

The White Ribbon

FOR GOD AND HOME AND HUMANITY

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Disengaged Mothers.

ONE of the arguments long used by opposers of the "new woman" movement (and not yet laid aside!) is that the mother who reaches outside of the round of domestic duties—in the ordinary meaning of these two words—cannot but neglect her home and her children.

It has been hard for us who know better to teach these kindly critics otherwise, because, alas, while we have been able to point to model homes that have furnished woman's cause with public advocates, we have not been able to deny the existence of the neglected homes on which wives and mothers have turned their backs that they might reform the world.

That Mrs Jellyby still walks the earth and drags along her miserable, unwilling children in the wake of her pompous stride, we cannot deny.

"We don't like her, but we must recognise her. She is a type. But thank God there is another type and we believe in the "survival of the fittest." We believe Mrs Jellyby will decrease, and the true type increase and multiply upon the earth until woman's advancing status is wholly justified in the eyes of honest but prejudiced critics.

All that is wrong with Mrs Jellyby is that she is self-centred, self-existing, self-admiring. And all that is wrong

with the mothers who have brought reproach upon woman in public life is this same self-ness of position and purpose.

Florence Winterburne, a bright contributor to leading journals on certain phases of home and child life, in an



MRS. STEVWRIGHT.

article on "The Real Home," says:—"Harmony presupposes a certain lack of egotism among the members of a family. No one must be wholly occupied with his own concerns or absorbed with his own development. Especially must the mother be, to a

great extent, disengaged. If there is a being in the world who must, in order to fulfil her natural duties, care more for the happiness and welfare of others than her own, it is the mother of a family. If she is wrapped up in pursuits that relate only to herself and that are apart from the general interest, it is as if the sun, upon which humanity depends, should begin to absorb his own light and heat upon the plea of self-improvement."

To be, "to a great extent, disengaged," does not mean to be occupied only in the domestic round, standing idle in intervals of duty, till the next call comes. It does mean that the wife and mother must stand in such delicately adjusted relation to the calls of home that she shall answer them un-faillingly, while at the same time she may serve large so-called "outside" interests, and do no violence in dropping them when the home call comes.

How well the white-haired women in the ranks of the W.C.T.U. know what this subtly propounded problem means. But *they know*—and so do thousands of other women—women who have served at counter, in office, on platform, with needle and pen and brush, and scrubbing brush, women who have been bread-winners, world-moulders, loyal wives and truest mothers, faithful all around, and for ever denying and rebuking Mrs. Jellyby and all her kin.

It is the motive that makes the difference. Given a woman whose heart

puts God on the throne, whose home is her holiest, whose children are God-given charges to train for eternity, and who hears the divine call to serve a still larger need, that woman will fail in neither undertaking. Why? Because she is not self-centred, and will therefore be all around disengaged—swinging free, so that each hour she can turn to that hour's one imperative voice.

We believe that many a mother, truly called to some special work for God, or other homes or native land, and truly answering, has come to fail in one place or the other, because, imperceptibly, self crept in—ambition of some kind—and she became confused, followed here when she should have gone there, until all the machinery has become out of order, home is unhappy, husband and children defrauded, bright hopes in the other service blasted, and the sufferer herself breaking down under the physical, mental, and spiritual strain—a woman whose primal purpose was pure but who has been beguiled.

Mothers, we must be free! Keep yourselves "disengaged." Shut self out by letting God—who is Love—rule within.

We know a lovely home where father, mother and a group of lovely children make all glad who see them. The mother is a writer of growing power. Some one visiting there sends this testimony out concerning her: If you were to meet A—you would be as much in love with her as you are with her stories, and you would wonder, as I do, how she finds time to write. She does her housework alone, save for what help her husband—also a writer—can give her. She has the sole care of her three children who are never neglected. She finds time to make neighbourly calls, and to send the daintiest baskets and dishes of fruit grown at Quillcroft to her friends.

"Doe ye nexte thyng!" And only He who guides His children in all things can tell the individual worker what is the next thing. A life that is not self-centred is God-centred, and from that centre all things work out in harmony.

One more point. How often we are wounded at the statement that the children of preachers and reformers fall away from the high standards their parents represent. There is no abiding truth in this, thank God! True, we have heard young people say, with a significant toss of the head: "Do you think I would be a preacher?" "Marry a preacher? Never!" "No

W.C.T.U. work for me!" "You'll never catch me going out to reform the world. These reformers——!"

On the other hand, how large a host of earnest workers on the public platform have followed in the footsteps of father and mother. The "disengaged" parent we have been writing about will never drive her children away from her calling. Only Mrs Jellyby's poor little ones hate their enforced philanthropy and wait for days of maturity when they may jeer at it all and turn away. The woman who does the work God gives will never turn her children from unselfish work for others. The woman who neglects her holy calling of motherhood for self-made engagements prepares for herself almost inevitably this sorrow. Not only are her children liable to turn away from the paths of service, but scornful of professed nobleness, will turn to ignoble paths themselves.

God keep us free to serve as He shall direct.—*Union Signal.*

NEWS OF THE UNIONS

[We rely on our local Unions to send us news for this column. We cannot evolve it out of our inner consciousness.]

Greymouth.

At the meeting held on Nov. 2nd a good amount of business was transacted. Our active and energetic treasurer is taking a long holiday, and Mrs Sweetman was therefore appointed to the office, *pro tem.* Mrs Peter Nelson was requested to supply literature to the newly-erected shelter shed on the wharf. Ships in harbour had been visited and railway boxes supplied with literature during the month. On Nov. 16th the Union met to spend a social hour before saying good-bye to Mrs Jameson, who is removing to Wellington. Mrs Jameson was one of the first five who formed the Greymouth Union, and we shall greatly miss her faithful services.

A Y has been started at Cobden under the auspices of our Union and is likely to be very successful. The meetings are held fortnightly, and a large number of young men and women have joined.

