

# The Alpha.

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

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## A VIRTUOUS WOMAN.

A PAPER READ AT A MEETING OF THE MORAL REFORM SOCIETY, OF BROOKLYN, N. Y., BY REV. PHEBE A. HANAFORD.

"Who can find a virtuous woman, for her price is far above rubies?" was the question asked about one thousand years or less before the advent of our Saviour, and doubtless very familiar to you all is the rest of that thirty-first chapter of the book of Proverbs, which proverbs were collected after the reign of Solomon by various authors, but which bear his name, though they are not at all the expression of his thought, if we may judge by his sinful life and far from virtuous career. The query about the virtuous woman long ago received our hearty commendation, expressed not only in word, but in our daily lives, so far as opportunity has been given. We are ready to indorse the praise of the writer and to esteem a virtuous woman as highly as she was ever esteemed by any people. Society to-day owes much to those in the past who placed due estimate upon human character and life. They have educated us of the New World and the nineteenth century. We are, in a measure, what the past has made us, while we are also what the inspiration of the present has created. For God is in the world to-day as surely as He was Sovereign over chaos when "the morning stars sang together and all the sons of God shouted for joy." Therefore, we should be grateful to the past, reverent in the present, and hopeful toward the future.

And, if grateful toward the past, surely we must agree with an editorial writer in a London paper, whose words I read recently, that we owe much to the several nations of antiquity who have aided us to the moral position that we now occupy. "Each has been a forefather to us, and a teacher in its own way. To the Greeks we owe the fine arts, literature, and the rudiments of science. To the Romans we owe much of the art of government, and many grand models of patriotism. From the Jews we have learnt where to look for a knowledge of right and wrong; and if the examples which their history has given us are often very faulty, if the Hebrew conscience has often been misled by passion, selfishness, and ignorance, we must yet never forget their great lesson, that we are all living under the care of one undivided God, the maker of all things, who is best known to us as the voice which speaks to each man through his own conscience, and tells him when he is doing right and when he is doing wrong. Such is the valuable lesson which the Hebrew Scriptures set before us. We read it most clearly in

the poetic piety of the Psalmist, and the glowing patriotism of the Prophets, but it is also to be traced in the history of their king's battles. Much as we may value the literary and artistic excellence of the Greeks, we must not be led to overlook the great Hebrew lesson, that the voice of conscience is the voice of God, and that of all the wonders of the creation, of all God's works, which call for our admiration and gratitude, the chief is the still, small voice within us which tells us what line of conduct is right and what is wrong.

In speaking, then, of a virtuous woman, I mean one who not only has a conscience, but who listens to its voice. There are those, I am well aware, who have but one definition for a virtuous woman, and that has reference alone to the chasteness of her life. But chastity alone is not virtue, though there can be no truly virtuous woman without chaste thought, and word, and act. Virtue includes chastity as the greater includes the less always. Virtue is conscience in action. A virtuous woman is one who daily asks, "Lord, what wilt thou have me to do?" and then does it. Not in her own strength, however, for even Confucius acknowledged our need of help from the great source of strength when he asked, "Is any one able for one day to apply his strength to virtue?" And he answered, "I have not seen the case in which his strength would be sufficient." No, the Christian idea is the true one. "Watch and pray," the Saviour said, "lest ye enter into temptation." The very derivation of the word "virtue" leads us to say that the virtuous woman will be strong; strong in purpose, strong in effort, undaunted in the pursuit of what she regards as duty, and mighty through God in helping others to do theirs. And she will find it for her own benefit spiritually to make the effort after a high standard of Christian attainments, for, as Pope tells us:

"The soul's calm sunshine and its heartfelt joy  
Is virtue's prize."

The poets always praise virtue in the abstract, though some of them, alas! have known little of virtue but its name, and that society so prizes it that even its mask is acceptable. Cowper said: "The only amaranthine flower on earth is virtue," but he might have said the same of a clear conscience. Virtue is not to be sought because it is praised. One who has a right conception of virtue in the abstract and virtue as a personal characteristic also, would say with Shaftsbury, "I would be virtuous for my own sake, though nobody were to know it; as I would be clean for my own sake, though nobody were to see me."

The ancients praised virtue. Socrates said: "Virtue is the beauty and vice the deformity of the soul." Epicurus said, "virtue consisted of three parts—temperance, fortitude, justice." But better than any other definition to me of a virtuous man or woman is one who has, as the Apostle expressed it, a "conscience void of offence toward God and toward man."

And so I go back to the idea with which I started, that a woman who obeys the dictates of conscience is a virtuous woman, and while we thank the past for an heritage of art and literature and wisdom in manifold ways, yet we must be most grateful to the Hebrew faith and the Christian emphasis to its assertion, that conscience is the voice of God in the soul—"the light that lighteth every man that cometh into the world;" and a virtuous woman is one who obeys the voice of conscience. I do not mean an idiot's conscience, or a maniac's conscience. God's voice in the soul never asks for a sacrifice like that of little Edith Freeman at Pocasset. The Christ-enlightened conscience is known by its fruits of peace and love and justice and good will. The virtuous women are not then in one church only. No church is broad enough to hold them all. They belong to the church universal,

"Whose priests are all God's faithful souls  
To serve the world raised up;  
The pure in heart her baptized ones,  
Love her communion cup  
The truth is her prophetic gift,  
The soul her sacred page;  
And feet on mercy's errand swift  
Do make her pilgrimage."\*

\* Samuel Longfellow.

The virtuous woman may be known by some name on earth—a Methodist, a Baptist, a Quaker, a Universalist—but God and the angels know the virtuous woman as a member of Christ's grand army of workers for humanity under the guidance and with the blessing of the Holy Spirit. With quick, enlightened conscience, with true and tender heart, with kind words and deeds of mercy, the virtuous woman performs her daily duties, wearily perhaps, but not aimlessly nor hopelessly, and God adds his blessing. For the virtuous woman, in obeying conscience, has come to an experience of religion which is no sham, no vagary, no wild enthusiasm, but a calm trust in the unslumbering love of God, and an unwavering desire to do good to all mankind as she may have opportunity. There will be more or less of self-abnegation in proportion to spiritual growth, while at the same time there will be a vigorous effort at self-culture that the mind and heart may be daily preparing for the life of rarest virtue which stretches on beyond the tomb. Such virtuous souls as I have thus briefly pictured have always lived. Such high souls have there been in every land. No age, no clime, has been without them. Not of one creed, nor of one name, but of one spirit, women, and men too, who have spent themselves as Jesus did for others, so that Whittier could say,

"Whenever thro' the ages rise  
The altars of self-sacrifice,  
Where love its arms has opened wide,  
Or man for man has nobly died,  
I see the same white wings outspread

That hovered o'er the Master's head.  
Up from undated time they come.  
The martyred souls of heathendom,  
And to His cross and passion bring  
'Their fellowship of suffering."

What the world wants or needs that its men and women may be virtuous, is a prudence of religion that will lead to the performance of duty, first opening the eyes to the work to be done, and then endowing with strength and skill for the accomplishment of that work. And this religion must not be a system of theology, a formula of faith, a mere assent to any words however correct, but it must be an indwelling power, an interior force, the divine seed, whose life can never be endangered by the things of time. It must be a religion that is practical, useful, inspiring. If we are virtuous women, as the saintly Lucretia Mott says, "we come near to the beautiful truths and testimonies that rise out of this pure religion and undefiled. They are pure truth, justice, love—highest, noblest, finest instincts of the human heart and mind. If these pure principles have their place in us and are brought forth by faithfulness, by obedience, into practice, the difficulties and doubts that we may have to surmount will be easily conquered. There will be a power higher than these. Let it be called the Great Spirit of the Indian, the Quaker inward light of George Fox, or Brahma, the Hindoo's God—they will all be one, and there will come to be such a faith and such liberty as shall redeem the world." This is in accordance with our Saviour's teaching when he said of those who did his Father's will, that the same should be his "mother and sister and brother." This kind of religion, this activity of conscience, will make the woman who shows it, the virtuous woman of whom I speak, a co-worker with all those who are laboring for the elevation and salvation of the race. She will feel a warm interest in the labors of those who are working to secure the rights of her sex from invasion, and who are seeking to make her politically equal to her brother man, that opportunities may no longer be afforded for unjust legislation, and that on the statute books of the land she may no longer be classed with lunatics, criminals and idiots.

Quickened conscience will not let the truly virtuous woman sit down supinely and say with a complacency that would be ridiculous if it were not so exasperating and so unfounded, "I have all the rights I want," while it is true that her indifference is but an added stumbling-block in the way of her less favored sisters, who need the due consideration and establishment of these rights in order that they may be safe from great evils in person or property; and grave hindrance to the due exercise of their God-given right to "life, liberty, and the pursuit of happiness." If the virtuous woman has not time to spare from other more pressing duties, or has not ability to labor actively in this moral reform (for such it is) at least let her give to it her sympathy and her prayers."

And then there is that great moral movement of the age—the Temperance Crusade. Why, every virtuous woman must be a crusader in some form, in heart if not with hand or voice or pen, or she forfeits her right to be regarded as a fellow disciple with that Apostle

who declared temperance to be one of the fruits of the Spirit.

