolded. Every child has a perfectly innocent and natural interest in the wonder of reproduction. If we meet this interest with silence or falsehood, or if we leave the questions, that are asked, to indefinite and future answers, we turn the natural interest into an unnatural and morbid curiosity. It is the right of every child to receive a sensible answer to a sensible question. Speaking in a general way, I know that the harm that is done by neglecting this right, especially in regard to sexual matters, is incalculable.

On the other hand, we may follow a course so simple and gradual, that as the child grows older, his unthwarted mind will recognize that human sex is but a part of a great and beautiful law of all nature. In this way there is no shock, no falsehood, no deception, no danger to either body or mind.

When the springtime comes, and our hearts open toward the flowers, and each day brings a new birth, let us have simple botany lessons. Let us choose, now and then, a good specimen in which the operations of reproduction are clearly visible. Take the lilies, for instance. The stamens and pistil are well and clearly formed, and the ovaries or seed-pods are exceptionally interesting for our purpose. Sensitive children will unconsciously feel the simplicity, beauty, and purity of these flowers. Plants which have distinct male and female blossoms, like the begonia, are always good. A microscope, or merely a magnifying glass, will prove very useful, and, as a variety, will

* Read "Moral Education in Relation to Sex," by Dr. Elizabeth Blackwell, Published by Brentano: New York and Washington, D. C.

add to the wonder and appreciation of the work. Then there are the maple trees, and the pretty pussy-willows. Every little child will like to know about the "father and mother" trees, and how the various seeds, some of them with little wings, are carried about by winds and birds, or in other ways, to fall at last into the good, warm earth to grow again, and again into trees. Eggs of birds and fishes can next be used for instruction, the eggs of fishes being especially interesting, because transparent. The lower forms of animal life, with their peculiar and various modes of reproduction: budding, fission, etc., can gradually lead to higher forms, and so on and on, until the human being is reached.

The mother should always be the best teacher. Tell the child how carefully and wonderfully he grew in the consecrated house which God provided for him, so safe and warm in your own clean body; how you fed him with your very life-blood; how tenderly you watched for him; what a joy and blessing his coming was to you. I also think it very important that in telling this beautiful and most sacred story, that the love and work of fatherhood should not be overlooked. The child can be told that little children are the most beautiful flowers of the world, and that as God gave the golden pollen to fall upon the pistil, so God gave his father the precious and reverent power to fertilize the tiny seed, which grew to be that greatest wonder and blessing—a little child. He can be made to feel the holy awe of such miraculous and creative love, and also to appreciate how this human father has been inspired to work for the good and support, and welfare of his child. Is all this less pure than the story of the flower—less beautiful than the care of the bird? Do you not feel in your highest, truest nature, that such teaching is right and best—that it will ennoble and purify the manly or womanly character of your little child?

We need not have the fear of destroying a fine appreciation of sincere delicacy, for truth, honestly loved, and rightly given, carries with it a sense of responsible power and genuine sacredness which polite ignorance can never have. Of course the teaching will always have to be adapted to the age and temperament of the child, but we need not feel any hesitation about our part of the work. I have yet to hear of the woman who, feeling deeply the importance of this duty, has not found the inspiration for the work. The chances will surely offer themselves if we only keep our eyes and hearts open. What we want is to know how to meet the opportunity, and to be ready for it to come. This necessitates some reading or study in elementary botany and biology, and most of all, observation of the glorious story of generation as manifested, all about us, in the various forms of nature.* The interest of the child

will be so sweet and eager that your enthusiasm and earnestness will be sure to give you a growing insight and power quite equal to the demand.

YOUTH.

All that has been suggested about little children requires to be doubly emphasized for young girls and boys. I have mentioned the needs of children first, because if childhood is made secure; by sound health and a perfectly open and truthful treatment of sex, the dangers of youth almost entirely disappear. Having thus gained the deep and reliable confidence of the child, by always giving him absolute truth in regard to sexual matters; this relation of natural confidence and trust will be sacredly maintained through every change of growth. It is certainly unjust, where there has not been any such candor, for parents to expect that girls and boys will suddenly grant their entire confidence, at an age, when they have many opportunities of gaining information elsewhere.

Sexuality, when accepted by what is sweetest and best in childhood, will be ennobled and sanctified in the deeper and more personal appreciation which comes with youth. Under these conditions, the innocence of the child will not be lost at the dawn of manhood and womanhood. But with clear mind, pure heart, and healthful body, this natural innocence or purity, will always remain as the perfect bloom of a strong and self-reliant character.

It is of utmost importance for body and spirit that young girls and boys should have definite and correct knowledge about their sexual natures. Most of us have gone through the shocking experience of gathering this knowledge, in chance ways, among our companions. Such information is always distorted by ignorance and generally, blackened with vulgarity.

* "The aim of parents and instructors should be to *prevent the exercise of the imagination* upon the bodily organs; to impart as correct and realistic an idea as possible, so that nothing is to be even guessed respecting their structure and their functions. Only then will it be possible to restrain the imagination to its legitimate action respecting the mental and spiritual natures of the other sex. * * *

"When young people leave home and enter college they take a very long step. To a great extent they are independent of home influence; they must choose their own companions and form their own habits of thought and action. Practically, they are men and women, and soon will find themselves exposed to all the evils and temptations likely to assail them throughout life. Sooner or later most of them will learn all they can about the generative function, and for this reason, *sooner rather than later*, should they be fully informed respecting it, as a part of their physiological instruction.

"Let those who think otherwise point out an age when a student should know any given branch of this subject. The fact that no two can agree as to just what should or should not be told at a given age is of itself an indication that no natural limit can be assigned between the two extremes, *nothing and the whole*.

"Plant-Life," popular papers on the Phenomena of Botany, by Edward Step, pages 99 to 103, will be found information concerning the reproduction of ferns which of all plants, most resembles that of man. To one who has never looked into these comparisons they will reveal a most fascinating and beautiful way for instruction.

* Burt G. Wilder, M. D.—"What Young People Should Know." The italics are Prof. Wilder's.

* Useful books are "Botany," by G. T. Bettany, M. A., B. S., E. L. S., etc., in "Science Primers for the People," and James Orion's "Comparative Zoology." I recommend these books because they are profusely illustrated, and on this account are very helpful in the instruction of children.

It will be found of great assistance to have clear pictures for comparison. Take a good, large, simple sketch of the main reproductive organs of a flower, and compare them with a sketch of the reproductive organs of women, as shown on page 45 of "What Young People Should Know," by Burt G. Wilder. An excellent picture of a pollen tube entering an ovule is found in "Bettany's Botany," and in Ernest Haeckel's "Evolution of Man." On pages 175-179-181 of Vol. I, will be found pictures showing the fertilization of a mammal's egg by the sperm-cells, in various stages—after the disappearance of the germ-vesicle, etc. "Botany," by J. D. Hooker, C. B., P. R. S. (Science Primers) has many illustrations of vertical sections of flowers, and of the germination of a seed. In

banisters* should be attended to promptly. The practice of whipping children is also injurious, in a purely physical sense, apart from its moral degradation to parent and child. It sends an unnatural amount of blood to a portion of the body, which is near enough to the sexual organs to make the irritation unwise, at any rate, and in some cases it might lead to wretched consequences.

Besides a great, great abundance of fresh air and sunshine, in which to expend a child's energies and gain vigorous health, there should be something interesting and useful to occupy head and hand within doors, and of a different order from the regular school work. This will provide a pleasant and valuable opportunity for the development of individual talent, and, by filling up spare time, will prevent many an idle longing for unnatural excitement. It will be a happy day when the kindergarten and the industrial arts are blended with popular education.†

Teachers, especially, should consider it a real privilege, and a most important duty, to keep all public places free from nastiness of any kind. Vulgar words and drawings should always be repressed *wherever seen*, for they compose a language which has a most subtle and degrading influence. It is an impure, prudish, or thoughtless mind which does not feel the personal dishonor of neglecting such opportunities. If we are only in earnest, it does not require much courage or independence to do what little we can to avoid the spreading of impure suggestions.

There are many occasions in the life of a teacher, especially in the public schools, to elevate the moral character and to make lasting impressions. The teacher who does not meet these occasions bravely, and who does not feel that her most serious responsibility lies in the moral development of the children under her care, fails to prove her purity of a truly sound, practical, womanly nature. It is, therefore, of vast importance that teachers, in all grades, should make every possible effort to prepare themselves for the wise and proper accomplishment of this most serious work. Teachers need full information concerning the causes, evidences, and consequences of self-abuse.‡ There are, indeed, few women who, if they really knew the extent of this terrible evil, and how to meet it in every-day life, who would not do all in their power to prevent and destroy it. When a sign of anything low or unclean is noticed in the school it is better to meet it face to face, and, perhaps, to say something very earnestly, showing a serious, pained heart, than to let the matter pass by with a frown or a bad mark, or simply to ignore it. Trying to repress these first beginnings of a great evil by always ignoring them will never bring virtue for vice. It simply evades an evil instead of removing it. It encourages deception, and weakens that sincere trust, between teacher and child,

* The sliding down banisters produces a titillation which is agreeable to the sexual organs. Children of both sexes will constantly repeat this act until they learn to become inveterate masturbators, even at a very early age.—Henry N. Guernsey, M. D., "Plain Talks on Avoided Subjects."

