

# 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.

VOL. VII.

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NO. 6.

## THE NEW POWER FOR THE NEW AGE.

READ BEFORE THE PUBLIC MEETING OF THE WASHINGTON MORAL EDUCATION SOCIETY, SUNDAY, JAN. 22, 1882.

This age of steam, rapid transit, and almost limitless intercommunication with all quarters of the globe, as well as with the secrets of ages past and, perhaps, future, is an age of new things.

It is an age of discoveries not only in the physical world about us but in the spiritual world within us. It is a time in which alert souls sense the existence of spiritual forces which, to the more gross, are not yet evolved from the dense enswathments of animalized life.

It is a time in which the pure in heart have open vision of potential powers unrecognized and unpracticalized in the sluggish past.

In these days of telegraph, telephone, and of the impressment of the occult secrets of heaven and earth into common daily service, by which thoughts can be recorded almost as fast as conceived, and in which the daily occurrences of the Eastern world can be heralded through the extreme Western world, the percipient soul is arrested by the question: What thoughts have we to send abroad at all comparable with this various, far-extended, and splendid system of intercommunication?

Did they who conceived in their brains the mechanical idea which their subsequent patient travail brought forth "with the spirit of the living creature in the wheels"—did these inventors send soul-enthusing messages around the world they had girdled? Or did they, practically, acknowledge that their work was achieved when they had discovered these forces of nature, and had applied them in readiness for needs yet to arise?

Is it possible that our *methods* of intercommunication are superior to the *messages* which the animalism of our morals still constrain us to send?

There are those who declare that the result of these wonder-working times has been to bring about an ample intercommunication between distant lands which has served chiefly to intermix the luxurious vices of one country with the self-seeking crudities of its antipodes. Whatever has been the result the fact remains that the question which has commanded the brains and money of men for past decades has been, how best can the mighty forces of steam and electricity be applied? And this question has been answered satisfactorily in proportion as the response has promised increased speed and power.

To get them quickly and carry the greatest bulk in

that rapid transit seems, to the multitude, the acme of success. But why go at all or why so heavily laden? cry certain philosophers, weary with the haste, waste, misery, and brevity of our machine-crowded existence. And, yet, while they say this they look eagerly for another invention which shall bring greater speed and more force, and when that is obtained, when the obelisk of old Egypt is set up in Central Park, and Egypt is Anglicized and Americanized till disgusted travelers wonder if they might not better have staid at home to see Egypt, and in the rush of rich and poor, vulgar and polite, it comes to be considered rather "good form" not to have been abroad, then, sick for more worlds to conquer, these persons look eagerly toward sun, moon, and stars, and think seriously of Jules Verne's Columbiad and of visits to our celestial neighbors as of things, the near feasibility of which already causes the idea to pall upon the hungry, restless mind.

What ails us? What unsatisfied demon goads us, that, in the midst of such a perfected social machinery, nothing brings us a taste of that joy-life which bubbles in the brook, sparkles in the sunshine, and exhales in the bridal of the rose? Is it a demon which possesses us? Or is it possible that man has been mistaken in fancying that life consists in the abundance of things which he has?

Is it possible that in collecting things about him, man has drained self of everything which should be within him? In the hot race for the accumulation of machines which humanity *has*, have we utterly disgorged and devalitized ourselves of all that a true humanity lawfully *is*? In any case, it is evident that the social results accruing from steam power and electricity are to-day's humanity's outward expression of its best self. Our social system finds its proudest boast in its sovereignty over these external forces, a triumph not easily accomplished. Ever since the time of Hero, who invented the Aeolopile, 130 years before Christ, lives, brains, and millions of money have been expended in the accomplishment of this victory.

As late as 1779, steam was still so unmanageable a force that when Cugnot put his steam carriage to the test, it mastered its maker, and tore on, crashing through a brick wall, working such ruin that its seemingly lawless force was regarded with dismay, so daunting other inventors that, for a time, they were deterred from meddling with it. But true men will not long submit to be controlled by forces over which the Creator has placed them sovereign! The "spirit in man" brought this tyrant to become a powerful servant to do his bidding.

Watt arose and proved that two-thirds of all the steam power generated, which had hitherto been thrown off as a waste force, could be condensed and directed to the uses of an, as yet, undeveloped mechanism. And the world called him wonderful, mighty, and the revealer of deep and secret things.

A hundred years have passed since then, and to-day, gazing, blasé at these victories over external, unruly elements, stands a debilitated, enervated, morally and physically, insane humanity.

It is in shame, then, that we bow our heads and declare that in the scientific use and economy of steam-power we are one hundred years in advance of the point to which we have attained in the practical knowledge of the use of and direction of that vital power, whose loss not all the caloric of the universe, with the floods of the sea, can re-supply.

The next thing in order for us to do, who have proudly mastered the elements and have created a new mechanism is—to master ourselves and to create a new humanity.

This can be done by applying our hearts to a new understanding of and an obedience to the laws of generation and transmission of life, and to that science of being which teaches us our own mechanism and brings us into harmony with the gracious laws which govern all true creative effort. This only will exalt humanity into a creation at all comparable with the perfected steam-engine of to-day. That grand mechanism is the result of a deliberate intellectual effort, not a passionate accident. It is the final outgrowth of years in which unremittingly the heart of inventive spiritualism was applied to wisdom, not let run loose in savage, impulsive animalism. This intelligent search first discovered that steam was a mighty force: then it aroused it, and dallied and tampered with it till it became a devastating, unmanageable horror! But, in that case, man did not stop idly before the onslaughts of Cugnot's engine and say that it was a "physical necessity" for steam to go tearing through the world, filling society with dismay and our cities with the wrecks of its violence. No, it declared fire and flood uncedurable masters which should be turned into gracious servants. And it was done.

These men wisely went on to the third step, and in the achievement of highest genius brought, at will, this condensed motive power to bear on any given part of mechanism for any given purpose.

It is, then, no *demon* of unrest which fills us with discontent as we gaze at the wonder-works which have enriched our commerce and manufactures.

It is the Goddess of Wisdom stirring us up to recognize that all this glorious mechanism of the 19th century is but an outward sign of an inward grace, yet to be unfolded, filling the great aching void which is today in human life.

And, O, friends of humanity, it is because of this that we are here to-day to show how this third step may be taken by self-destructive, uncontrolled man of this age.

We recognize that a hotter more lawless and devastating than rampant fire and water is ravaging society, and before it we have long enough stood mute and terror-stricken.

Are we sick for more world's to conquer? Come then, enter this arena! This is the public inauguration of a new era in the history of moral power, grander than that inaugurated by Watts in the history of steam-power.

This is the *Alpha* of new conditions, and teaches how each may condense, treasure up and devote to the higher uses of spiritual power that individual virility hitherto thrown away in the unmastered impulses of a distorted animal nature.

This new science, which is as old as blessed Eden, reveals that the vital power can be used prodigally in one direction, only at a corresponding poverty of the fecundating principle of intellectual and spiritual creative power.

The result is a new era, is dawning, a great light has appeared and hundreds of souls whose longings for the loftiest things of the truest culture which can be pressed into the service of humanity impels them to conserve, within themselves, this "river of life," for the creation of results which each, individually, is best fitted to accomplish in aid of the establishment and reign of the coming ideal race.

When each shall have learned to treasure up this sacred, vital flood, which flows into our beings from the river of life near the throne of Jehovah; when each shall have learned to treasure up this vital current for an elected purpose in life and then shall be able to turn upon the chosen object of pursuit, the whole resistless force of an englobed nervous virility, then the world will see results with which the best successes of the past and present will illy compare. Then shall the three-fourths waste of vital power, which has hitherto enervated our nearly wrecked humanity, be enshrined in that new creation yet to be perfected. Then thoughts will be uttered and deeds done, the tidings of which will electrify the world we have girdled for the very purpose of their transmission. Then shall wisdom rejoicing in the works of her hands stand, self-poised, amid an ever increasing and evermore extended and evermore splendid system of intercommunication, regal above it all.

EVELYN L. MASON.

#### SCIENTIFIC INVESTIGATION—EQUALITY OF SEX IN PARENTAGE.

The following valuable communication, sent by a friend of human progress, will go far to dissipate the false and long-prevalent theory that the mother's office in generation is inferior and secondary to the father. The popular error that the mother only furnishes warmth and nourishment to the male germ has done much toward fostering the masculine conceit, of his superiority *per se* over woman in the social, intellectual and executive sphere. From this false theory originated the laws of ownership by the man of wife and children, and has caused untold acts of cruelty injustice and barbarity. We cannot be too grateful to Haeckel that he has evolved this great truth by his faithful scientific researches, nor to our friend who sends these valuable extracts.—[Ed.]

To ascertain how much the subordination of the

mother and child to the father, is the expression of the mistaken belief in the superior importance of his part in the great work of parentage would be a most interesting study.

The idea that the mother's part is simply the nurture of the germ contributed by the father inevitably results in the belief of the superiority of haedship of fathers.

We find Shakespeare making Cassius say to Brutus, "Have you not love enough to bear with me, when that rash humor which my mother gave me makes me forgetful."

And Henry James, Sr., in his noble book, "Substance and Shadow," says, "The child derives body from the mother and quickening soul from the father," also, that "the common mind reflects the *rightful* primacy of the spiritual or propagative energy in creation, represented by the father, over the material and merely productive energy, represented by the mother."

Granted the premises and the deduction would justly follow. Let us see what modern science has to say about it.

I quote from Hæckel's "Evolution of Man:"

In every process of evolution two different kind of cells are concerned, the female or egg-cell and the male or sperm-cell.

