

The White & Ribbon

FOR GOD AND HOME AND HUMANITY

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THE WHITE RIBBON.

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NOTICE.

All Literary Communications for insertion in **WHITE RIBBON** must be addressed to the Editors, Box 114, Christchurch.

In launching this, the first issue of our **WHITE RIBBON** messenger, we should have no fears as to its ultimate success, believing, as we do, that it will meet a long-felt want.

To have a paper which shall not only be the official organ of the W.C.T.U., but will be a medium for the discussion of subjects bearing on social, political, moral, and religious questions of the day, will, we think, be found so useful that we shall wonder how we managed to do without one so long. It will be essentially a woman's paper, one that will deal with the many phases of the "Woman Question" in its legal and social aspects.

That there is still "one law for man and another for woman" is, in this nineteenth century of ours, a humiliating fact, and the one-sided unwritten social code to which the law gives support, is a disgrace to our civilisation, and

altogether out of harmony with the spirit of love which should permeate society.

When all the disabilities under which women labour are removed, then, and not till then, shall we be a free country in the fullest sense of the word; and we intend that our paper shall do its part in helping to cultivate a more healthy and just public opinion in this direction.

As a Union we are well organised, but it is our great desire to see a Federation of all the Women's Societies throughout New Zealand, so that, while differing from each other in general aims, they may combine for special objects on which all may agree, and thus become a force.

Our paper would do its best to help on this general federation, and act as a medium between the Federal Societies. Because this is a woman's paper, it should be especially interesting to men, numbers of whom we hope to enrol as subscribers.

The "New Man" will be well treated by us, but to the conventional Mrs Grundy-ridden gentleman we don't promise much, excepting that if he thinks we are worth criticising, we will receive his criticisms in the spirit in which it is meant. We do not intend crowding our space, which, for economic reasons will at first be limited, with descriptions of the latest fashions in dress, and what our friends wore at their last reception, but will endeavour to appeal to the more thoughtful section of the community—those who take an interest in their kind, and would like to see our beautiful new land freed from the blots that have stained the records of most of the older countries. It is possible that we may fail in much that we hope to do, but someone says, "High failure o'er-tops low success." It is also possible that our failures may teach us much that we should not otherwise learn, and so we venture to send forth our **WHITE RIBBON**, hoping earnestly that our friends will help by subscribing to it themselves, and making its existence known to others,

K. W. SHEPPARD.

Notes and Comments.

THE awful crimes committed at Winton have roused discussion on two matters: The righteousness and wisdom of abolishing capital punishment, and the urgent need for establishing Foundling Homes.

THE Bills of special import to women at present before the House are: Repeal of the C.D. Acts, one to enable women to practice the profession of the law, and one to remove all disabilities of women.

THE Woodville *Examiner* reports on Miss Kirk's speech at the Palmerston North Convention as follows:—"Miss Kirk's address was a telling one, and she astonished her audience by delving into history and showing the origin of the liquor and licensing system. It appeared that in the time of Queen Elizabeth the farmers and labourers were so well off that the aristocracy were afraid of them. Lord Burleigh suggested that a means should be devised of robbing them of their money, and so destroying their independence, and suggested that the best course would be to establish liquor shops all over the country, so that the farmers and labourers might be induced to spend their money in them, and so lose their independence. The proposition was adopted, and hence the drink traffic of the present day, which had so well carried out the work it was originally intended to do."

WHAT are our Branches doing with regard to the 20,000 new pledges which Rev L. M. Isitt asks his followers to obtain during his absence? The Wellington Union has adopted the following plan:—Having purchased several pledge-books, they keep them moving around all the time. Any member of the Union can take one, and, after doing what she can herself, pass it on to a friend, who, after a short interval, returns it to her. Young people in shops or work-rooms are often able to obtain several signatures, and any organisation such as the Christian Endeavour should be enlisted in this work. There is no time to lose; let all begin at once. We shall be glad to hear what plan any Branch is adopting. It has been stated that the W.C.T.U. has undertaken to raise half the above-mentioned number. We are not aware that any such promise has been given, but there is no reason why we should not set 10,000 before us as our aim. Now then, friends, set to work without delay!

MR ISITT also asked members of the Union to feel themselves responsible for arranging pledge-tables whenever a temperance meeting is being held. Such tables should be placed near the door, so that those who leave early may have an opportunity to sign.