Then there is the reform known as the social evil reform. No woman can be said to have an enlightened conscience and to walk in its light who does not bid a "God-speed" to all those who are seeking to purify society while they seek to save the lost ones who have not heeded the Apostolic teachings and regarded their bodies as the temples of the Holy Ghost.

I do not see how any woman who listens to the voice within can fail to be interested in the philanthropic labors of such women as Elizabeth Comstock and others who are not afraid to visit those who are called "fallen women" in their abodes, and there kindly and faithfully labor with them, with tears and prayers, that they forsake their life of sin and seek to find peace in the paths of chastity.

I must consider, also, every educational enterprise as a step in moral reform, for if the rising generation could only be "trained in the nurture and admonition of the Lord," we might hope for the land and for the world a new and brighter day—the coming of the kingdom of righteousness. To this end the labors of those who are engaged in the Sabbath and mission-schools, who are editing juvenile papers, who are sketching pictures which will educate the mind and heart through the delighted eyes, should receive the hearty commendation of the virtuous woman. And if the Lord has placed in her hands the silver and gold which are needed to spread abroad this helpful literature, and increase the power of teachers and writers and artists to do good, each in her own way, then surely the earthly treasures should be consecrated, that by their use the heavenly reward may be gained, the reward which consists in seeing the light of truth and the joy of gospel peace and love spread abroad in the world. How can a woman pray "thy kingdom come" and not take hold in some way of the various reforms of the day, only a portion of which I have mentioned in this paper?

I had written thus far when I was interrupted, and before I had the opportunity of resuming my pen, I had occasion to place the firefly (*clater noctiluca*) which was lately brought to me from the West Indies in a cup of water, as I am accustomed to do for a brief period twice a day. Then the glass cup with its luminous tenant was taken to the bedside of a sick friend, who is at present a member of my family, that he might enjoy the scintillations from the two spots on his back and the one larger spot beneath. We lowered the glass, and the little living emerald glowed and flashed, its peculiar light contrasting in color almost as much with the light in the room as the electric light contrasts with the yellow gas-light. My friend looked at it, and after a reverent expression of praise to the Creator for such a wonderful work, he added: "He doesn't let the light that is in him be darkness." And into my soul flashed the thought, *there is one test of the virtuous woman. She is not only one who perceives the divine light, but she receives it and sheds it abroad.* She reflects the glory of the goodness she adores. She is guided by conscience in the path of benevolence. She sends the glow of her sympathy along the pathways of misery. She does not

forget to obey the injunction of her Lord, "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven."

### THE NURSERY.

[Read before the Nursery Maids' and Mothers' Kindergarten.]

How should it be constructed, how furnished, and how conducted? The essentials of a nursery are pure air, sunshine, and neatness. To secure these the room must be of medium size, with east and south windows, so constructed that air can be easily and frequently changed, without chilling the occupants. In describing the furnishings of the nursery, I cannot do better than quote from a private letter from John Ruskin, in replying to a friend who asked what he (Ruskin) thought desirable in furnishing a nursery. In his strong, pointed way, he said: "So far as I have a notion or *guess* in the matter myself, beyond the perfection of the three necessary elements, *pure air, sunlight, and cleanliness*, I should say the *plainer every thing is the better*. No lace to cradle cap, hardest possible bed, and simplest possible food, according to age, and floor and walls of the *cleanablest*."

"All education to beauty is, first, in the beauty of gentle human faces around a child. Secondly, in the fields—fields meaning grass, water, beasts, flower, and sky; without these *no man can be educated humanely*. He may be a calculating machine, a walking dictionary, a painter of dead bodies, a twanger and a scratcher of keys, or cat-gut, a discoverer of new forms of worms in mud, but a properly so-called human being never."

"Pictures are, I believe, of no use whatever by themselves. If the child has other things right around it, and given it—its garden, its cat, and its window to the sky and stars—in time pictures and flowers, and animals and things, in heaven and heavenly earth may be useful to it, but see first that its realities are heavenly."

So here we have it in a nut-shell cleanliness, plainness, and naturalness, in surroundings, in playthings, in dress and diet, and bed. Simple lessons, and easily learned and remembered by mothers and nurses, requiring little labor to keep, and little anxiety to preserve intact, and no unnecessary threatening of the freedom of the child to preserve his surroundings from being marred by hard and constant using, which is a great saving of friction to both child and nurse.

The diet of the child should be regulated with the greatest care. Of course the first nine months of its life it should be fed only from its mother's milk—from nature's fountain—which should be given at regular intervals, generally letting the infant take all it will at one time. Happy the babe that is so nourished. But,

alas, there are many unfortunate little ones ushered into this bleak world for whom no such happy provisions are made. For these a poor substitute has been invented by the scientific and ingenious inventors, of which I do not propose to give formulas now. Your physician will advise you on these points, but do not fall into the error of thinking every time the child cries it is hungry. More children have lost all the joys and comforts of childhood from too frequent feeding, and many have lost their lives by this process. Many others that have survived have suffered through their whole lives from imperfect powers of digestion, and consequently imperfect nutrition.

Never waken a child out of his sleep; it disturbs his nerves and brain, keeps him weary and half rested, which he shows by a nervous irritability; and do not cover the child with too much or too heavy bedclothes, nor go to the other extreme of insufficient covering for protection and comfort.

Teach children to be cleanly in their habits, and begin this lesson at once. "A dirty child is a mother's disgrace." Cleanliness is very nearly a godly attribute, and good habits in this respect add much to a child's comfort, and promote self-respect and gentle manners, with dignity of character in later years.

The moral influence of the nursery should be regulated with the most scrupulous exactitude. The mother and the nurse should be watchful, gentle, patient, truthful, well poised, never yielding to fear or anger, but always *firm* and *steadfast*.

This phase of education should begin very early in the new life, even while nestling under the mother's heart, and while dependent upon the mother's brain and blood for nourishment and growth. So powerful is the influence of the character and conduct of older persons on the plastic stage of life, that mothers should study to be calm and conscientious even in their thoughts, as well as actions. Above all things protect a child from the influence of *fear*. Fear of a real, tangible object, or one conjured by the imagination, is always injurious to any one, but especially so to children. Frights have so shocked the tender brain and sensitive nerves of children as to seriously injure their health and peace of mind in after life. Modern metaphysicians regard fear as the most depressing, and therefore the most injurious emotion which the soul is capable of experiencing.

Love and joy are the highest and most inspiring and healthful of all the emotions. Therefore, never let a mother, a nurse, or friend excite terror in a little heart, by telling them fearful or weird stories, or bringing before their vision startling or dreadful objects, or sur-

prising them by suddenly and unexpectedly jumping at them for the amusement of seeing them start and scream with terror.

We know of a sensitive but intelligent child, of eight years old, who, possessed of rather more than ordinary courage, obediently went into her dark room to go to bed; this room was next to her mother's, who sat there sewing. A brother, thinking it rare sport, hid under the bed, and when the child climbed upon the bed she felt something touch her bare foot; remembering her good mother's instruction, to always discover the object and find out what had given alarm, she instantly got down on the floor and felt as far under the bed as she could reach, but finding nothing she supposed herself mistaken. Again climbing into the bed, her foot was grasped by a hand and held to the floor. The screams and fright were terrific; sweats, shivers, and trembling followed each other for some time; the effect of which was never wholly recovered from. That child is now a woman past middle life, but to this day she feels the effect of that shock to the nerve centers, and requires constant bracing and watchfulness to keep her mind serene and her soul in equipoise. I do not doubt but many nervous diseases that afflict humanity had their origin in shocks and fears in childhood.

As the child grows into a more independent life of course its treatment must vary with its years. In matters of government of children let the laws and regulations be few and simple, but let these be fully understood and firmly enforced.

Obedience in childhood promotes health, insures orderly habits, and increases the happiness of the child by making it love with greater confidence and reverence its parents and guardians.

In all your intercourse with children be candid, truthful, and sincere. These little ones are endowed with a wonderful gift of *intuition*. An English writer calls it "thought reading." Children are very observing, and they penetrate disguises with great facility. If you wish your child to be loving, gentle, truthful, and open, you must be all these yourself, because they will model their thought and action after those they love and reverence. Confidence is the diviner part of us. It is the child nature, that which is "the kingdom of heaven." Woe to him who has little or no confidence in mankind. Hope is based in confidence, belief, and becomes an anchor to the soul, and should have its foundation inlaid in the developing season of child life. Faith and hope are fundamental elements of the human soul. Upon their development depend the health, happiness, virtue, and usefulness of every human being. Hope is based on belief. We rest in our hopes. Cheerfulness

and smiles are the hopes of childhood. How important, then, is the early encouragement and nurture of these soul elements.