In most animals, as also in many of the *lower plants* (but not in the higher) each of these sperm cells consists of a very small naked cellular body, enclosing an oblong nucleus, and of a long, vibrating filament attached to the body of the cell. It was a very long time before it was discovered that these structures are simple cells. In former times they were universally regarded as actual animals, and were called sperm animals. It is only through the searching investigations of the past few years that we have acquired positive evidence that each of these so-called spermatozoa is really a simple cell.

In 1677, when the Dutch naturalist, Leenwenhock, first discovered these filamentous and very active and tiny bodies in the human semen, they were supposed to be distinct, independent animalcules.

They played an important part in the erroneous theory of preformation, which was prevalent, according to which the whole of the developed organism with all its parts ex-ists preformed, though very small, and as yet unexpanded in each seminal animalcule.

These animalcules had only to penetrate into the fruitful soil of the female egg-cell in order that the preformed human body might unfold and grow in all its parts. This radically erroneous view is now completely refuted, and the most accurate researches have shown that these active seminal bodies are genuine cells of the form called flagellate.

In earlier explorations of the subject a head, trunk and tail were distinguished in each of these "seminal animalcules."

The so-called "head" is only the cell nucleus, central portion, only an aggregation of cell material, a prolongation of which forms the tail.

We also know that the form of these seminal animalcules is not even peculiar and unrepresented in other cells, for entirely similar vibratory cells occur in various other parts of the animal body.

Since fertilization essentially consists in the amalgamation of the sperm-cell with the egg-cell, the cell which results from the amalgamation must be regarded as an entirely new independent organism. It contains in the protoplasm of the sperm-cell, a portion of the paternal male body, and in the protoplasm of the egg-cell, a portion of the maternal, female body.

This is equally shown in the fact that the child inherits many qualities of both parents.

Heredity from the father is transmitted through the sperm-cell. Heredity from the mother through the egg-cell. The new cell, which is the rudiment of the child, originates in an actual amalgamation or coalescence of the two cells."

Hæckel calls this new cell the "parent cell," and says: "The complex molecular movement of the protoplasm of this parent-cell, summed up in the word "life," is naturally entirely different from that of the two distinct ancestral cells, the amalgamation of which gave rise to the parent-cell."

In "Evolution of Worlds" Hæckel also says that in some of the lower forms of cryptogama, "is found a sperm which like that of most animals, consists of floating vibratile cells, actively moving in a fluid—the zoosperms, spermatozoa, or sperm-cells."

#### THE SOCIETY FOR MORAL EDUCATION.

The ninth anniversary meeting of the Society for Moral Education was held in Lincoln Hall January 22, 2 p. m.

The audience was large, intelligent and sympathetic. Dr. Caroline B. Winslow presided. At the close of an organ voluntary, the president said: "It has been the custom of this society to open our meetings with silent prayer. We will not depart from the custom on this occasion, when every soul has laid upon the altar its sorest needs or greatest weaknesses. May I ask that we unite in invoking divine blessing upon this meeting that it may be profitable to each individual." After prayer, Dr. Winslow said:

LADIES AND GENTLEMEN—FRIENDS: AS OUR SOCIETY is so little known, and our principles still less understood, I will give a brief history of its organization, its objects and results.

In the autumn of 1871 this community was startled with the knowledge that obscene literature, pictures and toys were in circulation in our public schools, corrupting the minds of children and inciting pernicious habits and tendencies.

A meeting of physicians, teachers and mothers was called to consider what methods would most effectually compass his great evil. During that session we did a good work in that direction.

The next year we were greatly aided by the enactment of a law forbidding the United States mails to carry such corrupt matter, and thereby facilitate its circulation. This law and the efforts of moral and religious bodies checked in a great measure this unholy traffic.

But our investigations had unmasked appearances, and revealed conditions showing not only a great defect in our social body, but a moral ulcer behind these corrupting influences deeper and more dangerous than they, leading to the conclusion that it is not *well with the children* when such pernicious literature could find acceptance among them.

In order to intelligently consider the conditions of life resulting in a tendency toward impurity in childhood, the causes of so much disease and sorrow in maturity and old age, and the numerous illy balanced and defective mental and physical organizations with which society is burdened, the Society for Moral Education was formed January 14, 1873, under the following constitution:

The name of this society shall be The Society for Moral Education.

Its objects shall be to provide a better instruction upon the laws of life.

To consider the best methods of giving this instruction to children and youth, so that pure thoughts, elevated tastes, refined feelings, and healthful habits may raise the standard of social purity, and lift future generations above the sensuality which is only restrained by fear of discovery.

To seek the enactment and enforcement of laws which tend to the removal of vice and the promotion of morality, and to co-operate with other societies established upon this basis throughout the land.

The officers of this society are a president, three vice-presidents, a recording and corresponding secretary, a treasurer and auditor, who represent the society on this platform.

Our laws and regulations are not dissimilar from those of other associations; they merely serve to define our duties and regulate our members: ip. For the sake of brevity I will omit them:

We held parlor meetings, where we have steadfastly pursued our investigations. It is not strange that a company of women of average ability and intelligence should, during all these years of study, have arrived at some conclusions in advance of those who have given no consideration to these subjects.

We have given expressions to our convictions in our monthly paper, *THE ALPHA*, which has now reached the fifth number of its seventh year, and has become self-supporting.

It has a circulation in all the States and Territories of the Union, and goes to every civilized country of Europe, except Russia; it has readers in India, a subscriber in New Zealand.

We have published eleven pamphlets, in which, as well as in *THE ALPHA*, we have endeavored to popularize the science of heredity, transmission, and prenatal culture; urging the responsibility of parentage, and the necessity for a better generation.

We entreat fathers and mothers to have mercy on their little ones and not sell their birthright before they are born; thus compelling their children to eat pottage all the days of their lives.

We have learned that physical law is as binding and immutable as the decalogue that was delivered amid the thunderings of Mount Sinai.

That "physical destruction is a crime against all good, and the stamp of ignominy and disgrace" rest upon all the ways that lead to it; and there is no sin which God

visits with such terrible retribution as that which follows the violation of the sacred laws governing reproduction; plunging its victims into the lowest depths of darkness and despair.

For the *pure* in heart alone shall see God and enjoy the light of His countenance forever. And, as Frances E. Willard has truthfully said: "The bad habits of a nation can only be cured by an appeal to the intellect through science, the heart through sympathy, and the conscience through religion."

As heretofore, our work has been largely investigating and self-educating. Our membership has been composed entirely of women. Hereafter our membership will be open to both men and women, for we are convinced that on subjects where both are equally concerned; it is better that we counsel together, thus securing more just and charitable conclusions in our search after truth. In this direction there is a large unexplored field for us all.

We advocate co-education and co-labor and perfect equality of the sexes. In all that we have done as an association, we have been earnest, sincere and unprejudiced, cultivating love for humanity, and we hope, walking humbly before God, with a desire to do His will.

She then introduced Rev. Frederick A. Hinckley, of Providence, Rhode Island, who gave an admirable discourse on "The True Home; the Salvation of the Race," from which we give a few extracts:

What is a true home? It is not simply a house. It is not simply a place to eat in and sleep in. It is that spot wherein two souls are living in a growing union of reason and love. It is where reason and love hold an equal and an undisputed sway. In the hopeful expectancy of youth the young man and maiden meet. They feel the healthy attraction which draws the sexes into each other's presence and make lovers personifications to each other of divine ideals. "The private and tender relation of one to one," says Emerson, "is the enchantment of human life." And when a good man and woman love each other with an unselfish affection, how complete that enchantment is. Well, that is the first step toward the true home. It presupposes certain things. It presupposes that both parties accept the theory of equal rights. It presupposes that both are morally determined to do their best in maintaining that theory and making it a reality.

The man who is hopelessly wedded to the idea that a woman is, after all, a kind of property, sovereign in everything save where his sovereignty is concerned, which is complete over her as over himself; the man who by conviction or by instinct regards woman as a doll to be played with, as an instrument divinely created for keeping his house, promoting his happiness, and ministering to his real or supposed needs, is unfit to become a husband. Without thorough reformation in these particulars it is impossible that he should ever be one of the two co-equal heads absolutely necessary to make a true home. The history of disappointed hopes, of misplaced affection which the wedding ceremony has opened to many a woman, is one of the deepest and the

tenderest pathos. As a man, I always resent those old lines of the poet:

Man's love of woman not so pure,  
Nor when sincerest so secure,  
To love 'till life is ended.

And yet, I do see a depth of devotion in woman's love which most men do not show; I do see a self-sacrifice in woman's love which most men do not understand, still less appreciate. For eighteen centuries the doctrine of self-sacrifice has been taught as the highest Christian duty, and, practically, in many a marriage to-day it is applied in unstinted measure by the wife; it is scorned and rejected by the husband. I have no criticism to make of mutual concession, dictated by the heart and approved by the judgment. In that sense the sacrifice of self is a divine thing; but when the demands are all on one side and the sacrifice all on the other, it is because the lower nature on one side is demanding and the higher nature on the other side is sacrificing, and the result is demoralization in the home, and demoralization in society. How much this is true I will not say of most, but of very many marriages in well-to-do life is little realized. I think investigation will show that the disposition to be selfish, passionate, and exacting on the part of the man, and the disposition to be forbearing and self-sacrificing to weakness on the part of woman, are, for the present, inherited qualities in the human race which the human race must speedily outgrow. Until man comes to a realizing sense of his own higher nature, until woman asserts and maintains the dignity of true womanhood, we shall look in vain for a divine marriage, and so, of course, for a divine love.