We shall be glad to establish a Query and Answer column should our readers be so minded. Questions may relate to Union, social, political, or home affairs, and for the present must be addressed to the Editors.

A Book to be Read.

By A. W.

"THE CHILD AND CHILD-NATURE."

By THE BARONESS MARENHOLTZ BÜLOW

This admirable little book, which is an exposition of Frœbel's method of education, should be read by all mothers, and indeed, by all who have in any degree the responsibility of the training of children. Motherhood, it plainly shows, should be a profession than which there is none more exalted. The life entrusted to the mother's care is threefold in its relations to nature, humanity, and God. What culture, then, on the mother's part, is demanded to mould the plastic young mind in the perfect shape. The child is a product of nature. There is constantly an interchange of material between man and nature, and nature and man, from birth to the grave. In the kingdoms of nature there is but one law which governs all, man in no wise excepted. It is because the spirit of God lives in nature, and in the human soul, that man is able to understand her. She is God's great interpreter. The need then that the child should early be initiated into nature's marvels is evident. Flowers and fruits, trees and shrubs, the sea, the dry land, mountains and valleys, rivers and streams, the clouds and air, rain and storm, wind and breeze, light, heat, colour, sound, all readily appeal to the sympathies of the child. By their means his faculties of observation are cultivated, and reverence for the marvellous revelations of God in his handiwork is instilled. Having eyes, he shall see, having ears, he shall hear, having a voice he shall proclaim the glories of God.

As a child of humanity his relation as part of a living organisation—society—must be borne in upon him. The constant interaction of his influence on others, and others' influence on him, must be revealed to him and the need of self-conquest urged ever on him. "By gentle, gradual steps, through the rudest and simplest modes of sensual perception to the manifestation of divine beauty in Art and of divine truth in the Word, has God, the Great Educator, led His human children." So shall we do His will, if we follow never so feebly His guidance. Thirdly, in every human being is there the divine spark which must be fanned into flame? To place ourselves in

harmony with God's law, which is without shadow of turning, is to find the peace which cannot be assailed. Such is an outline of the lessons taught by the book, which by its practical suggestions is entitled to our reverent study.

Four Reasons why the Contagious Diseases Acts should be repealed.

1. Because they are a glaring violation of constitutional law.

Herbert Spencer says that they "treat with contempt the essential principles of constitutional rule."

Lord Halsbury, the late Lord Chancellor, writing of one of the powers conferred by these Acts, says, "It is contrary to the whole spirit and principle of our law."

The C.D. Acts allow a woman to be urged to criminate herself.

They sanction her being intimidated to write herself down as guilty before she has had any kind of trial whatever.

They hold her to be guilty until she can prove herself to be innocent.

They condemn and punish on the mere suspicion of the police, and no positive proof is required.

They grant no open trial.

The accused is tried in a secret court.

2. Because they are an insult to the womanhood of the Colony.

Under these Acts a pure and modest woman may be subjected to the most disgusting personal outrage. Before these Acts were repealed in England, many cruel indignities were inflicted on innocent girls, respectable married women, and even on ladies of good position.

Any woman is completely at the mercy of a policeman, who may be either stupid or vicious. It is all but impossible for persons falsely accused and cruelly outraged to get redress.

The policeman may plead in excuse of the greatest outrage that a woman can suffer his *intention* to obey the Act.

If the verdict is not decided against the policeman he shall obtain from the woman full costs; but if the verdict is for the outraged woman she shall not have costs (unless the judge shall certify that he approves it).

Professor Newman says, "Did ever any stupid, ignorant, reckless barbarians make such a law."

3. Because they are useless in checking the spread of disease.

M. Lecour, Commissaire Interrogateur, and Chef de Bureau à la Prefecture de Police, whose duty it is to superintend the administration of these Acts in Paris, says, "The evil is a moral and social one, and cannot be controlled by the police, who can neither restrain nor destroy it."

Leon Lefort, of the Paris faculty and physician to the du Midi hospital for men, says, "The means employed against syphilis in Paris amount to nothing."

Dr. Armand Despres, for thirty years surgeon to the Lourcine, the great hospital with upwards of 300 beds, devoted solely to the treatment of venereal diseases in women, says, "There are some police laws destined to regulate debauchery (the French C.D. Acts); thus the liberty of some women has

been destroyed in order to give security to debauched men, but the result has not answered expectation."