L.T.L.—On Nov. 17th the L.T.L. gave an entertainment to a crowded audience. The children (about 70) acquitted themselves splendidly in recitations, songs, and action-songs, and

looked very pretty with their white dresses and bouquets of flowers. To Mrs Gaskin and Miss Batchelor is due the credit of so well training the little people.

Colyton.

At our meeting, held on Nov. 8th, the last meeting before the general election, the electoral roll was examined, and it was arranged that members should see the people whose names were found wanting. Our President read extracts from "Hold the Fort, or Practical Suggestions for Abstainers," by Mary Pryor Hack. "Taking it Medicinally," from *Wings* (October, 1899), was read by the Secretary.

Hamilton.

Our meetings are held fortnightly, and our numbers are gradually increasing. We are taking up earnestly any work we find to do—such as hospital and other sick visiting. Of course the principal work at present is preparing for the election, placing fresh names on the roll, and trying to influence voters in the right direction. We are doing our best to return a temperance candidate. Literature is being distributed, and some of our members also help in the meetings of the Christian Mission in our town. At the annual meeting most of our officers were re-elected.

Woodend.

Great disappointment is felt at the result of the poll—lost "No License" by nine votes. Ladies worked very hard, both during the weeks before and on the day.

The Annual meeting was held on Nov. 30th. All the officers were re-elected, with the exception of the President, Mrs Griffin, who has resigned through lack of time. Mrs Henry Judson is our new President, and promises to be a very able and energetic officer. Meetings have so far been held fortnightly, and the interest is well sustained.

Invercargill.

On Nov. 23rd the members held a social to welcome Miss Kirk to Invercargill. Invitations had been sent to the ministers, their wives, and all the most prominent Temperance workers. Although the afternoon was very wet, a good number attended, and a most enjoyable time was spent. Mr Baxter, as secretary of the "No License League," introduced Miss Kirk. Mrs Macalister, the President, gave Miss Kirk a most cordial welcome on behalf of the members of the Union, and the

Rev. J. A. Luxford welcomed Miss Kirk on behalf of the ministers of the town. Miss Kirk then gave a most happy and instructive address. Both of Miss Kirk's meetings in the Theatre were largely attended, and must have influenced many not already decided to cast their votes aright.

Winton.

Under the auspices of the W.C.T.U., Miss Kirk addressed a well-filled hall, Rev. J. Baird occupying the chair. Though saying she had nothing new to tell, Miss Kirk dealt with her subject in an able manner, and proved to the audience that she is a speaker of no mean order. Vocal items added to the enjoyment of the evening.

Gisborne.

The Union has been working with unceasing earnestness during the past few months, visiting from house to house, distributing literature and sparing no efforts in the cause. The opening of the Coffee Rooms was a great success, the Free Reading room being crowded with men during the whole evening. The members of the Union were busy serving refreshments from eight to ten o'clock. There was no programme but all were encouraged to feel themselves quite at home.

Auckland.

We have been favoured with addresses from candidates Foulds, Rosser, and Allen at recent meetings. Our first district Convention was held on November 22nd. Delegates were sent from Thames, Onehunga, and Devonport, and letters received from Waihi, and West Hamilton. Very cheering and hopeful reports were brought from the various districts, and all testified to the great benefits of house to house visitation coupled with the distribution of literature. At the afternoon session Mrs Thorne gave a short address. Reports were read by secretaries and superintendents of departments, all showing steady, earnest work. An interesting account of the work of the Greymouth Union was given by Mrs Hansen. Solos were contributed during the afternoon and addresses given by Messrs Mitchell and Richardson. In the evening we joined the "No License" meeting held under the auspices of the Wesleyan Synod in the Pitt St. Church.

Our members have decided to join in demonstrations on Saturday, 2nd inst. On Saturday evening we are to hold a mass meeting in the Salvation Army Barracks, (kindly lent for the occasion.

The volunteer camp is to be visited on Sunday and Monday, literature distributed, and meetings held, if possible. Our Friday evening open-air meetings draw large crowds.

Christchurch.

The annual meeting was held on December 13th, and the election of officers took place for the coming year as follows—President, Mrs Bain; Corresponding Secretary, Mrs Widdowson; Treasurer, Mrs Seed. The appointment of Recording Secretary was held over until next month. The retiring President, Mrs Cole, said that there was great cause for congratulation in the advance of the "No License" vote. The union should begin in real earnest at once to work for the next poll. Afternoon tea was dispensed, and the meeting closed.

The Church in Social Reforms.

[Extracts from a paper read by Albert Spicer, M.P., of London, at the International Council of Congregational Churches, Boston.]

I need not linger on the necessity for social changes. We are none of us satisfied with the existing state of things. We long for the day when there shall be more equal opportunities for all to exercise their powers, and to live their individual lives to the best advantage. We are also aware that, whatever our personal attitude may be on these social questions, these questions are with us, and with us to stay—they cannot be evaded.

The last fifteen years have growingly witnessed a new voicing of the wants of the people that can neither be silenced nor misunderstood. Each year sees an increase in the demands that are made in many directions. Amongst others, for a system of national education that shall fit every boy and girl for undertaking the work of life; the popular control of the drink traffic; shorter hours of labour; greater protection to be afforded by the State for the worker; better homes for the people; suitable provision for the aged poor; and a living wage.

Assuming, therefore, the necessity for changes and the justification of the people in asking for them, the question that I have to try to answer to-day is: What part our Churches should take in the movement? In what direction can help be best rendered? And in replying to this I would quote two passages from the pens of two very different men. In the

preface to the volume which contained an account of the work of our first International Council, our late revered friend and President, Dr Dale, used these words:—

"The Church should create in its members an eager desire to lessen the sorrow, the suffering, and the injustice, as well as the sin of the world; but it is not yet clear to my own mind that the Church, as a religious society, should take part in political, social, and economic agitation."

