

The White Ribbon

FOR GOD AND HOME AND HUMANITY

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The National Council of the Women of New Zealand.

THE Fifth Annual Session of the National Council of the Women of New Zealand was opened in the beautiful Council Chamber in the Town Hall, Dunedin, on May 3rd.

With kindly courtesy, the Mayor, Mr Chisholm, and Councillors had placed at the disposal of the ladies the chamber, with desks and mayoral chair, and also a pleasant ante-room to serve as cloak room. The chamber is lofty, with a handsome ceiling, and is warmed through the day by an open fire. At night the splendid gas light gives the room a brilliant effect. The Dunedin ladies provided exquisite chrysanthemums and autumn foliage for desk and table decorations.

At 3 p.m. the Council met in committee, when the following officers and delegates were present:—Mrs Sheppard (president), Christchurch; Mrs Sievwright (vice-president), Gisborne; Mrs Williamson (treasurer), Wanganui; Mrs Welis (secretary), Christchurch; Miss Roberts (Christchurch) of the New Zealand W.C.T.U.; Ensign Sparks, social branch of the Salvation Army; Mrs Williams, Women's Political League, Auckland (proxy delegate, pending Miss Sheriff-Bain's arrival); Mrs Bullock, of the Women's Political League, Wanganui; Mrs Blake, of the Canterbury Women's

Institute; Miss C. Henderson, B.A., of the Progressive Liberal Association of Christchurch; Miss Whitehorn, of the Tailoresses' Union, Dunedin; and Mrs Tasker, of the Democratic Union Wellington.



MRS SHEPPARD.

A proxy delegate was nominated to take the place of Mrs Scott, of Gisborne, who was prevented by illness from attending to represent the Gisborne Women's Political Association. Miss Burton, of Dunedin, was appointed recording secretary.

Congratulatory letters were read from the President of the Women's Franchise League and from the Secretary of the Dunedin Fabian Society.

Letters were also received from Lady Aberdeen, President of the International Council of Women, in reference to the affiliation of the New Zealand National Council, which was accepted at the quinquennial meeting, 1899, held in London; from Mrs McCosh Clark, who acted as New Zealand's delegate at the International Council of Women; and from Mrs Reeves, regretting her inability to represent the Council at the quinquennial meeting.

The Treasurer's report showed a balance in hand of £41 7s 10d.

The Secretary's report stated that copies of the report of the last annual meeting had been forwarded to the chief officers of the National Councils of the world, and many influential journals and notable women workers. Reference was made to the slaughtering of the Bill for the Removal of Women's Disabilities. In March the President addressed the Premier, asking whether the Government would make the measure a policy Bill. No answer had, however, been returned. The Executive recorded with regret the withdrawal from the Council of the Women's Democratic League, Auckland, and the Christchurch Women's Political League. Several societies had been

approached with regard to affiliating with the Council, but for various reasons had left over the matter for consideration till the coming year. The absence of one of the principal initiators of the Council—Mrs Daldy, of Auckland, Vice-President,—would be deplored by all; but the Council had her heartiest good wishes.—The report was adopted.

In the evening, in addition to the members of the Council, about sixty or seventy persons were present.

President's Address.

Mrs. Sheppard, President, who occupied the chair, said:—

Ladies of the National Council—It is, perhaps, a wise, if somewhat inconvenient clause of our constitution which says that the meetings of the National Council shall be held in the various cities of the colony alternately. Unlike the Australian colonies, we have in New Zealand no one centre to which the population gravitates. For many reasons this is a good thing, but, like other good things, it has its drawbacks. While I believe we have a large number of earnest-minded thinkers and workers in the colony, their isolation causes a tendency to disconnected effort. To see face to face and to join hands with those who have many ideals in common with ourselves is in itself an inspiration, and, if only for this reason, I greatly regret that our lack of funds prevented us from sending a delegate to the great international gathering of women in London last year. Those of us who are delegates from other provinces cannot fail to notice how rich this city is in evidences of the noble ideals which actuated its founders. Like the pioneer settlers of the sister province of Canterbury, the founders of Otago were men of lofty purpose, who, however great the difficulties and troubles they encountered in their task of subduing the wilderness, never lost sight of their original intention of laying the foundation of a God-fearing and educated community, that should be free from the evils that beset the dwellers in the home land. The greater number of these brave men and women have gone to a well earned rest, and while bearing testimony to their worth, and reverencing their memory, it may be well to spend a little time in considering whether we who succeed them have inherited their high ideals and lofty aims. It seems to me that one of the broadest and most distinctive characteristics of the pioneers was their far-seeing unselfishness. Few of them could have hoped to benefit much, if at all, by the institutions and

advantages for which they were making such wise provision. The conditions of life in what was then an almost uninhabited waste must necessarily have been hard, and yet, amid all their struggles for existence, they worked and planned for the welfare of those who should come after them. Can we lay claim to possess this same unselfish spirit? Are there not already indications of many of the evils from which it was fondly hoped that these new communities might be free? Are there not signs that we are becoming too fond of our own pleasure and comfort, of our individual welfare and prosperity, and are growing apathetic to all that does not directly touch our pockets or interfere with our ease? And when I say ease, I do not mean that we are absolutely indolent. The bracing nature of our climate helps to develop a certain amount of mental and physical activity. And so we have our sketching clubs, our musical societies, and our literary coteries for the purpose of studying Emerson or Ruskin or Browning. But are these not solely for our individual benefit, with little thought beyond? Is there any strong desire for cultivating the artistic sensibilities of the masses? Do we study the works of these grand thinkers I have just named that we may put into practice their noble ideas, or is it not chiefly that we may become what we call with a fine air of superiority "cultured"? Lessons of self-sacrifice, of growth, of honest endeavour, of the sacred call of duty, of reverence for humanity in every station, of the meanness of mere money-getting, run all through the writings of these philosopher-poets. Is it not sad that some of us who take credit to ourselves that we are familiar with their writings must, if we are honest, confess that we have been indifferent to moral and social reform? Is it not true that because we fear a little self-denial, and because there are vested interests that may suffer, we allow the drink traffic to not only claim its annual tribute of dead, but to also sow seeds of crime and disease that will entail a terrible reaping for future generations? Because there are vested interests, we have allowed, in some of our towns, the growth of slums that are a menace to the morals and health of the community. Seeing the terrible evils that arise from an ignorant and debased population in older countries, our fathers made special provision for the education of the young in this new country. And in doing so they showed great wisdom, even from