† Read Mr. Charles G. Leland's Report to Bureau of Education on Industrial Arts.

‡ Read "Vital Force: How Wasted and How Preserved," by E. P. Miller, M. D. Address office of Washington Moral Education Society, No. 1 Grant Place.

which can only be founded on genuine tenderness and truth. If there is any subject in human life which does require the gravest consideration, the most tender and watchful care on the part of the teacher, and the most loving and open trust on the part of the child, it is this subject of sexual development.* O, truly it is how we tread in the little, daily pathways of life which helps our child to walk upon the open high-roads with a firm step, and erect, noble carriage!

If we must have nurses for our children let us do all we can to aid the establishment of training schools for children's nurses. This means higher wages for better work. Nurses will learn to value their position, and may then be taught the deeper responsibility of keeping a child's spirit clean as well as his body. It is the one who has constant charge of the child who has the opportunity to influence for good or ill. It is certainly unwise to allow young girls of twelve or thirteen years to have the care of little children. This is an age when an unsatisfied and natural curiosity concerning sexual matters may lead to very evil things. But it is not only through nurses and servants that the danger of wrong thoughts and bad habits is to be feared. Social grade is not a safeguard. Ignorance and false delicacy are with us everywhere, among our companions, and in our own homes.

We can only keep our children safe and pure by giving them what is safe and pure. Truth is always purer than ignorance, and always safer than deception. So let us be open and truthful with little children. Let the sexual part of life be unfolded as any other part of life is unfolded. Every child has a perfectly innocent and natural interest in the wonder of reproduction. If we meet this interest with silence or falsehood, or if we leave the questions, that are asked, to indefinite and future answers, we turn the natural interest into an unnatural and morbid curiosity. It is the right of every child to receive a sensible answer to a sensible question. Speaking in a general way, I know that the harm that is done by neglecting this right, especially in regard to sexual matters, is incalculable.

On the other hand, we may follow a course so simple and gradual, that as the child grows older, his unthwarted mind will recognize that human sex is but a part of a great and beautiful law of all nature. In this way there is no shock, no falsehood, no deception, no danger to either body or mind.

When the springtime comes, and our hearts open toward the flowers, and each day brings a new birth, let us have simple botany lessons. Let us choose, now and then, a good specimen in which the operations of reproduction are clearly visible. Take the lilies, for instance. The stamens and pistil are well and clearly formed, and the ovaries or seed-pods are exceptionally interesting for our purpose. Sensitive children will unconsciously feel the simplicity, beauty, and purity of these flowers. Plants which have distinct male and female blossoms, like the begonia, are always good. A microscope, or merely a magnifying glass, will prove very useful, and, as a variety, will

* Read "Moral Education in Relation to Sex," by Dr. Elizabeth Blackwell, Published by Brentano; New York and Washington, D. C.

add to the wonder and appreciation of the work. Then there are the maple trees, and the pretty pussy-willows. Every little child will like to know about the "father and mother" trees, and how the various seeds, some of them with little wings, are carried about by winds and birds, or in other ways, to fall at last into the good, warm earth to grow again, and again into trees. Eggs of birds and fishes can next be used for instruction, the eggs of fishes being especially interesting, because transparent. The lower forms of animal life, with their peculiar and various modes of reproduction: budding, fission, etc., can gradually lead to higher forms, and so on and on, until the human being is reached.

The mother should always be the best teacher. Tell the child how carefully and wonderfully he grew in the consecrated house which God provided for him, so safe and warm in your own clean body; how you fed him with your very life-blood; how tenderly you watched for him; what a joy and blessing his coming was to you. I also think it very important that in telling this beautiful and most sacred story, that the love and work of fatherhood should not be overlooked. The child can be told that little children are the most beautiful flowers of the world, and that as God gave the golden pollen to fall upon the pistil, so God gave his father the precious and reverent power to fertilize the tiny seed, which grew to be that greatest wonder and blessing—a little child. He can be made to feel the holy awe of such miraculous and creative love, and also to appreciate how this human father has been inspired to work for the good and support, and welfare of his child. Is all this less pure than the story of the flower—less beautiful than the care of the bird? Do you not feel in your highest, truest nature, that such teaching is right and best—that it will ennoble and purify the manly or womanly character of your little child?

We need not have the fear of destroying a fine appreciation of sincere delicacy, for truth, honestly loved, and rightly given, carries with it a sense of responsible power and genuine sacredness which polite ignorance can never have. Of course the teaching will always have to be adapted to the age and temperament of the child, but we need not feel any hesitation about our part of the work. I have yet to hear of the woman who, feeling deeply the importance of this duty, has not found the inspiration for the work. The chances will surely offer themselves if we only keep our eyes and hearts open. What we want is to know how to meet the opportunity, and to be ready for it to come. This necessitates some reading or study in elementary botany and biology, and most of all, observation of the glorious story of generation as manifested, all about us, in the various forms of nature.* The interest of the child

will be so sweet and eager that your enthusiasm and earnestness will be sure to give you a growing insight and power quite equal to the demand.

YOUTH.

All that has been suggested about little children requires to be doubly emphasized for young girls and boys. I have mentioned the needs of children first, because if childhood is made secure, by sound health and a perfectly open and truthful treatment of sex, the dangers of youth almost entirely disappear. Having thus gained the deep and reliable confidence of the child, by always giving him absolute truth in regard to sexual matters, this relation of natural confidence and trust will be sacredly maintained through every change of growth. It is certainly unjust, where there has not been any such candor, for parents to expect that girls and boys will suddenly grant their entire confidence, at an age, when they have many opportunities of gaining information elsewhere.

Sexuality, when accepted by what is sweetest and best in childhood, will be ennobled and sanctified in the deeper and more personal appreciation which comes with youth. Under these conditions, the innocence of the child will not be lost at the dawn of manhood and womanhood. But with clear mind, pure heart, and healthful body, this natural innocence or purity, will always remain as the perfect bloom of a strong and self-reliant character.

It is of utmost importance for body and spirit that young girls and boys should have definite and correct knowledge about their sexual natures. Most of us have gone through the shocking experience of gathering this knowledge, in chance ways, among our companions. Such information is always distorted by ignorance and generally, blackened with vulgarity.

* "The aim of parents and instructors should be to *prevent the exercise of the imagination* upon the bodily organs; to impart as correct and realistic an idea as possible, so that nothing is to be even guessed respecting their structure and their functions. Only then will it be possible to restrain the imagination to its legitimate action respecting the mental and spiritual natures of the other sex. * * *

"When young people leave home, and enter college they take a very long step. To a great extent they are independent of home influence; they must choose their own companions and form their own habits of thought and action. Practically, they are men and women, and soon will find themselves exposed to all the evils and temptations likely to assail them throughout life. Sooner or later most of them will learn all they can about the generative function, and for this reason, *sooner rather than later*, should they be fully informed respecting it, as a part of their physiological instruction.

"Let those who think otherwise point out an age when a student should know any given branch of this subject. The fact that no two can agree as to just what should or should not be told at a given age is of itself an indication that no natural limit can be assigned between the two extremes, *nothing and the whole*.

"Plant-Life," popular papers on the Phenomena of Botany, by Edward Step, pages 99 to 103, will be found information concerning the reproduction of ferns which of all plants, most resembles that of man. To one who has never looked into these comparisons they will reveal a most fascinating and beautiful way for instruction.

* Burt G. Wilder, M. D.—"What Young People Should Know." The italics are Prof. Wilder's.

* Useful books are "Botany," by G. T. Bettany, M. A., B. S., E. L. S., etc., in "Science Primers for the People," and James Orton's "Comparative Zoology." I recommend these books because they are profusely illustrated, and on this account are very helpful in the instruction of children.

It will be found of great assistance to have clear pictures for comparison. Take a good, large, simple sketch of the main reproductive organs of a flower, and compare them with a sketch of the reproductive organs of women, as shown on page 45 of "What Young People Should Know," by Burt G. Wilder. An excellent picture of a pollen tube entering an ovule is found in "Bettany's Botany," and in Ernst Haeckel's "Evolution of Man." On pages 175-179-181 of Vol. I, will be found pictures showing the fertilization of a mammal's egg by the sperm-cells, in various stages—after the disappearance of the germ-vesicle, etc. "Botany," by J. D. Hooker, C. B., P. R. S. (Science Primers) has many illustrations of vertical sections of flowers, and of the germination of a seed. In

* * * "But the longer I think of it the more convinced I am that after the first excitement of the revelation, young people would then be safer from impure thoughts than at present, when this, the center of natural interest, is ignored, or vaguely hinted at, as in most works on physiology. The above conviction is more plainly expressed in the following propositions.

"1. The generative act is at some time an absolute mystery to all persons.

"2. To nearly all it appears a mystery which, sooner or later, is to be solved. The solution thus has an intense personal interest, which impels inquiry.

"3. Custom forbids an open inquiry of parents, and compels the seeking of hints from vicious companions and books, and the filling up of the gaps by the imagination.

"4. The result of this is to direct an emotional attention upon the sexual organs and their functions at the very time when their normal and gradual development should occur.