And in a recent number of the *Mansfield College Magazine*, our friend, Percy Alden, the respected warden of the Mansfield College Settlement, wrote:—

"But before long the great majority of the religious teachers of England will have to face the question, 'What is my relation to the labour movement and the organised workers of the country, and how far am I justified in insisting only on spiritual truths and neglecting the hard facts of social environment?' . . . The religious man who thinks cannot escape the social problem. It follows one as closely as the black Care of the Roman poet. It is seated close behind us, it never quits us, and it never will quit us until Christianity is not only preached but applied, until we have learned the lesson that man is his brother's keeper, not merely from the spiritual but also from the economic point of view. The duty of the Church, it seems to me, is very positive; it has not come to destroy, but to fulfil; its policy is a constructive one; it must have a clearly understood and defined moral tone for politics, for industry, for poverty, and for all the social inequalities and miseries of the age."

Surely, in these two utterances, there is a good deal of agreement. They each insist upon the duty of the Church as a whole to make its influence felt on all the questions that affect the social well-being of the community, as well as upon the truly sympathetic spirit in which that work should be undertaken.

Now, are we doing all we can in these two directions? There are many outside our churches who tell us plainly that we are not doing so; that in our Church life we are willing to help one another; that we are prepared to do something for the spiritual advantages of our fellowmen at home and abroad; that on the social side we are also prepared to help in the direction of charity, but that we are unwilling to interest ourselves in trying to solve social questions by remedial which pr-

pose the application of justice rather than that of charity. I am bound to say that I think we are not altogether guiltless in this matter, either in the pulpit or in the pew.

I ask the religious press to utilise some of their ablest writers in keeping their readers correctly informed on social subjects, and to throw the weight of their great influence on the side of those changes that will make for the greatest good of their fellowmen.

I ask my fellow-employers to realise the trust that has been committed to us, and use it as stewards of our Lord and Master to whom we must render our account.

I ask my fellow-members to consider how much we can all do to further the right solution of these difficult problems, for in my deliberate judgment upon the right attitude adopted by Christian men and women on social questions will largely depend their gradual and successful solution without the accompaniment of bitter and painful episodes, and may we learn more fully that "whoever would become great among you shall be your minister and whoever would be first among you shall be servant of all."

One other point: Have we, as churches, done what we could in calling forth the personal service of the members of our larger churches for the working class districts of our towns and cities? Some of our churches have done something, and our settlements are also helping nobly, but might there not be groups of churches united for similar purposes? There are many with insufficient strength to do much alone, who, if united with others, might accomplish great things. In this way we should open channels for personal service that would afford an opportunity for many of our members to come into personal touch with those who are feeling the pinch of existing conditions.

I ask only that our churches may not put aside these questions from their thought. I appeal to our ministers to give some portion of their time to the consideration of social reforms, so that when the occasion demands an utterance they may make it with knowledge coupled with sympathy.

The Women's National Council.

As it was decided by a unanimous vote of the delegates in council assembled at Auckland last April, that the next annual meeting should be held in

Dunedin, the Executive thought it advisable that one of the officers should visit Dunedin during the year and try and gain the sympathy and co-operation of some of the ladies of that city in furthering the Council's work.

To endeavour to carry out this suggestion, the President, Mrs Sheppard, went to Dunedin on November 21, and spent a few days in calling on some of those who were likely to take an interest in the Council's affairs. On Friday, December 1, Mrs Sheppard held an "At Home" in the Y.M.C.A. Rooms, Moray Place, when about forty were present. Through the kindness of Mrs W. H. Reynolds and other friends the large upstairs room was made to look bright and festive by large bowls of beautiful roses, rhododendrons, poppies and other flowers. At a little after 3 o'clock, Mrs Reynolds (who for many years has been an ardent worker in the Kindergarten Association) said that while she knew very little about the Council, or its work, she was then to hear what the President had to say about it. She knew that the Council had already held four meetings, and had been warmly received in each city in turn, and, as an old resident, she would not like to think that Dunedin would be behind in according to the Council an equally hearty welcome. They had all read in the papers of the doings of the International Council, and she thought that all should take a real interest in everything that aimed for the good of humanity. If the Council was on right lines it would stand, if not, it would come to naught, so that there was nothing to fear in the matter. Mrs Sheppard followed, giving the history of the inception and growth of the National and International Councils from 1888 till now. The "Council Idea" was born in America, and the first National Council was formed in the United States, of which Frances Willard was the president. The idea was to form National Councils in every civilized country in the world, all to be affiliated under one International Council.

The main objects of the International were—

- (1) To promote unity, mutual understanding, and trust between the women workers of all nations.
- (2) To provide a centre where women workers can meet every five years, and hear and see and know each other, and learn about each other's work; and also to provide a medium of

communication between all such workers at all times.

- (3) To give opportunity for the women workers of all nations to unite on certain general lines of work, such as they may decide on from time to time, and which they believe will further the application of the Golden Rule to society, custom, and law all the world over.

The "International" had held its first meeting at the Paris Exhibition in 1889, its second in Chicago at the World's Fair, and the third in June last in London. National Councils had been formed in many countries, the New Zealand Council being organised in April, 1896. Most of the women's societies in the colony had affiliated.

Mrs Sheppard said a little about the subjects taken up by the Council. She hoped the Society for the Protection of Women and Children and the Kindergarten Association would both affiliate as soon as possible, and send their accredited delegates to the Council's meeting. She explained the financial position, and said that if a committee could be formed for making arrangements for the next meeting it would assist the Executive very materially.

Tea and confections were then handed round, after which a number of ladies consented to act on the committee. It was decided that the committee should hold its first meeting and appoint a secretary before the Christmas holidays.

Mrs Reynolds announced that she had waited on the Mayor to ask if the Council would grant the use of the City Council Chamber for the meeting of the Women's Council, and he replied that he saw no difficulty in the matter whatever.

Mrs Sheppard thanked those present for responding to her invitation, and for so kindly acceding to the wishes of the Executive in forming a committee.

