

of 670 members, pledged to their cause, and they find this huge majority so inert, apathetic, indifferent and feckless that a single creature like Mr Evans can prevent the passing of an abstract resolution."

"Surely it was very unwomanly?"

"Pshaw! It was not anything like so unwomanly as it was unmanly to allow a cause admittedly just to be stifled without a single indignant protest."

Mrs Frances Swiney, in a private letter, says, regarding the House of Commons episode, "What have women gained by all the promises and pledges given at election time by candidates who won their seats through women's untiring efforts? Nothing but ridicule, slander, misrepresentation and gross exaggeration of

#### ACTS THAT WERE FULLY JUSTIFIED

by the exigencies of the situation and the insolent attitude of men towards the womanhood of the nation and their just claims."

#### Miss Kenney.

In glowing terms does Mr Stead, in the August number of the *Review of Reviews*, write of Miss Annie Kenney, whom he describes as the Jeanne d'Arc and Josephine Butler of the suffrage cause.

"Not since Mrs Josephine Butler, amid a storm of denunciation, sprang into the arena and compelled a reluctant Parliament to repeal the laws by which our ruling men had taken prostitution under the patronage of the State, has any woman emerged of equal promise as a driving and inspiring force. There is a great contrast between the cultured daughter of John Grey, of Dilston, and the Lancashire Mill girl. But all deficiencies of station and culture are forgotten in the blaze of passionate enthusiasm for the weak and oppressed of their own sex which animates them both. The story which I heard from the lips of the younger woman last month of her struggle with her natural timidity when first she ventured to stand up on a chair, in a Lancashire Fair, to plead for her disinherited sisters, reproduced in almost every detail the story Mrs Butler told of her first meeting in New-ark Market Place, when standing in a cart she declared war against the C.D. Acts. And the more you listen to Annie Kenney, the more you hear of her simple fervent pleading for justice, the more you begin to realize that here is a new

Josephine Butler, from the lower social stratum indeed, but one of the elect souls, who from time to time are sent into the world for the salvation of the cause. The times have need of her, and she has been raised up, one of the sacred band who, in the hour of sore need of our fainting, dispirited race, appear.

"Like Mrs Butler, Annie Kenney is a member of the Church of England; she was educated in a National School, confirmed by the Bishop of Manchester, and for some years she was a teacher in a Church Sunday-school. She has been acquainted with poverty from her youth up. One of twelve children, she was sent to the mills to earn money when but ten years of age, and has been in the mill ever since. Yet she is a woman of refinement and of delicacy of manner and of speech. Her physique is slender, and she is intensely nervous and high strung. She took up the mission to which she has dedicated her life as a legacy from her dead mother. On her death-bed that Lancashire woman addressed her daughters, adjuring them always to fight for the weak and see to it that they themselves refused to submit to the injustice to which she had perforce submitted all her life."

In childhood and in her own home Miss Kenney had seen the injustice of things. Both father and mother worked in the mill. The father spent his evenings in reading or at the club or public meetings, amusing or educating himself. The mother spent hers in doing the housework, and in sewing—till after midnight—for the twelve children. When the boys and girls went to work in the mills their earnings went into the family purse, but as pocket money the boys received a far larger share than did the girls. "Why was that? Our needs were the same; but the girls were stinted while the boys had plenty. And so it seems to me it is everywhere. . . . And there is no sense of justice in dealing with women."

I vow to God I can see nothing in gambling but cruelty, covetousness, calculation, insensibility, and low wickedness.—CHARLES DICKENS.

For the foregoing reason every gambler is either a fool or a scoundrel, or both.—HUGH PRICE HUGHES.

Gambling is essentially anti-social—sears the sympathies, cultivates a hard egoism and so produces a general deterioration of character and conduct.—HERBERT SPENCER.

## 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.]

#### Auckland.

At our last meeting the prevalence of cigarette smoking amongst young boys was discussed, and the secretary was asked to bring the evil under the notice of the Inspector of Police, requesting that the law forbidding boys to smoke be put into force. The opium habit amongst women was also under discussion. If any friends who have had experience in assisting to destroy this degrading practice will send some hints as to the best steps to take in starting a reform movement, we shall be very thankful. It was stated that vulgar post-cards were being exposed for sale in a number of stores, and we decided to secure some samples and forward to the Inspector of Police, and so call attention to the wrong, for the sake of the young who take a delight in collecting post-cards. A superintendent of work amongst seamen was appointed, and it was decided to have a number of "comfort bags" made to assist in that work. We are expecting a busy time now, in preparing for the forthcoming visit of Mr Bligh. If any of our Unions have any press notices of any meetings that have been held in connection with Mr Bligh and the W.C.T.U. we would greatly appreciate copies; they might possibly help in advertising the meetings we hope to hold in Auckland and province.

#### Christchurch.

At the July educational meeting correspondence was received from the Ashburton Union regarding the district convention to be held there in September. The question of gambling was discussed, and it was decided to hold a public anti-gambling meeting, a meeting for workers to be held a few days later. The following resolution was carried unanimously:—"The Women's Christian Temperance Union of Christchurch regrets that the inquiry into the alleged unsatisfactory conditions existing at Burnham, has taken place in camera. In justice to the community, the Women's Christian Temperance Union of Christchurch protests against the adoption of such unsatisfactory methods, and considers that the evidence should be open to the Press of the colony."

#### Dunedin.

The monthly business meeting was held on August 7th. Mrs Don occupied a few minutes with a few helpful words on the "overcomes" of Revelation. It was agreed that the Union award £3 3s, at next year's competitions, to the writer of the best essay, or for a recitation bearing on some aspect of temperance work. In response to Mrs Crump's letter re Home Meetings, it was intimated that a member would arrange for one such meeting in her own home. We hope others also will further temperance knowledge