

The White Ribbon

FOR GOD AND HOME AND HUMANITY

VOL. 6.—No 65

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St. Paul and the Women.

BY E. CRAFT COBERN.

The Bible has been used as a missile to defend all kinds of vagaries and theories. It was thrown at the abolitionists, just as it is hurled at the progress of women to-day, and poor St. Paul in this latter struggle must bear the brunt of contention.

St. Paul was an epitome of a world's history. He did not antagonize his present by precipitation, nor dwarf the future by narrowness. The ages find room to roll majestically through his firmamental height of thought. He was in no wise behind his Master in his insight into the possibilities of womanhood and the importance of childhood.

Some of St. Paul's isolated utterances may be criticised in the light of modern progress, but a man's specific utterances must be judged by the general trend of his thought. The epistle to the Romans sounds very modern in its tone of respectful equality used towards his helpers—the women. But in Rome women had larger freedom than in any other country of the time. They made journeys, ruled the home, gave great social entertainment, carried on business, and had many legal rights nowhere else permitted. Here without any detriment to her womanhood, or to the church, she could teach and take active and public part in the advancement of the new religion, for the love of which

she was not only willing to toil and sacrifice, but for which she as loyally died in martyrdom.

In Greece, however, a different social code met St. Paul. In that country women were secluded. They received no education. If a woman chose education and publicity it was at the sacri-



MADAME HANNAH KORANY.

fice of her reputation for chastity, and if she espoused learning and entered the school of some great teacher she must do it attired as a man. An unveiled face was the recognized sign of unchastity. What wonder, therefore, that St. Paul forbade these child-women to cast aside their veils, when it meant disgrace to the new religion?

But the need of such a command is pitiful. It shows that the breath of the new religion, fresh as a breeze of ocean, as it stirred beneath those sultry veils, brought with it a presage of freedom that made those women feel more keenly their life of feverish repression. St. Paul, like Christ, never chose to suddenly overturn any harmless custom. Society was to be gradually reformed upon a Christian basis, but such a reformation could be enduring only as it should be stable. Therefore all these minor details of a decadent society, if not right, would of themselves slough off, as the revivifying spirit of Christianity restored it. Thus it is that he tells these women to conform to the Grecian customs, wear their veils and behave modestly in public, that they may not bring disrepute upon their religion by unnecessary and precipitate reforms. Slaves were told to obey their masters, but that did not mean that slavery should never be abolished. That specific saying was abrogated when the reign of the Golden Rule at last abolished that world-old evil, and the Golden Rule was Christianity.

Paul also advised wives to obey their husbands, a command in every way subservient to the interests of those child-women. They knew nothing, practically, beyond their own door. Because Christ had made them free unto eternal life, it did not follow that they could overcome their lack of training in

a day or a year and assume the power of judgment and control of affairs that comes only by experience and preparation. If St. Paul's injunction had not been obeyed, anarchy would have stepped into home and social life.

Did it never occur to those who are so anxious lest women overstep their proper sphere, that St. Paul has given advice which some of them have failed to carry out? See 1 Cor. vii, 7, 8. Many have married once, twice, yea thrice, and have not had one reproving twinge of conscience.

Paul was a Jew, and the word Jew in his day was a synonym for the most abject bigotry; yet he did not attempt to impose the customs of one country upon another, or of one age upon another age. He did not tell Roman women to wear veils, nor to keep silence in the churches. They were used to power and influence; it would injure neither them nor the nascent religion to face the sun or to speak in meeting. In Greece it was different, and he chose to let the leaven of Christianity work out the social evolution.

Denver, Col.—*Union Signal*.



[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 Oct. 4th the president read a most interesting letter from Mrs de R. Newton on our work, and also an article from *Union Signal* on L. T. L. work in America. The matter of attempting to start tea rooms was discussed and will be brought up again at our next meeting.

Naseby.

The usual monthly meeting was held on Oct. 2nd, and took the form of a welcome to Mrs Barnard, whom Naseby is delighted to receive though Hawera is the loser by our gain. The opening item was "Some Glad Day," then followed music, tea, and chat. We met at the house of our president—always the rendezvous for Temperance workers.

Christchurch.

Weekly meetings are now being held, for the purpose of making arrangements for the Tent and Luncheon

Booth on the Show Grounds early in November. More provisions and more help will be required in every way this year. Offers of personal help will be gladly received by our officers both for cooking and attendance at tables, also contributions either in money or provisions. Flowers and greenery for decorating the tent will be needed on the morning of Wednesday, November 7th. Will all who can do something to help?

Wellington.

Owing to inclement weather the attendance at our last meeting was small, but news respecting the girls of the Newtown Association was very cheering.