Yet not the less must we work to this end, and begin at the beginning. The time has gone by when intelligent people can be pardoned for leaving their children to hear the holy mysteries of sex, as if it were an unclean subject, on the play ground and on the street. Let that parent tremble who dodges his child's natural questioning, or suppresses his child's legitimate thought. In this matter, if nowhere else, to be forewarned is to be fore-armed, and to leave the boy with his inheritance of passion and the girl with her inheritance of weakness, without a knowledge of the dangers to which they are subject, is simply to invite their ruin. And if this is true of the boy and girl, how much truer is it of the youth and maiden? Marriage is a very serious matter. The happiness and usefulness of the parties thereto and the character of the future generation are involved in it, and yet it is not too much to say that a majority of marriages take place between strangers; people who do not realize what they are doing. And so after the ceremony which pronounces the two one, many a battle is fought which might have been prevented; many a shipwreck comes for want of charts and compass, which ought to have been furnished before the voyage was begun. It may be said with truth that but few parents are prepared by their own training to meet this emergency in the lives of their children. But the responsibility must be fixed somewhere, and I know not upon whom it should rest if not the parents. It may be a difficult thing to impart the responsible knowledge in the proper

way. It is a terrible thing not to have it imparted in the proper way. No one can tell how many fallen women and fallen men would have been saved if all they ever knew or could know of themselves had come from a pure mother's lips.

So then, the first step toward a divine marriage and peace, a divine home, is for parents to teach their children in an elevated, natural way, as occasion calls for it, gradually and surely, all there is to know about their physical selves. The second step, in my judgment, of almost if not quite equal importance, is for lovers to understand each other. The young man and woman who cannot converse in a pure spirit upon such things before marriage cannot live together in a pure relation after marriage. No one would think of setting a man who knew nothing of mechanics to tend a steam-engine. You can hardly think of a position in life save that of husband or wife in which thorough knowledge of the principles involved is not considered desirable and necessary. And yet this relation of one to one is the most momentous of all relations. In it are involved the wise, far-reaching principles—rightly formed, it is an epitome of heaven; basely formed, it is an epitome of hell.

The secretary, Ellen H. Sheldon, read a paper by Mrs. E. L. Mason, of Milwaukee, formerly one of our vice-presidents, on "A New Power for the New Age," which is published on the first page of this paper.

In sending her paper to be read at this meeting, Mrs. Mason wrote:

"I cannot write a *letter* to be read at your meeting, for these truths are, to me, my life or nothing. I am convinced that the work of the Moral Education Societies is second to no work in the world. It is the *alpha* of the new alphabet from which we pick out the letters which shall for the first time spell *Life* aright. It is *de profundis*, in which the foundation stones of the new social structure shall be set."

Mrs. Harriet R. Shattuck, of Malden, Mass., presented a letter of greeting and offered co-operation from the Boston Moral Education Society, and proceeded to read a carefully prepared paper on "Divorce; its danger; its legal aspects," and gave her idea of prevention, as more effectual than any legislation that could be devised by the wisdom of man. She said:

The best and purest girl, she who holds the highest ideal, cannot be sure of realizing true marriage unless she has been taught the *sacred laws of her being*, and unless she knows to a certainty the *character* of the man who offers her his love.

Ideal marriage is not one-sided. The man must be striving toward perfection as well as the woman, and of this she must be *certain* before she takes the marriage vow.

As the first important factor is the possession of high *ideals*, the second is the possession of *knowledge*—knowledge of the laws of life, of what married life is in all its phases, of its possibilities, its dangers, and its *sorrows*, as well as of its joys.

How few men understand women! How few women understand men! And yet no man or woman ought to marry without each first knowing the whole life of the other.

May Wright Sewall spoke on Honesty in the Family, between husband and wife, between mothers and fathers and children, in all the relations of life, and showed how much and how unconsciously we all depart from a strict observance of integrity, and that every dereliction weakens moral force, and blunts more or less the sensitiveness of conscience.

She presented in a pointed manner the condition of many husbands and wives, living in utter ignorance of each other's truest and best natures, silent upon the vital questions of moral, religious, and intellectual subjects, never expressing opinions or comparing views upon questions which should naturally interest them; thus living together in a surface appearance of companionship, while in reality they are strangers to each other's intellectual and spiritual natures, and their children grow up in this atmosphere of repression and dishonesty, only to continue and intensify similar conditions.

It was so nearly dark that Mrs. Sewall had not time to conclude her remarks, which we regret.

Only a synopsis of a letter from Rev. N. E. Boyd, of San Francisco, could be given, but we publish it entire with other letters that have been received, expressing regrets that the writer could not be present and participate in our meeting.

The audience joined in singing "Nearer my God to Thee," and was dismissed with a benediction.

#### LETTERS.

*To the Moral Educationists, met in Washington, Jan. 22, 1882.*

You do well to mark this ninth anniversary by a public meeting. Gladly would I be present with you in the body, as I am present in spiritual anticipation, but I am glad to speak to you even by letter. Whether the attending audience be few or many, accept my word of greeting, of cheer and of exhortation.

Of greeting, because I am with you, thoroughly, for the principle of sexual holiness; that the animal must be subdued and disciplined into contented service of the higher humanhood; that procreative power must no more be squandered in sensual and passional indulgence, but rather dedicated to wise, devout and willing parentage—divinely economized in the welcome child.

Let us, then, every one of us, know how to possess ourselves of our own frames in sanctification and honor, not in the passion of lust, for God has not called us unto uncleanness, but unto holiness. And this is to become truly self-possessed.

Accept, also, a word of congratulation that the Moral Education Society has lived and brought so much to pass; that it has given birth and sustenance to THE ALPHA—that blessed child which grows and waxes strong in spirit, increasing in wisdom and stature and in favor with God and man, and that evidence is pouring in that the good seed, often borne forth with weeping and sown in tears, has taken root all over the land. Yes! even beyond the seas! and is springing up with teeming promise.

Of exhortation that, in view of what has been achieved, we by no means relax, but rather redouble our effort; that we yield no point, make no concession to lust, but carry full high advanced the standard of continence.

It is indeed the banner of the cross to-day; but now, as of old, flames above it the heavenly legend, "*In hoc signi vinces.*"

As propagandists, let us aim to show, one and all, that the only sure way of keeping out evil is to put in good. To forestall vice, foster positive virtue. Teach them both, man and maiden, that marriage is no mere legal contract—providing a safety-valve to animal appetite and selfish passion, affording him merely or chiefly a means of lawful indulgence, and her a home, respectability and support for herself and children—but a sacrament, a state for higher consecration, for mutual service in true love, (love that ever seeks to bless the beloved, and is not concerned with seeking to be blessed,) for future ennobling, and for incarnating the better selves in children sought of the Lord, of a pure aspiration, and shapen in devoutly glad obedience, with lively hope.

God grant us grace and wisdom to improve our opportunity. The call is to us who feel the need—to me! to thee!!

Fraternally,  
SAN FRANCISCO, January 12, 1882. NICHOLAS E. BOYD.

HOUSE OF REPRESENTATIVES,  
WASHINGTON, D. C., January 21, 1882.

ELLEN H. SHELDON,  
*Secretary Washington Socie'y for Moral Education:*

I have just received the courteous invitation card you have done me the honor to send to attend a meeting of the society at Lincoln Hall, to be held on the 22d instant, for which please accept my thanks.

The great work of moral education, in aid of which your society is created to labor, requires the earnest attention and friendly help of everybody. It lies at the foundation of all individual, social, and political well-being; it embraces both sexes and all ages. It is as never-ending as the flow of human generations. The nobility of the work proportioned to its greatness, is enabling to all efforts in its behalf. Although our Creator has made a sub-division of the work and by inflexible law committed to each unit of our race the moral education of one individual himself, human weakness requires each unit to be aided by the co-operation of all, and separate weakness to be supplemented by aggregate strength in the execution of this task; hence, the value of all organizations directed to this end. The church of God, and all human associations which co work, are to the statesman, the patriot, and the philanthropist blessed elements in securing the perpetuity of our great republic, since that must depend mainly upon the virtue of the people.

Societies having for their object what your title implies are all the more deserving of encouragement, because their existence is a protest against the present drift, and affirm that intellectual is no more essential than moral culture to human well-being, and that true education has for its object not merely the acquisition of knowledge, but the full and harmonious development of all our faculties with reference to our true end.

With such views you can readily understand that I, who, twenty-nine years ago, while U. S. engineer officer on duty here, superintended St. Matthew's sunday-school for the moral education of seven hundred colored children in this then slave-holding city, now warmly sympathize in your work.

I am not now as young as I then was, and if not present in person at your meeting will be so with my good wishes.

Very respectfully yours,  
W. S. ROSECRANS.

DEPARTMENT OF AGRICULTURE,  
COMMISSIONER'S OFFICE,  
January 20, 1882.

MY DEAR MADAM: I should be happy to be present at your meeting of the Washington Society for Moral Education, on Sunday, January 22d, but imperative engagements will prevent.

Truly yours, &c.,

GEO. B. LORING.

MRS. CAROLINE B. WINSLOW,  
*President, &c.*

JANUARY 6, 1882.

*To the Washington Moral Education Association:*

DEAR FRIENDS: As our secretary, Mrs. Harriette R Shattuck, is to be in Washington for awhile, we desire to make known to you that she is empowered by action of the board of the Moral Education Association of Boston to present our interests to your careful and kindly consideration, in whatever way may seem to her best.

She also bears with her our official but earnest desire to affiliate with your society in any work which should approve itself to the respective boards of your association and of ours.

KATE GANNETT WELLS,  
President of the Boston Moral Education Association.

## SLIGHT CORRECTIONS.

Editor of *The Alpha*:

Your types made me say "declaim" when I wrote "declare," and my allusion to David and Jonathan had also slight slip of types, but no harm can come of it.