"5. All difficult questions cease to command undue interest when the answer is plain and unmistakable.

"6. If, then, the youth can have the whole subject made clear to him, and understand that the normal reproductive functions are simply a difficult branch of physiology, he is likely to be spared any undue curiosity or morbid exercise of the imagination.

* "We hope that the anatomy, physiology, and hygiene of the reproductive system (together with the principles of heredity) will be prescribed ere long as a chief study for youth of both sexes, and taught by pure-minded and otherwise competent teachers throughout our common schools."

Such instruction, of course, should be given simply as an important part of physiology. The evading of this subject in its perfectly proper relation to physiology is a most terrible neglect.† As far as I have gained information about the prominent colleges, it would seem that the colleges for young men have accomplished more in the direction of special class instruction upon sexual physiology, than the colleges for young women. It is only just to state, however, that I have not yet made inquiries concerning this matter at each of the colleges. I take the following letter from the *Medical Record* of March 10, 1883:

"To the Editor of the *Medical Record* :

"SIR: Referring to the editorial in the *Medical Record* of February 24, on 'The Protection of College Students from Venereal Diseases,' it may be proper to state that the suggestion therein made as to the inculcation of continence 'directly, and not by spiritual generalities,' has been anticipated at Cornell University. In following to its legitimate conclusion the urgent and often-expressed wish of President White for 'practical instruction in the laws of health,' I have for several years supplemented the regular courses in physiology and hygiene by one or two lectures to the freshmen upon the advantages of continence and self-restraint, and the dangers, physical and mental, as well as moral, of sexual transgression.

* Rev. N. E. Boyd.—"To the Studious and Thoughtful."

† "What Young People Should Know—The Reproductive Function in Man and the Lower Animals," by Burt G. Wilder, Professor of Zoology, etc., at Cornell University, is meant to supply the usual want in the ordinary courses in physiology, and is written for both sexes. Professor Wilder recommends volume V "Special Senses and Generation" of Dr. Austin Flint's great work, "The Physiology of Man, as giving the best and fullest information to the student. The pamphlet, "To the Studious and Thoughtful," written by the Rev. N. E. Boyd, should be read by every one. Mrs. Shepherd's "For Girls," a special physiology, is an excellent book, to be had, as well as the pamphlet just named, of the Washington Moral Education Society. There are many books written for young people, but most of them have some objectionable quality. It is very hard, therefore, to recommend a large number of books upon these subjects which can possibly be suitable to every one. For sale at No. 1 Grant Place, Washington, D. C.

In addition, when requested by a majority of the class, I have given to the seniors, just before graduation, advice with regard to the hygiene of the marriage relation, especially the tendencies to excess, and to a lack of consideration for the wife. While far from satisfied with either the extent or the character of this instruction, I have reason to believe that it has diminished the amount of undergraduate immorality, and contributed to the welfare of the married alumni. Similar instruction is, I think, given at Amherst College, and I trust the time may come when college faculties will generally feel in some degree responsible for such errors of their students as might have been arrested by the impartation of adequate information and sound advice.

"BURT G. WILDER, M. D.

"ITHACA, N. Y., February 26, 1883."

[To be Continued.]

CLEAN STREETS.

WHAT WOMEN MAY DO.

In a recent article having application to a town in New York, Mrs. Elizabeth Cady Stanton says: "We turn to the women and children to look after village improvements. As their surroundings have much to do in forming the moral character of the people, the condition of the streets and rear premises becomes a question of vital importance. But to make the lessons effective there must be some organization, some watchful, omnipresent eye that may enable us, when a paper or orange-peel is caught on the fly, to say 'thou art the boy,' or 'thou art the man.'

"In the meantime we ask every mother, wife, sister, daughter, to charge the men and boys of their respective households as they leave home in the morning to throw nothing on the streets. Train them at home to take a plate when they eat nuts and oranges, and leave the skins and shells thereon. If you allow your children to throw things about the house, and in your own yard and gardens, they will carry such manners into the streets and into the cars when traveling. The filth in our cars is a national disgrace. We have the most beautiful railroad carriages in the world, with every possible comfort and convenience, but the worst manners of any civilized people. We eat all the time, munching first one thing then another, and deliberately throw all the refuse on the floor. After which some generous tobacco expectorator comes in and makes a slimy mess of the whole compound, and the farther West you go the more elegant the cars and the more plentiful the tobacco juice. You may travel all over Europe and you see no such filth in the cars or on the streets as we tolerate here. In the third-class cars where the poorest people travel no one throws even a paper on the floor. They are all kept perfectly clean, so that any one who wishes to travel economically can ride in them with comfort, while in our country we are often compelled to go into a palace car to get a decent seat. We are now in the second century of our national life and can no longer plead youth for our bad manners. We have more wealth and general intelligence than any other nation, hence we cannot plead poverty or ignorance for our carelessness as to the decencies of life.

"We travel more than any other people on the face of the globe, hence we have abundant opportunities for

contrasting ourselves with other nations and improving by their example. It rests with our women to train the present generation of boys and girls into more refined tastes and habits. If they would use their influence here we could have our streets and cars as sweet and clean as our parlors, and our boys and girls taught to eat at their regular meals and never to be seen munching out of season in public places. It would be very easy to dispose of the papers in the streets, if each man would collect his own in a pile and put a match to them, and the boys would be only too happy to serve us in that direction. Perhaps it would be a good idea to organize a police of boys to collect in piles and burn everything that should not be seen in the streets. Dividing the town into districts, and making an officer of the most reliable boy in each district, paying him a small sum, there is no doubt that much could be accomplished in improving the character of our boys as well as the streets. Let the women and children come together and organize some plans for village improvements that shall make Johnstown a beacon light in this county."

LEGITIMATE CHILDREN.

Only those children are really legitimate that are born of love. There must be a mutual desire and willingness on the part of the parents to assume the duties and responsibilities that follow after the new relation, or they are parents merely as far as the physical act is concerned, and no farther. It matters not that the persons are united in the bond of lawful marriage, or that the law gives the power to control the body of the wife into the hands of the husband, if love is not there, if the act that results in the introduction of a new human being into the world is performed merely for the gratification of a blind, selfish passion (many, many times), without regard to the protest of an unwilling partner. The child which comes from such a call can hardly be regarded otherwise than an intruder, and is really illegitimate.

The meaning of the word legitimate is lawful or in a natural manner. Nature teaches that the body of a woman belongs to herself alone; given to her as a temple for the indwelling of her soul while it remains on this earth, and should be sacred from all profane touch. Nature, aye, and justice also, teach that no burden should be laid on her save by her free and full consent; that she should be required to assume no responsibility save those which common justice requires of all, unless she so desires. Whatever is forced, save for the good of all, is unlawful. When she is forced into assuming maternity, or even psychologized into it, she does not seek it of her own free will, and the means are unlawful, and the children not really legitimate.

Parentage in its highest and only true relation, involves something more than merely the physical part of the process. There should be a spiritual response between parent and children, that cannot exist save where there is love and harmony between the father and mother, and where the children have been called into existence because of the mutual desire for them as a crown for an otherwise incomplete life.

Many a daughter lives under a ban all the days of her

life because her mother's heart was turned against her before she ever saw the light, because she came from the call of passion and not of love. Many a boy has grown to manhood hard and cold, resisting all appeal to the finer and better part of him, because his mother, while carrying him under her heart, could only hold her mental balance by dumb, stoical endurance. Many a child, aye, many a family of children as well, is at war with itself from the beginning of life till the end, because he is born of inharmony, of selfishness, of passion. He is truly begotten in sin and conceived in iniquity. Are such children lawful, natural, legitimate? Is not the fact stamped on life everywhere, ineffaceably, in characters so plain that all may read that no child is legitimate save that born of love and mutual desire on the part of those bearing the relationship.

Let us have, then, more legitimate children and fewer orphans; for children born of hate or passion are many times worse off than orphans, even though both father and mother be living, for they are parents to the body only.

RITA BELLE.

PAINESVILLE, OHIO, April, 1884.

THE WAY TO LOOK AT IT.

In all labor there is poetry, if we can but find it, containing its deepest meaning and its truest realities. One mechanic sees nothing beyond his tools and their uses; another beholds civilization or refinement which his work is daily spreading. One merchant measures his business only by the yearly account of profit and loss; another sees it in the extent of commerce, the employment that is given to labor, triumph of honest principles. One physician looks at his profession only as a ladder for his own advancement and popularity; another beholds suffering assuaged, diseases overcome, sanitary habits enforced, healthful living secured, happiness increased. One woman sees in her house only an era of hard work and physical comfort; another sees exquisite pictures of possible happiness, honor, development, and value which may cherish with it, and may issue from it to bless society and strengthen the nation. It is only as these higher truths of labor become vividly pictured in the imagination that labor itself can rise to its true position. Its poetry is its best reality, and ennobles all its prose of hard work or dry details.—*California Farmer.*

MORNING PRAYER.

MARY WHITCHER.