an economic point of view. There is no national asset of so great a value as the brains and intelligence of our young people. Has there been anything like fair recognition of this fact? For many years the value of the kindergarten system has been demonstrated by Froebel and his successors. But we are told that its introduction into the education of the colony would be too expensive. We continually read that the wonderful economic progress of Germany is mainly due to the technical and scientific education of its people. We have for years talked about technical schools in this colony, and while a few of these have been established here and there, much still remains to be done. It has long been pointed out that the curriculum of our secondary schools, which are mainly supported out of public funds, does not fit on to that of our primary schools, but we are quite apathetic in the matter. And, although we have a system of primary education that is free and nominally compulsory, we have an increasingly large class of neglected children, ignorant of the very rudiments of education, whose days are spent in the gutter, and whose nights are passed in places still more debasing. An attempt to prevent the growth of these evils would entail an expenditure of time and care and money, and so we shrug our shoulders and leave the future to protect itself. Even in the matter of our own protection we display a strange indifference. Judges and magistrates have concurred in the opinion that the effect of our prison system is to still further debase and harden. This Council has for years advocated the appointment of women justices for women prisoners, and for a system of imprisonment that would have for its object a remedial influence and the restoration of our criminal classes to the ranks of good citizenship. Yet the plea for prison reform has for the greater part fallen on idle ears. I do not wish to ignore the fact that the authorities have just decided to attempt to lessen the rigidity of the semi-military system that at present prevails. But what is wanted is a radical change, not only of the details, but of the spirit of our penal system. One of our greatest philosophers has said: "The power of love as the basis of a State has never yet been tried." Seeing that the system of coercion and punishment has so utterly failed, would it not be well to try the more divine method? In our politics do we not show the same indolent selfishness? How few of us trouble to study the

principles of pure democracy, and how many are there of us who are content to take our opinions from those no wiser than ourselves; but who promise to save our capital from taxation, or to fill our pockets with increased wages? The honest advocate of reform and self-denial meets with little sympathy, but he who tiresomely reiterates the virtues of his party and the iniquities of the opposing faction, and skilfully plays on our self-interest, may assure himself of our "vote and support." Is there not the same apathy in regard to our municipal affairs? Forgetful of the fact that "time makes ancient good uncouth," that the swaddling clothes of infancy are not fit for a virile manhood, we jog on in the ruts that our fathers made, and the spirit of municipal enterprise that has done so much for the towns of the mother country seems to have no existence among us. Speaking generally, we have ill-formed and ill-paved streets, which are dingily lighted in most cases by private companies, who reap fat dividends. The trams, the popular means of locomotion, are uncomfortable, and also in the hands of private companies. We have slums which are a menace to the health and morals of the community, and which afford a rich revenue to private individuals. In spite of our boasted civilisation, we pay less attention to our sanitary laws than did the Children of Israel in the desert, and it requires the terrors of a threatened plague to scare us into cleanliness. Compared with our careless and clumsy methods, those of the town and county councils in the old land stand out in bold contrast. The reported increase in the number of children born out of wedlock claims our painful attention. While we have a right to look for an improvement in the law for the protection of young persons, it cannot be denied that the growth of this evil is largely due to parents, who, content to provide food and shelter for their children, take little care for their moral and mental welfare, and this gross neglect is not confined to any particular class. Parents need awakening to a sense of their responsibilities. Our young people should be provided with ample occupation and a sufficiency of healthy recreation for their leisure time. Nor can it be too greatly emphasised that there can be no double standard of morality. We need pure men, as well as brave women. The unfortunate position of the children of unmarried parents merits consideration. To be deprived of the love and care of a

happy home is sad enough. But that a child who has had no voice in the matter of its birth should be burdened with a legal brand of illegitimacy, while its father skulks and avoids the obloquy of his wrong-doing, seems simply monstrous. While it affords us some satisfaction that the old age pensions relieve from actual want our aged poor, it is not pleasant to reflect that the acceptance of these pensions entails in many places an undeserved humiliation. If military or civil service pensions could only be obtained by first making a declaration of almost abject poverty, would they not be looked upon as a degradation? An old-age pension should be considered as being given for long and honourable service as a citizen, and should be made payable to all who can prove a suitable age and length of residence. The war in South Africa has brought sadness into many homes, and our hearts bleed for the bereaved ones. And while it would appear that it was in defence of the civil rights and liberties of those under her protection that Britain sacrificed the lives of her sons, yet we cannot but cry in an agony of disappointment, "How long, oh, how long will the war spirit exist between nations?" And the answer is given, Just so long as greed and selfishness exist in the hearts of men will they find their outlet in brutal conflict. It was a Dunedin poet who sang, "Peace, not war, should be our boast," and I am firmly convinced that no people can be truly great who delight in war. Much of the future welfare of this colony depends upon its women. For years I have advocated a legal equality of opportunity for men and women. There should be no artificial lines drawn between the sexes. Dame Nature will take good care that the real differences shall be recognised. Men and women should take counsel together in all human affairs, whether they concern the home, the municipality, or the State. The State is only the larger home, and the experience of women might well be utilised in many branches of the State's work. The children of the State want mothers as well as fathers, and the poor women who are recipients of charitable aid need the presence of women on the boards which administer the rations and doles that seem to have become a necessity of their existence. Women's claims for economic equality should no longer be denied them, whether it is the wage-earner, who very justly claims equal wages for equal (not unequal) work, or the married woman, who claims a

legal right to a voice in the administration of what should be recognised as the joint income of husband and wife. The removal of every legal disability from women is but an act of the barest justice, and there must be an unremitting effort to clear away from women "the parasitic forms that seem to keep her up but drag her down." But I cannot disguise from myself the fact that it is in the moulding of the character of our future citizens that our greatest privilege lies. The father should afford a standard of rectitude and manly courtesy and sweetness, but the mother is brought into such close relations and such constant association with the young as to make her precept and example the most potent for good or evil. Even pre-natal thoughts and aspirations have their effect upon the child, and the early influences of the home-life will leave an almost indelible stamp upon the character of the boys and girls to whom the future of this colony belongs. Our children should be trained so that a trust in all things high may come easy to them. I am no pessimist. I believe that if we will but do our duty there is every promise of a bright and glorious future for these sunlit isles. If we would have worthy citizens in a time to come, we must strive to gain mental breadth as well as moral height, must strive for a clear vision of civic duties and obligations, and "must live and learn and be all that not harms distinctive womanhood." Let no fear of failure daunt our spirit, or prevent us from striving after the highest that we know. Goethe truly says, "Aims of a higher order, even though they be not fulfilled, are in themselves more valuable than lower ones entirely fulfilled." Selfish indolence is the beginning of decay, only in activity can we live, only by continual labour can we unfold and make manifest the latent power within us.