I should not have alluded to the article only that a word or two should be added as well as one or two mended. My conviction grows more and overpowering that the only true ground on the question of continence is that so bravely taken by THE ALPHA. Intemperance in the use of ardent spirits may be defended. I do not say can be, but we must drink something. Nature provides water for all her numerous family, and till man was reached water sufficed for all. Man has demonstrated in all possible ways, for thousands of years, and is still demonstrating that as a beverage nothing else is needed.

And till man came, so far as can possibly be shown, sexual commerce was as an indulgence equally a thing unknown; and to this hour, as indulgence, remains a thing unknown. And were there one race of animals below man as disgustingly unclean in that respect as the human household has become, were it even the horse, the human household would in supreme loathing exterminate it from the face of the earth.

And did man hold the human form in that hallowed reverence and adoration which become it as the image and temple of the divine, the only image and abode of the divine he will ever see and know, he would murder it outright as soon as blaspheme and outrage it by uses which sink him as deep below the whole brute creation as the deepest perdition can be below the sublime heights of Paradise. What a spectacle is presented by the human race? Wretched almost ruined by the twin vices of drunkenness and libertinism, and every female below the human, kept by her own mother instincts in a comparative heavenly purity.

PARKER PILLSBURY.

CONCORD, N. H.

## SENATE COMMITTEE ON THE RIGHTS OF WOMAN.

When the great question of woman's rights was presented before the United States Senate, a member of that body from Missouri disgraced the Senate, the high position he does not fill, and the State of Missouri, which he misrepresents, by indulging in that cheap style of talk becoming to those whose practice in oratory and wit is acquired before the dram-shop bars. His remarks had not even novelty in style or words to attract attention, but were the merest rehash of twaddle, a repetition of the crude ideas suggested to the muddled pates half a hundred years ago on their first hearing, that woman had any rights whatever. But there was one objection urged by him which could never have been expected from such a source, namely, "That the gift of suffrage to woman would reduce her to the level of ward politicians, constables, and justices of peace."

Imagine that ten or twelve years ago, when South Carolina was governed almost exclusively by the negro voters, late slaves, and her chivalry were disfranchised, and it was proposed to give the right of suffrage to them, from his seat in the Senate, a black honorable, late field

hand, would have urged the objection "No! These pure and gallant sons of chivalry are too good to exercise such a right. Knowing what I do of politics, what a heap of money it takes to git office, and what a lot of mean low down work, I feels, Mister Speaker, dat it would reduce dese gemmen to do low place ob ward politicians, constables and justices of de peace."

Imagine the scorn and contempt such arguments would have caused.

HOLT.

## A LITANY OF PAIN.

BY MARGARET J. PRESTON.

At times when my pulses are throbbing  
With currents whose feverish flow  
Sets all the strung spirit a throbbing  
With nameless yet passionate woe,  
I question with feelings that falter,  
I murmur with lips that complain:  
"What profit to lay on God's altar  
Oblations of pain?"

"Can He, in the infinite gladness,  
That floods all His being with light,  
Complacently look on the sadness  
That dares to intrude on his sight?  
Can He, in His rhythmic creation,  
Attuned to the chant of the spheres,  
Bear the discord of moans, the vibration  
Of down-dropping tears?"

"Would I, a mere woman, foreseeing  
Some anguish my dearest must face,  
Not guard, at the risk of my being,  
Its onset or die in its place?  
And yet, can the Father who loves me  
With love that's supreme, foreknow  
The soul-wrench impending above me,  
Nor ward off its woe?"

Be quiet, poor heart! Are the lessons  
Life sets thee so hard to attain  
That thou know'st not their potentest essence,  
Lies wrapped in the problem of pain?  
Even Nature such rudiment teaches;  
The birth-throe presages the breath;  
The soul, so high-destined, reaches  
Its highest through death.

No beaker is brimmed without bruising  
The clusters that gladden the vine;  
No gem glitters star-like, refusing  
The grasp that uncovers its shine,  
The diver must dare the commotion  
Of billows above him that swirl,  
Ere he from the depths of the ocean  
Can bring up the pearl.

And he who is molding the spirit,  
Through disciplines changeful and sore,  
That so it be fit to inherit  
The marvelous heirship in store—  
He measures the weight he is piling,  
He tempers the surge with a touch,  
There'll not be a graze of his filing  
Too little, too much.

O, heart, canst thou trust him? For sake of  
Attainment the noblest, the best,  
Content the awhile to partake of  
These trials so wisely impressed;  
Nor question God's goodness, nor falter,  
Nor say that thy service is vain,  
If he bids thee bring to his altar  
Oblations of pain.

—Independent.

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

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

THE ALPHA.

VOL. VII. FEBRUARY 1, 1882. No. 6.

A FEW bound volumes of THE ALPHA, for the years 1878-1879 and 1880-1881, two years in each volume, are for sale at this office. It makes a pleasant and valuable book. Price \$3.00 each.

THE types in the January ALPHA made us say "Polly Cologne" was sold at \$4.00 per copy. We honestly think that is not too high a valuation. It ought to be worth that sum in many families. But Mrs. Diaz says both she and the publishers will be content if many copies can be sold for \$1.00 each.

IN OFFERING our pamphlets at reduced rates, when fifty or more were ordered, we said those that are published by the Washington Moral Educational Society. Others that we purchase and offer for sale at the office of THE ALPHA we cannot sell at such rates. They cost us much more, and we must not lose money on them. Those last we advertised under the head of "For Sale," while the others are headed "Published by the Moral Education Society of Washington." If friends will notice this distinction in sending orders it will save them disappointment and us the trouble of explanation. Send on orders, friends, and sow good seed in the minds of the inexperienced or ignorant.

THE LITERARY SOCIETY of our city met at the residence of Comptroller Knox on Saturday evening. "Heredity of Genius" was discussed. Mr. Dwight, of the State Department, read a paper on "Heredity in Letters." Mr. Messer read "Heredity in Art." Messrs. Hoffman, Nordhoff and Hawley joined in the discussion.

The world is moving on. When intelligent members

of literary societies unite instruction and amusement, and spend the time of their reunions in researches into the lives and histories of eminent men or resources of past ages, and trace the line of transmission to the culmination of an endowment of positive genius and the deterioration genius suffers by violations of laws of descent, they will become familiar with lessons of practical wisdom that will result in blessings to posterity.

OUR FIRST PUBLIC MEETING was in every respect a success—our audience very attentive, our speakers in good trim and their subjects most excellent. Mr. Hinckley's address on the "True Home, the Salvation of the Race," was a most masterly effort, chaste, courageous, frank and able. We make only a few extracts, but at no distant period hope to give the entire address to the readers of THE ALPHA. The same of Mrs. Shattuck's paper. We hope our readers will read with pleasure the letters of Rev. N. E. Boyd and General Rosecrans, who was one of our brave Union soldiers during our great civil war, and did much to preserve our Government and restore the Union, emancipated from physical slavery, and now sees the need of a national emancipation from the moral slavery of ignorance and selfish indulgence.

For ourselves, we are truly thankful that a Washington audience could be found prepared and willing to listen patiently and respectfully to a line of thought and a class of truths so long practically tabooed, an evidence of progress most cheering to humanitarians and reformers. We hope now we are fairly introduced to the public and our position so well defined, that many men and women will come forward and join our ranks and unite their efforts with ours in spreading the gospel of purity and moral health.

THE MORAL EDUCATION ASSOCIATION of Massachusetts held a meeting at Wesleyan Hall, Boston, on Friday, November 25, when Mrs. Abbe Goold Woolson read a paper on "The Mother's Part in Physical Education."

Mrs. Woolson began by saying that intelligence, virtue and physical strength are necessary to the existence of a republic. There is no danger of Americans failing in intelligence, but virtue and physical endurance we need to cultivate.

It is the moral duty of every one to be well; to disobey God's physical laws is a sin as much as to disobey His moral laws. Retribution does not follow so quickly the breaking of a moral law as the breaking of a physical law. The body is so wonderfully made, we should adore its Maker, and be ashamed and humiliated when through neglect we are ill.

Before Christianity the body was more cared for. Then came asceticism, taking no thought but to mortify it for the sake of the immortal part.

Every woman, if she is a patriot, will do all in her power to increase the physical strength of those about her.

This she cannot fully do, even at home, without going far outside, into the schools, into the general institutions of society, and by consultations with teachers and discussions of physical questions, the health of children could be greatly improved. Mothers should teach their children that the body is God-given, and they should treat it sacredly. She should form correct physical habits in them at an early age, and as far as lies in her power she should see that the pre-natal influences be both morally and physically in the child's favor.

Then we may hope that the health and morals of the coming generations will be improved, and we shall have a better and stronger race of men and women when each woman does her duty to the State as well as to her children, and links her life and theirs with the welfare of the human race.

#### NATIONAL WOMAN SUFFRAGE ASSOCIATION.

The fourteenth annual Washington convention of the National Woman Suffrage Association was held in Lincoln Hall, January 18th, 19th, and 20th.

There were representatives from various States present, and delegates from other suffrage organizations from numerous States and Territories.

Elizabeth Cady Stanton, president of the association, opened the sessions with a brief review of the work of the past thirty-four years, showing the advance of thought upon the question. She said many base their arguments against it on the assumption that the family is a unit, and man represents his wife and daughters, but that this is not the principle upon which the foundation of our government is based, the representation and consent of the individual; that if men claim to represent women in the government they should do it at every point, for their penalties and crimes as well as principles and privileges.

A young woman, of Massachusetts, was denied the right to practice law by Chief Justice Grey, on the ground there was no precedence in English law. What have we to do with English law? There was no precedence for a republic. Are we to look to English law for a precedence in regard to our women? It is humiliating for a young woman to study law, theology, and medicine, and then be refused an opportunity to use the knowledge she has obtained.