In giving God the first and best
 We give Him morning prayer,
 And through His blessing we are blest,
 Our daily cross to bear.
 Begin aright, the Spirit saith,
 With dawn of every day,
 And through our faithfulness and faith,
 We're prospered on our way.
 If ills betide, we trust the hand
 Of God to guide us through,
 While justified the feelings stand,
 In all we've had to do.
 So near to God our daily walk,
 To feel and know his will;
 And here we've strength which faileth not,
 And duty to fulfill.

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

Subscription and Advertising Rates.

Subscriptions:

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

One year	-	-	-	-	\$1.00
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. IX.

JUNE 1, 1884

No. 10.

SUBSCRIBE for THE ALPHA.

SEND in your order early for our special July number. Price three cents per copy.

WE propose to issue for July another of our special numbers of THE ALPHA. We have evidence of the usefulness of former numbers of this character. Friends of purity and moral elevation are calling for another issue. They will be furnished as before, at three cents per copy. Send in your orders early that we may know how large an edition to print. Let it be a very large one. Many thousand copies should go forth to this unenlightened people.

MRS. E. R. SHEPHERD, the author of that most excellent Physiology "For Girls" has accompanied her husband to Pugit Sound, Washington Territory. They sought that far-off region for its bracing and equable climate, hoping the change would be beneficial to the health of Mr. Shepherd, who has not been well for some months past.

Our friends have located in a new township on the extension of the Northern Pacific Railroad, with books and pen, surrounded by the decorations and quiet of nature's primeval forest. Mrs. S. will continue her labors to promote the physical redemption of her race. If health and strength are vouchsafed we shall ere long

expect another book from her kind heart and hands that the world will recognize to be one greatly needed, and to become even more popular than "For Girls."

Her post-office address is Hillhurst, Pierce County, Washington Territory.

FOR GIRLS.

An Institute of Heredity and Hygiene was held in this city the first week in May, under the auspices of the W. C. T. U. Miss Mary Whitall Smith, who presided at the hygiene section, recommended "For Girls" as the very best special physiology yet published, and warmly recommended it to the young women present as wise, chaste, and scientific. An influential friend writes: "I consider 'For Girls' a boon for this generation. It cannot be too highly prized." This seems to be the judgment of all thinking people that peruse this most excellent book. Its rapid sale confirms this opinion. Every family library should contain a copy and every girl from fourteen to twenty years old should own one for herself. They cost but one dollar, but will save many hundred dollars in doctor's bills if the instruction is observed, and days, months and years of suffering and loss of time. Invalidism is one of the heaviest burdens of life and the most awful *wastes of time and talent* known to our generation. There is no compensation for this enormous expenditure. Even the spiritual graces that are supposed to develop under affliction are apt to be sickly and depressing, because in themselves they are destructive to life and not in the least adapted to the progressive needs of this progressive age. For sale at this office. Price \$1.00.

A GOOD EXAMPLE.

A lady in the far West, who is deeply interested in the welfare of the rising generation, and has faith in our scheme of moral education as likely to furnish the needed ounce of prevention to misery and crime, being led to suspect that many lads and young men in the town where she resides were being led into evil ways, and that their ruin is inevitable, if not arrested by wise and judicious measures, has sent for a supply of moral education literature suitable for the age and applicable to the temptations surrounding them, which she proposes to put into the hands of these youths. At the same time she seeks to provide them with entertainment, intellectual and moral, with innocent amusements that will show them the pleasantness and peacefulness of the paths of wisdom. What a blessing this woman will prove to the young people under her care, and what a powerful influence for good she will exert on the moral atmosphere of the community in which she lives. Every town and hamlet in our land needs one

of more such wise guardians for youth. Women with sympathetic hearts and a desire for a field of philanthropic labor cannot do better than follow this bright example. This work is the legitimate ultimatum and outcome of moral education. First to secure the best possible pre-natal conditions and surroundings, and then the most attractive educational advantages for the little ones, making virtue, intelligence, health, order, refinement and intelligence to be desired above all things as they grow to young man and maidenhood. Women that can and will do this noble work, are true patriots and should take precedence in the honors bestowed upon military prowess, to say nothing of political equality with those they benefit. Women, remember our country has no foreign foe to menace our safety; our dangers are intestine—the sensual indulgences and vices that sap the heart's blood and poison the tissues of the body politic—infidelity to virtue, honor and truth. The gigantic fiends, lust, alcohol and tobacco, which engender selfishness, avarice, injustice, cruelty and war—fiends of hell—Apollyon; if these monsters are ever laid in the dust and buried out of our sight it will be by the hand of free, strong, pure womanhood. Let us be up and doing—[ED.]

“THE TEMPLE OF THE ROSY CROSS, THE SOUL, ITS POWERS, MIGRATIONS AND TRANSMIGRATIONS,” is the title of a most remarkable book, filled with startling and original thoughts establishing the reliance of all things that be on a higher power. The work is an outgrowth from the ancient secret religious order of Rosecrucians. This society originated with one Christian Rosenkranz, a German noble of the fourteenth century, who had spent a portion of his life in the East in the pursuit of wisdom. On his return to Germany he established a secret order with a limited membership, who met in a building erected by himself called “The House of the Holy Spirit.” He died at the age of 106. The society was in no sense political, but only desired the improvement of mankind by the discovery of the true philosophy. This philosophy being transplanted from India was essentially occult, and could not probably have taken secret order in our generation, where all secrets are revealed, and the simple and illiterate are considered capable and worthy to receive the highest revelations of truth. The secret seems to have been the “right to and possibility of receiving knowledge direct from God,” (Theosophy.) The founder seems to have so progressed in knowledge that, like the sacred brotherhood of the Himalayas, had the power to live as long as he desired to, but whether all things (secrets) were revealed to him is not known.

“The Temple of the Holy Cross” is filled with aphorisms that are very interesting as well as profound. We append a few examples:

“Nothing is self-existing or self-supporting. Everything in existence depends on something else.”

“If you pass by things and descend to principles, they, too, are dual, antagonistic. All things depend upon the Divine Will. God, the Infinite, is the soul, the life, the center of all things, and as spirit or soul or thought is superior to matter and the organizer and sustainer of matter, so soul should control all matter and our bodies and their needs should be in perfect subjection to that higher, diviner principle of life, the soul or spirit.”

“We are hidden from ourselves and know not the wondrous power laying back of our smallness.”

“It may be an idle task to search for God, but He has given us questioning minds, and every instinct prompts us to ask, ‘Where and what is God,’ and the world grows by each apparent or pretended solution of the question. Possibly God joins Himself to us in this way from out the shoreless darkness of our own natures.”

“He who looks for God as an object of worship is on the road to power, but he who looks for God *within himself* will feel the fullness of satisfaction and power, which God gives to all who love the good and true.”

“All things that man makes is first an idea, and his creations *come out* of the man as the light of his *intelligence* illuminates the darkness of his ignorance.”

“Look you at the burrowing worm and at the lofty eagle. Step up slowly, laboriously, from the lowest form, step by step, to the highest form of life known on this planet—Man. Do you stop here, and because your poor sight sees no higher form will you deny its existence? Do you see intelligence graded from the small to the loftiest intellect, and then by your narrow sense limit gradation of power? Look aloft by day and by night at the wondrous manifestation of an intelligent power, and blush in shame at your presumption.”

And again—

“Education is nothing but the opening of a door or the lighting of a lamp in a dark place, through which things before unknown appear to us possible and are very simple.”

The whole book stimulates the mind to self-knowledge and self-conquest, and thus makes possible the realization of fruition of moral education, and is profitable reading. Price \$1.00. Address F. B. Dowd, Hempstead, Texas.

EXTENDING THE RIGHT OF SUFFRAGE TO WOMEN.

We reproduce the following excellent minority report of the Judiciary Committee on Woman Suffrage as evidence of the growth of just and liberal ideas in the present age. When our national legislators give utterance to such noble and conscientious sentiments, we may be sure our day is dawning, and a *majority* will ere long be ready to make an equally magnanimous report.—[ED.]

REPORT.

Mr. Reed, from the Committee on the Judiciary, submitted the following views of the minority:

No one who listens to the reasons given by the superior class for the continuance of any system of subjection can fail to be impressed with the noble disinterestedness of mankind. When the subjection of persons of African descent was to be maintained, the good of those persons was always the main object. When it was the fashion to beat children, to regard them as little animals who had no rights, it was always for their good that they were treated with severity, and never on account of the bad temper of their parents. Hence, when it is proposed to give to the women of this country an opportunity to present their case to the various State legislatures to demand of the people of the country equality of political rights, it is not surprising to find that the reasons on which the continuance of the inferiority of women is urged, are drawn almost entirely from a tender consideration for their own good. The anxiety felt lest they should thereby deteriorate, would be an honor to human nature were it not an historical fact that the same sweet solicitude has been put up as a barrier against every progress which women have made ever since civilization began. There is no doubt to-day that if in Turkey or Algiers, countries where women's sphere is most thoroughly confined to the home circle, it was proposed to admit them to social life, to remove the veil from their faces and permit them to converse in open day with the friends of their husbands and brothers, the conservative and judicious Turk or Algerine of the period, if he could be brought to even consider such a horrible proposition, would point out that the sphere of a woman was to make home happy by those gentle insipidities which education would destroy; that by participation in conversation with men, they would learn coarseness, debase their natures, and men would thereby lose that ameliorating influence which still leaves them unfit to associate with women. He would point out that "nature" had determined that women should be secluded; that their sphere was to raise and educate the man child, and that any change would be a violation of the divine law which, in the opinion of all conservative men, always ordains the present but never the future.