Diet has a marked effect upon the temper, obedience and happiness of children as great as upon health. Growing children do not need meats, pastry, cake, preserves, or condiments; indeed they are positively injurious and should not be given to them, nor to children of older youth for that matter. The graces of the spirit in the formation of a child's character depend largely upon the food they eat and the manner in which it is prepared. Children fed upon animal food are apt to be irritable and quarrelsome. The effect of this diet upon temper was well illustrated by the bear that was kept in a museum at Gieson, Germany. When fed on bread he was quiet and tractable, even children could play with him with impunity. But a few weeks' feeding on flesh would make him ferocious and dangerous. The same effect is produced in children. It is unfortunate when children are under kindergarten instruction that mothers should not intelligently co-operate with teachers and help their children to be tractable and happy by judicious and nutritious food.

Let children after they are weaned eat grains and milk, with gems made of the all wheat flour, with oatmeal, cornmeal, cornstarch, and rice for variety, fruit sauce, fruit puddings, and simple vegetables. These dishes, always prepared with care, make the table tasteful and attractive with flowers and fresh fruit, in pretty dishes belonging to the children. The breakfast might admit of soft boiled eggs occasionally or baked potatoes for change. Little ones thus cared for will not be nervous, fretful, or disobedient. They will sleep well and thus promote sleep in mothers and nurses, giving them rest and strength, which has much to do with eking out patience and forbearance with the family.

A child nurse should understand, and be able to interpret the signs of approaching illness. These are indicated by its movements, the positions it assumes when at rest, and by its cries and moans. To understand these signs expressing wants and pains should be one of the studies of a nurse, so that the natural signs of hunger, fatigue, and physical discomforts may be distinguished from pain. When a babe is restless and nervous it indicates that its clothing is not comfortable. Removing its clothes will generally reveal that it comes from mechanical irritation, like a binding too tight or a hard fold in the garment pressing the tender flesh, or a pin that has escaped from its attendant's clothing. Cries, accompanied by restlessness, indicate unpleasant sensations; short wheezing, sobbing, or suffocating cries, a want of proper action of the lungs; a low, moaning cry shows

pain and soreness of the lungs, and often of the muscles as from sudden cold; crying when coughing, a pain in the chest, loud crying, with drawing up of the knees to press against the abdomen, is a sign of colic; crying accompanied by crowding the fingers into the mouth and chewing them shows pain in the teeth and gums. When at night a child cries out in its sleep with flushed cheeks and red lips, and on waking seems bewildered and takes a little time to recognize its attendants and surroundings it indicates mucus accumulation in stomach and intestines, which, if suffered to remain, will generate worms. Sharp, piercing screams, with rolling the head from side to side, with dull, leaden eyes, or eyes unusually bright, point to head symptoms, usually congestion of the base of the brain. All these signs and more should be understood by mother and nurse and carefully described to the physician. The life of many a precious child would be saved if the physician could receive a clear description of its cries and physical signs. A nurse cannot be too observing of its little changes or too minute in their observations of symptoms, and always be careful to be exact and describe without exaggeration or concealment.

The subject has been merely touched upon, but sufficient has been said to show the importance of a large amount of careful training necessary to a competent nurse. When this has been acquired you will have before you a broad and permanent field of usefulness that will give an honorable place in the family, and a successful fulfillment of your duties will insure lasting gratitude and love from coming generations.

C. B. WINSLOW.

#### CO-EDUCATION.

Modern writers and teachers unite in expressing the well-established belief that boys and girls are too much separated from each other. Many of the schools from which one sex is excluded are known to be hot-beds of immoral habits; while the proper association of the sexes in their amusements, studies, etc., tends to make them both stronger, and more noble, physically, mentally and morally. It follows, therefore, that they should grow up together, be educated at the same school, engage in the same sports, and, as far as practicable, in the same labors. The same obligations and duties, the same moral lessons should bear upon them both. Especially should they have equal educational opportunities. Our boys have something to live for, and each one is educated for a life-work. But how is it with our girls? They have powers equal to the boys, and with equal training, can learn as readily, perceive as quickly, are as dutiful, useful and efficient. Then why should they not be educated and given an equal start in life? Why should the boys grow up with a great and noble purpose, and the girls be left to grow up in idleness? When a girl has nothing to think about and little to

do, her mind will be occupied in devising selfish pleasures, and her time given to trivial affairs. They should be more thoroughly educated, and taught the same measure of self-dependence as their brothers. Let them be encouraged to select some work which shall not only occupy their minds and keep them from frittering away their youth in idle, foolish dreaming, but which will also enable them to be self-reliant and self-supporting. Let them be reared to the practical duties of life; taught to live for something great and good, and have some grand and noble purpose. Let us encourage them as we encourage our sons, to enter the professions to which they have an aptitude, and give them the same opportunities to prepare for their chosen pursuits. Equally with boys should they be started in life with the high purpose of acquiring and cultivating the invaluable habits which strengthen their characters and enlarge their powers of usefulness.

Let us abolish the false system of education which leaves but the one trade of getting husbands open to girls, and implants in them that spirit of helplessness and dependence upon men which, though some pretend to admire, is really fatal to the development of a perfect character.

Let us throw open the schools and shops to both sexes, and let them study and labor together as much as possible. By this means the general tone of morals would be improved, boys and girls would learn more of each other's natures, understand each other better, and have a most beneficial effect upon each other's characters. Nothing ennoble a young man more surely than the association of pure women. The truest men and women we have on earth have been most in each other's society and under each other's influence. They entertain the highest opinions of each other, and their feelings toward each other are the most pure and truthful. As both sexes sit at the same table and eat of the same food, so they should have the same opportunities or mental and moral development. As knowledge is good for one sex, it must be equally good for the other, for the affairs of men and women are so blended that whatever concerns one must, in a measure, concern the other. They are each parts of the great whole of humanity, and if one part is imperfect it will not properly match the other.

Lastly, let us have a common standard of virtue and morality for both sexes. Whatever is demanded of the "weaker vessel," so much at least should be required of the stronger. The moral standard of the girl should be the moral standard of the boy. Pure young women should not associate with impure young men. They should erect the same standard of morals for young men which young men have erected for them. And as all good young men would spurn the associations of women whose morals are low and base, so should young women shun the society of bad men. They should say to young men: "You shall not do things you would despise us for doing. You must be what you would have us be, or you must keep out of our society." If young women would talk thus all true men would respect them all the more. But our society is corrupt on this subject. A man may with impunity commit an

act which would blast a woman's reputation for life. He may be coarse, vulgar and wicked, and women will still meet him on terms of equality. Society can never be what it should be until the same standard of morality and propriety is established for both sexes. Then, in amusements, in study, and in labor, the sexes should be kept together; for when separated the good influences which they would and ought to have upon each other is in a great measure lost; and the want of this influence is destructive of the noblest qualities of manhood and womanhood, and the truest joys of love and life.

PANORA, IOWA, Jan., 1884.

EDWARD P. JONES.

### ALCOHOL IN THE KITCHEN.

BY JAMES H. KELLOGG.

I do not now refer particularly to the contents of the black bottle which Susan or Biddy may possibly have smuggled, "unbeknownst to the mistress," into the department of culinary science in the modern household. It is to the evil spirit of alcohol, wherever or however its satanic power may be manifest in the processes of the culinary art, delicate and profound as may be those mysteries, that I would make most pointed allusion.

I am not sure but every crusade against strong drink in the house should begin in the kitchen and end in the drawing-room. At any rate, when you consider the subject culinarily, you reach, by consent, a vital point in your treatment of the whole question. What men eat has a great deal to do with what they drink. More than this, their eating may be such as to directly create and cultivate the habit of drinking intoxicating liquors. It is plain that if the fumes and taste of alcohol are regularly, or even frequently, recognized in the food of the people, the desire to take it "straight," as the toppers have it, will be perfectly natural and unavoidable. Plain, simple, nutritious cookery will never create or foster an appetite for strong drink. Mixing puddings and pastry and the variety of dishes which might be reckoned, with alcoholic fluids, certainly will.

Look at the vast array of fruit-cakes, pies, puddings, jellies, sauces, preserves, in their well-nigh interminable variety, and witness the insidious workings of the alcoholic fluid under the guise of necessary nutriment! Why cannot the luscious fruits of the summer and the autumn time be preserved with their natural flavor and the "devil's juice" of brandy left out of the process? Why must the most harmless and helpful of articles be contaminated with the poison of alcohol before they are placed upon our tables? Why must sweet cream and snowy sugar, and choice fruits, and the variety of things good and healthful in themselves, used in puddings and pastries and desserts, in jellies and confections, be "doctored" with alcohol? These are serious questions for the thoughtful Christian women of to-day. If they are to be the leaders and saviors of the land in the war against intemperance, let them be careful that no blood of the inebriate be found at the doorways of their kitchens. Let them purge the culinary art of all that is bad and vicious, notably of every alcoholic preparation what-

ever. It must be clear to observant people that if from every kitchen in the land, in hotel, boarding-house, and the houses of private living, there issued only healthful, excellent foods and drinks, and these everywhere in abundance, and served with scrupulous neatness and appliances of real comfort, there would be a heavy blow stricken at depraved physical appetites and tastes. 'High' living and poor living have combined to curse the nation in multitudinous cases, and drive their victims to the maddening bowl to satisfy cravings of appetite which should have been answered by full supplies of sweet, pure and healthful supplies of food and drink. An as yet unwritten tale of history will rise up in judgment against the careless, unwise, or unthrifty housewives who have permitted these things, and its record will be mighty with evil. In the excitement of other and bolder phases of the drink question, alcohol in this quiet, but none the less deadly sphere of its operation, has largely been forgotten.