Blenheim.

Meetings of late have taken the form of "At Homes," which have been largely attended. Business meetings are held monthly, and great interest is taken in W. C. T. U. work generally. Resolutions have been passed re Women's Disabilities Bill and granting of Licenses in the King Country. At time of writing we are busy preparing for Cake and Apron Fair to be held Sept 26th, proceeds to be devoted to removal of debt on Reading Rooms.

Gisborne.

A very successful Sale of Work was held here early in September, in aid of the Coffee Rooms. The sale was held in the afternoon, in the Misses Morice's ground, the various goods and afternoon tea being set out in tents. The weather was fine, and a great number of people attended. Music was provided during the afternoon by friends of the Union. The proceeds were between £17 and £18.

Nelson.

At our last meeting four members were elected as representatives to the annual meeting of the Prohibitionist Council. A letter was read from the N. Z. Superintendent of Literature, urging desirability of distributing literature, and it was decided to order a supply. Enquiries were made in the matter of the Union having a refreshment stall at the Richmond Agricultural Show. "Women's Disabilities" Bill was mentioned, but again deferred till next meeting.

Leeston.

Occasion was taken at our last meeting to make a small present to our late treasurer, Miss Wills, on the eve of her marriage. Many loving wishes were expressed for her future happiness, and

afternoon tea was provided. Sickness has prevailed among our members during the winter months, but we hope soon to take up our work with fresh vigour.

New Plymouth.

Our quarterly public meeting on September 26th, took the form of a Missionary meeting, the President in the chair. The speakers were Rev. F. A. Bennet, Maori Missionary (Anglican), and three Maori gentlemen, for two of whom Mr Bennet acted as interpreter. They all pleaded that something should be done to stop the ravages of strong drink amongst their people. A good collection in aid of the Mission was taken up.

Auckland.

At our meeting on September 13th we were very pleased to receive a visit from Miss Brown, who reported that the Young People's Union had secured a room, and intended resuming their meetings. On September 27th a Conference was held to which were invited the members of the Women's Political League and the Women's Democratic Union. The object of the Conference was to discuss and prepare suggestions to be brought before the Charitable Aid Board as to accommodation at the Hospital for persons suffering from venereal disease. After a long and spirited discussion the following resolutions were unannouncedly passed:—“(1) That this meeting thinks it desirable that a divided wing be added to the Hospital, suitable for the treatment of male and female sufferers from venereal diseases; (2) that all cases of contagious and venereal diseases be reported by doctors and chemists, under a very heavy penalty” Delegates to bring these resolutions before the Board at its next meeting. The right has been secured to have a W. C. T. U. kiosk at the Agricultural Show in November. The Band of Hope Union and our Auxiliary Unions will take part with us in this effort.

Napier.

At a meeting of the Synod, Mr Tomoana, of Waipatu, gave a most earnest speech (the first ever made in Synod in English by a Maori layman) in seconding the resolution on the Waikato liquor question. Owing to the immediate importance of the subject, our Union expected some line of action to be submitted to the Unions throughout New Zealand by the Superintendent of Work among the Maoris re license in the

King Country, but have received none. We are now sending a petition, as suggested by the Alliance. If it had come from the whole body of White Ribboners it would have had more weight. The Temperance column once a week in the *Daily Telegraph*, though not emanating from the Union, is still ably edited by Rev Henry Miller, and is quite up to date.

Maketu.—Maori Union.

PRESIDENT, C. SPENCER; TREASURER,
MIRI HAUMIA.

Maketu has a membership of seven, and held eleven ordinary meetings during the year. Our meetings are conducted more as a Bible class, but at the same time we uphold the great importance of the temperance question and feel that we are members of the W. C. T. U. and assistants in the work.

[This report should have appeared in the Convention number but was inadvertently overlooked.—N. Z. Cor. Sec.]

WOMEN'S SOCIETIES.



GISBORNE WOMEN'S POLITICAL ASSOCIATION.—The annual meeting of this Association was held on Sept. 21st, the President being in the chair. The Secretary presented her report, which contained the following:—A series of questions had been arranged in Nov. last for submission to Parliamentary candidates. Mrs Scott was elected delegate to the National Council of Women held in Dunedin in May, but owing to illness was obliged to resign. Mrs Williams, of Christchurch, acted as proxy delegate. On the arrival of Mrs Sievwright's copy of the transactions of the International Council, Mrs Sigley kindly placed her sitting-room at the disposal of the Association for readings from these interesting volumes. These meetings were much appreciated, six having been held. In June last the Association forwarded a resolution to the Premier praying for the removal of women's disabilities. Resolutions had also been forwarded to the Minister for Justice and the member for the district *re*—(1) Inspection of all institutions and homes to which wards of the State are or may be committed; (2) with regard to the better temporary accommodation of the insane, or alleged insane, before their final removal to