So in civilized countries when it was proposed that women should own their own property, that they should have the earning of their own labor, there were not wanting those who were sure that such a proposition could work only evil to women, and that continually. It would destroy the family, discordant interests would provoke dispute, and the only real safety for woman was in the headship of man, not that man wanted superiority for any selfish reason, but to preserve intact the family relation for woman's good. To-day a woman's property belongs to herself; her earnings are her own; she has been emancipated beyond the wildest hopes of any reformer of twenty-five years ago. Almost every vocation is open to her. She is proving her usefulness in spheres which the "nature" worshiped by the conservatives of twenty-five years ago absolutely forbade her to enter. Notwithstanding all these changes the family circle remains unbroken, the man child gets as well educated as before, and the ameliorating influence of woman has become only the more marked. Thirty years ago hardly any political assemblage of the people was graced by the presence of women. Had it needed a law to enable them to be present, what an argument could have been made against it? How easily it could have been shown that the coarseness, the dubious expressions, the general vulgarity of the scene, could have had no other effect than to break down that purity of word and thought which women have, and which conservative and radical are alike sedulous to preserve. And yet the actual presence of women at political meetings

has not debased them, but has raised the other sex. Coarseness has not become diffused through both sexes but has fled from both. To put the whole matter in a short phrase: The association of the sexes in the family circle, in society, and in business, having proved improving to both, there is neither history, reason, nor sense to justify the assertion that association in politics will lower the one or demoralize the other.

Hence we would do better to approach the question without trepidation. We can better leave the "sphere" of woman to the future than to confine it in the chains of the past. Words change nothing. Prejudices are none the less prejudices because we vaguely call them "nature" and prate about what nature has forbidden when we only mean that the thing we are opposing has not hitherto been done. "Nature" forbade a steamship to cross the Atlantic the very moment it was crossing, and yet it arrived just the same. What the majority call "nature" has stood in the way of every progress of the past and present, and will stand in the way of all future progress. It has also stood in the way of many unwise things. It is only another name for conservatism. With conservatism the minority have no quarrel. It is essential to the stability of mankind, of government, and of social life. To every new proposal it rightfully calls a halt, demanding countersign, whether it be friend or foe. The enfranchisement of women must pass the ordeal like everything else. It must give good reason for its demand to be or take its place among the half-forgotten fantasies which have challenged the support of mankind and have not stood the test of argument and discussion.

The committee claim that suffrage is not a right, but a privilege to be guarded by those who have it, and to be by them doled out to those who shall become worthy. That every extension of suffrage has been granted in some form or other by those already holding it is probably true. In some countries, however, it has been extended upon the simple bases of expediency, and in others in obedience to a claim of right. If suffrage be a right, if it be true that no man has a claim to govern any other man except to the extent that the other man has a right to govern him, then there can be no discussion of the question of woman suffrage. No reason on earth can be given by those who claim suffrage as a right of which manhood does not make it a right of womanhood also. If the suffrage is to be given man to protect him in his life, liberty, and property, the same reasons urge that it be given to woman, for she has the same life, liberty, and property to protect. If it be urged that her interests are so bound up in those of man that they are sure to be protected, the answer is that the same argument was urged as to the merger in the husband of the wife's right of property, and was pronounced by the judgment of mankind fallacious in practice and in principle. If the natures of men and women are so alike that for that reason no harm is done by suppressing women, what harm can be done by elevating them to equality? If the natures be different, what right can there be in refusing representation to those who might take juster views about many social and political questions?

Our Government is founded, not on the rule of the wisest and best, but upon the rule of all. The ignorant, the learned, the wise and the unwise, the judicious and the injudicious are all invited to assist in governing, and upon the broad principle that the best government for mankind is not the government which the wisest and best would select, but that which the average of mankind would select. Laws are daily enacted, not because they seem the wisest even to those legislators who pass them, but because they represent what the whole people wish. And, in the long run, it may be just as bad to enact laws in advance of public sentiment as to hold on to laws behind it. Upon what principle in a government like ours can one

half the minds be denied expression at the polls? Is it because they are untrained in public affairs? Are they more so than the slaves were when the right of suffrage was conferred on them? It should also be considered upon the proposition that to admit women would be temporarily to lower the suffrage on account of their lack of training in public duties, that what is now asked of us is not immediate admission to the right, but the privilege of presenting to the legislatures of the different States the amendment, which cannot become effective until adopted by three-fourths of them. It may be said that the agitation and discussion of this question will long before its adoption have made women as familiar with public affairs as the average of men, for the agitation is hardly likely to be successful until after a majority, at least, of women are in favor of it.

We believe in the educating and improving effect of participation in government. We believe that every citizen in the United State is made more intelligent, more learned, and better educated by his participation in politics and political campaigns. It must be remembered that education, like all things else, is relative. While the average American voter may not be all that impatient people desire, and is far behind his own future, yet he is incomparably superior to the average citizen of any other land where the subject does not fully participate in the government. Discussions on the stump, and above all the discussions he himself has with his fellows, breed a desire for knowledge which will take no refusal, and which leads to great general intelligence. In political discussion, acrimony and hate are not essential, and have of late years quite perceptibly diminished and will more and more diminish when discussions by women, and in the presence of women, become more common. If, then, discussion of public affairs among men has elevated them in knowledge and intelligence, why will it not lead to the same results among women? It is not merely education that makes civilization, but diffusion of education. The standing of a nation and its future depend not upon the education of the few, but of the whole. Every improvement in the status of woman in the matter of education has been an improvement to the whole race. Women have by education thus far become more womanly, not less. The same prophesies of ruin to womanliness were made against her education on general subjects that are now made against her participation in politics.

It is sometimes asserted that women now have a great influence in politics through their husbands and brothers. That is undoubtedly true. But that is just the kind of influence which is not wholesome for the community, for it is influence unaccompanied by responsibility. People are always ready to recommend to others what they would not do themselves. If it be true that women cannot be prevented from exercising political influence, is not that only another reason why they should be steadied in their political action by that proper sense of responsibility which comes from acting themselves?

We conclude, then, every reason which in this country bestows the ballot upon man is equally applicable to the proposition to bestow the ballot upon woman; that in our judgment there is no foundation for the fear that woman will thereby become unfitted for all the duties she has hitherto performed.

T. B. REED.
E. B. TAYLOR.
M. A. MCCOY.
T. M. BROWNE.

I need THE ALPHA. It is the only representative of an idea that I know of in this age. You have an idea, and a big one, but the only one I am cognizant of.

A. J. GROVER.

A WORD ABOUT EDUCATION.

We must, if I correctly apprehend the true principle of teaching, treat the children somewhat after the manner of plants and flowers. We must study the nature and habits of the species with which we have to deal, and furnish according to the best of our ability the conditions favorable for its growth and development. Some plants you know are hardy under almost any conditions, and seem of that sturdy vigorous growth that needs but little care, while others utterly refuse to grow or thrive without plenty of sunshine, and others still seem to shrink from the ardent kisses of the sun, and only flourish best in sheltered nook with light and air and water for their sustenance.

Now, with children as with plants, each has an individual need, and for this very reason there has never been invented a mechanical system of education by which children of all kinds can be turned out alike educated, although it would seem that some of our educators believe that way.

No, each individual soul has its distinctive personality which must be recognized in order to pursue any rational method of education.

It is true we are as yet but beginning to look toward nature as a guide in all things, yet I believe the signs of the times all point toward a nearer approach to her method in educating the young.

If we wish to grow a rose we do not take a full-blown flower and plunge it into the soil expecting to grow therefrom a bouquet of roses. No, we carefully place the roots in the earth. They are not attractive to look upon and do not seem to promise much, but as it is, the only way known to procure roses we cheerfully furnish the humble conditions and nature does the rest.

So with our girls and boys. We cannot begin their education by pouring into their minds the systematized knowledge of mature minds.

It is true, they may memorize rule after rule and precept upon precept, but the fallacy of so doing is evinced by the utter helplessness of many a college-bred man when he comes in contact with the real work of the world. *Children must master details before they can generalize.*

Herbert Spencer could never have written his "Synthetic Philosophy" had he not first made himself familiar with the natural sciences.

It is as natural for a child to learn as for the rose to unfold its petals to the morning sun.

Look at those active little eyes and hands! They want to see everything and know what it means, and how to use it, and the true educator assimilates these natural means to procure the desired end, viz., the unfoldment of the natural powers of the child.

For we cannot put education in a child or upon him and make it his. Beware, then, O teacher! of standing in his sunlight, and do not suppress or deaden this natural eagerness for knowledge, which is the divine birth-right of every child, by clogging their minds with book knowledge, which they do not understand.

Every teacher, especially teachers of primary scholars, should make themselves familiar with the rudiments at least of the natural sciences, thereby furnishing them

selves with an unlimited store from which to draw, in order to meet this demand for knowledge of the world about them, which all children have. As to all vegetable and animal life is solar heat and light, so to every human heart is that positive, regenerating principle, love; and the teacher who ignores this factor in her work will find her efforts attended with but feeble success. What! love all those dirty, disagreeable little barbarians? Yes, and why not?