Miss Teresa Wilson, the Corresponding Secretary of the International Council, was elected at the recent Congress for the full quinquennial term. Miss Wilson has been for twelve years Lady Aberdeen's private secretary, looking after the details of the many organisations in which the Countess is a leader. Among the latter are the Victorian Order of Nurses, the Women's Social Government Society, the Aberdeen Union of Women Workers, and the Irish Lace Depot in Dublin.

The Beginning and the End.

A TRAMP asked for a free drink in a high-class saloon. The request was granted and when in the act of drinking the proffered beverage, one of the young men present exclaimed:—

"Stop! Make us a speech. It is a poor liquor that doesn't unloosen a man's tongue." The tramp hastily swallowed the drink, and as the liquor coursed through his blood, he straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said. "I look to-night at you and myself, and it seems to me that I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honour and respect in the wine-cup, Cleopatra-like, saw it dissolve and quaffed it down in the brimming draught. I had children as sweet and as lovely as the flowers of Spring, and saw them fade and die under the blighting curses of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and broke and bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead. And all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shivered into a thousand fragments on the floor. The swinging doors pushed open and shut again, and when the little group about the bar looked up the tramp was gone.—*The Alliance Record.*

Alcohol is a Brain Poison.

It is so to all intents and purposes. It seizes, with its disorganizing energy, upon that mysterious part whose steady and undisturbed action holds man in true and responsible relations with his family, with society and with God, and it is this fearful part that gives to government and society their

tremendous interests on the question. Is not society, is not every individual who makes, sells, or patronizes the use of alcohol and leads the wretch to temptation and death, responsible? Must not alcohol be a subject of law? Surely it must. There has always been a jurisprudence of alcohol; there is still, and the necessity for it will continue. But the demand of the age is for a new, a higher and juster legislation, for more thorough and potential law, through which the most ubiquitous and omnipotent energy of government shall be expressed for the protection of society.—*E. L. Youmans, founder of the Popular Science Monthly.*

A Born Abstainer.

A TRUE INCIDENT.

Dr. Z———was giving a small dinner some few months back, and Madame Y———, one of the guests, refused wine. Seated by her host, he at once remarked on her doing so.

"No wine, Madame! said he. "Are you a total abstainer, then? with a little quizzical smile.

"Yes!" replied she, "I was born a water drinker, moreover."

"Well! I should hope we were all that," was the Doctor's amused reply.

"I beg your pardon—far from it," earnestly said Madame Y———. "Do you mean to tell me that the children of confirmed drunkards, or even of habitual drinkers, can claim to be born teetotalers?"

There was a slight pause, whilst the attention of several near was arrested by the question.

Doctor Z———bowed courteously to her.

"You are perfectly right, Madame! We are not all born abstainers—the greater the pity for us!"—*Beatrice Matthews, in Wings.*

The following story, says *The Christian Advocate*, comes to us from the other side of the Atlantic: "A great manufacturing company in Massachusetts recently paid its workmen on Saturday evening seven hundred ten-dollar bills, each bill being marked. By the following Tuesday four hundred and ten of these marked bills were deposited in the bank by the saloon-keepers of the town. Four thousand and one hundred dollars had passed from the hands of workmen on Saturday night and Sunday, and left them nothing to show for this great sum of money but headaches and poverty in their homes.



A Christmas Song.

BY KATHERINE LENTE STEVENSON.

Oh, Thou who, with toil-hardened hands
Taught men who toiled the worth of life,
Teach us to-day; let our souls hear
Thy words ring clearly o'er our strife.
Speak once again:—"Life's more than meat,
The body more than raiment fair;
The soul of service unto man
Is more than creed, or psalm, or prayer."
So much we have forgotten, Lord,
We rear vast domes unto Thy name;
We build our Church walls broad and high,
They hide, from us, our deepest shame.
Daily, O Christ, Thou'rt crucified—
We fix the nails and point the spear;
Wherever wrong is done to man,
Oh, man's own Man, Thou'rt needed there.
And yet, again, we hear Thee say:
"Father, they know not what they do."
Oh, heart of pity, infinite,
Forgive us that these words are true.
Open our eyes, that we may see;
Unstop our ears, that we may hear;
Quicken our soul's sense, till it grasps
The scope of Thy life's purpose here!
Then fill us with Thy love's own might,
"Peace and good will," help us to bring;
Anew incarnated, O Christ,
Thy Christmas song may all earth sing.

CONFESSION OF FAITH,

BY JOHN STUART BLACKIE.

Creeds and confessions? High Church or the
Low?
I cannot say; but you would vastly please
us
If with some pointed Scripture you could show
To which of these belonged the Saviour,
Jesus.
I think to all or none. Not curious creeds
Or ordered forms of churchly rule He taught,
But soul of love that blossomed into deeds,
With human good and human blessing
fraught.
On me, nor priest, nor presbyter, nor pope,
Bishop, nor dean, may stamp a party name;
But Jesus with His largely human scope.
The service of my human life may claim.
Let prideful priests do battle about creeds,
The church is mine that does most Christ-
like deeds.

Old Christmas fare did not include the modern Christmas bird—the turkey—a roasted peacock taking its place on the festive board.

In feudal times the boar's-head was the distinguishing Christmas dish. It was served on a gold or silver dish, and brought in to a flourish of trumpets.

The Christmas tree is quite a modern innovation, so far as Christian England is concerned. It has only been introduced during the present century, and was brought over from the continent.

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OF NEW ZEALAND.

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"For God, and Home, and Humanity."

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THE WHITE RIBBON

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The White Ribbon:

FOR GOD AND HOME AND HUMANITY

FRIDAY, DECEMBER 15, 1899.

And there Shall be Peace.