In a collection of recipes before me, published under the auspices of a religious society of ladies, I find in the list of puddings and sauces, such directions as these: "Wine to the taste," "eat with wine-sauce," add a cup of wine;" of "Eve's pudding" it is said that "Adam wouldn't eat it without wine;" pour two tablespoonfuls of brandy over it;" two tablespoonfuls of brandy," and all on a single page. In a cake-list which I have inspected, also prepared by the hands of religious women, we have items like "brandy," "half a teacup of brandy," "half a glass of brandy," etc.; of "miscellaneous" items, we have "hot wine sauce," "brandy," "one pint of wine," etc. These samples are quite sufficient to show the range which the use of liquor takes in the cookery of many households; and this would be extremely mild, doubtless, in comparison with the numerous cases in the ultra-fashionable ranks of society.

A physician, prominently connected with one of the life insurance companies of this State, made to me the following statement of facts: "Of 623 moderate and immoderate drinkers with whom I have conversed, 337 tell me that they acquired the desire for wine and other alcoholic poisons by their use in articles of diet and in the family and social circles, dealt out to them by their wives and sisters and female friends. Of this number, 161 cases (more than twenty-five per cent.), were from the use of liquors in articles of diet. Of the whole number referred to, 328 filled a drunkard's grave, 17 died of *mania a potu*, and 5 died by suicide."

A war, then, in the kitchen, upon every brandy-flask and demijohn, and decanter, and wine-bottle, upon every sight and smell of the hateful poison! A grand campaign, with mop, and broom-stick, and shovel, and poker against old King Alcohol! Clear away the cider-cask from the cellar below, and baste the sides of the portly rum-jug till all the spirit is out of it! Hard at them all, mistress and maid, in a hand-to-hand fight, a home "crusade," until your queenly dominions are forever rid of the lusty giant! And sign a treaty, a solemn compact, a kitchen pledge, to be true to the real friend of the housewife, the patron of her helpers, and the crowning blessing of the well-ordered house—sweet, cleansing, healthful, and life-giving water.

#### ADVICE TO A GIRL.

Bertha asked my advice about marrying. She had just had an offer.

"Well," I said, "there is so much to choose from in life now that I would advise no young lady to marry unless, first, she were deeply in love with some man who was amiable, temperate, honest, virtuous, a non-smoker, and capable of earning a good support for a family and loved her only."

"Why, auntie, that is a good deal to require of a man," said Bertha.

"No honorable man would ask any one to marry him who was not willing to concede all this," I replied. "It is not only yourself that you are to look out for but the comfort and happiness of children who may some day feel that they would rather never have been born than to come into a home that is unhappy from any of these causes. What excuse can you give them for selecting a poor father for them? One has the right to bear with miserable apologies for friends if they so choose, but no right to inflict others with such relations, much less helpless children. The question of marriage is a serious one. One not to be entered into from passion or heedlessness, but prayerfully with love, and all the virtues to guard it and protect all the results which come naturally or accidentally from this varied life. Do we not see misery enough without adding to it by incautious alliances? Life holds much that is beautiful, many avenues to the girl of this age. Let her not risk by an unholy union the divine inheritance of the true marriage. If no offer comes that gives all the nobility of soul, mind, and body, then work when life offers success untarnished by evil companionship, for we cannot help gathering and giving to all those with whom we come in contact. So choose wisely, girl, and do your part, whatever it may be, well." ELI.

#### MOTHERHOOD.

Late there came to cheer my heart,  
Nestling close, a little head.  
"Lord! I thank Thee," were a part  
Of the grateful words I said.

Sunset gold, I call her hair;  
Almost like the stars, her eyes;  
Smile of Angel lingers there.  
Soft as summer's evening skies.

Brilliant coral are her lips,  
And her face like blossoms fair;  
E'en her tiny finger tips  
Seem like pearls of beauty rare.

Is she not a blessing sweet?  
Lily, rose, and pink combined.  
(From her crown to cunning feet),  
In one garland deftly twined.

Oh! thou little fragile thing,  
Nurtured not by tender care,  
Soon would fail Life's little spring,  
Wither soon the bud so fair.

Can this little helpless form  
Lying here upon my breast,  
Battle with Life's cruel storm?  
Lord, in Thee my faith shall rest.

—CORR A. LEWIS.

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

**Subscriber and Advertising Rates.**

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**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.

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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.

MAY 1, 1884.

No. 9.

THE ALPHA needs more subscribers, and more people need THE ALPHA. Cannot our friends find means of bringing these two needs together to supply each other? We hope so. Send in your names with a dollar and help the good cause along.

THE editor had a pleasant call last week from Dr. and Mrs. Foote, of the *Health Monthly*, New York. The doctor has recently published a pamphlet on "Divorce," which we have not had leisure to examine carefully; will notice it more fully when we do. We hope the doctor will be successful in his quest for strength after his recent illness.

EVERY woman suffragist in New York State, who has not already communicated with Mr. Hamilton Willcox, chairman of the Woman Suffrage Party's State Executive Committee, is urgently requested to send her (or his) address at once to that gentleman at 55 Liberty street, New York. Since the defeat of Attorney-General Russell the prospect in that State is very bright, and the aid of all friends is needed forthwith.

THE *Religio-Philosophical Journal*, of Chicago, comes weekly to our table, and has become quite a high-toned literary journal, devoted to the phenomena of genuine

spirit manifestations, but very severe—as it should be—on frauds, deception and dishonesty generally. Many honest persons are likewise credulous and easily deceived. The aim of this journal is to tear the mask from pretenders, and let every tub stand on its own bottom and be estimated at its true worth. It has spoken well of THE ALPHA in its woman's column. May it abundantly prosper.

**NURSERY MAIDS' KINDERGARTEN AND TRAINING-SCHOOL.**

Mrs. Louisa Pollock, that indefatigable kindergartener, has in successful operation a training-school for mothers and nurses, which inaugurates a new departure in education. Heretofore infants and little children have been under the care of the most illiterate and unskilful persons, if not really unprincipled. So the first impressions of life have been given by the most incompetent or irresponsible persons to the lasting disadvantage of their little charges. The custom of trusting children many hours a day to the care of such persons is fast yielding to the demand for intelligent, well-trained nurses, training that has taught self-discipline and self-control, and an intelligent understanding of their duties before they assume such important responsibilities as grow out of the care of children. Mrs. Pollock gives this class gratuitous instruction.

THE Washington Society for Moral Education held its regular monthly meeting April 16th; President, Dr. Edson, in the chair; Recording Secretary absent; Dr. Winslow appointed Secretary *pro tem*. Mrs. O'Connor read the following resolution, which was adopted unanimously:

*Resolved*, That the officers and members of the Washington Society for Moral Education hereby express their sincere regret at the departure from this city of Jerusha G. Joy, a valued officer and beloved member of the society; and, also, they desire to express their appreciation of her services in the advancement of the purposes of the society, her clearness of perception, steadfastness of purpose and excellent judgment displayed in the various duties which have devolved upon her; and, also, to express the wish that she may be prospered in her good work in the new home which she has chosen.

Dr. Winslow reported the offer of Rev. Mr. Griffith, to send for the use of the Moral Educational Society, a collection of manuscript papers and pamphlets collected by his wife, Mary L. Griffith, deceased. The offer was gratefully accepted.

Mrs. O'Connor reported the inventory made by her committee of stock in publications belonging to the Society.

The usual lesson in political economy was then given under the leadership of Mrs. Solberg, and discussed.

Adjourned.



## COMPROMISE.

A correspondent who has many good thoughts and is a most excellent woman in the main, but like many good women and men too, will under some circumstances resort to expedients that compromise the *right*, and who has a vast majority on her side, writes.

\* \* \* "I disbelieve in abortions upon moral and physical reasons. It is like the law of continence, 'the bed-rock' of purity and right, but I cannot go it solid. I yield to circumstances and allow there are cases where the reverse is best, and if you had a young daughter who was respected and beloved by all and who was betrayed, and you know you could hide shame by a skillful use of means that would scarce injure her at all and thus save her from unwelcome motherhood and disgrace, I think the temptation would be strong. I know I would do it. I believe in truth, honor and virtue, as strongly as any one. But we have reasons for our guide and should never blindly sacrifice a whole life's happiness for a theoretical maxim. Truth is best, but we do not hesitate to act a lie or even tell one when circumstances demand it, and it is because liberals live open lives and acknowledge their shortcomings and back them up by reason, that the world has generally thought them lax in morals.