asylums; (3) to the Premier and member for the district with regard to the abandonment in Committee of the Removal of Women's Disabilities Bill by the House of Representatives. In reply to the latter resolution, which characterised the manner in which the Bill was discussed as unworthy and illogical, and urging the Premier to make it a Government measure, the Premier replied that "as the House had already rejected the Bill he did not think it likely that a similar measure would be accepted." It was alleged that the Premier had said that women did not want it. Mr McGuire, of Hawera, had done good service in asking that the Bill should be made a Government measure, and Mr Ward's (Acting Premier) cavalier reply, "That the Government had no intention of introducing such a measure, so that his honourable friend could go on with his able championship of the cause of women," was adversely commented on by the Association. The report was adopted. Mrs Sievwright was unanimously re-elected President, and Mrs Sigley Vice-President; the Secretary and Committee being the same as last year. Mrs Sievwright said that in connection with the Disabilities question, it would perhaps be news to some that when marriage with a deceased wife's sister became legal, marriage with a deceased husband's brother remained in the same position as before. Not realising this anomaly, many people throughout the colony married under the latter conditions, and their children would come under the stigma of illegitimacy. Mrs Fox proposed that a petition for the removal of women's disabilities should be issued, and a "from door-to-door" canvass made all over the colony. Eventually, however, it was agreed to take no further steps in the meantime.

CHRISTCHURCH WOMEN'S POLITICAL ASSOCIATION.—The annual meeting of the Women's Political Association was held on Tuesday evening, in Cathedral Chambers. There was a good attendance of members. Mrs Gunner briefly reviewed the work done by the association since its inception, seven years ago, saying that it was the oldest political association of women in the colony, and also that it had always worked, not in the interests of legislation for a sex alone, but for legislation generally. Among other desirable measures passed which the Association had consistently advocated were those dealing with old age pen-

sions and the payment of apprentices. The appointment of a matron to the police depôt had also been supported by the Association, and it was through its representations that a sitting-room had been set aside at Sunnyside for the sole use of the women nurses during recreation hours. The President read an article which appeared in the *Lyttelton Times*, recently, dealing with the Premier's attack on Mr Collins, senior member for Christchurch. A motion was passed to the effect that the Association desired to place on record its disapproval of the Premier's treatment of those members of his party who ventured to differ from him in matters before the House. Another motion, "That the Secretary be instructed to convey to Mr Collins the sympathy of the Association upon the treatment recently received by him from the Premier," was also carried.

WANGANUI WOMEN'S POLITICAL LEAGUE.—A meeting was held at the Borough Council Chambers, Mrs Williamson (President) in the chair. A hearty vote of thanks was passed to the Borough Council for the use of the room. The following resolutions were carried unanimously, Mesdames Bullock, Williamson, Smith, Pownall and Newcombe taking part in the discussion:—(1) That in the opinion of this League there are women in this colony whose education and abilities pre-eminently fit them for successful public work; (2) that in their own best interests communities should combine to insist on the removal of the civil and political disabilities which at present hinder women from offering their services in public capacities; (3) that in the opinion of the Wanganui Women's Political League the treatment accorded the Removal of Women's Disabilities Bill during the current session was such as reflected little honour upon the Representative Chamber; (4) that the women of this League bind themselves to make the removal of women's civil and political disabilities a test question at every election until the reform is achieved, and that by circular from this League all kindred societies in the colony be urged to do likewise. It was decided to forward these resolutions to the Government and the member for the district.

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.

Outlines of the Woman Suffrage Movement in New Zealand - IV.

The task to be undertaken was a long and arduous one, but the Franchise Superintendent brought to it a clear and logical brain, an untiring energy, and an invincible determination. Friends of the movement were corresponded with, literature bearing on the subject was procured from England and America; short and pithy leaflets were written, printed and circulated, and the district and local Unions were urged to take the question up, and to appoint superintendents. Counsel was taken with the veteran Parliamentarian, Mr Alfred Saunders, and the possibilities of a Parliamentary campaign discussed. Literary and Debating Societies were communicated with, and urged to give the question a place on their programmes. Papers to be read before these Societies were prepared, and correspondence was opened up in the daily newspapers. The Synods, Assemblies, and Unions of the various Churches were asked to give a public expression of opinion on the subject. It was not all pleasant work. Many rebuffs were met with, and unkind and unpleasant things were spoken of the Franchise Superintendent and those who worked with her. Many good and well-meaning people were honestly shocked that women should be so oblivious of all womanly modesty, as to want to vote at public elections. Nor were there wanting insinuations of a disagreeable nature emanating from lewd fellows of the baser sort. From the outset, those engaged in the liquor traffic saw in the enfranchisement of women a danger to their trade, and were not chary of using very questionable methods for frustrating it. On the other hand, there were numbers of good men and true who, by voice and pen, heartily supported the courageous women who were working for this great reform.