The ballot-box should be as sacred as the altar; the law-making privilege of the American nation its most sacred privilege. The greatest and rapidly growing evil of the day seemed to be the doubt of the advisability of the fundamental principle of our government, the universal ballot. If that fails then the republic fails.

Lillie Devereux Blake, in reporting for New York State, spoke on the work of the women in aiding to defeat Governor Robinson, who opposes suffrage, and assisting in the election of Governor Cornell, who signed the bill granting woman suffrage on the school question; that on the 2d of November, when the great presidential conquest of 1880 was taking place, in a little town on Long Island, a woman was elected a school trustee, the first woman ever elected to office on the day of a presidential election.

She had heard the first time a woman spoke on this subject in Albany, N. Y., no suitable place could be found for the meeting, and she spoke in a barn. The last time, they occupied the Senate Chamber of the new capitol in the presence of the Governor and Lieutenant-Governor.

Susan B. Anthony said that it was sixteen years ago this month since the first petition for woman's suffrage was presented, at the time the Fourteenth amendment was under consideration and pending. Mr. Brooks (a Democrat) made the first speech on record of any action of the U. S. Congress relating to granting woman the right of suffrage.

To-day we have a committee on the floor of the Senate to consider the question of our rights as "citizens" or "people" of this country, the result of sixteen years of praying and petitioning, we have gained an opportunity to be heard.

Clara Bewick Colby, of Nebraska, gave an interesting and admirable report of the work for suffrage in that State, saying Nebraska, having for its motto, "Equality before the Law," proudly claims to be exceptional in the number of its intelligent and liberty-loving people. The State constitutional committee have made a demand for women. Five hundred women sent in their names as desiring to vote when there was only one woman suffrage organization in the State, and two thousand women voted on the question of school suffrage.

Rev. Frederic A. Hinckley, of Providence, R. I., spoke upon the question in the light of evolution, showing the gradual working up to the true republic based upon the fundamental principle that governments derive their powers from the consent of the governed. It is half a century since the idea took positive form that men should be of the government. False to its highest ideal, it became a *white man's* government, and only through the purification of fire was the word *white* burned out.

He spoke of the dangers of ignorant suffrage, the necessity of consideration of civil-service reform, and other questions looming up in the horizon demanding attention, and bringing great and severe tests to a republican government. Are we ready to undertake solving the national problems? Time has been when this was considered a world of accidents.

Guizot says, "the idea of progress is the fundamental idea contained in the word civilization." To reach civilization we have passed through barbarism, feudalism, monarchy, and aristocracy to republicanism. Brute force may rule for the time, but intelligence and intellectual will, in the end, prevail. There is no *government* where physical force rules—every man's hand

is against his brother; no government, the rule of one man over a number, by the divine right of birth and despotism. There can be only one form of government, that of the ability of one man to stand for his own rights under the law. Our Declaration of Independence was a sublime protest against the old oligarchies, as was the spirit which inspired Lincoln to declare it a "government for the people, of the people, and by the people;" a government in which the ballot is the pride and protection of its people. In theory the world has evolved from barbarism to co-operation, and to-day we have a government based upon one-half of its principles, one-half of its citizens—the one-half governing the whole. *Slave, subject, inferior, dependent*, are words describing the gradations which the years show woman to have passed through, earning to-day her position in many places as a leader in literature and art. It has been considered blasphemous for her to preach, immoral for her to practice medicine, and absurd for her to practice law. For the last forty years woman has dared to go outside the kitchen, nursery, and parlor, awakened to a realization of her duty in all charitable and reformatory labor, not content to lie on a bed of roses, while so many of her sisters sleep on thorns. To-day she desires to be a companion, no longer content to be a unit in the home-life. There are few countries to-day from which there comes not a demand, often seconded by men, for greater liberty for woman.

Science shows that the smallest atom is spherical, everything is a sphere. Humanity is a sphere. Man is one-half a sphere and woman one-half a sphere. As a whole the manly reason complements the womanly reason, the manly love the womanly love, making a sphere, a unit.

The logic of evolution points to universal and unqualified individual liberty to woman. The free ballot honestly counted is the legitimate way of obtaining the consent of the governed. The necessities of war are not upon us, but the necessities of peace are no less vital now.

Intemperance, prostitution and sexual crimes cry aloud "do justice to woman!" A man defines his standing at the Court of Chastity by his estimate of woman. The woman's cause is the man's cause, they rise or sink together, demon-faced or godlike.

Our flag represents something more valuable than commerce, more enduring than machinery, the idea of central rights.

Elizabeth L. Saxon, of Louisiana, described her first impression in coming face to face with the evils of human slavery. When a child, her father had brought home a picture of Liberty, represented by a beautiful woman, telling her it was the emblem of the American nation, representing free America; that this country was the grandest, most beautiful country of the world, the land of freedom.

Soon after this she visited a plantation where, for the first time, she saw a branded slave, a runaway having had the letter "R" branded with a red-hot iron upon his cheek, heard the shrieks of a whipped negro, saw the bloodhounds and learned their uses. Then she learned to hate slavery in every form, of man over man, and of man over woman.

May Wright Sewall, of Indianapolis, Ind., made an interesting report from that State, stating that—

Governor Porter, at a recent woman's suffrage party in Indianapolis, said he wished no longer to defer speaking his sentiments upon this question; he not only believed in its principles, but would use all his influence in its favor. She had the pleasure of presenting to the audience Representative Orth, of Indiana, who said he voted for woman suffrage in Congress sixteen years ago, and he had no respect for a man who will claim a right which he denies to his mother, wife or daughter. Referring to the progress of the movement in Indiana, he said it was extending to each and every section of the State, and Indiana will not take a back step. Out of the two hundred papers published in that State there were only twenty which now opposed suffrage for women. The others warmly and at all times advocated it. The movement had grown to such strength that no respectable politician of either of the parties now dared to stand up and deny the rights of women. He concluded with the prediction that in less than two years Indiana would have given the ballot to women.

Phebe Cozzens, of St. Louis, Missouri, in speaking of the evil of polygamy, said:

The task of dealing fairly and justly with this territorial complication should never be committed to the blundering legislation of man alone. His success as a legislator and executive for woman in the past does not inspire a confidence that in this most serious problem he will be any the less an unbiased judge and law-giver. This Government of men permitted the establishment of a religious colony, so called, whose basis of faith was the complete humiliation of woman; recognized the system by appointing its chief, Brigham Young, as the Governor of the Territory, under whose fostering care polygamy grew to its present proportions. That woman has not thrown off the yoke of religious despotism can be readily appreciated when we recognize that man, from time immemorial, has played upon woman's religious faith to exalt his own attributes and degrade hers; that through this teaching her abiding belief in his superior capacity to interpret Scriptural truths for her has been the means of sacrificing her powers of mind, her tender affections, her delicate sensibilities on the altar of his base selfishness throughout the ages. Orthodoxy recognizes no inspiration for woman to-day; she is not called save to serve man. Under its teaching her thought has been padlocked in the name of the Divinity, and her liberty of expression sealed in sacrilegious authority of Heaven; and nothing so clearly bespeaks the degenerating influences of the ages of perverted masculine teaching as the absolute faith manifested by the women of Utah in this *ipse dixit* of man's religious doctrine. Their emancipation must necessarily be slow. The paternal Government allowed polygamy to be planted, take root, and grow in a wilderness where the attrition of nobler minds and freer thoughts was not known. They came from the personal despotisms of the Old World to be shackled in a land of freedom with the still darker despotism of soul, and under the ægis of the American flag they have borne children as a religious duty they owed to God and man; and surely it cannot be expected, even with that grand educator from king and priestcraft rule, the ballot, that at once they will vote themselves outcasts and their children illegitimate.

It took the white men of this nation one hundred years to recognize the evils of that twin relic of barbarism, slavery, which they established, and this solution must come through liberty for women, higher education for the children, and the incoming tide of Gentile immigration. The fitting act of justice is not disfranchisement of women, as Senator Morgan propounds, and the re-enactment of that old Adamite cry: "The woman whom thou gavest;" but the disfranchisement of man, who is the only polygamist (no woman, so far as heard from, having a plurality of husbands) and the stepping down and out of the sex as a legislator, under whose fostering care this evil was grown. Retire to your sylvan groves and academic shades, gentlemen, as Mrs. Stanton suggests, and let the Deborahs, the Huldahs, and the Vashtis come to the front, and let us see what we can do toward the solution of your wretched legislation. But suffrage for women in Utah has accomplished great good. I spent one week there in close observation. Outside of their religious convictions, the women are emphatic in condemnation of wrong. Their votes banished the liquor saloon. I saw no drunkenness anywhere; the poison of tobacco smoke is not