The pulpit preaches against adultery, infanticide and lust, and are often guilty of breaking these moral rules of society. The free-lovers like (Mr C.), preach freedom and live abstinence. Mr. Haywood also preaches free love, but is true as steel to his married partner. I preach abortion as a last resort, but never practiced it. I preach 'prevention' by 'prudential checks,' but never tried to prevent. But I demand a right to do either if I deem it best. No 'two wrongs ever made one right.' But circumstances change, I have a cousin in the cigar-making business; I incidentally mentioned to his daughter that I did not approve of her father's business. The father wrote me a letter in excuse. He had been brought up to this business, could do nothing else by which he could support and educate his large family. Could I say it is never right to do wrong? *I felt it*, but at the same time I wondered if I could sacrifice my business and my family's livelihood with no other resource. What could I say? I know I would not make my living by manufacturing rum or tobacco or selling so much misery. But if I was already tied fast to it I don't know, but think I would work out of it, though the right way when we come to practically living it out, is a theory of rather a muddled quality. We are so apt to say do right and trust to the fates (or gods), but we do not always do it."

DEAR MADAME: Thanks for your long, frank letter. It is valuable to look straight into a human heart. And, in gazing into yours, I can but admire your honesty and candor as well as fearlessness. But my organization is different. I must exercise watchful steadfastness, or I am sure to stumble and lose myself. There is very little compromise in me. If I see a truth I go for it direct, or at least aim for it, and my shortcomings (which are numerous) are the result of want of power to reach my ideal, not to feeling content with half-way measures. I shrink from compromising with evil or error when I have raised one step higher, or have light one degree above the darkness that enshrouds the world, so I cry continually, "Come up higher," follow closely the greater light, look upward and forward, and climb steadfastly toward a purer life. I know we seem to necessarily "yield to circumstances," but if we were as strong as is our right to be, we could often make circumstances yield to us, or create our own circumstances. So I would not, I could not, under any circumstances, use or recommend another

to use a prevention, or advise an abortion, or assist in one, or recommend "prudential checks," because I believe and know them to be always wicked and injurious, and "two wrongs will never make a right." I thank God sincerely for the fact that I have not had my principles so severely tested as they are by many in their own families. It would have broken my heart had my precious daughter fallen, but I believe I would not have taken any unlawful means to have shielded her, because I believe in a Heavenly Father, a future life and eternal principles that know no compromise. Such an act could not be done without injury to soul and body. The grief and shame of this life are very short compared with the eternal life, and I do not wish to enter a future state maimed and marred. Truth, honor, and virtue are eternal principles. I cannot understand deliberately violating them. It is not sacrificing a whole life's happiness to secure *self-respect* and *feel strong* in principle. Such suffering develops the soul and makes it steadfast and reliable, an object well worth obtaining. "The sacrifice of a theoretical maxim" is a very small affair. If that was all it would not take me long to decide. What a misfortune it is that you have no faith or hope in a future life, something to labor, wait, and suffer for. It would make such a difference to us in this short life if we are steadfast; whether we make ourselves comfortable or not in this world, is of little moment compared with what we really are. According to the character and proficiency of our own work, will be our development, or position, or wholeness in the next life, and in striving after the highest and best we can reach a capacity for great peace and trust, which is the rarest happiness a mortal can attain to. It is not what we *profess* to be but what we *really are* that tells. You cannot be more disgusted than I at the miserable hypocrisy that many assume and pass off for virtue. "Verily they have their reward." Free lovers may be pure and chaste, but I have not met with that class. The few I have met succeeded in making themselves disgusting to me, and if they are not positively impure in act do everything that leads to grossness. Mr. and Mrs. Haywood have succeeded in making themselves disgusting to refined people, and have sought martyrdom by purposely violating law, and then cry out that they are only seeking freedom of expression.

If the author of "Diana" is living fully up to his light, I have nothing to say. It is not for me to judge him, but I cannot see to walk by his candle. If he is logical, "Diana" leads to "Penelope," and what is that but an open door to sensuality and promiscuity, the evils that have wrecked the health and happiness of the world?

The agitation of thought on sexual subjects, while it stirs up mud and filth, will eventually result in bringing to light higher perceptions of truth; but, after we have reached this perception of pure and right sexual relations we are not called upon to keep down in the mire, nor to advocate a lower standard of morality for the good of those that have not attained to higher revelations. I shall never advocate "Diana" or promiseuity in any guise. It is not "fear" that keeps me from it, but principle and the love of purity and cleanliness, and I am sure no one is made better by the use of vulgar language. There is nothing in heaven or earth that cannot be discussed, with more or less profit, from a moral or scientific standpoint. A very respectable vocabulary has been invented by which ideas on all subjects can be discussed with dignity and cleanness. What is the use of knowledge, science, refinement, and culture if we are to descend to the level of the most illiterate, vulgar and coarse repulsive words? I don't want any such sounds to reach me from those that *know* better. My profession has never lowered my standard of refinement. When I have a patient uncultured I use plain language that they understand, but *never vulgarity*.

Have you read Acton on the "Reproductive Organs?" He enters most minutely into their anatomy, physiology, pathology and ethics, and shows their use and abuse most graphically; but the whole work is on such a basis of science and morals that all, young and old, could read it profitably, and respect themselves for the knowledge they would gain. You and I as women and as students of sexual ethics must be very careful not to let familiarity with the subject beget contempt or lower our reverence for the wisdom and perfection displayed by our Creator. If we have light let us walk therein; else our darkness will be profound. We have no right to "do evil that good may come." The freedom to do wrong is not liberty but license. As for us, the laws of God have been revealed to us. Our only liberty is in cheerful obedience to them, and our only happiness, too. The spirit of compromise is not highest or best, and always tends to disaster. The United States Government compromises with the alcohol and tobacco power, by accepting a large revenue from these destroyers of humanity, just as it in former days yielded to the slave power, of which the Missouri Compromise and the Fugitive Slave Law was the outcome. But was the autocrat satisfied or the evil controlled? By no means; but grew so arrogant in its demands that it overreached itself, and was destroyed in blood and carnage and woe.

We have conscience for our guide and reason for illumination. Reason shows that a violated con-

science brings ultimate suffering. Remorse is the keenest anguish a human soul can endure. How much, I pray you, may be blessed with satisfactory demonstration of a future life, and will know that this life is but preparatory to another, and that other is better than this in proportion as we act nobly, live purely, and aspire after the highest truth.

Very sincerely,

C. B. WINSLOW.

A GOOD friend of THE ALPHA writes among other words of wisdom, the following:

I was pleased to read the "earnest words" of L. in the last ALPHA. I smiled when I read of her impatience; it is so characteristic of us all. The Arabian proverb says, "Haste is of the devil, delay from the All Giving." We can see the mountain top a long time before we get there. I believe I for one am very apt to forget that nature or God takes little note of time, and that all great and permanent things are of a very slow growth. I believe most of us want to pluck the fruit before it is ripe. It is certain the Lord can and does stand all the sin and misery in the world, and the sooner we can learn to work and not worry the better for us. Reformers, I think, are so in the habit of viewing the dark side of human nature, they are apt to forget there is any bright side. But there always is, as the earnest words of this noble woman already show. Many things are much easier said than done, and among them is "Don't worry." But I shall say it to you and to L., and that makes *three of us*. C.

#### HOME INTERESTS.

##### THE CARE OF INFANTS.

There is so much wisdom and kindness condensed in the Educational and Hygienic rules given for the Nurses' Kindergarten Training School in our National Capital for the guidance of mothers, teachers, governesses and nurses that we think we cannot do better for our readers than to publish them entire.

##### EDUCATIONAL RULES.

1. Be careful what habits a child acquires during the first month of his life. Do not rock or walk him to sleep, unless you wish to do it for years to come.

2. As much as possible, have regular hours for the child's sleep, as well as his play (with the mother or nurse) and his meals.

3. Avoid all loud talking and inharmonious noise in the presence of a little child; even bunches of keys or rattles should rather be exchanged for sweet tunes or musical instruments. Any of the sounds of nature are best for the child. Jenny Lind says her talent began to develop at the age of four, when she used to go into the garden and not only listened to but imitated the songs of birds and bees.

4. Do not dilly-dally with the baby while washing him. If he cries do not stop in your work, but finish as gently and speedily as possible, then pet as much as you please afterward. Of course his wants should all have been supplied before beginning the process. It is not necessary to strip the child entirely in the beginning, especially if the room is not warm; wash the face and neck first, dress the upper part of the body and then proceed.

5. Prevent a fuss with your child by turning his attention to something different; especially is this efficacious if the object is in motion and pretty.

6. Hang attractive pictures in the nursery, and change them after a while for others.

7. It is a foolish practice for servants to let children beat the table or a chair against which the child fell or hurt himself, as it develops revengefulness.

8. If a child is disposed to be greedy over his meals, turn his attention to the sources whence his food came, or let him give some of it to the cat or dog. Quite the contrary course must be pursued if the child is excitable and easily diverted.

9. Don't take the baby up the minute he wakes up, but let him first get fully awakened, and lie a few minutes, if he is not crying.

10. Refrain from giving positive commands to a little child. Give him the habit of obedience, but it is not wise to interrupt the child's play by an order. Leave him as much as possible by himself, and so far as it can be done without injury, let him learn the consequences of his own actions. Too much cautioning and forbidding is to be guarded against.

11. Be careful to consider if a child's wish shall be gratified or denied before you give your reply. To grant it afterward, because the child teases or cries is injudicious. We are apt to be too quick in our refusals of innocent requests, which may perhaps inconvenience us somewhat.