It is true, we cannot love selfishly anything that does not contribute to our immediate pleasure, but there is an unselfish love, a divine compassion for the weak, that should have an abiding place in the heart of every teacher. If a child is inharmonious, badly organized, or unfortunate in its surroundings, the greater its need and the more urgent the moral obligation upon the teacher to lay aside all selfish considerations and come unto that child in the true Christ spirit. If we cannot do this ourselves how then shall we be able to teach these little ones in a rational manner the foundation of all ethics and religion, the foundation all pure loving, that they love one another, and do unto others even as they would be done by.

EVA A. H. BARNES.

MORAL REFORM.

Of all the reforms in this lower world there are none greater, none are more needed, than moral reform. It is applicable to all nations, kindreds, tongues, and people. When God made man and woman He made them subject to law, and that law was violated in the beginning, and continues to be violated to the present day with increasing momentum every year, with its increasing penalties annexed, which are due and irrevocably, and unalterably fixed as penalties, and from which there is no escape nor appeal until that law is obeyed. Hence, we see the magnitude of the work of all the noble reformers of both sexes, who are engaged in earnest, to return immediately to the keeping of that divine law which saith, "Go, and sin no more!" Can we not, after so long a time, begin to learn obedience by the things which we have suffered in violating that law? Let us put away the cause, and the effect will cease.

I congratulate you on the success which has already attended your labors in the great work of "moral reform." It is but the beginning of what is coming on the earth. It is susceptible of growth. It is destined to grow and increase until it becomes national. When the late President Garfield delivered his inaugural address at Washington he made use of the following very significant language, which is worthy of more than a passing notice. He said:

"Let our people find a new meaning in the divine oracle which declares that 'a little child shall lead them,' for our little children will soon control the destinies of our Republic. How? By the ballot!"

He saw the time was coming when these little children will vote, their mothers will vote, and their successors will vote, and help make the laws of the land, because they are a part of the Republic and will have a right so to do. He saw, too, with a keen, prophetic eye that some noble women had already been knocking at the door of the capitol for admission for this very purpose, not for pre-eminence,

but for justice, for equality of the sexes, and for their God-given rights as free-born citizens of the United States, and, recognized as such, they have an inherent, an inalienable right to the ballot, and it ought not to be withheld from them any longer. There will be no peace for the world until the women exercise and participate in the elective franchise and are made equal with the men the world over.

"A little child shall lead them," which implies *purity* and *innocence*, without which none can be successfully leaders in this enlightened age. When the moral reform societies shall have become national and receive national patronage and support, then, indeed, will the "good time coming," so long looked for, begin to be realized. In that day (may God speed it,) the most enlightened men and women of the century will stand on a level and walk side by side, and that level will be the level of love, and not of lust, and "a little child shall lead them"—*i. e.*, by purity and innocence. Equality of the sexes will be the rule and not the exception. Each sex will claim the right to govern its own side of the house, otherwise it would not be equal, but always in harmony with the great principles of moral reform societies already established and in successful operation.

Woman is no longer man's inferior, but his equal. She is no longer a useless appendage to man, but a positive necessity. The great work of moral reform cannot be carried on successfully without the woman. This has been tried and proved a failure in every instance and always will. Why? Because man alone is powerless, woman alone is powerless. It takes the union of the sexes in this day to keep the law of reproduction of the human race, or the commandments of God—*i. e.*, the "moral law," which, in plain English, is this: Thou shalt have sexual intercourse only for offspring. I would advise all who contemplate marriage and offspring, and wish to perpetuate and improve the human race, to read Dr. John Cowan's "Science of a New Life," and go according to it, and God will bless them in that order. This will be taking up the cross where Adam and Eve laid it down in the Garden of Eden. This will be true "moral reform." This will be keeping the "law of nature," which God required in the beginning—*i. e.*, not to eat unripe fruit, while it is yet green, but to wait until it is matured.

CLEVELAND, OHIO.

JAMES S. PRESCOTT.

It was lately announced that foot-ball was forbidden in Harvard College, but neither has rebellion at this "sumptuary" law emptied the class-rooms, nor have indignant parental protests disturbed the peace of the faculty. It is an easy argument from the prohibition of a rough game that results only in torn clothes and bruised shins to the prohibition of a poisonous drink which beggars ten thousand homes, is responsible for most of the crimes, and sends its victims by platoons to everlasting woe. Or, confining the case to college walls, if an institution finds it useful for the good of its inmates to forbid a play-ground sport, the argument has ten-fold power when turned toward the secret fraternities in colleges which are night schools of cruelty, trickery, favoritism, and debauchery.

THE PAST, PRESENT, AND FUTURE.

BY O. PRENTISS.

We will, if you please, "pass lightly over the past, just touch upon the present and hasten on to the future."

My almost adored mother raised to maturity five daughters and four sons. Her not very remote relative had twenty-two sons, all ship-carpenters, working in one yard, down East. How many daughters that great aunt had your deponent saith not. Near the close of the eighteenth century Seth Y. Wells, teacher of the academy—the then highest literary institution in Albany, New York—visited his uncle, Benjamin Young, of Watervliet; received faith and joined the Shakers. As in duty bound Seth visited his paternal home on the east end of Long Island, told his folks what he had found, and what he had done. The result was his two sisters, six brothers and mother were Shakers—good at that. They were better material than can be scraped up in cities. They were country-bred—were physiologically got up and physiologically brought up on samp-porridge. A lady, a near neighbor of the Wells family, said: "You needn't tell me about a virginity millennium, I believe that when the millennium comes, there'll be a thousand children born where there isn't more than one now." We make some allowance for that lady. She was, by profession, *tertian quid*, at the birthing of children.

Day before yesterday a gentlemen from Chicago, a native of St. Albans, Vt., called at my shop. He had a machine—one of the never-ending Yankee inventions—which he wished to sell. I said to him: "You are all too likely a man to be spending your time with such toys; you ought to have more manly employ; you are almost likely enough for a Shaker."

"What are the distinguishing characteristics of a Shaker?"

"Virginity and community."

"Would you be understood that men and women here don't cohabit?"

"Gracious! Nay, no more than angels."

"But don't the scriptures enjoin us to multiply."

"If you so read the scriptures and regard them as obligatory on you, you can multiply. But I would advise you, as a gentleman, to keep yourself above prostitution."

"I am a married man; prostitution in my case must consist in going beyond."

"That going beyond prostitution—if modern news-paper scriptures tell truly—is the damning sin of the age. Thousands more prostitutions under the sanction of law—the holy bonds of matrimony—than outside of laws.

"That is so; the papers tell truly. 'Tis so all over. It is running the great Yankee nation out. But for the stringent discipline of the Catholic clergy on the Irish and German reproducers, America would soon be a wilderness."

We leave the past; the present slides by like telegraph poles; we go for the future with more than railroad speed. Let us take a look through the long glass,

We see new heavens and a new earth; the former are remembered no more. There is no more an infant of days, nor a man that hath not filled out his days. There is nothing to hurt nor destroy in all the holy mountain, the new heavens. The new earth is filled with the knowledge of the Lord, as the waters cover the sea. No unfruitful works of darkness in the new earth, the new reproductive order. All things done decently and in order. And now, let there be a combined effort of all the better elements in our human make-up to shove the train of progress up the ascending grade, to leave the effete past, the almost putrid present, to put well all diligence for the sublime future.

Do not be deterred from anything you want to do by sneers about being Quixotic and wanting the millennium. There is nothing disgraceful in wanting the millennium, provided that you are modest enough to own that you have not got it. And if a thing wants doing, it is a strange reason to give for not doing it, that the doing of it will make the world more like the millennium. * * * And don't be afraid. Men are always telling us, in all sorts of different ways, what Massoah told his wife, that we shall *die* if we *see*. But she knew better than to believe that God would grant knowledge to or accept services from creatures whom He was minded to destroy.

Serve God and fear no man, "and don't believe in anything worse than yourself," not in anything visible or invisible, whether walking on two legs or on six. "I know worse of myself than I do of any other animal," I heard a learned divine say in answer to a child's question about the future fate of her pets; "and I know worse of myself, and, to judge from your own confessions, I should say some of you know worse of yourselves than any of us know about Lucifer."

Do not—until the millennium has arrived and there are no more sick or cross babies—think you cannot help in the progress of humanity, because you are not allowed to do things that men can do, or because when you have obtained the right you find you lack the power. The woman that was said to be blessed among all women, was no political agitator or heroine of competitive examination; but a workingman's wife, with just enough learning to know how *not* to talk when things were going on that she did not understand. And those that honor her most represent her with no crown but the stars, with a baby in her arms, and the world with all its glories under her feet.—MARY BOOLE.

Yes, the crowning glory of womanhood and wifehood, is enlightened, desired, loving and perfected motherhood, as chaste, enlightened fatherhood should be the coming glory of man. We shall have no *true* parenthood or true homes until this is the case.—[Ed.]

MEMORY is the daughter of love.

HOPE is the most animating, and therefore the most important of all the affections, the most delicate and heaven-born, and an important portion of our being.