As the time draws nearer in which we celebrate the coming of Him who was called the Prince of Peace, it is a melancholy thought that the two great nations of the Anglo-Saxon race should be engaged in war. The spectacle of war presents so much that is harrowing, debasing and cruel, that it is hard to realise that "Civilisation does get forrader, even on a powder cart." After hoping so much from the recent Peace Conference, the disappointment is keen that no other way of settling the present dispute could be found save the savage and murderous warfare that to-day is in full force. We can only hope now that its very virulence will bring it to a speedy conclusion. Let us do all we can to discourage the vain, arrogant, and blatant war spirit, to urge the substitution of arbitration for Mausers and Lyddite, to remember that Boer and Phillipino are our brother men, and be willing and anxious that right rather than might should prevail.

Then may we hope to see that good time of which Lewis Morris says:—

There shall come, from out this noise of strife
and groaning,

A broader and a juster brotherhood,
A deep equality of aim, proportioning

All selfish seeking to the general good.
There shall come a time when each shall to
another

Be as Christ would have him, brother unto
brother.

There shall come a time when brotherhood
grows stronger

Than the narrow bounds which now distract
the world;

When the cannons roar and trumpets blare
no longer,

And the ironclad rusts and battle flags are
furled;

When the bars of creed and speech and race
which sever,

Shall be fused in one humanity for ever.

The Local Option Poll.

After a brief indulgence in the feeling of regret that the opponents of "No License" should apparently have triumphed at the Local Option Poll, it is dawning upon us that we have great cause for rejoicing.

The secular Press of the colony, which is so largely under the influence of the liquor trade, has hastened to tell us that we have suffered "a crushing defeat," that there has been no material progress towards "No License," and so on.

But our newspaper friends have forgotten that wise men hasten slowly, and in their hurry they have not only been untruthful, but have laid themselves open to ridicule.

The official returns are not yet complete, and a tabulated statement of the polling for the whole of the colony is not therefore obtainable. But sufficient data has been procured to indicate that there has been a very large increase in the "No License" vote, an increase which will probably be found to amount to twenty-five per cent.

In the Canterbury district, for example, which contains twelve electorates, the increase in the "No License" vote is over twenty-five per cent., while the liquor vote has considerably decreased. Taking the increase in the Canterbury district as a fair representation of the increase in other parts of the colony, and assuming that there will be a proportionate increase during the next three years, then the next poll should see "No License" victorious right along the line.

This is not an unreasonable assumption. In many electorates throughout the Colony a majority of the voters declared for "No License," and if the law had not made a three-fifths majority necessary, every drinking bar in these electorates would have been closed.

Seeing, then, that the end of the fight is within measurable distance, it is highly necessary that we should at once make plans for the final campaign. Three years of steady, educative work will enable us to overcome prejudice and misrepresentation, to instruct the ignorant, to arouse the apathetic, and to take to the poll an army of "No License" men and women a hundred and fifty thousand strong. The Christchurch Union is already forming plans of work, and it is among the women that the work of our Union lies. Every member of the W.C.T.U. should be a missionary of the benefits of "No License" to the women of her neighbourhood. Touch the hearts of the women, and with the help of the Churches and temperance men, victory will be certain.

We shall look eagerly to the reports of our Unions for the promise of the future, and trust that at the Auckland Convention in February the delegates will be able to give such pledges of work as will cheer the heart of every mother who has boys to save from the dark shadow of the traffic in drink.

Our Illustration.

Mrs Sievwright, whose portrait appears on the front page, is well known to many of our readers. A cultured and refined woman, with an incessantly busy brain, she is a living testimony to the fact that an indomitable spirit may triumph over a frail body. In the formation of the N.Z. Women's National Council Mrs Sievwright took an active part. By her gentle and graceful manner she has won the affection, and by her powerful and logical papers has commanded the admiration of all who are privileged to know her. Mrs Sievwright has held the office of Vice-President in the Women's National Council since its inception, and for

years has been the President of the Gisborne Women's Political Association. Her widely-spread sympathies cause her to take a keen interest in all that concerns the cause of humanity at home or abroad, and she is unceasingly busy with her voice and pen in helping on every good work.

NOTES AND COMMENTS.

WOMEN AND CHARITABLE AID.—At the recent elections to the Canterbury Charitable Aid Board, Mrs Black, who represented the Selwyn County Council last year, was not re-appointed. This is a matter for deep regret, as it was everywhere acknowledged that she did good and useful work. At the annual meeting of the Board, when a vote of thanks was being accorded to Mrs Black, Mr Westenra made special reference to the good work done by her. In replying, Mrs Black said that though she had felt that most of the members did not desire a woman among them, she had been treated with courtesy by all the members. She had visited a large number of cases, and would have done more if she had found that good resulted; but work of that kind was necessarily different to that of the inspector. She referred to this, because in the minds of some, the two positions were confounded.

*

Mrs Black said that in England the women were not put in opposition to the relieving officer, but on the other hand were welcomed on the Boards. The time was coming when a larger proportion of women would be elected on those Boards, and the election would not be left to chance as it was when the Chairman settled the matter by tossing a coin, and the man won. In leaving her seat she was glad to know that her sex was still to be represented by Mrs Wells, and she did not think they would write Mrs Wells down as a failure.

*

MRS WELLS was elected to represent the Sydenham Borough Council on the Charitable Aid Board. Mrs Wells is the Secretary of the Women's National Council and the President of the Canterbury Women's Institute, and has a good grasp of social questions. Mrs Henderson, Secretary to the Canter-

bury Children's Aid Society, was also nominated to represent the Boroughs of Lyttelton, St. Albans and Kaiapoi. The votes for Mrs Henderson and a male candidate were equal, and the presiding officer decided the election by tossing a coin. The question of fitness does not seem to have entered this gentleman's head, and his action is expressive of the callous and indifferent manner in which the Charitable Aid duties are performed.

*

PERTH (W.A.) W.C.T.U. CONVENTION.—We are pleased to receive reports of this Convention, and more than pleased to notice that two whole columns—sometimes more—are devoted daily to the accounts of Convention in the *West Australian*. Many branches of work are reported on, showing great zeal and energy on the part of the members. Mrs Clark's report as Superintendent of Franchise and Legislative Work was received with great enthusiasm.