12. A wise mother, on hearing a child fret, gives him something to eat before settling the question of right or wrong. Many little ones become troublesome when hungry, but are too much absorbed in their play to know what is the matter.

13. Control your fears in the presence of a child. Give always the example of faith in God's protecting care. During a thunderstorm improve the opportunity to call out the children's admiration for the lightning, while quietly taking every precaution against danger.

14. Do not lead a little child into temptation. If there is anything he particularly wants, keep it out of sight. Do not expect from a little child what an adult can hardly do in the matter of self-control or self-denial.

15. Have a soft couch in the nursery for discipline. If baby is tired, we tell him he will feel all right after lying there a while.

16. Let children thank servants for service performed.

17. One of Froebel's general rules is to leave a child as much to himself as possible, so far as it may be done without injury. Allow him to make his own experiences. If he falls do not pounce upon him with lamentations, but allow him to realize what has happened to him; then caution awakens.

18. Do not allow any frightful illustrations in your child's nursery books. Never use fear as a means of discipline. Children have no fear until it is aroused by others.

19. Before punishing find out if some physical trouble is the cause of bad behavior. Do not punish in anger.

20. Do not allow the child at one time what you forbade him to do at another time. An obstinate, willful child should be commanded and forbidden less than one more yielding, while they are very young. It is not wise to arouse obstinacy. (Illustrated.)

21. Do not ask any little child to do what you might know will be disagreeable for him to perform, and only serves to please yourself, such as reciting before company or saying things which are polite but untrue.

22. Do not allow any teasing. What may seem a trifle to you is not so to the child.

23. Little quarrels among children can quickly be brought to an end, by gathering them around you for a little story. Still better if the story shows the ridiculous side of the previous quarrel. Illustrate, by the story of two rats fighting over a piece of cheese, while the wee mouse ate it.

24. Avoid as much as possible to praise a child's natural talents in his presence. His good actions may be encouraged by judicious praise.

25. Strengthen a child's will, by giving it opportunity to decide or choose for himself.

Some people are forever making up their minds. But whichever way they make it, they wish they had made it the other, so they unmake it directly and by this time the crisis of the first hour which they lost has become complicated with that of the second hour, for which they are in no wise ready. Opportunities, great golden doors which never stay open for any man, have always just closed when they reach the threshold of a deed and it is hard, very hard, to see why it would not have been better for them if they had never been born. After all, it is not right to be impatient with them, for in nine cases out of ten, they are no more responsible for their mental limp, than the poor Chinese woman is for her feeble feet. From their infancy up to what we call maturity, they have been bandaged. How should their muscles be good for anything? From the day when we give and arrange the baby's playthings for him, to the day when we take it upon ourselves to select a profession for him, and persist in doing the work which he should do for himself, he must continue in a feeble and helpless condition of mind and heart. Whenever a child decides for himself deliberately and without bias from others any question, however small, he has had many minutes of mental gymnastics; just so much strengthening of the one faculty upon whose health and firmness his success in life will depend more than upon

any other thing. So many people do not know the difference between obstinacy and clear-headed firmness of will, that it is hardly safe to say much in praise or blame of either, without expressly stating that you do not mean the other. It has not yet ceased to be said among parents, that it is necessary to "break the will" of children, and it has not yet ceased to be seen in the land, that men, by virtue of simple obstinacy, are called men of strong character. The truth is, that the stronger, better trained the will of a man is, the less obstinate he will be. Will is of reason, obstinacy of temper. What have they in common? It is the one attribute of all we possess, the most God-like. By it we say to our own temptation, "so far and no further." It is not enough that we do not break this grand power, it should be strengthened, developed and trained. With very little children, we need to give but little points to be decided. "Will you have the apple or the orange? You can not have both; choose, but after you have chosen, you cannot change." Every day, many times a day, a child should decide for himself points of involving pros and cons substantial ones too. Let him even decide unwisely and take the consequences; that too is good for him. No amount of Blackstone can give such an idea of law, as one month of prison. Tell him as much as you please of what you know on both sides, but compel him to decide, and not be too long about it. "Choose ye this day whom ye will serve" is a text good for every morning. If men and women had had such training in their childhood we should not see so many putting their hands to the plow and look back, not fit for the Kingdom of Heaven.

26. Do not induce a child to be self-denying against his inclinations, but only from free choice. Otherwise he will experience a personal loss, and the value of the lesson in benevolence you wished to inculcate is lost in the sense of conjunction and bereavement which will last for many years. Even when you wish to give away the child's out-grown garments, ask their permission; it costs you nothing and gives the pleasure of ownership and generosity to the child.

27. Always take your child on errands of kindness, and let him be the messenger, who carries forgiveness to the other children. Do not let children be the messengers for threats of punishment to brothers, sisters or servants.

28. Do not reply in a hurry, what is untrue. If you cannot answer at the time, fix a time when you will give a definite reply.

29. If a child seems to get discouraged, sympathize with him, admit that it is troublesome what he is engaged upon, but at the same time hold up as it were in conversation some example where children are worse off, or have to bear things more trying.

30. It is best that your child should seek and enjoy the companionship of virtuous children, poorer than your own, or at least not too much above yours in circumstances. If they do happen to be intimate with the rich you will find them apt to be discontented at home, and disdainful toward their other playmates.

31. Don't expect good manners from a child unless you use them toward him. "Get off my dress!" "Shut the door!" "Hand me that book!" Those are common expressions from adults to children; but they expect the child to say, "if you please," and "thank you."

32. Always accept all the children's little gifts of food or otherwise, even if you prefer that he should eat it himself; otherwise he will get the habit of only thinking of himself.

#### HYGIENIC RULES.

1. When washing the child, wash the eyes first of all, so that no impurity from the body can enter them.

2. When washing be careful to have the child's head away from the fire, and the feet toward the fire.

3. Carefully protect the child from draughts of air during bathing.

4. The first three months of the child's life especially during cold weather, let the child sleep with the mother—warmth then is more important than pure air. If the child frets, feel of his feet to see that they are warm.

5. In the spring let the child take his out-door walks in the afternoon; in the autumn let him go out in the forenoon. The spring morning partakes of the preceding season; the afternoon of the coming season. In the autumn the mornings are more like summer, the afternoon like winter.

6. The whole bath is to be preferred to the partial bath. Ninety-eight degrees Fahrenheit must be the degree of heat—to be reduced as the child grows older.

7. If the child does not sleep well, give him a bath before going to bed. It is an excellent sedative.

8. Consider what the child sleeps upon in regard to his coverings. If on feathers, he needs only half as much cover as when on a mattress. The feet require extra covering.

9. Darken the room where baby is sleeping, but not by draperies around his crib, which retain bad air.

10. Never let baby ride in a carriage till he can sit up. The jar to his brain when in a lying position is injurious. Let him be carried in arms till he can sit up.

11. Be careful about having baby's head resting too much on the hard arm of the nurse during the first month. Thousands of children die with convulsions because the soft bones of the head are made to press together.

12. If baby's bedroom is used for a sitting-room, then be sure to let every one leave for a short time before night, and open the windows to change the air before baby is put to bed.

13. Hold baby in an upward position after he has been fed, even if he is asleep. Let the little head rest on your shoulder, and after a few minutes you will hear the air come up which he drew in with the spoon or bottle. He will rest much better and longer than if he is laid down immediately after eating.

14. Use burned linen rags and scorched flour to put on baby's sores, in place of powder.

15. Do not ride the baby backwards, and guard his eyes from the sun. Never have attractive things placed in such a position near the cradle that it will require an effort for him to look at them. They should be placed so that the eyes can reach them easily and naturally.

16. Follow nature as much as possible in the care of children. Every hour a child sleeps is so much capital for him to draw on in future days. The room should be quiet and dark. Do not wake the baby even to administer medicines, but state the irregularities to the doctor when he comes. Keep visitors away from the sleeping child.

17. The children should be carried in turns on the right and on the left arm, and when he makes his first steps he must be held by both right and left hand alternately. If he is restless it sometimes is quite a rest to the little child to be turned over on the other side.

18. Never tickle. It is dangerous and reduces vitality. Any unnatural emotion must be avoided. The more quiet and free from excitement a little child is kept the better for the child's health and strength and mental vigor.

19. Boil the child's water if there is much sickness around. It kills all animalculæ contained in the water. Cool it. For headache or indigestion drink hot water half a pint if possible. Leave off coffee or tea if the headache is chronic.

20. Give children oranges before breakfast in the spring time, it is better than sulphur doses or any spring medicines.

21. Use cream and hot water and sugar, in place of condensed or natural milk. It is lighter of digestion than milk. If the hot water is added, then it will not require any warming process whereby it may come in contact with metal. Warm the food, by placing the bottle or cup in water, to heat with the water. Be very careful to have the mouthpiece of the bottle perfectly clean, first scalded and then rinsed with cold water.

22. Let little children lay flat on a soft hair mattress, which is a little higher towards the head. To larger children give a flat hair bolster or pillow, not a feather pillow.

23. When children suffer from looseness in the bowels, the first thing to do, is to put a soft flannel bandage around the abdomen, wait for a mild day, after they are well, before taking it off.