Shall I not work? (says Charlotte Stetson).
I, who stand here, in front of human life,
And feel the push of all the heavy past
Straining against my hand? Immortal life,
Eternal, indestructible, the same
In flower and beast and savage,—now in me,—
Urges, and urges to expression new!
Work? Shall I take from those blind labour-
ing years
Their painful fruit, and not contribute now
My share of gifts so easy to our time?
Shall I receive so much, support the weight
Of age-long obligation, and not turn
In sheerest pride and strive to set my mark
A little past the record made before?
Shall it be said: He took from all the world,
Of its accumulated countless wealth,
As much as he could hold and never gave
Spiritless beggar! pauper! parasite!
Life is not long enough to let me work

As I desire; but all the years will hold
 Shall I pour forth. Perhaps it may be mine
 To do some deed was never done before,
 And clear my obligation to the world.

(Loud applause.)

The President intimated that the treasurer had a word to say.

Mrs Williamson, in inviting friends to become honorary members of the Council and thereby provide funds to carry on the work, said a treasurer was always supposed to swell with pride when there was a surplus to announce, and there was high precedent for such a feeling. The Opposition papers, on the other hand, told them it was wrong to have a surplus. (Laughter). So she really did not know whether to boast or not.

Parental Responsibility.

Mrs Tasker then read a paper on "Parental Responsibility, which, she said, began with marriage. To be ready to marry one must do more than live a certain time. There are physical, financial, and moral questions to be considered. We must not forget that to a large extent the child is moulded before birth. There is evidence to show how much of the welfare of the child depends on the general physical and emotional health of the parents. No legislation can step in here, save, at the most, very indirectly. We can, however, quicken the social and individual conscience. Mrs Tasker went on to speak of the studied care, wisdom, and self-sacrifice needful to be exercised by parents as their children approach manhood and womanhood.

Mrs Sievwright said there was not the least doubt that the mothers could become the regenerators of the whole race if they would think more of prenatal influence in determining the character of children.

FRIDAY, MAY 4.

Old Age Pensions.

At 3 p.m. Mrs Blake read a paper on Old Age Pensions, Mrs Sheppard presiding. Mrs Blake said:

Madame President and Fellow Members.--"He only has learned to live who forgets to save." I was much struck by these words when I first heard them. To most people the saying will prove a hard one indeed, because, to accumulate wealth is, in this age, looked upon as the one absorbing interest in life, the one thing to be aimed at. When we have learned the value to the individual of the short span of life that is spent on this earth, we shall realise that the education and development of every person

is the chief thing to be desired, and that no money that can be spent to improve conditions can be accounted too much. Saving will cease and will no longer be accounted a virtue. It is now said of a man that he did well if he made enough money to leave his children so that they might begin life on an independence. Is this really the case? The time will come when such a thing will be thought an absurdity, excepting in the case of helpless imbeciles or of the chronically afflicted. People should not be supplied with money but with brains, and should be educated and trained, and mentally and morally and physically fitted to become self-supporting, self-respecting members of the community. A large proportion of vice, disease, laziness, pride and peevishness is the result of parents saving up for their children, besides which, let us look at the man himself who is saving. Does he give his best self to wife and children? He thinks he shows his love for them by his money-getting. Does he? Can he ever compensate his children for the lack of his smile, his tender interest in their studies, their games, their development? He leaves all that to the mother; but, surely the man, the father, has his part to play? The loss of love caused by the intense desire for money-getting is incalculable, and makes our progress towards the higher life slow. My preamble may seem somewhat long, and not wholly to the point, but I wanted to prepare your minds and to incline you to advocate a more liberal Old-age Pension Act than the one now administered. We, as a people, are naturally proud of being amongst the first to make provision for the aged, simply because they are old, and, to a certain degree, past work; but we must not allow our pleasure to prevent us from seeing that the Act requires amendment. First, I suggest that the old-age pension should be universal in its application. At present this pension is a kind of glorified charitable aid, and people receive it and are known to receive it because they are poor, and they are liable to be cross-examined on their past life in a manner that is hurtful to the feelings of the sensitive. If every person were entitled to the pension, all this would be done away with. Is it right that the well-to-do should be entitled to the benefit of the pension? Most decidedly, for all contribute to the fund from which it is drawn. By making the pension universal a great deal of trouble would be saved, and any chance of false statement or con-

cealment would be done away with. Another point to be considered: the present Old-age Pension Act penalises those who have a little property or income. The following is the clause to which I refer:—"Amount of pension . . . diminished by 'one pound for every complete pound of income above thirty-four pounds,' also by 'one pound for every complete fifteen pounds of the net capital value of all accumulated property.'" This is most unreasonable, for, it is hard to say that a person's income, including pension, shall not exceed £52 a year, when we consider that the aged require and should have every comfort. There is another clause that seems unfair: "Board and lodging given is included in the computation of yearly income." We can easily see that old people may still be very glad to receive a pension though they are living with friends or relatives. The present £18 a year is too small for real comfort for the aged. Do not let us as a nation be so anxious to become rich, but rather, let us promote happiness and comfort. If we give the children a splendid education, followed up by a training for their life's work, let us give the old people without grudging their 10s a week each. We ought not to feel it, for we have gold and rich lands; in fact, giving the pension liberally will urge us on to develop the country and to realise the wealth it contains, not for accumulation in the hands of a few, but for distributing amongst the many. Another point I wish to urge is that the pension be made permanent, and not as now, subject to repeal. A permanent act on a liberal scale would be educative to the whole world as well as to ourselves.

Miss C. Henderson (Progressive Liberal Association) said her association felt that if it could do nothing else but remove the stigma of pauperism from the old age pension, it would have done good work. The only qualifications required for a pension should be length of residence and old age.

Mrs Bullock (Wanganui Women's Political League) was strongly of opinion that the act should be amended in regard to the matter of naturalisation. At present no matter how long a man had resided in the colony, if he was not naturalised he could not obtain a pension. She thought that should not be the case. She would like to see the age qualification reduced, but was not at all in favour of extending pensions to all, irrespective of their circumstances.