The Sanitary Commissioner of the Panjab reported to the Government, "That, notwithstanding the preventive arrangements of recent years, there is nowhere any substantial improvement in the condition of the troops as regards venereal diseases." (These "preventive arrangements," the C.D. Acts, have since been repealed).

The Army Sanitary Commission is the highest hygienic authority in the British Army. That Commission, in 1893, forwarded to the Government a memorandum in which it was stated that the re-introduction of the Lock Hospital on sanitary grounds could not be recommended.

Mr Campbell-Bannerman, the Secretary of State for War, in reply to questions put in the House of Commons in June, 1894, said "That, after looking very carefully into the matter, with the assistance of some of the most eminent and competent medical authorities, the conclusion to which he and every one else who had looked into the subject came to—was that these Acts had no practical effect whatever in checking the progress of disease. He also stated that, as a matter of fact, the number of men affected by this disease had diminished since the repeal of these Acts."

4. Because the C.D. Acts actually help to spread disease by creating a false sense of security.

M. Lecour says: "All these results prove that it (Prostitution) is now more dangerous than ever to the public health."

Dr. Jeannel acknowledges that the number of diseased persons is greater in Paris than in London (which has twice the population).

Dr. Drysdale made the same assertion before the most eminent Continental medical authorities at the Venereal Medical Congress held at Paris, and the truth of the assertion was frankly acknowledged.

When the French introduced the C.D. Acts into Algeria venereal disease amongst the soldiery increased until in a comparatively short time it had doubled.

The smallest amount of disease in the French army was among the troops who were quartered in Rome, where the Pope refused to allow the C.D. Acts to be put in operation.

Mr Acton, in his work on Prostitution, says "The hope of escaping punishment multiplies vicious habits, and many men are tempted by the health examinations who otherwise would never incur the risk."

He tells of men who have travelled hundreds of miles, lured by a false security, to visit French brothels, where periodical examinations are carried out, and have immediately contracted a foul disorder.

Professor Andrews says: "As a professional man I have been compelled to laugh at the frequent instances where young Americans have, with infinite gullibility, co-habited with loose women in Paris, because they supposed it safe there, but were utterly astonished afterwards to find that they had contracted syphilis."

Many other reasons could be given. For example: The C.D. Acts should be repealed because "it is immoral for the State to legalise vice." But the "Four Reasons" alone should be sufficient to show that the example set by England—years ago—in repealing these abominable Acts should be followed by New Zealand without delay

Poetry.

WHAT IS GOOD?

"What is the real good?" I asked in musing mood.

Order, said the law court;
 Knowledge, said the school;
 Truth, said the wise man;
 Pleasure, said the fool;
 Love, said the maiden;
 Beauty, said the page;
 Freedom, said the dreamer;
 Home, said the sage;
 Fame, said the soldier;
 Equity, the seer.

Spake my heart full sadly,
 "The answer is not here."
 Then, within my bosom,
 Softly this I heard:
 Each heart holds the secret;
 "Kindness" is the word.—*Selected.*

Gleanings.

IN the *Woman at Home* for May, Lady Laura Ridding, wife of the Bishop of Southwell, affirms that married women should engage in public work. She says, "The home life gains by its mistress' service in a broader sphere. Feminine sins of morbidness, frivolity, self-concentration, narrowness disappear under the friction of public work. Service on philanthropic committees imparts valuable lessons in the duty of weighing both sides of a question and in self-restraint. Service on the School Board teaches a mother important lessons in the responsibility of training children. Service on the Board of Guardians illustrates by pitiful examples the awful meaning of failure in life, and the importance of many apparently trivial causes of those failures. She must be a bat-eyed woman if the insight into the mysteries of pain and sin given her by her public work does not reveal to her a new conception of justice, pity, brotherly love, and fill her with an overwhelming sense of her own unworthiness. And this nobler view of life will permeate every detail of her home life.