*

WORK AMONG RAILWAY EMPLOYEES.—Miss Grayson, "World's" Superintendent of this Department, again urges that New Zealand should take up this special branch of work. A letter from Miss Grayson was published in our July issue containing the same request. If any members of the Union throughout the Colony find this matter laid on their hearts, and see their way to an opening for work, will they please communicate with our Editors, or with Mrs Schnackenberg.

*

PETITION TO CONGRESS.—In the August issue of the *White Ribbon* a short report of the Grand Rapids Suffrage Convention appeared. Among the resolutions passed at that Convention was the following: "We protest against the introduction of the word 'male' in the Suffrage Clause of the proposed Constitution of Hawaii, and declare that upon whatever terms the franchise may be granted, it should be granted also to women." Miss Susan B. Anthony has written suggesting that our New Zealand women should join with their American sisters in asking Congress for "equal rights" for the women of Hawaii. Hence the petition which was published in our October issue.

Half-a-crown a year will procure you a copy of the *WHITE RIBBON*, posted direct, and you will thus be kept in touch with a large section of the thoughtful women of the colony.

OFFICIAL CORRESPONDENCE.

AN OPEN LETTER TO DISTRICT SECRETARIES.

DEAR "WHITE RIBBON" SISTERS,—Now that the election is over we shall be glad of your reports as soon as possible—in any case they must reach Miss Barnett before January 11th. Will you kindly gather up all the forms and send on—also take the reports of your whole district and from them compile one district report. If you would like a little assistance in doing this please study the Christchurch report for 1898 which will be found in the Convention (April) number of *White Ribbon*.

The Convention will open about February 14th, and I hope we shall have a good representation. Every union has a right to send a delegate, and we want all in the North to remember that it will be some years before we shall again meet in Auckland, and to take advantage of this opportunity. The local friends will provide homes for delegates if names are sent to Mrs Garland, Corresponding Secretary, Lincoln Street, Ponsonby, Auckland. My own address for the next month will be Isca, Windmill Road, Christchurch, but district reports should be sent not to me but to the Assistant Corresponding Secretary, Miss Barnett, Leeston.

Yours in the Work,
M. S. Powell,
N. Z. Cor. Sec. W. C. T. U.

[The following has been received by the Editor, in reply to a query as to the position of the women of Western Australia *re* the Parliamentary vote.—ED.]

DEAR FRIEND,—I have been waiting to give you better news than is to hand at present. What has happened is this: A motion in favour of granting the Parliamentary suffrage to women was introduced into both Houses of Parliament and carried—in the Assembly by a large majority, and in the Council by a majority of only two. This was done to avoid raising the issue in the Constitution Bill, which was introduced later on, embodying the principle of adult suffrage, and which has reached its second reading in the Council. Until it leaves the Council we cannot be said to have got the franchise. You may imagine that our suspense is not pleasant. We are told that it is quite safe, but one never

knows. The Constitution Bill might be shelved by our own supporters on other grounds; and on the other hand our opponents might seize a chance of going against the adult suffrage clause when we might not have a majority for it in the House, so that it will be an immense relief to get it settled. When it is really through I will send you a history of the Franchise campaign in this colony. The Government, of course, have come round to our side to suit themselves, but there is no doubt that they would never have thought of taking it up had not the women kept up a persistent agitation. We certainly have very much to thank the Press for: it has been an invaluable ally.

Thank you very much for copies of THE WHITE RIBBON—I look forward to its arrival.

I am posting you our Annual report. We poor, isolated mortals over here quite envy you in New Zealand. The women seem all alive there, and you have so many workers. Here it is a great struggle. With all good wishes,

Yours sincerely,

C. E. CLARK.

Cor. Sec. Perth W.C.T.U.

Oct. 25, 1899.

Extracts from the Address of Rev. W. F. Crafts at the Rocky River Conference.

“Permit me as a specialist to point out some of the new lines of study while giving you, in brief, the nineteenth century's verdict on the drink curse.

I shall poll a jury, whose right to speak impartially, or at least with no prejudice on our side, will not be challenged, a jury in which none are temperance specialists, but all outsiders, most of whom come to the question from the standpoints of science and business.

The foreman of our jury is the insurance actuary, a composite jurymen, representing this whole profession, who tells us in the name of statistical science, in the interest of business, that even such very moderate drinking as does not cut a man off from insurance altogether injures health and shortens life. This on the basis of half a century's records in English and American insurance companies. In British companies where total abstainers and moderate drinkers are classified separately and rebates are divided in each at stated periods in proportion to how much each class fall short of the expected mortality, it has been found that the mo-

derate drinkers die about as expected, but the total abstainers persist in outliving their appointed time and get twenty to thirty per cent rebates. Emory McClintock shows that abstainers outlive the moderate drinkers to the same degree in this country, and at last they are tardily demanding that they shall receive their due in rebates by being separately classified.

The insurance verdict is that to the average, normal man, tipping is killing.

* * *

Our second jurymen is the railway president, another composite jurymen, who, speaking for the railways of the country as a whole, tells us that nearly all railways forbid employes to drink while on duty, and that an increasing number are refusing to employ anyone who is not an abstainer at all times. Modern machinery is too delicate and the damages of drunkenness to property and life too great to trust an engine or even a switch to a fuddled brain.

Perhaps we shall sometime learn that as clear brains are needed to run a government as to run a freight train.

Our third jurymen is a composite banker who speaks for a symposium of bankers which showed that bankers increasingly prefer total abstainers for tellers and bookkeepers. Even a little alcohol may fuddle a brain enough to make a serious mistake in the swift and numerous mathematical calculations. Even a little creates a desire for more, and more leads to costly vices and consequent embezzlements.

Our fourth jurymen is the commissioner of the United States bureau of labour, who speaks for his whole force of specialists. We will quote “by the book” from his twelfth annual report, devoted by order of Congress to the “Economic Aspects of the Liquor Question.” He questioned employers all over the country, liquor dealers included, as to whether they require employes to be abstainers. The result is stated in these words; “More than half the establishments reporting require in certain occupations and under certain circumstances that employes shall not use intoxicating liquors.”