allowed to vitiate the air of heaven, either on the street or in public assemblies. Their court-room was a model of neatness and good order. Plants were in the windows and handsome carpets graced the floor, unstained by tobacco juice or unmarred by the bushel basket spittoon. During my stay the daughter of a Mormon, the then advocate-general of the Territory, was admitted to the bar by Chief-Justice McKean, of the United States court, who, in fitting and beautiful language, welcomed her to the profession as a woman whose knowledge of the law during the three years' intercourse of himself with her father's official duties fitted her to be the peer of any man in his court. She told me that she detested polygamy, but felt that she could render greater service to the emancipation of her sex inside of Utah than out. At midnight I wandered, with one of my own sex, about the streets to test the assertion that it was as safe for women then as at mid-day. No bacchanalian shout rent the air, no man was seen reeling in maudlin imbecility to his home or in brutal frenzy aiming a pistol or knife at his brother. No guardians put in an appearance, save the stars above our heads; no sound awoke the stillness but the purring of the mountain brooks, which washed the streets in cleanliness and beauty. What other city on this continent can present such a showing? With murder for man and rapine and unsafety for woman continually exhibited where man alone is maker and guardian of the laws in municipalities outside of Utah, it behooves him to pause ere he launches invectives at the one result of woman's votes while the multiplicity of man's shows such a hideous array. Again, I went into the Temple and looked upon the faces of the women gathered there to worship that Creator whose purposes for her has been so foully misinterpreted throughout the generations. A divine pity filled my soul, for here I saw, as never before, the resultant effect of generations of untutored minds and uncultivated thoughts upon the mothers of the race. Looking back through the vista of years and down the generations of the Christian era, I saw no colleges for her, no universities of learning, no well of knowledge in the past from whence to draw the inspiration for the future, no joyous invitation to partake of the rich fruits of wisdom, but the paralyzing dogmas that veiled the mind and crushed the thought, and even in richly dowered New England bar the doors of Harvard, Yale, Columbia, with brains all pre-empted by the Adamites, and the right of way foreclosed. And here, in these far-away mountain fastnesses, my sisters had come, dowered with the wrongs of the ages in the Old World, to breathe the air of freedom in the new, and for this bread of life man had again imposed a stone, and Justice, with her scales and sword, sat revenged in the men's and women's faces. But, with it all, woman has made that desert to blossom as the rose; while dwelling within the shadow of intellectual darkness she hath yet shown the capabilities of her soul. Shall we, then, take the beacon-light of liberty that feebly glimmers in her hand and cast her back into the darkness of man's guidance? Nay! Rather let us say to her that liberty shall bring justice; justice shall bring the light, light shall pierce the clouds, and all the infinite diversities of beauty and pure religion shall spring into being from out the life-giving radiance of true freedom. It is not for an abstraction that men have toiled and died, that in every age the witnesses of liberty have stood forth and the martyrs of liberty have suffered. So, too, my brothers, not for wealth or fame or honors have the pioneers of my own sex endured the fire and sword and scalping knife of public opinion in the desert of prejudice and opprobrium for forty years, but that the feeblest of their kind may be lifted up and strengthened and grow into the stature of a noble womanhood, with all that is "serene, oracular and beautiful in her soul." Enact the law that shall stop all further encroachment, but perpetrate no wrong against the sex so grievously betrayed, lest the divine retribution shall come to you and your children which punishes with a deeper agony than any earthly tribunal.

In answer to a question propounded by the audience, "Can a woman be a devout follower of the Apostle Paul and espouse the cause of woman suffrage?" Isabella Beecher Hooker very emphatically said:

"Yes. She can't be anything else. If Paul was living to-day he would be on this platform, because he admitted the privileges as well as the responsibilities of the individual. He asked, 'Is it lawful to scourge a Roman citizen?' The blood of the American citizen is the same as the Roman, and runs in the veins of the women as well as the men. When Paul spoke to

the Romans, he spoke of freedom, because they were a free people." &c.

Helen M. Gougar, of Lafayette, Ind., (editor of *Our Herald*,) spoke upon the necessity of primary work among women; that the intelligence of the country and the best of the press sustained the principles, while beardless boys tell us they doubt "the expediency." We all believe in different duties of men and women, in the sphere of home, church, and government, different duties in the same sphere.

The laws of Indiana are to-day very just toward woman. A man in Tippecanoe county came to a lawyer to have his will drawn; had property worth \$50,000, and wished his wife to have an income of \$400 per year. She was his only wife, been married forty-two years, and had eleven children. Had nothing when she was married, and she had helped earn the property.

The lawyer to whom he applied, after eliciting these facts, told him he must go to some other lawyer and then get out of the State of Indiana, if he wished such a will as that. She said the women are past asking for suffrage from gallantry of men, but from the principles involved. To-day woman has the rostrum, pen, and voice, and can use them in her own behalf.

When the Pilgrim Fathers landed on this continent and became ready to declare that liberty was their right, it was difficult to believe the poor man equal with the rich, and that the poor man desired the ballot. Then all white men were declared created equal. The black man was another thought not yet evolved into freedom. To-day our so-called republic draws the line on account of sex; while women wait the laws are not derived from the consent of the governed. She believed with Daniel O'Connell, "a moral wrong could never be made a political right."

Rev. Dr. Swing, an eminent divine of Chicago, so liberal on some questions as hardly to be accepted by his very liberal congregation, recently preached a sermon on "modern woman," arraigning her for not using her advantages for some good purpose, spending her enthusiasm on fashionable dress and summer resorts, failing to see and do her duty in charities, &c. That he answered in the negative when she asked for the law, medicine, &c. She must work through her emotional and spiritual nature. Woman is not intellectual but a spiritual and emotional creature.

Mrs. Gougar, meeting Dr. Swing on the cars, asked him if he made intellect a masculine qualification for the ballot; if not, by what right did he draw the line upon the woman intellect. He said he placed woman in the garden of sorrow, forever weeping and forever seeking. She asked him how she should affect legislation through her "emotional and spiritual nature?" "Should she go and cry with them, go and pray with them? All she could learn from him was that she must "use her emotional and spiritual nature."

The old, old story of beg, and cry, and pray; for her part she preferred to use her intellect and concentrate her wishes on a piece of paper, expressing her thoughts through the ballot. Women have worked through this emotional and spiritual nature, thus affecting legislation for a long time. It will be more respectable for them to use their intellect and vote from principle.

A brother in her church (Presbyterian) with a D. D. attached to his name, said "woman suffrage was a reform against nature." Was it not a reform against nature doubting the supremacy of kings by the divine right of birth?

Men call women beautiful and angels, but seem fearfully afraid of a little of the angel in the government. The man who arraigns the ballot as corrupting and the caucus as degrading is a traitor to his country. If this be indeed true it is their duty to disenfranchise themselves, and go back to the divine right of kings. She denied this assertion of this dreadful condition of the polls. The problem here is not of man's government but of human government, and one hundred years' use of the ballot has developed the grandest nation on the face of the earth.

Mrs. E. B. Duffey, of Vineland, N. J., spoke upon the necessity of woman being educated to use the ballot as well as to obtain it.

Dr. Caroline B. Winslow read a letter from a lady in New Hampshire who, having no money to send as a donation, sent thirty pounds of butter made by her own hands, the proceeds of the sale to be given to the association.

Harriet R. Shattuck, of Walden, Mass., delivered a fine address on "The Golden Rule," appealing to the justice of man to do by woman as they would be done by.

Martha McClellan Brown presented in a masterly manner the "Power of Veto."

Alexina Maxwell, of Indianapolis, spoke upon woman's duties as a citizen, and closed by reading the beautiful poem "Somebody's Darling."

Matilda Joslyn Gage spoke upon the Moral force of Woman Suffrage, saying:

The demand for a recognition of the rights of woman has changed the intellectual and moral condition of the world. The questions of individuality of citizenship, of the meaning of "persons," "people," and many concomitant questions bearing upon first principles, have within the period of this reform been forced before the pulpit, the press, the bar, the lyceum, into courts and legislative halls. Thought has everywhere been stimulated and strengthened.

The two great questions brought prominently into discussion by the woman suffrage demand are those of self-development and self-government. Self-development can take Anna Dickinson's motto for its own: "Above all things, liberty." Without absolute liberty of self-government there can be no self-development. Any person or thing holding power over our industry, over our education, over our religious belief, over our personal rights, or our property rights, in just so far hinders our development. But this demand of woman, this great uprising of humanity, a rebellion, the like of which the ages have never witnessed, has roused the world as never did the shock of millions in mortal combat. When within every man's door compulsory thought is forced, through speech or print or legislation; when his old fossilized ideas are broken in upon by his finding that he no longer owns his wife, body and soul, but that she can control her own earnings, her own real estate, her own children, he has received an intellectual shock and a moral stimulus at one and the same moment, and a vast leap toward a higher civilization has been made. The social and legal duties arising out of the conjugal relation are shown him to be part of equal humanitarian rights irrespective of sex, and a new moral force takes possession of him. The relation of husband and wife are no longer those of "baron and femme" or lord and woman, but of equal partners in an equal relation.

The old English theory, as proclaimed by Herbert Spencer, that all laws are based upon fraud, begins to be destroyed, and in their place is coming the idea that all laws should be founded upon justice and equality of rights.

That other theory, that laws do not exist for woman except

in so far as she is in the keeping of some man, has also received a rude shock.

When we speak of the moral influence of woman suffrage upon society, we speak of the broadest humanizing, civilizing force ever set in motion since the world began.

An ancient name of Jove was that of Cloud Compeller; from the clouds came the sharp, vivid lightning, and the deep, rolling thunder, Jovian attributes. The reforms of modern times may be called Thought Compellers. No death-bringing stagnation can rise on the surface of that society or that nation which is continually brought before the judgment bar of public opinion by some reform touching the fundamental questions of life.

We know that the moral force exerted by our demands by woman suffrage, is constantly increasing. The intellect convinced, conscience soon bows its knee. Each individual State and the United States bend their heads to listen now. When the ear is taken captive the heart is sure to follow.

What has woman gained? First, the right of free speech. Scarcely twenty years since women's conventions were mobbed; sometimes entirely broken up by crowds of roughs under the negative permission of the authorities of town or village. With our Puritan Fathers the ducking-stool for women was brought over, and if she complained of her wrongs she was fastened into this barbarous instrument of torture and held under water until nearly drowned; but now that we have gained the right of free speech we have gained everything. Whittier tells the story of a man who, wishing to get a certain building moved, hired another man at a dollar a day to do nothing else but talk of the necessity of its removal to every one he met; and soon, such is the power of words, his purpose was accomplished—the building was removed.

The Autocrat of the Breakfast Table says: "Talking shapes our thoughts for us; the waves of conversation roll them as the surf rolls the pebbles on the beach." Having secured the right of free speech, our thoughts are shaped; the building is moved; a triumph is inaugurated.