Miss Roberts, representing the W.C.T.U., said the contention that

wealthy people should not receive an old age pension applied equally as well to a State system of education. It would be just as logical to refuse them free education as to refuse them a pension. Everyone was taxed in the colony for the education of their children, and everyone received the benefit. Everyone in the colony was also taxed for pensions, and everyone should, therefore, have a right to receive one. If we nationalised the mineral sources we would get sufficient to pay for the old age pension.

Mrs Sievwright, Mrs Wells, Mrs Williamson, Mrs Tasker and Ensign Spark also spoke. Mrs Sheppard said those who were high up in the community, such as magistrates, had not the least scruple about retiring upon a pension, which the poor people helped to pay for, and they were not asked whether they saved their money or spent it. Then why should the poor be examined? The present system was distinctly a class thing: and she did not see why a Liberal Government should make any distinction between rich and poor.

A vote was first taken on the question—"That the Old age Pensions Act be so amended that the sole qualification be 25 years' residence in the colony, and certified age of 65 years."

This was carried by 10 votes to 2.

The clause—"That the pensions should be made a charge on the ordinary revenue" was carried unanimously, as also was the clause "that the amount should be increased to 10s a week.

It was agreed by 6 votes to 3 "that the examination of applicants for old-age pensions should be conducted in camera."

Disabilities of Women.

The subject for consideration at 8 p.m. was the removal of the Disabilities of Women.

Mrs Sievwright said that the Reform nearest the heart of the Council was the full and complete emancipation of mothers, sisters and daughters from all remaining disabilities, civil or political. During the past 50 years vast changes had been effected in woman's position, and these were now making it imperative that this removal of disabilities should be no longer delayed. The eighteenth century, with its revolutions and noisy reformers, might be called man's century, the nineteenth, the woman's and if she has her way the twentieth would witness the coming of age of humanity. The women of New

Zealand had recovered the inestimable boon of the ballot, but this concession was accompanied by a proviso unheard of in any former extension of the franchise—women were told they could be represented, but could not represent. This was a slight not only on women, but upon every male elector of the colony. It was for the constituences—not for Parliament—to say who should represent them. The universities of New Zealand were open to men and women students on perfectly equal terms. The professions of law, medicine, and theology were equally hospitable. Had any girl student or professional woman done anything to belie the trust thus imposed in her, or to stain the name of an alma mater, of which every one of them was thus encouraged to be justly proud? They wished this political embargo removed, not because they had any intention of forthwith presenting lady candidates galore for parliamentary honours, but because they wished it to be the pride and boast of their adopted country that, first of all the Queen's dominions, it had done justice to women. The speaker considered that the Premier owed them all the influence he possessed to accomplish this, since he received an honorary degree in recognition of a service but half of which was already accomplished. They also wished it removed because there could be no talk of equality as long as such proscriptions survived—no talk of justice so long as any honourable position open to every loafer on the wharf, if he could only get there, was closed to all women on account of sex. Besides, it was little use to attempt reform in any direction without political equality—their common human birthright, the key to all. A parliamentary candidate at last election wrote: "I consider that women should be content with the privilege of having a voice in the election of representatives, without demanding the right to represent." A gentleman so steeped in prejudice would have never conceded even the right (for it was no privilege) to vote. Men alone, with honourable exceptions, had everywhere proved themselves incapable of moral legislation. They had everywhere failed to discover that the dual moral code which obtained in every nation of the world was grafted on the economic dependence of women upon men, and that such dependence was fatal to the moral and spiritual progress of our race. Speaking of civil disabilities, Mrs Sievwright said that our boys, for the most part, were looked after, and

if they were moderately intelligent they generally had pay enough in any vocation by the time they attained years of discretion to marry and support a large family. But what of the women? The professions, it was true, were open to that small minority who had leisure and ability to push through a long and expensive university career. For what they had already received they were profoundly grateful. Mrs Browning said: "If a flower were thrown to you out of heaven at intervals you would attain a trick of looking up." New Zealand women had attained a trick of looking up, and when men had decreed equality of opportunity for all, they should still keep looking up together. The teaching profession was partly open to women, but on terms of humiliating disparity. Even so, beggars could not be choosers, and the ranks of what should probably be the most jealously guarded profession of all were crowded with poverty stricken girls instead of women burning with enthusiasm for their life work. Girls over 14 might work in factories, but it was a crying shame that the great civil service was, except for a few badly-paid and hard-worked outposts, a male monopoly. We did not need to descend to the ranks of starvation to trace the degrading effects of woman's dependence on man. We were often reminded of the petty foibles and faults of which woman was the victim. Was she not jealous, vindictive, frivolous, weak, silly, tricky, wily, hypocritical? And were not these—every one of them—the inevitable outcome of dependence? Whether brought to maturity in man or woman they were detestable, as well as easily preventable. "Who ever controls work and wages controls morals. Therefore we must have women employers, superintendents, committees, legislators; wherever girls go to seek the means of subsistence, there must be some woman." Meantime she would ask those who were mothers to take advantage of the openings that were already theirs. Let them bring up every girl in the colony to be economically independent. And while so engaged encourage them to keep up their school education by attending the technical and continuation schools. And now she came to speak of the economic independence of married women. There was no reason why marriage should always interfere with a professional woman's career, nor, indeed, with that of a woman engaged in any trade or service. It might some

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Women's Christian Temperance Union

OF NEW ZEALAND.

ORGANISED - 1885.

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TUESDAY, MAY 15, 1900.

Our Illustration.

Mindful of the old adage, "When the cat's away the mice play," the absence of our Editor-in-chief emboldens us to present our readers with her portrait. For many years Mrs Sheppard's splendid work has been known to the women of New Zealand. As the Franchise Superintendent of the W.C.T.U., she, with dauntless courage and untiring energy, led the movement for the enfranchisement of women to its goal. For three years president of the Women's National Council, her wise and sympathetic guidance has been invaluable. As the chief Editor of our little paper, she has been unwearied in her efforts to make it both useful and self-supporting. Broad-minded and warm-hearted, she has taken a keen and often active interest in every humanitarian cause. To know her slightly is to admire her; to know her well is to love her.

As our readers will see, the present issue is largely a report of the proceedings of the National Council. And for the fact that it is so no apology is needed. Our only regret is that we cannot enlarge our paper, and so give a more full account of the truly educative papers and debates.