To the majority of people who have not yet ceased to regard the German woman as the simple *haus frau*, whose interests are centred within the somewhat narrow limits of the home, it will come as a great surprise to read of four mass meetings in Berlin to demand woman's suffrage, both for the German Reichstag and the

Prussian Diet. There is, however, but little likelihood of any change being made for some considerable time in the suffrage laws of Germany.—*Woman's Signal.*

FRAU LILY VON GIZYCHI recently delivered a lecture in the Berlin School for the Education of the Working Classes on "The Position of Women in the Present Day." This is the first occasion on which a German woman of the middle class has spoken in a working man's club.—*Woman's Signal.*

IN a recent number of an English magazine Burmese women are described as having absolute freedom, and entire command, of their lives and property. They are on an absolute equality with men as regards laws, religion, and customs. None are more womanly, none possess greater strength. Almost every woman from the age of sixteen or seventeen, married or unmarried, has some occupation beside her home duties. All careers are open to them, though, strangely enough, sewing and embroidery are regarded as distinctively male occupations, while the women are the great shopkeepers. The bazaar lasts but three hours, so there is ample time for home duties.

PROFESSOR EWELL, Dean of the Kent Law School, with reference to women as law students, says that "he has never seen any difference in point of ability to learn the law between men and women." Women are received in his school on a perfect equality with men. Personally, in the past, owing to his opinion that women have not had a fair chance with the men, and had have much to discourage them, he has lent them a helping hand, and favoured them more than he would a man under similar conditions. He is glad to say, however, that this is no longer necessary. He believes that women have a good influence in a class composed mainly of young men.

Union and Temperance News.

DUNEDIN.—The annual social in connection with the Union was held in the rooms of the Y.W.C.A. In the absence of the president, Mrs A. C. Begg presided. The yearly report was read and addresses given by Revs. Laycock and Ready. On the following day all the sailors in port were invited to tea, provided by the members. Addresses were given by Mrs Kirkland, Mr W. Todd, Captain Neville, Mr Thomson, and others.

PORT CHALMERS.—An interesting meeting was held recently under the auspices of the Union. Our devoted Missionary to the Sailors' Rest went from door to door issuing invitations to a free tea. The hall was crowded. Addresses—Gospel and Temperance—were given by Mesdames Kirkland and Don, and music lent variety to the proceedings.

PALMERSTON NORTH.—At the large Temperance Convention held here on May 24th and 25th, the programme included discussions, papers, open-air demonstration, and huge public meeting. At the latter the Mayor presided, and the speakers were Messrs Bell, M.H.R., Haggen, Dr Newman, and Miss Kirk. Of the address given by the last-named, a correspondent says: "It was decidedly to the point, chaste, calm, and dignified, and well aimed. . . . Probably of some it may be said, 'A woman slew him.'"

The Wellington Convention.

Annual Report.

AUCKLAND.

Another year has cycled round, bringing us to our tenth annual meeting. In reviewing the past, we see how little we have done, and how much we might have done that we have left undone, in this mighty warfare against the curse of our fair country. Those of us who have been privileged to meet together fortnightly have been kept in touch by letter with those of our sisters across the seas, who are hard at work, with pen and voice, swaying the multitude, and awaking the mighty ones of the land to come and join their ranks. While hearing these glad tidings, our hearts have rejoiced to know that we belonged to such a band of noble, self-sacrificing women; and the longing of every heart has been, "Oh, that the woman of leisure and ability could be awakened to come and help us do likewise." For still King Alcohol reigns, devastating the land. If the sympathies of our younger sisters could be enlisted, more departments might be worked; but, alas, too many of them fear the ridicule heaped on women taking any part in public work. And it is hard to overcome the teachings of by-gone days, "that it was only right for a woman to give her mind to her house." In a few years these obstacles will be a thing of the past, and, as well as "looking well to the ways of her household," her praise shall be heard "in the gates." At present the working members are all active workers in various churches, and have little leisure for outside work—most of them feeling that calls from home are overdone.

Our Union now numbers 70, with 4 honorary members.

Evangelistic and cottage meetings are worked by our Superintendent in conjunction with the Primitive Methodist Church Mission.

Two petitions have been taken out—one on the repeal of the C. D. Act, and another on Prohibition.

Help is given in distributing the *Prohibitionist*. This is a very important work, and one whereby the membership of our Union might be considerably augmented, for each distributor is supposed to try and get the recipient of the paper to sign the pledge; and as these recipients are mostly women, it would be an easy matter to invite them to come and join our Union.