THE boy who looks up to his father for an example deserves to find only a good one.

CORRESPONDENCE.

LETTSVILLE, IOWA, *Feb. 19, 1884.*

MRS. C. B. WINSLOW—KIND FRIEND: Your letter of January 2d, came duly to hand freighted with an answer, which in one sense was not what I should most have wished for, yet it was balm to a hungry soul. I have just been reading my February ALPHA, and I can but think of what a noble cause you are laboring in. The few words by E. P. J. on "Woman's Power and Influence" are grand and should be inscribed in letters of gold over the hearthstone of every home in our land. I have often thought what a grandly beautiful world this would be did all of the human family live strictly in accordance with the laws of esoteric anthropology. Methinks it would require a gigantic mind to fully comprehend the transition. Heaven and earth would indeed come together. How often do we hear of children ill-treating their parents, or, as we say, neglecting to discharge a child's duty. How painfully visible is their lack of real filial affection, yet when we think how few, how very few parents fully discharge the duties and responsibilities of paternity we will wonder that such manifestations are not more numerous. Parents have no claim whatever upon a child unless they first, fully and faithfully, discharge their duty and bestow upon that child the great blessings, powers and possibilities which in the order of nature will follow. We erect monuments to memorize. There is no monument, though it be made of the most precious stones and tower high into the heavens, that will perpetuate our memory as will children who have arrived at the age of maturity possessed of that noble manhood and womanhood that God Almighty designed they should possess.

Now, my dear friend, in your letter, speaking of forming acquaintance by means of correspondence, you say it is always hazardous. There are few obstacles but what can be overcome by perseverance and determination. Phrenologists tell us that they have a science whereby they can tell who are and who are not adapted to each other in the marriage relation. Should it happen that you find a lady who cared to correspond with me, and we, after a period of communication, care to investigate the matter any further, I think we can find some means of doing so. Rest assured the lady can feel the need of exercising caution no greater than I.

There is one way, and one way only, whereby those living in the marriage relation can secure perfect conjugality, and that is for both husband and wife to do all that lies in their power to promote the happiness, comfort and welfare of the other. When that is done there is no power on earth that will prevent their living happily together, and surely Omnipotence would not be so ungracious as to interfere. Trusting that I have not overtaxed your powers of forbearance, allow me to express my gratitude for the kindly interest you have manifested in a fellow-creature's welfare. Yours, very respectfully,

S. H. WOODARD.

We have written our young friend that patiently seeking a suitable partner is better than opening correspondence with every one or any one that may from any motive respond to his advertisement. There are so many circumstances attending epistolatory correspondence that are misleading even when not intending to be so.—[ED.]

CHICAGO, ILLINOIS, *May 24, 1884.*

MY DEAR DR. WINSLOW: The public meeting of the Moral Education Society took place the 20th, as advertised. For the first effort in public we consider that it was a success. Both atten-

dance and interest was good. Quite a number of subjects were discussed. One thing was proven, that many people are prepared to listen, even in public, to a discussion of subjects hitherto tabooed. A medical convention was in session in the same building and many members strayed in, and were courteous and attentive listeners. The newspapers gave us respectful and extended reports, with none of the unpleasant flings of former years. Radical sentiments, such as are promulgated in THE ALPHA, were often applauded. This was especially true when there was an eloquent plea made for a standard of virtue equally applicable and obligating upon both sexes. In the evening we were honored by addresses from Judge Booth, Dr. Thomas, and Bishop Fallom. No three men could have been chosen who stand higher in moral integrity in the hearts of the people. Visiting Madison, Wis., yesterday, I was invited to talk to some of the best ladies of that place upon moral education. An interest was enlisted and nucleus of a working society started. The need is felt upon every hand for earnest work that will save our boys and girls who are soon to be fathers and mothers. Sincerely,

A. B. STOCKTON.

SHERWOOD, *May 20, 1884.*

DEAR MRS. WINSLOW: In the *Woman's Journal* of May 17th, page 168, is found the following:

Fifty women recently left Bordeaux for New Caledonia under rather peculiar circumstances. They are, in fact, women sentenced to a lengthened term of imprisonment for grave offences, who have elected to go to the French penal colony, where they will each find a husband in one of the "convicts of the first-class," that is, those convicts who have, by their good behavior, entitled themselves to a government grant of land and obtained permission to marry. An inspectress of prisons recently made the round of the six central female prisons, and selected the fifty inmates—all of them described as young and good looking—who are now going abroad to make a fresh start in the world. Once out they will be housed in a religious establishment at Noumea, managed by a community of sisters, where bachelor convicts of the privileged class will be permitted to visit them, and as often as a marriage is arranged the colonial government will provide the bride with a trousseau and set the couple up in housekeeping in a small way. It was Prince Napoleon who, when he was minister for Algeria and the colonies, introduced this system of convict marriages, which has given excellent results so far.—*St. James Gazette.*

When I read the above I thought immediately of you, and wondered if you would not think such a course pursued would multiply instead of diminish crime and that the excellent results, if investigated, would prove not helpful to good inheritances. I think the fifty women and men from that class had much better follow the example of the "sisters." Your very good letter was received, thank you for it. Sincerely your friend.

H. L. HOWLAND.

April 24, 1884.

MY DEAR MRS. WINSLOW: Your welcome favor came to hand yesterday just as I was thinking of writing you again in reference to some books to place in the hands of young men and boys whom I fear are walking blindly, because ignorantly, into sin that if persisted in will ruin them bodily, and so lower and degrade their moral sense of purity that a recovery of their true manhood will be almost impossible. Oh! it makes me shiver and weep in spirit when I think of the moral defilement through which the majority of young men pass before they are prepared (according to the standard of society, by having freely "sowed their wild oats") to settle down and choose life companions from among our daughters, whom we have per chance guarded so carefully from the contamination of the world. For, as a rule, the more dissolute a young man's life has been the more careful and particular he is in the selection of a wife and the more jealous and exacting he is as a husband. Thus the wife suffers socially, if not, as is too often the case, physically, and the poor, irresponsible children have

to bear the full burden of their fathers' sins and transgressions through the irrefragable laws of heredity.

How long, oh! how long, before the foolish, stumbling world will recognize the fact that it is constantly perpetrating upon itself the grossest injustice and perpetuating the very evils under which it groans, by fixing and sustaining an entirely different moral standard of education for boys and men than what it advocates for girls and women. In its blindness it seems apparently not to perceive that in order to sustain the one the other must suffer, and that girls as well as boys are destined to inherit the curse of licentious and unholy passions. Only a short time ago this community was shocked and apparently greatly astonished at the course of a young lady who had been received into the best society but a year ago, and had been quite a favorite among friends and relatives. Returning to this place after an absence of a few months, to her home not far distant, she entered a house of prostitution, and deaf to the prayers and entreaties of those who went to her on bended knees, declared her intention to abandon herself to shame. She is an only daughter of a father and mother who are both living and who have always provided amply for her temporal wants. But who shall say what inherited propensity or moral defect of character, like a mill-stone round her neck, helped to drag her down. God, in His infinite pity and wisdom help her, and all who have the inherited "sins of the parents" to fight against in their own natures, balking their feeble efforts at self-control and perhaps a desire to do right, and in nine cases out of ten, unless the will-power is of herculean strength, eventually merging them in depths of irretrievable error and woe.

J. P. C.

THE TWO WORKERS.

Two workers in one field
Toiled on from day to day,
Both had the same hard labor,
Both had the same small pay.
With the same green sky above,
And the same green earth below,
One soul was full of love,
The other full of woe.

One leaped up with the light
With the soaring of the lark.
One felt his woe each night,
For his soul was ever dark.
One heart was hard as stone.
One heart was ever gay,
One toiled with many a groan,
One whistled all the day.

One had a flower clad cot
Beside a merry mill,
Wife and children near the spot,
Made it sweeter, fairer still.
One a wretched hovel had
Full of discord, dirt and din.
No wonder he seemed sad,
Wife and children starved within.

Still they worked in the same field,
Toiling on from day to day,
Both had the same hard labor,
Both had the same small pay.
But they worked not with one will,
The reason let me tell :-
Lo! one drank at the still,
And the other at the well.

—Courtisville, Ind.

THE INCOMING WOMAN.

BY OLIVE F. CHANDLER.

I see in the distance the "Incoming Woman,"
No tarnish of fashion, no sham or display,
So chaste and majestic, a halo precedes her,
Illuming earth's pathway, gives cheer night and day.
She's risen above the low base desires,
A magnet of love to lift up mankind;
So sweet, mild, and gentle, yet *strong* and *courageous*,
Her wand is of truth, from passion refined.

O hail her with joy, ye brave sons so noble,
Her advent's been seen by beauties revealed!
In taste so artistic, in painting and flowers,
She's opened love's fountains of art long concealed.
O heed her all nations, and list to her message,
She's wisdom and skill, with culture divine,
O trust her, and garner her spirit and power,
For God's glorious image within her does shine.

Her sons so illustrious will ne'er dare approach her,
With any vile thoughts or passion unclean;
So pure is her breath, so chaste is her vesture,
She casts out the demon of lust, though unseen.
She's coming, my friends, her spring-time is nearing;
Her true buds of promise are swelled and will bloom,
Will give a perfume, and breeze that is healing;
Awake, don't be dozing in prisons of gloom.