24. Don't allow young children to sleep in the same bed with old persons, at least not after they are sixty years old. Their vitality is drawn upon.

25. If a child becomes rigid, as is the case in convulsions, put him in as hot a bath as he can bear without scalding. Rub him, wrap in a blanket without dressing him, and let him go to sleep.

26. Give your children a change of food. It is an established fact that there is scarcely any one food which supplies in due proportion or right forms all the elements required for carrying on the vital processes in a moral manner; therefore a change of food is desirable to balance the supply of all the elements. It is a further fact that the enjoyment given by a much liked article increasing the circulation of the blood gives a nervous stimulus which assists digestion.

27. It is more comfortable for a child to sit on the bed or on the floor rather than too long in a chair; and special care must be taken that his feet are not dangling without support.

28. Don't let children play out after the sun has set, and nerve

allow errands to be done early in the morning upon an empty stomach.

29. If you have a water-closet in your house be sure to keep the window open in it all the year round.

30. Remove flowers from your room before retiring for the night, unless you keep your window open.

31. Instead of boiling the milk, when it is to have a constipating effect, use boiled flour prepared like starch, with a little cream and sugar added to it. Tie the flour (about 2 pounds) in a bag and boil for three hours, then cut off the outside; the inside is hard but will crush up readily if it is done while hot. It is then sifted and put into glass jars ready for use. Prepare like starch. One heaping dessertspoonful makes enough for one meal for a very young child.

#### TOBACCO VERSUS VIRILITY.

In these times of prohibition booms, large temperance meetings and considerable excitement about the abuses of alcohol, it is refreshing to see that tobacco also comes in for a fair share of attention. A bill has been introduced in the New York Assembly prohibiting the sale of cigarettes or tobacco to minors under sixteen years of age. A law to that effect already exists in New Jersey. In referring to this the *Scientific American* gives a long paragraph stating the evil results of cigarette smoking, and in this indictment it is charged that the use of cigarettes increases the action of the heart and causes it to be irregular. It tends to produce indigestion and catarrhal troubles, and to predispose the system to attacks of pneumonia and bronchitis.

It impairs the healthy appetite for food, injures the nervous system and paves the way for strong drink.

In *The Christian Union* also we find an anti-tobacco protest in the form of a letter from a Baltimore physician, Dr. William Hidden. He says: "Tobacco enslaves the vast majority of those who use it, though they do not know it until they break up the habit. It benumbs the brain, depresses the nervous system, and makes many persons hanker for stimulants. Its injurious effects are in direct ratio to the effort it causes to give up its use."

Others protest against the tobacco habit because it is unclean, disagreeable, expensive and demoralizing. As practicing physicians we have of late been impressed strongly with the fact that tobacco in one way or another injures those who least suspect it, and to the man who values his manhood we would say distinctly, choose between the tobacco habit and impotency. Within one week we have seen a young man of twenty-eight with fair general health who has seen no reason to believe that the excessive use of tobacco has been injurious to him, and yet he is sexually dead, and a man of forty-two years of age with wealth providing him all the comforts of life, but also with so much leisure that he is constantly smoking, so that, although a married man for many years, he is without issue and fast tending toward impotency. These observations are entirely consistent with the generally-received opinion that tobacco impairs the reproductive powers. In these its effects are similar to those of opium and alcohol. It is well known among physicians that victims of the opium habit and of drunkenness are as a rule without sexual desire or capacity. These nervine drugs as well as tobacco have a depressing effect upon the nervous system generally and especially upon the sexual nerve-centers. It is perhaps fortunate that it is so, for, of course, this tendency

helps very much to lessen the number of births of children cursed at birth by morbid appetites.

Some men go on using tobacco year after year—it may be in excess or it may be in moderation—without observing anything they are willing to acknowledge to be its ill effect; but sooner or later they will fail somewhere and be convinced against their will that they have been self-deceived. We were lately called to see an old man of seventy-five who, in some respects, is hale and hearty, with firm steps to walk, limber joints, strong muscles and active brain. But his sympathetic nervous system has broken down from the excessive use of tobacco and he exhibits symptoms of hysteria; has lost control of his emotions, weeps like a child and is actually made wretched by this one form of nerve weakness, to which he has gradually brought himself by depending upon tobacco as a nerve stimulant and sedative until its effects now are more disastrous than agreeable.—*Health Monthly*.

#### ELIZABETH CADY STANTON.

HER LETTER TO THE SUFFRAGE CONVENTION—ELOQUENT TRIBUTE TO WENDELL PHILLIPS.

Mrs. Stanton sent the following interesting letter to the Suffrage Convention which was in session at Lincoln Hall:

JOHNSTOWN, NEW YORK, *March 1, 1884.*

*My Dear Friends in Convention assembled:*

I deeply regret that I cannot be present at this, the Fourteenth Annual Convention, in Washington, but family illness prevents.

After an absence of two years in the Jull North, I had hoped at this time to see again the usual familiar faces I have so often greeted on this platform and to welcome with renewed pleasure the earnest young women, coming from year to year, to fill the vacant places that time is gradually making in our ranks.

Though absent in person, I shall be with you in spirit; happy in the sweets of the convention, proud in the wisdom and moderation that will, no doubt, as usual guide the proceedings of the platform. Our American journals in times past were wont to point us for example to the superior manner in which the suffrage agitation was carried on in England, but after spending a year there, and attending many of their suffrage meetings, I return quite well satisfied with the dignity of our conventions, the appearance of our women, the eloquence of our speakers, and the enthusiasm of our audiences.

There is only one great advantage they have over us, and that is in the large number of honorable gentlemen interested in the movement, who always take part in their meetings. This, no doubt, is due to the fact that these women have municipal and school suffrage; belong with men to the liberal leagues; hold some municipal offices, thus having a direct influence in local politics. Hence their public men take note of this growing power.

Our politicians, on the contrary, think that woman suffrage in this country is still too far off to make it necessary for the present generation of Congressmen to take note of the interests of women.

I think some of our friends should interview the

prominent Presidential candidates, learn how they stand on the franchise question, and also ascertain if there is any possibility that either of the leading parties will place a woman suffrage plank in its platform. If not, I trust this convention, in numbers and influence, may be to our enemies like the hand-writing on the wall of old, warning them that they have been weighed in the balance and found wanting.

While greeting those of our friends who are with you in health and vigor, my thoughts dwell, too, on those who are absent to return to us no more forever.

I would remind you of that noble co worker, Elizabeth B. Schenck, of California, the first to demand equal rights for women on the Pacific slope. In her rare common sense, dignity, and wisdom she was a worthy representative of the grand movement she helped to inaugurate. We have been suddenly called in the past year to part with one of the youngest members of our association, Jennie Channing O'Conner. Earnest, talented, conscientious, we cannot too highly estimate the loss of one so full of promise, so deeply interested in the enfranchisement of woman.

Where shall we find again such an able, eloquent advocate of the rights of woman in our day and generation as we had in Wendell Phillips? In looking over the glowing testimonials to him as philosopher, philanthropist, scholar and gentleman, I have been amazed to find how many liberal writers, even, have qualified their praise with regrets over his recent utterances on the reforms of the day. As that form of slavery to which he devoted his early life is ended and the great victory passed into history, the most faint-hearted moralist can now with safety say, "Well done, good and faithful servant;" but for the struggle with other forms of oppression, still respectable and popular, they have no words of encouragement for the living or praise for the dead.

The same hatred of injustice that made Wendell Phillips advocate emancipation for the African race moved him also to speak out boldly for the rights of woman and the laboring masses, for prohibition and a better system of finance. What short-sighted writers have pointed out as his weakness was indeed his strength. He was conscientious throughout; ever as true to the great principles of freedom and justice as the needle to the pole. As he once said, "he was not born to be an abolitionist merely, but to speak the truth on all the wrongs of society that he saw and felt." And he did it bravely and boldly to the end, followed by the regrets of timid friends and the depreciations of time-serving enemies. Great soul! Peerless in moral courage, self-denial and steadfastness of purpose! Though possessed of abundant wealth, while refined and artistic in his tastes, he lived economically in the humblest surroundings. In his renunciation of the elegancies and luxuries of life, of all its temptations and ambitions, he lived alone in the world, while faithfully fulfilling his duties in it.

Socrates before the court in Athens, or Luther before the Diet of Worms, do not effect grander scenes in human history than Wendell Phillips before the Harvard Phi Beta Kappa society in June, 1881. In such a conservative assemblage of presidents, professors, scholars,

authors and editors, what other man would have dared to burst such thunderbolts of indignation at the national crimes and outrages of his times?