In the early part of the year a communication was received from the Band of Hope Union, asking for our co-operation in trying to again get scientific temperance instruction into the public schools. A committee was formed, after first obtaining permission from two school committees, whereby six schools were opened to us. Then came the difficulty of finding a suitable person to impart the needful knowledge in a form suitable to school children. The united committees decided that a slight remuneration must be offered to pay expenses, the Band of Hope Union offering to pay half, if our Union would do the other. This decision was conveyed to our Union, but was negatived. The Union decided it would not be wise to expend money in this way, as it would only cover a very small portion of the field of labour, when, if put on the school syllabus, all schools in town and country would be reached. The Band of Hope has engaged one of our members, Mrs Kerr, to visit the six schools.

Another effort was then made. A deputation waited on the Board of Education, and earnestly pleaded past promises that scientific instruction be a class subject. The effort was fruitless, although five of the members were supposed to be in favour of temperance, and it was deemed a very favourable time to present the subject. Alas! for the short-sightedness of men. May the time soon come when women shall have seats on the Board, then we may expect some improvements in its work.

While the Parliament was in Session their proceedings were watched with much interest, and members written to when occasion warranted.

On the 9th November, being a public holiday, Rev Isitt's mission closed with an all-day convention of Temperance workers. This Union provided a luncheon for 100 persons. All took the movement up with spirit and worked well, it proving a great success.

On the day of the licensing election, or direct veto, most of our members were busy all day at the various voting places, looking up voters and distributing leaflets, etc.

During the year we have held 21 meetings. Public meetings have also been held, one on our Franchise anniversary, and another during Rev Isitt's mission.

We also had a visit from Miss May Yates, from the "Bread and Food Reform League Association." She gave two lectures, but unfortunately they were not a success financially, involving the Union in some loss. But let us hope for a great gain in the matter of hygiene, as a society has been formed in Auckland.

ECONOMIC INDEPENDENCE OF MARRIED WOMEN.

(BY MASEY MACLEOD.)

THE economic independence of married women is a subject which is occupying the attention of many women in various parts of New Zealand. As one writer put it recently, "a woman in this colony has a voice in the public affairs of her country, but she has not the right to pay her own milliner's bill." In England also the matter is receiving consideration. That justly popular paper, *The New Age*, discussed the question some months since, pointing out that women of the middle classes are probably the greatest sufferers in this respect. In the higher circles of society a man dare not keep his wife without money to spend as she may think fit lest he so create a scandal. Among the labouring classes a good husband usually places the whole of his earnings in the wife's hands to lay out for the benefit of the entire family. The wife in the middle rank has frequently to ask for every sixpence she may wish to spend. Her husband pays for her boots and bonnets, but not a shilling can she claim as her right. Was it ever thus? Surely, then, some fanatic—some visionary creature—framed the marriage service, wherein the man says, "With all my worldly goods I thee endow!" A nineteenth century form would run "I engage to provide thee with such food and clothing as I think fit; to allow thee money for charity, postage and tram-fares when I feel in the mode so to do."

Of course, it is not easy to settle what proportion of the income a wife should be able to claim as her own. The writer in the *New Age* suggests that where the income is considerable a wife should be able to consider as her private share an amount at least equal to that of the most highly paid domestic in the establishment. With lower incomes a woman would probably be content with

that paid to the maid of all work. This is surely no outrageous claim for one who has to bear and rear the coming generation.

There are many who lift up their hands in holy horror at such an innovation. Put a wife on a level with a servant? Yes, rather than have her treated as a slave. Many slaves were well fed, clothed, and housed, even surrounded with luxury; yet these creature comforts did not make them independent beings, or do away with the necessity for righteous war in the cause of the oppressed.

Not for one moment would I insinuate that even in the middle classes all wives have such cause for complaint. Many just men and true are there who carry out the marriage vow to the very letter.

Think of the friction, the dissension in homes such a law would cause! To be sure there would be discomfort—in those dwellings where injustice reigns. To the truly just man, he who now treats his wife as a partner and an equal, such a regulation would make no difference.

The Home.

BRONCHITIS—ITS CURE.

(BY A. W.)