In developing her own personal powers woman is unawares, pressing the world to a new civilization. Its effect stops not with herself, her sex or the nation, but spreads abroad over the earth. Scientists say that a wave of sound is never lost, but in twenty years returns upon its rounds to its first starting place. Speech is thus a veritable Wandering Jew, whose mission never ends.

The moral influence of this reform has affected many countries; many races of men have been influenced by it. Power often transmits itself in unseen ways; we perceive its force, yet know not how it came about. Walls high and strong have been built to keep the women of Eastern lands hidden from the world, but even in Asia and Africa and the isles of the sea womanhood has begun to take on new respect. In Persia we find a new religion in which woman is held as on an equality with man. In India a worshipping reverence of the feminine principle has arisen. The latest religious work of the Hindoos, the Tantras, makes woman the symbol of the divine, and to such an extent is this symbolism carried that it is permitted in certain instances to worship some individual woman as the emblem of all that is holy.

Woman has done what man has been unable to do. She has penetrated the Zenana, the harem, and through her medical skill a welcome is given to Western science and Western civilization. Through the education of women in America and England has been brought about what armies and vast male missionary organizations have been unable to do. The moral force of woman suffrage has taken captive the strongholds of tyranny and superstitions among millions of people.

But, though unseen, this growth of woman towards knowledge and independence has been the work of centuries. Like the seed which buried from sight seems dead before its green germ shoots above the earth, so woman's discontent seemed dead in the past; but while thus hidden from the light it had been sending its rootlets deep down into the earth taking firm hold of mother nature, establishing itself as part of humanity's rights, and now in this age of invention and discovery has leaped boldly to the surface, shooting its tall branches high into the air, and will overtop all the trees of the forest. It grows up into the warm sunlight where the free winds of Heaven blow through its branches; where the rain and the dew moisten it; where the stars shine kindly upon it, and all nature proclaims that woman's demand, though the latest born, is yet the divinest child of freedom.

Civilization, says Guizot, is dependent upon two factors: the progress of society and the advance of the individual.

Until the last century the progress of society was the determining force of civilization. The individual, had no recognized position in the world. Men were spoken of as "the masses," were ruled as "subjects," without ownership of themselves or the land upon which they toiled, without education, without religious liberty.

Out of woman's quickened life has sprung a vast and multi-poled activity; personal, yet often grouped; local, yet everywhere reproduced, until at last the world has wakened to ask whence it comes. Is it of God or the devil? Does it betoken good or evil? Shall we protect or oppose it?

But during the whole time the effect has been silently going on in the general mind of an infinitude of people. All artists, preaching, teaching, petitioning, working in a thousand new and unexpected ways; everywhere present; everywhere demanding recognition; everywhere compelling thought. Crowds of women who willingly face obloquy, persecution, scorn, indifference, and tire not; who work, not for themselves alone, but for all womankind, that the feet which shall come after them may find a smooth path, fewer thorns, grander opportunities than they themselves have found.

The tendency of this age is to consider nothing too sacred for investigation, and woman is one essential factor in such investigation. She examines fossilized laws hoary with injustice to her sex, and exclaims, "I'll have none of it let them be destroyed." The moral element in men's nature is roused; customs they once deemed right because they were existent, (on Pope's principle that "whatever is, is right,") are analyzed under this new light and found to be wrong. Men are taught to make better laws, those more consonant with justice.

To woman herself may come an immense broadening of the horizon of her thought, creating an intellectual growth and that moral culture which reform work and reform thought surely bring to all who engage in it, or upon whom even its remote shadow falls.

To a worker in reform comes the constant compensation of growth. To know more every hour, to feel one's self expanding spiritually, intellectually, morally; to look back a month, a year, and note how much higher one stands, this is one of the compensations of the reformer. As a secondary compensation comes the knowledge that the reformer's ideas cause the world to move; legislation showing it, the press showing it, society showing it, the church showing it. A reform energetically carried on is a national church to which everybody must pay tithes in way of comforting thought upon the question. A third compensation is an acquaintance and association with the good, the intelligent, the best minds of the nation. To work with them for the advancement of the nation is another one of the reformer's compensation.

Women lead in all the great reforms of the day. It was noticed by the press that at the annual reunion of the Peace Society (the Federation for Universal Peace held in New York in May,) the majority of members and of the strangers present, were women. It is the same in regard to the temperance question. The most active workers are women. In church membership, not only do women form the largest proportion, but in church work they everywhere lend a hand. The women's missionary societies are raising more money and doing better work than the men's missionary societies.

The great reform demanding woman's recognized equality with man is almost entirely conducted by women. Here and there a man takes up the battle-cry, but they are few and far between. The great underlying elements of all moral and social change, the education of public sentiment, is largely the work of women, but in this country all reforms are permanently settled at the ballot-box. However hard woman may work, she has not the power of fastening her work. It is like some sewing machines, which run beautifully and evenly, making a fine stitch, but, alas! unless securely fastened by hand, the thread slips, the stitches fall apart, and the garment at once becomes as unfinished as it was before it was touched.

There have been two ages of heroics in American politics—the war for independence; when the nation had its birth, and the anti-slavery contest, with the struggle for life which that contest entailed.

The third heroic age has already dawned; the sounds of its warfare grow more sharp, its danger more wide-spread with every revolving year, yet liberty is still in bonds. A foot is free, a hand is free, a tongue to cry aloud, yet freedom is not fully gained.

We sometimes speak of the whole atmosphere as charged with

electricity. In the same way there comes a time in the history of all reforms when the whole political atmosphere becomes charged with the truths promulgated by a few. These ideas begin to inspire men; old parties take them up or a new one is formed; political blood runs molten in men's veins; heroes are born and heroic deeds remove the stagnation and the degradation of ordinary political life.

The spirit of reform does not always strive with man, for at last it becomes incarnate and one with him. When this hour arrives the whole country begins to repeat the axioms of political equality.

"All persons are created free and equal."

"Governments derive their just powers from the consent of the governed."

"Taxation without representation is tyranny."

The work of women has begun to breathe this new moral atmosphere into politics.

The hidden influence of this reform is yet to show itself in an unexpected manner. It is not always possible for the world to see the progress of the work that is being done for its benefit. For seven long years men worked hidden under the water in preparation for the removal of the obstructions at Hell Gate. When all was ready the tiny fingers of a two year-old child touched a wire, and an explosion occurred that threw the dangerous rocks to the surface and cleared the channel.

We meet with opposition; it is an evidence of life; a powerless question is passed silently by. Agitation is our aim, for stagnation is death. We are glad of debates in Congress, in legislative halls, by the press. Opposition does not hurt us; it is better to compel adverse thought, adverse speech, or even adverse action, than to endure the deathly calm of indifference. If a reform be not energetically supported it is better for its growth that it should be energetically opposed. Be the weapon argument or ridicule, it little matters. The tithe is paid; the tribute is given; thought is compelled; the attention of press and people is called. In opposition we read evidence of the moral force of our reform. That it should be battled is proof of its life and increasing vigor. It has recently compelled Senators Vest, Beck, Bayard and Morgan to once more face the question of human rights, and to look at fundamental principles.

Everywhere, through progress or opposition, we find that woman's demand for a recognition of her individuality, not because of her sex but because of her humanity, has created a purer moral sentiment, has broadened civilization; and when we look back upon all the past thirty years have wrought we are confident that ultimate and full victory is at our very doors.

The Senate Committee on Woman Suffrage gave a hearing to the women on Friday and Saturday mornings and were addressed by Mrs. Stanton, Miss Anthony, Mrs. Gage, Mrs. Sewall, Mrs. Blake, Mrs. Gongar, Mrs. Shattuck, Mrs. Robinson, Mrs. Saxon, Mrs. Hooker, Mrs. Colby and others. The committee listened to them with undivided attention, and at the conclusion of the hearing the following resolution, offered by Senator George, of Mississippi, was adopted unanimously:

*Resolved*, That the committee are under obligations to the representatives of the women of the United States for their attendance this morning, and for the able and instructive addresses which have been made, and that the committee assure them that they will give to the subject of woman suffrage that careful and impartial consideration which its grave importance demands.

The convention adjourned to hold a three days' session in Philadelphia, Pa., the following week.\* It is understood that President Arthur claims the honor of recommending that a committee for the special consideration of this question be made. If this is the case, he should receive the cordial thanks of all loyal citizens interested in the perpetuation and ultimate perfection of this, *sometime*, genuine Republic, then to be the grandest the sun ever shone upon—America!

\*A full report of the convention will be published by Mrs. Helen M. Gouger, Lafayette, Ind., in *Our Herald*, a paper of which she is editor. Copies can be obtained at five cents a piece, or \$1 a year subscription for the paper, weekly.

## CORRESPONDENCE.

TAMAQUA, PA., January 6, 1882.

MY DEAR MRS. WINSLOW: The January number of THE ALPHA is so excellent that I determined to make a special effort to get subscribers. Your own explanation of the motto, "The divine right of every child to be well born," is exquisite and worth the price of the paper.

I can sympathize very heartily with E. G. Taylor in her painful surprise at the lady who would not read any further in THE ALPHA. Such experiences will come to us all in this work. I have thought there is a wilful desire not to understand on the part of such. They "love darkness rather than light, because their deeds are evil." A similar instance was that of a lady to whom I lent Mrs. Duffey's "Relations of the Sexes." (Her own maternal experiences and those of her mother were most striking examples of the desperate need of such enlightenment.) The book chanced to open at a reference to the Romish priesthood and their celibate life. She refused to read any further, saying that they were not examples for us. Nevertheless, there is comfort in the fact that such incidents give opportunity for such admirable replies as the one you gave us.