The great Athenian and the German reformer had but their own cases to plead, to touch but a few points of Christianity and morals, but Wendell Phillips swept the whole gamut of human suffering and crime in such words of glowing eloquence as no human lips have ever surpassed. He stood there calm and earnest, though almost alone in his convictions in that vast audience; but the profound silence and fixed attention proved that while they rejected his opinions, they revered the moral courage of the man. It was on that occasion he said: "If in this critical battle for universal suffrage—our fathers' noblest legacy to us, and the greatest trust God leaves in our hands—there be any weapon which once taken from the armory will make victory certain, it will be as it has been in art, literature, and society, summoning woman into the political arena. The literary class, until within a half dozen years, has taken note of this great uprising only to fling every obstacle in its way. The first glimpse we get of Saxon blood in history is that line of Tacitus in his Germany which reads: 'In all grave matters they consult their women.' Years hence, when robust Saxon sense has flung away Jewish superstition and eastern prejudice, and put under its foot fastidious scholarship and squeamish fashion, some second Tacitus, from the valley of the Mississippi, will answer to him of the Seven Hills, 'In all grave questions we consult our women.'"

While we hold Wendell Phillips in grateful remembrance for the great services he has rendered our cause for nearly forty years, let us not forget to mention the noble woman, whose sympathy in his life work has been a constant inspiration.

In closing I must suggest that a resolution, expressive of the tenderness and respect we who know her best feel for her in this hour of deep affliction, be sent to Ann Green Phillips from this convention.

Sincerely yours, ELIZABETH CADY STANTON.

JAMALPUR, INDIA, BENGAL.

*The Editor of the Alpha, No. 1 Grant Place, Washington, D. C., U. S.:*

MADAM: I offer you my sincerest thanks for your kindly forwarding to me your most valuable and esteemed journal, THE ALPHA. The paper is most ably and independently conducted. I trust and verily hope that it reaches every English-knowing lady in the world. I am very much indebted to my worthy friend, Dr. M. L. Holbrook, of New York, who has been pleased to introduce me to you.

I have a strong inclination to contribute to your journal from time to time according to my might about Hindus, their science and their females, but as I am too much engaged in multifarious business I regret I cannot act up to it.

I have perused with delight the article on "Wifehood," contributed by Mrs. M. L. Griffith, and published in THE ALPHA for January, 1884. This able writer has stirred me up to hold my pen, and write for your paper.

The Hindu females are, as a rule, married before they have attained twelve years of age, because through the intense heat the fecundity begins at twelve and ceases at the fiftieth year of their age. Just from the day the nuptial knot is tied the husband and wife are separated, the latter being put under paternal care or of any other nearest guardian, in the absence of parents, in the same way as prior to her marriage, and after she has attained the fifteenth year, is carried by her husband to his house.

The Hindu females (wives) live in a special, pure sanctity from the first to the third week of conception and abandon sleeping during day, putting anjan (a black powder chemically prepared applied to eyes for restoring eyesight) in eyes, shedding tears, laughing, speaking loudly, hearing loud voices, bathing, applying essences, and oil, cutting nails of hand and feet, exposing in air, doing hard labor, &c. For so doing the child in the womb would be bare of several defects. During the first three days of menstrual fluid the wife in no way comes in contact with her husband; on the fourth she bathes in the morning after rubbing oil over head and body, then takes her meal in the usual course. In the night she sleeps with her husband who has also passed his days in perfect purity. "It is said that cohabitation on even days gives birth to a male child, and on uneven, females. Cohabitation literally ceases on and from the thirteenth day. This on first three days is strictly forbidden; the first day shortens the life of the husband, and if conception becomes it will ensue in miscarriage; if on the second day, the child would die just on its birth; if on the third, either the child would die in the lying-in-room, or at all alive it would be defective and of short life; in each case the husband's life is shortened. On the fourth day the child becomes healthy and intelligent.

During the fourth month of conception the state of *Dvuhridh* (two hearts, one of the mother and the other of the child in her womb) begins, and it is known to us that from that time till the birth of the child, she must be kept always in peace and mirth, her desires and longings being cherished, in default of which the child would be born of certain defects. Just on the birth of the child, which must take place in a separate room, set part, called lying-in-room, the mother with the infant is committed to the care of an able midwife for full twenty-one days. The husband is not allowed to go in that room. On the expiring of the term the midwife is dismissed, and the mother and the child are brought back to her chamber, but they must have separate bedding, and as a rule the husband should have a separate chamber, and they will be in such position until the child can walk, speak, &c.

The Hindu wives are under orders of husbands. It is said in our Shastras (moral and religious codes) that she would follow her husband like "shadow," and on the other hand the husband loves and caresses his wife and rebukes her when he finds fault with her. They are very truthful, industrious, and merciful, and famous for chastity and simplicity. They would under no circumstances smoke, or drink fermented beverage; they would themselves take charge of their children and of household affairs, but they are very nervous and fond

of ornaments. We have no divorce cases filed in courts. In the majority of cases as soon as the Hindu ladies are grown up to womanhood they take very little care for study; they will prefer spending their leisure in keeping their houses in order, and in devotion and prayer to God. Our females as a rule are under veils; they never talk with males unless these are of nearest relation; they would under no circumstances speak with their husband's elder brothers and cousins and any elderly male. These injunctions are based on principles of which I would not relate further here.

Hindu females are very religious and more God-fearing than males. The latter, since they have been brought up in western civilization and education, are taking occidental ideas of every matter.

I conclude this letter with my compliments to you and your friends. Yours truly,

RAJLOOMARKOY.

#### THE COOKING CLAUSE IN THE TEMPERANCE PLEDGE.

BY A FRIEND OF THE CRUSADERS.

Well, if there wasn't a flutter at some of the doors! What, sign a temperance pledge that meant to sign away the right to give the pie-meat a good generous dash of brandy or hard cider? Of course not. There was a neighbor So-and-so, not to call names. She was right in the midst of a whole cooking-batch. The stove was getting ruddy with efforts to keep up with the mistress. The raisins had been stoned. The sifted flour lay white as a snow-drift. Then came the mixing and flavoring. Bottle after bottle of "extracts" was uncorked. Box after box of spices was opened. The room was fairly redolent with the odors, as if a breeze right from Araby itself were blowing through the kitchen. Lifting a bottle big enough to make an old toper fairly crazy at the sight, the thrifty cook says: "I must splash in a little of this br——" Jingle! jingle! jingle! went the door bell.

"Good-morning, neighbor: I am going the rounds with my temperance pledge, and won't you sign it?" It was a serious-eyed, determined looking woman that had called—one of the modern crusaders.

"Let me read it," was the reply; and down went the brandy-bottle with the vigorous thump of a pavior. "What, not use any liquor for cooking? Why, I am a temperance woman, but I *must* use it in cooking." Then came the old rehash of arguments, but no signature to the pledge, and the unwelcomed crusader took herself and her pledge out of the way. Was she not right, though, in offering a pledge that interdicted liquor cookery?

"It is a little thing," one says, "to be so fussy about." Ah! that is just the trouble in this thoughtless world of ours. The little things are neglected, and soon there is something big and serious. Many a housekeeper, famous for the smack she gives her cookery, is training her boy to a love for the wine-flavor that marks it so often.

"I have sometimes thought what I *should* do if Fred took to drinking," said a notable housekeeper to a

friend. "It is so dreadful. What if it should come into *my* dish!" At the same time she was mixing in liquor with Fred's dainty dishes. And one day, when he missed the old wine-flavor in his pudding sauce on the table he petulantly tipped his chair back, and refused to eat any of the food. The dreaded shadow came ultimately, and the friend spoken of above thought that the hand of the mother that stirred the wine into the son's food had mixed the fatal glass for him. She helped form his taste for liquor.

The little leak in the dam makes way for the big flood.

It is a strange inconsistency that in the families of drinking men you will sometimes find a want of conscience about this matter of cooking. We were once asked to take a piece of mince-pie that came from such a family, and it was disgusting with the brandy in it. What is the result? Into his glass of water the husband tips the brandy out of *his* bottle on one side of the shelf, but sees on the other side his *wife's* cooking-bottle, and says: "What is the difference? My wife thinks liquor is nice in food, and I think it is nice in drink. Here's to my wife!" And the poor woman, passing by the kitchen door, sees with red eyes what is going on, her conscience asleep over the encouragement her cooking gives her husband. "Fussy" are these temperance people? We ought to be; and that wife ought to be.

But here is another point to be thought of. If liquor is used in cooking, some one must sell it. The women that groan in the parlor over the liquor-traffic may be fostering it in the kitchen.

Some *genteel* grocer must keep in his dusky cellar the vintage that has such a tang to it, or bottles of old, snapping, country cider. We would like to know how much of the liquor-traffic of the country is based on the patronage of its kitchens. It is this accursed trade we are trying to sweep out of existence; and yet the kitchen too often neutralizes the work of temperance legislation. We ought to think about this matter seriously.

There is reason for the cooking-clause in the crusader's pledge. May they put an extra nail through this plank, and secure it fast to the platform! This invasion of the kitchen was announced by a speaker we heard once. It is time that the kitchen should be invaded, and the enemy skulking there put to an ignominious flight.

#### RELIANCE.

MARY WHITCHER.

A home within is always ours,  
'Tis well to keep it clean;  
'Tis felt by friends, but more by us,  
'Tis ever to be seen.  
We're glad to own this privy-room,  
There store our treasures free;  
But if not clean, 'tis very soon  
A dreadful place to see.  
So much depends on cleanliness,  
Our health, our life, our all,  
If raised above earth's filthiness,  
'Tis wise to never fall.

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