AMONG those who in this century have given their highest and best for the good of their fellows, Professor Kirk, of Edinburgh, shall not remain unrecognised in the time that is coming. We who have acted on his counsel can testify, and indeed must testify, to the marvellous results of his simple methods. Let us take as an example his treatment of bronchitis. A bran poultice is prepared sufficiently large to cover the shoulders and the nape of the neck. The mother must see to it that it is not too hot: our friend will have the healing process always to be soothing and pleasant to the sufferer. If the poultice is too hot, it should be covered with two or three layers of flannel, as the case requires. There may be removed as the poultice gradually cools. At the same time as the moist heat is being applied to the back, a small towel, wrung out of cold water, should be laid, and at the same time gently pressed, upon the neck and chest. This wet cloth must be covered with a dry one, in order, of course, to keep the bed dry. As soon as the wet cloth has become heated, which will be the case in two or three minutes perhaps, renew with a fresh cloth wrung out of cold water. This should be repeated until the inflammation is conquered and the breathing is normal. If the little sufferer shows signs of sleeping, by all means allow him to do so, but do not remove the poultice or the cold cloth. When the poultice is removed, sponge the little back first with tepid vinegar and

water and then rub with warm olive oil (the Adelaide olive oil is the best). The same process must be applied to the front of the neck and the chest. At the same time as the poultice is being applied to the back, and the cold cloths to the front, the little feet and legs require attention. Some barilla soap should be cut up and boiled in sufficient water to thoroughly soak a small blanket in which after it has been wrung in a towel the legs and feet should be packed. A hot water bag filled with boiling water might with advantage be placed outside the blanket to the feet. A hot water bottle or hot brick would serve the same purpose. When the blanket is cooled, the legs and feet should be rubbed with warm olive oil. Do not on any account force food on the little one, as nature requires all her powers to devote to the healing process. I have many times personally proved the efficacy of this simple treatment and would urge mothers to try it.

LEMON PUDDING

One pint milk, 2 eggs, one-quarter pound bread crumbs, two-and-a-half ozs. of sugar, rind and juice of one lemon. Heat the milk and pour on the bread crumbs, allowing it to stand for a few minutes. Add the sugar, grated rind and lemon-juice, then the yolks of eggs (beating well in), and lastly the whites, beaten to a stiff froth. Pour into greased pie-dish and bake twenty minutes or steam half-an hour.

SHREWSBURY CAKES.

Half-a-pound each of flour, sugar and butter, and one egg. Roll into biscuits.

Children's Corner.

SATAN'S WANTS.

BY HATTIE HORNER-LOUTHAN.

JOHNSON the drunkard is dying to-day,
With traces of sin on his face;
He'll be missed at the club, at the bar, at the play,
Wanted—A boy for his place.

Simmons the gambler was killed in a fight,
He died without pardon or grace;
Some one must train for his burden and blight,
Wanted—A boy for his place.

The scoffer, the convict, the idler, the thief,
Are lost; and, without any noise,
Make it known that there come to my instant relief
Some thousand or more of the boys.

Boys from the fireside, boys from the farm,
Boys from the home and the school,
Come, leave your misgivings, there can be no harm
Where "drink and be merry" 's the rule.

Wanted—For every lost servant of mine,
Some one to live without grace,
Some one to die without pardon divine,
Will you be the boy for the place?—*The Voice.*

WHY is a dog biting his tail like a good manager? Because he makes both ends meet.

IF a bear were to go into a linen draper's shop, what would he want? Muzzlin.

WHAT animals took most luggage into the ark, and which the least? The elephant, who had his trunk, while the fox and the cock had only a brush and a comb between them.

WHY can you never expect a fishmonger to be generous? Because his business makes him sell fish.

WHAT is the difference between a fisherman and a lazy schoolboy? One baits his hook, and the other hates his book.

Prayer-Book and Ledger.

BY M.S.P.

A STORY FOUNDED ON FACT.

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CHAPTER II.

It was hot, as only London can be hot. Nevertheless, as the Rev Richard Joyce walked homewards, he avoided the shadows cast by the houses and walked in the middle of the street, picking his way carefully among the cabbage-stumps, bones, ashes, etc., with which it was adorned. At the doors of the tumble-down, rickety dwellings, gossipped bloated, unkempt women, with miserable little specimens of humanity in their arms, while idle, unshaven men lolled under the windows, pipe in mouth and hands in pockets. Tattered children squabbling in the gutter completed the picture—for this was the abode of the "great unwashed." Evil odours seemed to fling themselves at the passer-by from every sweltering refuse-heap, and the curate, accustomed though he was to such scenes, hurried along as quickly as the heat would permit. Presently he found himself in a more respectable neighbourhood, and soon turned into a long street, where each house resembled the other, being built with a bay