The *Otago Daily Times* speaks of the President's address as being in itself a sufficient justification for the existence of the Council.

Of Mrs Daldy's paper on "Constitutional Reform" the *Evening Star* says:—"Mrs. Daldy takes a broad view of her all-important subject, and deals with it in a comprehensive and logical manner, evidencing careful study, and

an intimate knowledge of constitutional history."

Presentation.—On the 9th inst. a number of Wellington White Ribboners waited upon Miss Kirk and presented her, on behalf of the New Zealand Unions, with the escriptoire described elsewhere in this issue by Mrs. Schnackenberg.

Crowded Out.—Just too late for insertion in this issue came a letter from Miss Kirk, warmly thanking the women of the N.Z. Unions for their gifts and loving wishes, and assuring them that the same will pledge her more fully to the work in which she has so long been engaged.

OFFICIAL CORRESPONDENCE.

DEAR WHITE RIBBONERS. — Before our next is distributed we shall have lost Miss Kirk, but we gain Mrs Atkinson, as well as Mr. Atkinson. There is no knowing what a tower of strength they will be to our beloved cause. We know something of Miss Kirk's efforts in the past, it would be presumption to draw on our imagination for the possibilities of the future.

I am quite sure every member throughout New Zealand wishes for our friends every good thing the all wise Father may send for them, and I do but feebly voice your feelings when I wish Mr and Mrs Atkinson long life and happiness.

It is a disappointment to me not to be able to send a photo or engraving of the souvenir we as a Union in New Zealand have sent, as a small token of our loving appreciation of Miss Kirk's work; perhaps those who attend the next Convention, which is to be held in Wellington, may have an opportunity of seeing the article itself. It is a writing table or secretary made of a variety of New Zealand woods, beautifully arranged, it has a number of drawers and pigeon holes, and is as pretty at the back as the front. Inscribed on a silver plate are the words, "Presented to Miss L. M. Kirk, by the New Zealand W.C.T.U., on the occasion of her marriage. May, 1900."

Those who know my brother, Mr. Allan, will be interested to hear that on

a post card dated Indian Ocean, Lat. 2° N., 31/3/1900 he writes:— "Mrs Lodge and Mrs Field of Christchurch, Mrs Short of Sydney, Mrs Crain of Bathurst, N.S.W., and Miss Henderson of Perth, are all White Ribboners, and on their way to England with us." I am thinking they will have time to ventilate a few thoughts.

Mr Allan will most likely attend some of the meetings of the World's Convention, as well as the Congress of Nations to be held in London.

Yours in White Ribbon bonds.

A. J. SCHNACKENBERG.

TO THE EDITOR WHITE RIBBON.

DEAR MADAM.—Until reading several reports in April number of the WHITE RIBBON, I thought I was the only one who had no word from the Unions.

When the Department for Educational work was first brought before the Unions, some replied but none sent any report, so that it was impossible for me to compile one for the Colony.

I have no doubt that the attention of the members has been occupied with the election; but I hope that this department will receive an acknowledged place in the W.C.T.U. of New Zealand, and that reports will be sent to

A. KNIGGE,
N.Z. Supt. Ed. work.
Marton.

CORRESPONDENCE.

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

Te Puke,
Aperira 19, 1900.

Ki te Tumuaki,
Me te Komiti,
O te Ripine Ma.

Tena koutou,—

He nui te pouri o toku ngakau mo toku kore e mohio iho ki nga korero a a koutou nuipepa e tukua mai nei e koutou ki au, mo runga i to tatau Ripine Ma. A he mea pai me reo Maori mai aua mea, kia ngoto ai te maramatanga ki roto i a matau, ko toku ropu.

Heoi ano

Ma te Atua o te rangi, marie koutou,
e tiaki e manaaki

ERUERA KARAKA.

[Could not special meetings be held

for the reading of the WHITE RIBBON to our Maori members, so that they may obtain the "light" they desire? Surely friends understanding both languages would gladly give their services. —ED.]

The National Council of the Women of New Zealand.

Continued from Page 5.

times be better if women, as many now did, would thus maintain their own economic independence, and once and for all put an end to the hideous marriage of convenience—appalling in all its mercenary frequency! For a woman voluntarily to enter into life-long union with any man without reasonable assurance of economic independence was to pass into slavery of the worst type and the misery would not cease with herself. Her children would inherit the slave nature, just as surely as any woolly-haired urchin of negro parents in the days of chattel slavery. Proceeding to refer to the injustice that women suffered in consequence of the present marriage system, Mrs Sievwright said that a New Zealand woman on her marriage day became subject to the obnoxious and degrading law of coverture—i.e., her identity became henceforth absorbed in that of her husband—and she appeared in the legal category of "infant, idiot, lunatic, and married woman!" Why? Simply because of her supposed economic dependence on her husband. A wife must either be subject or an equal. It was not good for society nor for the race that she should be the former. Then the law should uphold her claim to be the latter. It was an outrage that women on becoming legal wives should thus be deprived of any natural human right. Marital supremacy was not less obnoxious than any other supremacy, and was a survival of the past. Whether a woman had private means at the time of marriage, or whether she had none, if she henceforth faithfully did her share as wife and mother, or earned money, the joint earnings should form a common treasury—each half, however, protected from the creditors of the other. In the case of a rich man, who did not earn, a reasonable sum should be placed to his wife's separate account whenever she chose so to desire. As a matter of fact, this was usually done as a pre-nuptial contract. The fear that such an arrangement might interfere with the Married Women's Property Act was groundless.

The removal of coverture might be described as an extension or enlargement of the earlier act. In order to secure for every mother the liability and responsibility of an adult human being and the co-guardianship of her own children, we must secure for her the necessary economic recognition of her services as wife and mother, exactly as her husband's services as bread winner were recognised. The wife now, no matter how efficiently or incessantly she laboured, was only entitled to her maintenance. Mrs Sievwright concluded by moving the following motion: "That the time has come when all disabilities which at present hinder women from sitting as members of either of the Houses of Legislature, or from being elected or appointed to any public office or position in the Colony, should be removed, and that with regard to all powers, rights, and duties of citizens absolute equality should be the law of the land."

Miss Roberts seconded the motion. The happiest homes, she said, were those which were guided and governed by men and women. The community was only an enlarged home; and consequently that community and that nation would be best guided and governed where men and women stood side by side and shared the guardianship and governmentship.