The report seems to me to have taken too narrow a range. It should have shown the bearing of the liquor traffic on our two chief economic problems, the unemployed and the farmer. But our fifth jurymen, the superintendent of the last census, will give us a verdict on this. The census shows that, of each dollar spent for books and printing, thirty eight cents goes to labour; of every

dollar spent in hats and caps, thirty-seven cents goes to labour, and so down the list to the bottom where stands the liquortraffic, paying labour of each dollar received only two cents in the case of whisky, only one when the sale is beer. This means that if the money spent for drink were spent for the twenty chief comforts of life, one and one-third million more would be employed providing for all the unemployed willing to work, even in panic years, and the farmers would get \$400,000,000 more for raw materials.

Our sixth jurymen is the chief of the Massachusetts bureau of labour, who speaks for his expert assistants also, by order of the State Legislature, as to the influence of intoxicating liquors in promoting crime and pauperism, in his twenty-sixth annual report, 1896. He reports that of the paupers in that State sixty-five and one-fourth per cent were known to be addicted to the use of intoxicating drinks, and that eighty-two per cent of the criminals were “in liquor” at the time of committing the offence. A yet larger proportion of the criminals, ninety-four per cent, were addicted to the use of liquors. He shows also that arrests increase when the plan of no-license is changed to license, and vice versa; also that fifty-one per cent of the insane were addicted to drink.

* * *

Our seventh jurymen is the chairman of the “committee of fifty,” made up of millionaires and college professors, some of them drinking men, and none of them temperance specialists. I think it not unfair to say that this jurymen while seeking to be impartial, may fairly be supposed to be prejudiced against radical temperance views. It is all the more significant, therefore, that even this jurymen finds that twenty-five per cent of those aided by charity organization societies, outside of poorhouses, “owed their poverty to the personal use of liquor.” The report adds, “In the case of the almshouses, the liquor habit played a much larger part.”

Our eighth jurymen, more familiar with poverty and crime, is a composite expert in charities and corrections. He reports from a symposium of 816 almshouse superintendents in the *New Voice* of August 12, 1899, that fifty-one per cent of the paupers came to the poorhouse by way of the saloon; also from a symposium of a thousand jailers, in the same paper, that seventy-two per cent of the crime in licensed states and thirty seven per cent in prohibition states is due to drink.

Our ninth juryman is a composite charity specialist, who tells us that drink is the chief cause of poverty in the name of such men as Professor J. J. McCook of Hartford, specialist on tramps, and John Burns, labour leader in the British Parliament, and Charles Booth, chief authority on the condition of the poor of London, and Charles Doring Bace, who speaks with like authority for New York, and Edward Everett Hale, founder of more charitable societies than any other living man.

Our tenth juryman is Continental science personified. He tells us that so far from wine checking intemperance by substituting the less of two evils, France consumes more alcohol—reducing all drinks to that than any other nation, and that the leading scientific and medical bodies, alarmed by the increased use of absinthe, have asked the government to restrain and reduce the drink curse.

Our eleventh juryman shall be the typical Anglo-Saxon Kipling. His books are so odorous with drink that they are being excluded from Sabbath school libraries, and he makes no secret of his own drinking, yet he tells how in a concert hall in the city of Buffalo, he saw two young men get two girls drunk, and then lead them reeling down a dark street. "Then," he says, "recanting previous opinions, I became a Prohibitionist. . . . I have been a fool in writing to the contrary."

Our twelfth juryman shall be the composite Anglo-Saxon soldier, who reports that one hundred living military officers, Lord Wolsey, Lord Roberts and Lord Kitchener, and ninety-seven American commanders including every one that has officially spoken on the subject, with the notable and welcome exception of Eagan, has condemned even beer—that was the only drink in question—as the foe of health and order and that as a consequence Congress ordered its banishment in a law which the Reform Bureau had the honour to write. Let not the lawlessness of those who refused to enforce it blemish the fact that the passage of the law by Congress was the greatest victory of the last ten years. The principles of total abstinence and prohibition were thus endorsed. In the words of General Carlin: "It is useless to disriminate between the army and other people" If beer is bad for health and order in the army, it is a foe to both everywhere, and its total suppression everywhere should be our goal.

This is the nineteenth century verdict the verdict of science and business; much more of patriotism and religion.

CORRESPONDENCE.

NOTE. — *The Editors do not hold themselves responsible for the opinions expressed by Correspondents.*

Dear Madam,—I think it is time that I let you know how we are getting on at Eltham. We have not had a meeting lately but we had decided that each member would look up the voters near us, and use our influence to get them to strike out the top line. I live about six miles from Eltham at Mangatoki. I flatter myself we are pretty strong out here To-morrow, please God, I will send my gig to bring any of our voters who would be unable otherwise to come to the poll, and if it takes the whole day to do it so much the better. We are allowed a column in the "Eltham Argus" free, but I am afraid there is more sympathy shown to the other side than to us. We have also a column in the Hawera Star which does good work. Some of our members from time to time look up cases of distress and let us all know, so that they get help that way. Our president, Mrs Stenner, is the chief worker in this matter. A lady in Christchurch wrote to me asking for these particulars. I was away from home at the time, and I have unfortunately lost her address. I hope this letter will meet her eye as she wanted information for the "World's Convention" There is fearful opposition just now from the other side. They don't spare money or time. Surely the children of this world are wiser in their generation than the children of Light? But even if we do not carry prohibition this time yet much good has been done and it is better to be defeated in a good cause than to be victorious in a bad one. I believe we have reason to hope for great reinforcements from the young people who will be of age next time. We ought to try and do all we can to educate and influence them to cast their votes on the side of right. There is another matter I would like to bring before your readers. I believe there are some women of independent means who prefer to do all their own work or a great deal of it, so that they really have no time to help their neighbours. If such women would keep servants **their hands** would be free for at least a part of their time to visit and help the sick, sew for the tired mothers, and do many good works which their kind hearts prompt them to do if they had only leisure. Hoping these remarks will

be taken in the kindly spirit in which they are meant,

Believe me,

Yours in the work,

ADELAIDE A. FRENCH.