window and deep doorway. The rays of the August sun poured down upon him relentlessly, and the very pavement seemed to burn his feet. Opening one of the iron gates, he ran eagerly up the steps, and let himself in with his latch-key. The dining-room door stood open, as well as the window, but not a breath of air stirred the white curtains. Gertrude, looking paler and thinner than when we saw her last year, leaned back wearily in the rocking-chair, her baby on her knee. Richard stooped to imprint a tender kiss upon her forehead before taking his little son and tossing him up to the ceiling. This was an occupation to which Master Lionel was very partial, and he testified his approval by lusty crows and kicks.

"There, young man, that's as much as you'll get just now. Your unfortunate father will be worn to a shadow if you treat him in this way. Phew, how hot it is!" As he spoke Richard dropped into a chair, and taking out his handkerchief wiped the perspiration from his forehead.

"Well, dear, and how did the Mothers' Meeting get on this afternoon?" he asked presently, while the baby contentedly munched his watch-chain.

"Splendidly," rejoined his wife; "we had three new members—one of them such a thin, half-starved looking creature, it made my heart ache to look at her. Mrs Barty finished paying for her shirt, and carried it off in great triumph. I read to them a little, but it seemed better to let them tell their troubles, poor things! and try and lead them to the great Healer."

"I am afraid that meeting is too much for your strength, dear; you look so tired. By the way, did you get a letter from your father? What did he say?"

"He thinks the wine he prescribed for me before baby's birth is not sufficient now that I'm nursing him, and says I should take stout also, to give me a little strength. He prescribes a tonic as well."

She handed him the letter as she spoke, and, after perusing it in silence, he remarked,

"I'm so glad I thought of writing to the doctor; we shall soon have you strong again now, my lassie."

He rose and, after placing the child on her knee, crossed to the window and stood watching the postman as he worked his way up the street.

After a moment's pause, Gertrude said, with a little tremble in her voice, "Somehow, I wish father hadn't said that; I would rather not take stimulants at all than take more. When I see those poor women, and think what dreadful lives some of them lead, in terror of their drunken husbands, I fancy sometimes—I don't know, but I think, perhaps, it would be better if we didn't take

it. And O, Richard, I saw such an awful sight this afternoon. As I went down John-street, two policemen were taking a woman to the police-station. She was drunk, and they had her by the arms—half dragging, half carrying her, she protesting vigorously all the way. Her bonnet had fallen on her shoulders, her hair was hanging down her back, while a crowd of street boys were hooting and jeering, tearing her ragged gown, and tugging at her hair. The frenzied look in her face was terrible! Suppose she has little children who call her mother, and perhaps a dear little baby crying for her while she is locked up there!"

Gertrude's soft brown eyes filled with tears, and, clasping her own baby to her breast, she buried her flushed, earnest face in his dainty pinafore. Richard strode across the room and took up a position upon the rug before replying. "My dear, please do not mention yourself in the same breath with *that* creature. You surely are not going to join those fanatical teetotallers."

(To be continued.)

WOMAN'S MISSION.

'Tis thine to curb the passions' madd'ning sway,
And wipe the mourner's bitter tear away;
'Tis thine to sooth, when hope itself has fled,
And cheer with angel smile the sufferer's bed.
To give to earth its charm, to life its zest,
One only task—to bless, and to be blest.—Graham.

dull Do the thing that's next you,
Though it's ~~done~~ at whiles,
Helping when you meet them,
Lame dogs over stiles.—Kingsley.

CONCERNING WOMEN. — Are there not women who inspire us with courtesy, who unloose our tongues, and we speak; who anoint our eyes, and we see? We says things we never thought to have said. For once, our walls of habitual reserve vanished and left us at large; we were children playing with children in a wide field of flowers. Steep us, we cried, in these influences for days, for weeks, and we shall be sunny poets, and write out in many-coloured words the romance that you are.—Emerson.

The Quaker marriage ceremony is a very simple affair, the contracting parties merely agreeing to take each other "until it shall please the Lord by death to separate us." A story goes that there was once an old Friend going to be married who was very fond of emphasising his sentences by little additions of his own, and when making the declaration he finished up "Until it shall please the Lord, in His infinite mercy, by death to separate us"