Ensign Sparks, representing the Salvation Army, said that that body had done as much, if not more, than any other to remove women's disabilities. With them it was a question of capability, independent of sex. A woman in their ranks was at liberty to rise to any position. She thought that all public bodies should be open to women.

Mesdames Blake, Bullock, Tasker, Wells, and Williamson also supported the motion, which was then put and carried.

Mrs Sievwright moved—"That the legal recognition of the economic independence of married women is desirable for the attainment of justice, and for the furtherance of a truer marriage relationship."

Mrs Wells seconded the motion, which was supported by Miss Roberts, Mrs Williamson, and Mrs Tasker, and carried unanimously.

SATURDAY, MAY 5TH.

Prison Reform.

At 3 p.m. Mrs Wells introduced a discussion on the above subject by reading a paper contributed by a Christchurch resident. The writer

urged that scientific methods be employed in the treatment of criminals, and instanced the success of the Elmira reformatory in America.

Mrs Wells moved—"(1) That all sentences for serious offences should be decided as to duration by the reform of the criminal, and should be limited by the maximum penalty attached to the crime. (2) That the council urge the need of suppression of militarism in our prison system. (3) That women visiting justices be appointed to our prisons."

In speaking to the motion she said reformation and the restoration to society of an individual sound in mind and body should be the objects always kept in view. Heredity, early environment, education, health, employment and natural tendencies ought to be considered. Mind doctors were needed to supersede criminal lawyers.

Mrs Williamson seconded the motion. In doing so she said the highest authorities on the treatment of criminals at the present time paid great attention to proper diet, and, above all things, to proper recreation. The system which took a man in hand and benefited him physically and mentally, and sent him out of prison more able to earn a living by honest means than when he went in, was the system we wanted, and that was the system which would be cheapest in the end for the country. The expense should never be considered in connection with these matters, because the most expensive things we had to deal with were crime, vice, and misery.

Miss Roberts said that the majority of our criminals came from conditions created by society.

Mesdames Sheppard, Blake, Bullock, Tasker, and Miss Henderson spoke to the motion, which was then put and carried unanimously.

Ethics of Wage Earning.

At the evening session Miss Henderson read a paper on "The Ethics of Wage Earning." It is, said Miss Henderson, an inevitable condition of the present economic system that wages shall be, on the average in every trade, no more than the subsistence rate, as determined by competition. Yet more than one perfectly sane professor of political economy has laid down the general conditions that should rule wage-earning. Says one: "A civilised people desires that its workers should be honest, industrious, intelligent, and prudent—that they should be happy, and should have every faculty developed. To secure this the workman must be

adequately rewarded for his labour and encouraged to hope." And again: "The excellence of the social state does not lie in the fulness with which wealth is produced and accumulated, but in the fact that it is so distributed as to give the largest comfort and the widest hope to the general mass of those whose continued efforts constitute the present industry of the nation and the abiding prospect of its future well-being." Now, in the case of the male-workers, there are indications that these conditions are kept in view—by the workers themselves, at least. Many of them have been able, by virtue of their organisations, to secure a comparatively high standard of living on which they can base their demands for an increasing share in the produce of their own labour. But in the case of women it is otherwise. By no fault or desire of their own, but merely by force of changing economic conditions, women have been driven into the labour markets of the world. Poorly equipped as she was for the struggle, her weakness was taken advantage of on all sides. In many occupations she was, and still is, regarded by the workers as an intruder and an alien, and her entry into many others is still vigorously resisted. To the capitalist her weak, disorganised masses afforded an excellent opportunity for exploiting her labour. So that, while in every craft the average wage is no more than the subsistence rate, in women's occupations the tendency is to reduce it to the lowest possible point, and even then in many cases to force it below that minimum. Such a struggle, if allowed to continue unrestrained, is not progress, but retrogression; it must result in the degradation of both parties to it. And who shall say that it is not degradation for the woman worker to accept the scanty dole for work well and faithfully performed, and to be compelled, as a consequence, to remain in economic dependence on her relatives? And if this aspect of the question does not appeal to all my hearers, let me remind them that as part and parcel of this same system we have the women chain-makers of Cradley Heath, the phossy-jaw victims of the match factories, and among the lead-glaze workers of the potteries, the young girls blighted on the very threshold of life, the young mothers deprived of all hope of offspring. Now, since I have pointed out that no economic system can be permanent, some one may ask why this concern about the present? Does not the law of evolution tend upwards,

and must not this state of things be superseded by a higher one? Just so; but though we cannot hasten the complete development of our race, we may hinder it. Moreover we are reasoning beings, and we can therefore to a very great extent determine the lines along which that development shall move. The whole meaning of civilisation is the modification of the struggle for existence. Ignorance, prejudice, unbelief, and apathy are the greatest enemies to progress. A very large majority of intelligent people seem to act on the belief that it will all come right somehow. And Mr John Morley would remind these people that evolution is a law, not a process; it works in and through us, and not independently of us. "It is not, he says, "a mechanical process in the sense that if we were all to fall asleep for some considerable period we should find the world better than before. The world is only better, even to the moderate extent it is better, because people wish it so, and try to make it so. And now I come to the principle involved in the resolution to be submitted this evening: "That in all cases where men and women are engaged in the same work, equal wage should be paid for equal work." To avoid any misunderstanding, I must explain that this does not mean that where men and women are engaged in the same work they are necessarily to have the same wages, but that where exactly similar results are expected and obtained the pay should be the same. In the town to which I belong there are two high schools—one for boys, the other for girls. Now precisely the same standard of work is expected from both, both prepare pupils for the various public examinations—matriculation, civil service, and junior scholarship,—and judged by these tests, the usual ones, the schools are fairly equal; in other respects the standard is equally high, but the salaries differ greatly. In the one the head master receives £800 a year, in the other the head mistress has £400; in the case of the other members of the staffs the salaries of the men are from twice to three times those of the women holding corresponding positions. A similar state of things prevails with regard to the teachers in primary schools. Yet precisely the same tests are applied to the work of both, and the same results are expected. Who ever heard of a teacher being excused on the ground that she was a woman for failing to get her pupils through the standards? The cost of education in the case