The facts about Guiteau's parentage are horrible. They are, however, not the only instances of the kind. A friend of mine knew an instance quite similar. A wife became a confirmed invalid, confined to her bed for the most part, after the birth of her first child. During the time, while confined to her room, she bore three children. The long, horrible record of the subjection of woman! Surely the measure of wrong and anguish must be nearly full!

I find that THE ALPHA will be the best possible help to me in my "Department of Heredity," in the Women's Temperance Union. I suppose you have no objection to my quoting freely from your materials if proper credit is given.

Now, as to business; I inclose a list of a few names of persons whom I want to have to take THE ALPHA. If you can spare time just to look over and cross off the names of any who may already be subscribers and return it to me, I shall be obliged. If you are too much pressed never mind, I'll send to all—that is, if you can spare me some copies for the purpose. I think I can profitable use eight, beside the list inclosed. Or if you think best, you might send to those on the list.

I am sorry about the slighting reference to Scripture by the gentleman who writes on spiritualized food. I would not mention it to worry or trouble you, only I cannot bear and do not dare, to put anything into people's hands that may shake them from God's foundations.

M. L. GRIFFITH.

NAPLES, ONTARIO CO., N. Y., January 8, 1882.

MRS. WINSLOW.

DEAR MADAM: To say I am pleased with THE ALPHA does not begin to express the sentiment I feel in regard to the subject-matter contained therein. Early impressions or pre-natal influences, I have made a study for the last forty years; am nearly sixty-two now. Learned men claim to know much about matter and what it will do, in the production and maintenance of life, but know very little about spirit, which is of so much greater importance; they ignore, even ridicule those who teach the paramount importance of spirit, which gives to matter all the power it seems to possess.

The Bible tells us there are gifts (something that does not come to us naturally) that can be obtained in no other way except by fasting and prayer. It can be readily imagined with

what enthusiasm the views of G. K. H. in the last number of THE ALPHA was greeted by me when I mention that over thirty years since I conceived the idea of controlling sexual passion by prayer and spare diet, continued for two years, under protest from friends, who attributed my perverseness, as they called it, to everything but the true cause, and now I find wheat cracked in a coffee-mill, the meal moistened with cold water, then boiling water, to make it like gruel, eaten without salt, an excellent food and medicine, both cleansing and nourishing—as near spiritual food as we can get, perhaps. I feel like saying glory to God for the wonderful discoveries made and the knowledge obtained of the philosophy of life. We are changing from the animal to the human, from the material to the spiritual, going on to perfection.

"The spirit of a man will sustain his infirmity, but a wounded spirit who can bear."—Prov. 18:14.

The wounded spirits of innumerable mothers have been daguerrotyped upon innocent children, from Eve and Cain, down to Charles Guiteau, causing every conceivable variety of perverted tastes, vice and crime. Children get their disposition as early as they do their features, and are no more to blame for them than for the color of their hair and eyes.

I know a wealthy and respectable family, parents both teachers before marriage, whose second child (the mother told me confidentially) was on the way so soon after the first that she felt like killing her husband in any way. Now the child has to live away from home to keep him from killing his father. Some startling instances of drunkenness and other vices, as well as virtues, caused by pre-natal occurrences could be mentioned.

Yours for progress,

ELIZABETH M. A.

905 BUSH STREET, SAN FRANCISCO, CAL.

DEAR DR. WINSLOW: Your face is often before me, and I have waited in vain, so far, to be able to help you in some substantial form in your great work, the best foundation for life.

This morning has been so full of human and divine teaching. I visited Miss Marwedal's kindergarten, and could hardly keep back the tears; it was such a beautiful sight; then I went out on the street and saw little children wandering forth in quest of amusement, with no one to guide them or care for them, and I wondered what mothers could be thinking of to let such small beginnings out among the world's temptations and dangers, for the cars came whizzing past within a block, the risk to limb and soul of street life where so many older ones have fallen. Then I saw the pretty face of a little girl, with big brown eyes, looking wistfully out between the slabs of the blind that kept her house all day with a tired mother and crying baby. Oh, dear! I thought she does not look like the happy children I have just left. Won't her spirits wear out day after day? She ought to be learning all about how the plants grow, and the birds fly, and sweet nature. A lady said to me: "It's so expensive, eight dollars a month!" and I looked up and I saw she wore a twenty-five dollar bonnet, and I said to her, "You have no right to cheat your child in that way; save somewhere besides the education of the immortal.

I was greatly interested in the letter from Anaheim, Cal., in the last ALPHA. The writer had lived pure, and had found life easy. If the mystery of the fall was, as many think now, indulgence in passion, how wise the punishment "by the sweat of thy brow shalt thou earn thy living." When looking at brawny blacksmiths and farmers how often have I thought were it not for the necessity for such bodily labor, they left to the freedom of leisure would indulge their passions until every offspring might be idiotic. It was the only escape for the race. Edu-

cated up to the proper purity of life, knowledge will lighten the burdens, as it has so far progressed now, and we shall have more rest and time for higher life when we are clean enough to use it. My noble friend, I watch with intense interest what you are able to do with brain and money, and should envy you the power were you not a woman.

MARY E. EDMONDS.

MANISTEE, January 16, 1882.

MY DEAR MRS. WINSLOW: Inclosed find price of ALPHA for one year, which please direct to Mrs. B. P. Barnes, Manistee. My son is to be married the 18th, and this lady is the bride. He has been interested in reading my ALPHA, and I trust she may be in a copy of her own. If he had read it from his infancy he could not be purer than he is, and my heart is heavy to-day that such a tender, loving, thoughtful son is to be wholly mine no longer, still I would not be selfish enough to say him nay if I could. I have one son left, aged 20, and a daughter in Heaven would be 17 had she lived. I find myself longing for her sweet presence here.

I had hoped to send you two or three more names with this one, but am so much troubled with catarrh this winter that I go out but very little. Expect to spend next summer in Colorado, and hope to be benefitted by the change. Shall work for THE ALPHA and the cause of purity there. Every number I receive I feel that I must be more earnest and energetic in my exertions, and wish I could proclaim its principles to every household in the land. I look about me and think what a difference there would be in this and that household had all its members been well born, and my heart is full of pity for the numberless ones born to an inheritance of sensuality and drunkenness from which they and theirs must always suffer, and for which they are not responsible. May God speed the good work and open the eyes of the many good people who are still so indifferent. I wish so much I could be in Washington this week. It would be an inspiration to me to attend these conventions, I do so rejoice in the elevation of women. I see one good victory has been gained by the appointment of a committee in Congress for woman suffrage.

Your co-worker and friend,

S. B. B.

FLORENCE, MASS., Jan. 4, 1882.

DEAR MRS. WINSLOW: I have long intended to write to you to thank you for your services in the cause of purity and true moral advance.

I feel more and more the supreme importance of moral training, and recognize the righteous birth as the foundation of that training; we may differ in our methods, one from another, and one set of workers lay more emphasis on one, and another on another department of moral reform, but when all is claimed the impulse to the particular right duty in hand must be gained, if at all, from the steady and constant purpose of the soul to do whatever it knows to be right; and this constant purpose is the slow growth of generations through higher and higher processes of development.

I rejoice that in Washington and elsewhere Moral Education Societies are gaining in power and numbers. It is the Church of the future which they represent, and as the Christian faith looks back to the traditional Holy Child, so this prophetic gospel looks forward to the real Holy Child, yet to be born. Be assured of my constant sympathy and devotion to our common cause.

Yours cordially,

ANNA GARLIN SPENCER.

BLACKINTON, Jan. 21, 1882.

MRS. WINSLOW: Your invitation to attend the meeting of the Moral Education Society, is received. In reply I must say I cannot be with you in person, but I will be with you in spirit, and pray for the success of the meeting.

O. B. COOK.

CRUSH NOT A FLOWER.

Crush not a flower of faith or hope,  
That in another's heart may rise,  
But let the perfumed petals ope  
And waft their incense to the skies.

Say not 'tis vain of any dream,  
Or fancy of the human brain—  
For out of it some lofty scheme  
May ripen into golden grain.

Laugh not to scorn the humblest plan  
Another may have formed for good,  
For angels deeper see than man—  
It may be wise when understood.

Say not to any care-worn heart,  
"You ne'er will reach the goal you seek,"  
But act the kinder, nobler part,  
Give strength and courage to the weak.

Say not of any neighbor's field,  
He's planted where he should have sown;  
For God is patient, and the yield,  
Though rich or poor, is all his own.

Let no one count the labor vain  
That yields of gain a small increase;  
For wealth of soul is sphered in love,  
And wisdom crowns the "Prince of Peace."

—Belle Bush.

SIR ASTLEY COOPER, the great English surgeon, said: "I never suffer ardent spirits in my house, thinking them evil spirits, and if the poor could witness the white livers, dropsies and shattered nervous systems which I have seen, as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms.

O, for one generation of clean and unpolluted men! Men whose veins are not fed with fire; men fit to be the companions of pure women; men worthy to be the fathers of children; men who do not stumble upon the rock of apoplexy at mid age, or go staggering down into a drunkard's grave; but who can sit and look into the faces of their grandchildren with eyes undimmed and hearts uncantered. Such a generation as this is possible in America, and to produce such a revolution the persistent, conscientious work of temperance reformers is competent.

DR. R. H. McDONALD.

Whoever lives looking for pleasure only, his senses uncontrolled, immoderate in his enjoyments, idle and weak, the tempter will certainly overcome him, as the wind blows down a weak tree. Whoever lives without looking for pleasures, his senses well controlled, his enjoyments moderate, who is faithful and strong, the tempter will certainly not overcome him any more than the wind overthrows a rocky mountain.—Buddha