Hon Sec., W. C. T. U.

December 5th, Eltham.

Two Ways to Win.

By FRANCES E. WILLARD.

"I wish to learn the violin," said she, "and to make myself famous."

She spoke to a philosopher who slowly lifted his tranquil eye and said: "There are two ways. The first and truest is, get the best master that you can, go by yourself and put in several years of practice under his instruction. The second best is, get a fairly good instructor, learn something about the violin, and then go to all your friends and ask them to buy tickets to your entertainment, and get the newspapers to say that you play well. For a while the last succeeds; but if you have really mastered your instrument, these social and advertising methods will not be needed, for you will have become like Orpheus, who had but to put his instrument in motion and even the wild beasts of the forest gathered to listen."

The young lady looked at him with widening eyes.

"I know a case in point," continued the philosopher. "Two young men graduated from our best University. They were presentable fine fellows, one of them particularly handsome and both determined to succeed. I was present at a dinner given by the dean one night, a few years later, and the chief justice was there. The handsome young fellow who wished to get on, helped him with his great coat, carried the shawl of a lady of distinction, and made himself useful and delightful to every one. When I went down from the dinner I heard the voice of the other young fellow (he had not been asked to the dinner), who was talking with a group of working men on the pavement. They were returning from a meeting that had been addressed by him, and he was answering some of their questions. Nobody connected with the dinner gave any thought whatever to Number Two; but ten years later the handsome young fellow was still carrying a lady's shawl and helping a man of fame with his great-coat. He was charming to have about and had made a hit in society; but the other had got to his work in a more thorough and solid way. He had gone to Congress, and was the author

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of standard works on Political Economy, and everybody says he will yet himself be the chief justice,"

The young lady rose and said to the philosopher, while her face glowed, "Good-bye and thank you; I am going by myself to practise the lesson given me on the violin by a great master and another lesson just given me—by a greater."



THE HOME.

In a very interesting article on "The Influence of Fear in Disease" Dr William H. Halcomb says, "The mind of man is constantly at work, silently pervading every tissue of his body by its vital influence, repeating itself in every function, throbbing in the heart, breathing in the lungs, reflecting itself in the blood, weaving its own form into every act of nutrition, realising its own life in every sensation and working its own will in every motion.

"When a limb is broken, the bones shattered, the flesh torn, the blood-vessels severed, the nerves lacerated, what can the surgeon or doctor do to repair the injury? A little outside mechanical work. He ligates, he stiches, he plasters, he fixes the parts in apparatus so that they will remain motionless in the natural position. He can do no more. The soul which creates the body and keeps it in health, repairs it when injured. By her own occult forces she regulates the movement of the blood and the development of nerve power, the chemical decomposition and re-combination, going on in every tissue, according to ideas and models implanted

upon her by the Divine Mind, the Over-Soul of the Universe."

"The most extensive of all the morbid mental conditions which reflect themselves so disastrously on the human system, is the state of fear." The doctor draws a picture of a sick room in charge of physician and nurse who are ignorant of this fear influence. "The room is darkened," he says, "for they are afraid of the light, that emblem of God's wisdom which should shine into all rooms, except when it is disagreeable to the patient. The ventilation is insufficient, for draughts, you know, are very dangerous. The friends have doleful faces, moist eyes, sad voices which reveal danger and doubt, and they converse in subdued whispers, which alarm and annoy the patient. The nurse and the doctor sometimes talk of their cases before the sick man, tell how very ill they were, how they suffered, how they got well miraculously, or how they died. The sympathetic visitor regales his or her hearers, the patient included, with his or her knowledge of similar cases, and their results, the great amount of sickness prevailing, and the success or ill-success of this or that doctor. They all agree that it is dangerous to change the patient's linen, dangerous to sponge the body, dangerous to give him cold water; milk is feverish, meat is too strong. A shadow of fear seems to hang over everybody. The pulse is counted, the temperature is taken. Nurse or nearest friend wants to know aloud the report of the watch and thermometer. The doctor answers aloud, and all look grave. And so it goes on day after day, thoughts and images of pain, and sickness, and danger, and death, being impressed and reflected upon the mind of the patient, and the great, sound, glorious, spirit within finds it impossible to break through this dense atmosphere of ma-

terial superstitions, fear, ignorance, and folly, and restore its own body to health and happiness.

"The true sanitarian will remember in his treatment the tremendous power of words and ideas upon the sick. He will never indicate by his language, his looks, or his conduct that he thinks the patient is very ill. He will cleanse his own mind of morbid fears and apprehensions, and reflect the stimulating light of hope on all around him. The suppression of anxiety, and even sometimes of sympathy is necessary. His sickness should not be discussed before the patient, or any other case of sickness alluded to. The doctor's opinion of the case should never be asked and never given within the patient's hearing.

Erase as far as possible, all thoughts of disease, danger or death. The sick-room should not be darkened and made silent. It should be made cheerful and natural, as if no sickness existed. It should have fresh air, and cool water, and the fragrance of flowers, instead of the odour of drugs. Hope, and not fear, should be the presiding genius of the place."

"Perfect love casteth out fear," the perfect love of God and the neighbour. He who is in bondage to the senses has everything to dread. He alone is free from all apprehensions whose heart and mind are stayed upon the living God. He truly "sits under his own vine and fig-tree, with none to make him afraid."

Robert Ewen, the Scotch financier, says "that he had the pleasant opportunity of having an interview with the Treasurer of the United States Bank in 1878. There were then in that establishment 1200 clerks and tellers; 800 of them were ladies—they are the best counters of notes, I was told."—*West. Review for June.*

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