of the woman was as great as in that of the man; she was obliged to spend just as many years in preparing herself for the position she holds; she has to work just as hard as he has; and she must obtain the same results. The only reasonable conclusion that one can draw from these is that the difference is due to the fact that in the one case it is men who are being dealt with, in the other it is women. Political economists tell us that, in the case of professional men earning large incomes, a considerable proportion of that income is to be regarded as wages of ability. Apparently, then, in the case of women teachers their ability is regarded as having no value that can be measured by a money payment. One expects to hear that lady doctors are asked to take lower fees than those usually paid to medical men. I have taken the case of teachers partly because, as I have said, I belong to that section of workers myself, but my hearers can apply the same process of investigation to other occupations in which men and women work side by side, and see that an even worse state of things prevails there. Can such a system be defended on any just grounds whatever? Sex does not disable women from being employed in the most arduous and dangerous occupations, but it does disable her from receiving what is regarded—if a man's wages are to be taken as a guide—as the efficient reward of service. The solution of the difficulty lies largely with woman herself. She must recognise that she has a right to have wants, as many and as varied as possible; and that she has also a right to satisfy those wants. She must recognise that every disability imposed upon her is a greater disability imposed upon the race. The change must come from within, it cannot come from without, and until we realise that we can and must be conscious agents in evolution the future can hold no hope for us. (Loud applause.)

The motion was seconded by Mrs Sievwright, spoken to by several members of the Council and carried unanimously.

Domestic Servants.

Mrs Wells read a thoughtful paper written by Mrs Cotton, dealing with the question of domestic service. The writer pointed out that the scarcity of good servants is the result of a sentiment, and a sentiment which we are all bound to respect, for it springs from the necessity of obedience to the law of individual development, which must

run side by side with altruism. The remedy for the present unsatisfactory state of things is to elevate the position to that of a trade or profession; to give proper instruction, and rewards and medals for competency; and to limit the hours of service.

MONDAY, MAY 7TH.

The Council met in committee and passed the following resolution.—"That this National Council of Women requests the Premier again to introduce the bill for the repeal of the C.D. Acts, and urges upon him not to allow the present session to expire without removing this blot from the Statute Book."

Women's Disabilities.

At 3 p.m. Mrs Sievwright moved:—"That this Council is of opinion that the marriage laws of New Zealand should be rendered remedial, and not merely palliative, of disabilities at present grievously affecting married women and to this end that portion of the law relating to coverture, which reduces woman to the condition of the merest cipher, personally and civilly, should be at once repealed." Mrs Sievwright said "coverture," was a legal term implying that when a woman married she became, so far as all civil responsibility was concerned, a cipher, a mere nonentity; that even the passage of the Married Woman's Property Act had not relieved her from this absurd possession, as it were, by her husband. The reason for it, of course, was her economic dependence on that husband. She was only regarded as her husband's agent, and her husband might be sued and compelled to pay for goods ordered by her. The thousand and one inconveniences and real hardships endured by a married woman without means of her own, and who was maintained in a perennial state of indigence by an unjust, spendthrift, miserly man, or merely unreasonable husband was, to her mind—cruel as they were,—a small matter compared with the degradation of the consequent irresponsibility involved.

Mrs Bullock seconded the motion, saying that they asked that in future marriage contracts neither of the parties should sign away their independence, but that the woman should be entitled, not by the man's grace, but by the law of the land, to one half of his income in return for her services, both parties to be equally liable for household expenses. That was what she understood by economic independence.

Mrs Williamson remarked that according to the church service a man

on marrying said, "With all my worldly goods I thee endow." This was twice as much as the Council asked for. They asked for only half.

Other members also spoke, and the motion was put and carried unanimously.

Mrs Wells moved:—"That it is essential that women with men should serve on juries where cases of infanticide or offences against the person are being tried."

After discussion the motion was carried, Mrs Tasker dissenting.

Constitutional Reform.

At 8 p.m. a paper on Constitutional Reform, by Mrs Daldy, was read by Miss Sheriff-Bain. The writer showed that the Constitution of England, and consequently of the colonies, was the result of many generations of experience, and had been evolved from the feudal system introduced into England at the Norman Conquest. The system was the growth of centuries, increasing in breadth and width as ages passed; but it must not be supposed that perfection had been reached. The question now was, Had party government served its purpose, and could an improved system be introduced?

Miss Bain moved:—"That the system of party government in New Zealand has many evils connected with it, and is entirely unsuited to the circumstances of the colony"; and "That this Council views with dissatisfaction, the manifest inefficiency of the New Zealand Parliament as an instrument for obtaining beneficial legislation or administration. The Council is of opinion that, in order to effect any real improvement in parliamentary methods, the House of Representatives should elect the members of the Cabinet, who shall thus be made individually directly responsible to and removable by the House. The Council is further of opinion that each member of the House should be free to act according to the wishes of his constituents or the dictates of his conscience, and not be the mere slave of party."

After discussion the motions were carried.

TUESDAY, MAY 8TH.

Temperance Reform.

At the afternoon session Miss Roberts read a paper on the above subject. She said she recognised that all that made for righteousness must be an inward force; but she did believe that by legislation we could make the conditions favourable or unfavourable for the operation of such a force, and she

claimed that it was our duty to see that such conditions did exist as would make it easy to do right and hard to do wrong. As to revenue: we spend £2,500,000 in New Zealand to raise £500,000. What a wise people! According to the *Christchurch Press* we spend more than half that on our police, gaols, asylums, hospitals, and charitable aid—all largely rendered necessary by the drink traffic—and yet our provision in this respect is not nearly large enough.

After discussion, the following motions were carried by a large majority:—"1. That this Council reaffirms the great democratic principle of government by a majority on all questions. 2. That, whereas the liquor traffic is declared on undisputed authority to be the cause of much misery, much vice, and much crime, therefore this National Council of Women pledges itself, on humanitarian grounds, to do all in its power to discountenance the manufacture, importation, and sale of alcoholic liquors. 3. That this council approaches the Minister of Education with a view to having scientific temperance instruction on the nature of alcohol and its effects on the human body given to the children in our public schools."

Illegitimacy.

At 8 p.m. Mrs Williamson read a paper dealing with the above subject, and the following motions were carried:—

"1. That this Council urges the Premier to introduce a bill raising the age of protection of young persons to 21 years.