THE HABIT OF SELF-CONTROL.

If there is one habit which, above all others, is deserving of cultivation, it is that of self-control. In fact, it includes so much that is of value and importance in life that it may almost be said that in proportion to its power does the man obtain his manhood and the woman her womanhood. The ability to identify self with the highest parts of our nature, and to bring the lower parts into subjection, or rather to draw them all upwards into harmony with the best that we know, is the one central power which supplies vitality to all the rest. How to develop this in the child may well absorb the energy of every parent; how to cultivate it in himself may well employ the wisdom and enthusiasm of every youth. Yet it is no mysterious or complicated path that leads to this goal. The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object; it is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over he desires. He who has acquired this habit, who can govern himself intelligently, without painful effort and without fear of revolt from his appetites and passions, has within the source of all real power and of all true happiness. The force and energy which he has put forth day by day, and hour by hour, is not exhausted nor even diminished; on the contrary, it has increased by use and has become stronger and keener by exercise, and, although it has already completed its work in the past, it is still his well-tried, true, and powerful weapon for future conflicts in higher regions.—*Public Ledger*.

The wealth of affectionate sympathy and aid is better than gold, and fills the soul with perfect peace.

LIST OF BOOKS

Published by the Moral Education Society, and
of sale at the Office of

THE ALPHA,

No. 1 Grant Place,
Washington, D. C.

A NEW TRACT—
A NEW SERMON FROM AN OLD TEXT.
"Increase, multiply, and replenish the
earth."

By Parson Jonesbee.
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.
This pamphlet of 67 pages contains scientific
suggestions to parents relative to systematic
methods of moulding the character of children
before birth.
Price 25 cents.

THE
CANCER AT THE HEART;

A DISCOURSE
BY
FREDERIC A. HINCKLEY,
Resident Minister, Free Religious Society, Provi-
dence, Rhode Island
Price 10 cents.

THE MYSTERY, AND HITHERTO AND BE-
YOND.

Two essays read before the Washington Moral
Education Society.
BY MRS. EVELEEN L. MASON.
These essays are the result of ten years' study
of the religions of all nations and all ages, and
show how constant has been the effort to recog-
nize the feminine element in religious worship,
and just as they have succeeded has civilization
advanced and each time the aggressive force of
man has crushed the idea, humanity has fallen
back into darkness and barbarism.
Price 15 cents. For sale at the office of THE
ALPHA, 1 Grant Place, Washington, D. C.

HEREDITY AND TRANSMISSION.

BY MRS. MARY L. GRIFFITH.
Price 5 cents.
SUGGESTIONS TO MOTHERS;
OR,
WHAT CHILDREN SHOULD KNOW.
Price 10 cents.

THE TOBACCO VICE,
WITH SUGGESTIONS HOW TO OVERCOME

BY HANNAH McL. SHEPARD.
Price 10 cents.

A PRIVATE LETTER
TO PARENTS, PHYSICIANS AND MEM PRIN-
CIPALS OF SCHOOLS.

Send a 3-cent stamp.
BY SAXON.
A physiological treatise on sexual ethics and
conservation of the spermatic secretions.

DISINHERITED CHILDHOOD.
BY
MAY WRIGHT SEWALL.
Price 10 cents.

THE RELATION OF THE SEXES.
BY FREDERICK A. HINCKLEY.
Price 10 cents.

THE NEW POWER FOR THE NEW AGE.
BY MRS. E. L. MASON.
Price 10 cents.

MARRIAGE—ITS DUTIES AND DANGERS
BY MRS. HARRIETTE R. SHATTUCK.
Price 10 cents.

FOREWARNED AND FOREARMED.
BY MRS. GEORGIANA KIRBY.
Price 5 cents.

BLACK SHEEP.
BY
C. B. W.
Price 5 cents.

TOKOLOGY—A POPULAR AND USEFUL
BOOK ON OBSTETRICS
A Book for every Woman
BY DR. ALICE B. STOCKHAM, CHICAGO.
Price \$1.50. For Sale at this Office.

THE LOST NAME
"Our Mother who art in Heaven."
BY EVELEEN L. MASON.
Price 10 cents.

FOR GIRLS.
BY MRS. SHEPHERD.
Price \$1.00.

TALKS WITH MY PATIENTS.
Hints on getting well and keeping well. By
Rachel B. Gleason, M. D., with a portrait of the
author.
Price \$1.00.

FOR SALE

THE BETTER WAY;
AN
Appeal to men in behalf of Human Culture
through a wiser parentage.
BY
A. E. NEWTON.
Price 25 cents.

THE NEW LIFE.
BY FREDERICK A. HINCKLEY.
Price 10 cents.

MOTHER TRUTH'S MELODIES.
BY MRS. DR. E. P. MILLER.
Price \$1.50.

FATHER'S ADVICE TO EVERY BOY
AND
MOTHER'S ADVICE TO EVERY GIRL.
BY MRS. DR. E. P. MILLER.
Price 10 cents each.

VITAL FORCE.
BY DR. E. P. MILLER.
Price 30 cents.

CHRONIC AND NERVOUS DISEASES OF
WOMEN.
BY DR. ROSCH.
Price 25 cents.

THE DUTIES
OF THE
MEDICAL PROFESSION
CONCERNING
PROSTITUTION
AND ITS ALLIED VICIES.
From the Oration before the Maine Medical Asso-
ciation at its Annual Meeting, 12th of
July, 1878.
BY FREDERIC HENRY GERRISH, M. D.,
Price 25 cents.

THE SOCIOLOGIST.
A Monthly Journal Devoted to the Increase of
Knowledge of the Natural Laws that Control
Human Happiness.
ALBERT CHAVANNES, ED.,
Adain Creek, Knox Co., Tenn
50 Cents per year.

ANTE-NATAL INFANTICIDE.
BY MRS. MARY L. GRIFFITH.
Price 5 cents.

THE WOMAN QUESTION,

BY ELIZA BURT GAMBLE,

Is a pamphlet of 26 pages, written in a clear, logi-
cal style. The argument for the higher education
and political equality with men is irrefutable, and
claims the attention of all progressive and philan-
thropic minds. Only by the equality and emanci-
pation of woman, can a race of noblemen inhabi-
the earth. Send for a copy.

Price, 10 cents; 12 copies for \$1; \$9 per 100.

A LIBERAL DISCOUNT TO THE TRADE.

MARRIAGE AND PARENTAGE,

AND
The Sanitary and Physiological Laws for the
Production of Children of finer health and greater
ability.

By a Physician and Sanitarian.

M. L. HOLBROOK & CO.,
Publishers, New York.

For sale at No. 1, Grant Place, Washington, D.C.
Price \$1.00.

THE MORAL EDUCATION SOCIETY OF
Washington, will meet at No. 1308 I Street,
the third Wednesday in each Month, at 2 o'clock,
P. M.

OFFICERS:

DR. SUSAN A. EDSON,.....President.
MRS. ELLEN M. O'CONNOR..... }
MISS E. LEN M. SHELDON,..... } Vice Presidents.
MRS. H. B. JOHNSON,..... }
MRS. EVELEEN L. MASON,..... Vice-President
at Large.
MRS. E. F. P. PITTS,..... Rec. Secretary.
DR. CAROLINE B. WINSLOW,..... Cor. Secretary.
MRS. JERUSA G. JOY,..... Treasurer.
MRS. RUTH C. DENISON,..... Auditor.

CAROLINE B. WINSLOW, M. D.

No. 1 Grant Place,

Washington, D. C.

Office Hours: 9 to 12 a. m.

ALPHA UNDERGARMENTS.



Constructed in accordance
with physiological principles
covering the body evenly
from neck to waist and an-
gles—made from warm, soft
and elastic fabric.

Samples of material with
price list sent by mail.

Orders accompanied by
cash will receive prompt at-
tention.

The garment for women is
the result of careful study
for years, and while the odd
and peculiar construction of
pockets in vest is acknowl-
edged, that feature is ear-
nestly presented as of great
importance in the arrange-
ment of sanitary clothing.
For children's wear the "Al-
pha" is not surpassed by
any garment in the market.

ECRU ALPHA GARMENTS FOR SPRING
AND SUMMER WEAR.

Fabric—heavy and light English Lisle Thread;
half bleached, which insures unusual durability
in underwear of Summer grades.

Delicate in texture, made to fit the figure per-
fectly of excellent workmanship. An unusual
opportunity to clothe the body lightly, comfort-
ably and healthfully during warm weather.

Address

ALPHA MANUFACTURING CO.,
Woburn, Mass

Read PROF. JONES' New Book
Entitled

"DUTIES AND DANGERS IN LOVE, COURT
SHIP AND MARRIAGE."

Chapters on Love, Courtship, and Marriage;
Special Chapters to Young Men and to Young
Ladies; The Husband and Wife, etc., etc. Over
70 pages in heavy cover Sent post-paid on receipt
of 25 cents in stamps by the Author,

EDWARD P. JONES,

Box 148, Panama, Guthrie Co., Iowa.

"Full of wisdom and a safe guide to the young."
—THE ALPHA, February.