"2. That in view of the hardships annually imposed upon many innocent children by the condition of illegitimacy, and the absolute uselessness as a deterrent from immorality of legal disabilities inflicted upon these children, it is high time that all such legal disqualifications were removed. That considering (a) the great mortality among illegitimate children, (b) the neglected condition of many of them, who help to swell the ranks of the criminal and the diseased, the Council proposes—(1) that the State should make generous provision for the maintenance, supervision, and education of all such children; (2) that parents should be obliged to contribute according to their means to the support of their children; (3) that these children shall possess an equal legal status with those born in wedlock, and shall bear the name of the father; (4) that in cases of intestacy

these children should share property equally with any other children of the same parent.

"3. That a public officer, who shall be legally qualified, and who may be a woman, be appointed, whose duty it would be, on the registration of the birth of an illegitimate child or before, to discover parentage, with a view to enforcing proper maintenance of the child.

"4. That in view of the fact that numbers of children in this colony born out of wedlock are seriously neglected, for which reason many become a menace to society, this council suggests that cottage homes should be established in various districts for the reception of such children, who should be there maintained until they have reached a fitting age to pass into a State industrial or technical school."

WEDNESDAY, MAY 9.

Capital Punishment.

Miss Roberts moved, "That capital punishment be abolished." After discussion the motion was carried by 10 votes to 2.

Constitutional Reform.

Miss Henderson moved—"That this Council urges upon the Government the necessity of introducing a Bill providing for the application of the initiative and referendum on all questions of social importance." Both, said Miss Henderson, were sound democratic principles. From an educational point of view the referendum would be most valuable.

The motion was carried by 9 votes to 1.

Local Government Reform.

At the evening session Mrs Wells read a paper on the above subject, and moved—"That a further reform of our local government system is desirable, such reform to ensure that all men and women entitled to exercise the parliamentary franchise shall also be entitled to exercise the local franchise." "That it is desirable that women shall occupy seats on all local bodies." "That effective provision be made for the undertaking and maintaining by local bodies all public services of local utility, and also of reproductive works and industries." If we, said Mrs Wells, as individuals recognise the sacredness of all things secular, the foundations of the "city" dreamed of by poets and philosophers will have been laid.

After discussions the proposals were put separately. The first was carried by 7 votes to 3; the second by 8 to 1, and the third unanimously.

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 Children's Speckled and White Galateas, 1s 11d, 2s 6d, 3s 6d
 Ladies' and Children's Trimmed Hats and Bonnets, 9s 6d,
 12s 6d, 15s 6d, 18s 6d, 21s, 27s 6d, 42s
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 Famous P.D. Corsets, 4s 11d, 5s 9d, 7s 11d, 10s 6d, 15s 6d, 17s 6d
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 New Serge and Lustre Skirts, 6s 11d, 8s 11d, 10s 9d, 13s 6d
 Black Lustre and Crepon Skirts, 10s 6d, 13s 6d, 15s 9d, 18s 6d
 Black Lace Mantles, 12s 11d, 15s 6d, 19s 6d, 25s 6d, 35s
 New Cloth Capes, 12s 11d, 14s 11d, 18s 6d, 25s 6d, 32s 6d
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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.]

Nelson.

The monthly meeting was held on April 10th. A short address of encouragement to workers was given by Rev. J. Crump, who also recommended the reading of Rev. T. J. Wills book. The Secretary was requested to write Rev F. Isitt enquiring if any action would be taken respecting the meeting of Brewers and Licensed Victuallers in Wellington who decided to request the Premier to grant the taking of Local Option Poll every nine years. Dissatisfaction was also expressed at the local newspaper's police report of the state of the Public Houses. A parcel of literature was sent for distribution to the Volunteer encampment in Richmond.

Wellington.

The anniversary of the opening of our Newtown Girl's Association room took place on 23rd of April, and was very successful. A Concert and Fruit Banquet were much enjoyed, the girls taking part in the proceedings with much interest. The Newtown Committee and the Union have arranged to secure a piano for the room. We feel sure friends will help us provide the means to pay for it, small subscriptions from large numbers being all that is needed. One new member was proposed. The New Zealand Alliance has asked the Union to assist at its Convention on 24 inst, by providing lunch and tea, and a preliminary meeting was held to make arrangements.

Naseby.

This Union met for business on April 25th. It was agreed to revert to the annual subscription of 2s 6d, and to meet monthly. The Petition re Temperance Instruction in Public Schools is being numerously signed. The Union still keeps in touch with the Temperance Society at Blackstone Hill. Some weeks ago our Secretary visited the Society and gave a No License address.

Hamilton.

At our meeting held on April 10th we had the pleasure of a visit from Miss Maunder, of Hawera, who gave an instructive address. Her advice to keep Temperance literature in the railway stations will be acted upon at once. Miss Maunder and our Secretary, Mrs T. Maunder, while spending a holiday at Raglan, held a meeting and enrolled three new members for our Union. Another day they took a two hours' drive to Te Mata and held a meeting in a friend's house. They could not manage to form a Union in either place, but some of the ladies have promised to try and form a Band of Hope, also to distribute literature, which is to be sent by our Union.

Pungarehu.

Our District President, Mrs Allan Douglas, of New Plymouth, has paid us a visit. Public meetings were held at Rahotu, in the Wesleyan Church, on April 9th, and at Pungarehu on April 16th. On each occasion, Rev J. H. White, (Wesleyan) took the chair, while the meetings were addressed by Mrs Douglas. The local president and others also took part, and musical items were rendered by Misses Douglas and Tregurtha and Messrs H. T. White and Puketapu, the latter singing in his

own language, and also giving a telling temperance address through an interpreter. Nine pledges were taken and collections made on behalf of the W.C.T.U. work. A drawing room meeting which had been arranged for Tuesday afternoon, had unfortunately to be relinquished owing to a steady downpour of Taranaki rain. Mrs Douglas visited a number of the members of the Union in the district, and her visit will long be remembered with pleasure by her friends here.

Feilding.

Through ill-health our President, Miss Minchin, has not been with us for some time, but we hope a change of air will soon restore her. Our members are busy making a Band of Hope banner, upon which suitable Biblical texts are being worked. Copies of the Petition relating to Scientific Temperance Instruction are being freely circulated and signed.

The Rosa Bonheur monument at Fontainebleau will be modelled under the direction of her brother Isidore. It will consist of a bull in bronze, enlarged from a model made by Rosa Bonheur herself. One side of the pedestal will bear a bronze bas-relief of "The Horse Fair," and the panel on the other side will contain a group of cattle from another of her paintings. At the rear end of the pedestal an upright panel will exhibit the bas-relief of a stag, and at the front end there will be a bronze medallion portrait of the artist and the inscription.

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