Chief among these were Mr Alfred Saunders and Sir John Hall. Both were veteran politicians (usually on opposite sides of the House), both were full of years, and each had a long and honourable record of public service. The prestige of their names gave weight and influence to the movement; and their great experience rendered them invaluable advisers; their unselfish co-operation and generous advocacy lifted the question high above the mire of mere party politics.

Of the pioneer party of settlers who

arrived in Nelson by the *Fifeshire* in September, 1841, Mr Alfred Saunders was the first to land. He was a born reformer. A Temperance worker in England, his principles emigrated with him, and on the voyage he formed the first New Zealand Temperance Society with a membership of five. A little society, truly, but probably the first of its kind in the Southern seas, and important therefore, as being the herald of the Temperance crusade in the new hemisphere. Only pioneers or students of the history of colonization know the toils and hardships of the founders of a colony twelve thousand miles from its base. But amid the trials and difficulties which beset the infant settlement, which at times was threatened with starvation and by warlike natives, Mr Saunders never abandoned his propaganda. He inaugurated a series of lively public discussions on temperance, which lasted for several months, and resulted in the formation of the Nelson Temperance Society, with three hundred and fifty members, an immense proportion of the tiny population.

Mr Saunders' political career began in 1855, when he was elected to the Provincial Council of Nelson. In 1858 he was returned to the House of Representatives, and in the following year was offered and refused the Colonial Treasurership. This refusal was quite characteristic, for although twice Superintendent of Nelson, and a member of many Parliaments, he has always valued his freedom of speech and action too highly to take pleasure in holding office. His fearless outspokenness was early exemplified, for in 1859 he publicly charged one of the Judges with giving a verdict at variance with the evidence, and with sending a garbled account to the Press. A criminal prosecution was instituted, and Mr Saunders was fined one hundred and fifty pounds, and was sentenced to six months' imprisonment. But although condemned by the Judge, the moral sentiment of the community was with him. While in prison he was re-elected by his constituents, his cell was daily crowded with visitors and presents, and he was specially released by the Governor without reference to the Judge. Mr Saunders has been a voluminous writer, his latest work being a *History of New Zealand*.

Sir John Hall had learned something of official life before leaving England. Arriving in the Colony in 1852, two years after the arrival of the Canterbury Pilgrims, he took an active part in the affairs of the settlement, and

three years later became Provincial Secretary of the Canterbury Province. In the same year he was returned to the House of Representatives by the Christchurch electorate, and in 1862 was called to the Legislative Council. His active brain, however, desired work rather than dull dignity, and four years later he resigned his seat to re-enter the Lower Chamber. To fully describe his career would be to write the political history of the Colony. Colonial Secretary, Postmaster General and Premier, has Sir John been, and whether in office or out, his enormous capacity for work, and his acute intellect, have made him a conspicuous figure and a man to be counted with. Courteous, keen, alert and wary, a past-master in the art of political tactics, who has never lost an election, a more skilful general of the Woman's Franchise parliamentary forces could not have been found or desired.

W.S.S.

ECHOES.

From the World's W.C.T.U. Convention.

When I first joined the W.C.T.U. I did not think much about working by method, but I was converted by something that happened at a meeting I was at. A long discussion took place upon a certain subject, and then the President passed on to the next question.

"But," said I, "Aren't you going to take a vote on that question?"

"Oh, no," she replied, "We never take a vote on anything. We settle everything by love!"

Mrs Pearsall Smith.

She (Miss Willard) was not a spirit set at liberty in certain directions. She was born free.

Lady Henry Somerset.

"Lovest thou Me more than" anything else? When that question gets settled we are easy to work with; our elbows don't stick out as they used to do. We don't want our own way.

Mrs Barney

I have lived twelve years in Topeka, and I could not to-day take a young man to a place where he could get liquor. There are such places, but I don't know them; they are upstairs, down cellar, up an alley, &c. The Prohibition law in Kansas is as well enforced as any other law. The drink-seller is a criminal. It is worth everything in the world to a man to know

his children grow up and do not know what a drunkard is because they have never seen one. I've seen - I'm sorry to say it - more drunkards in three weeks in London than in twelve years in Kansas.

When my father commenced his ministry at every house at which he called he was offered drink. It would have been considered a breach of hospitality not to offer it, or for him not to take it.

To-day if I were to take a glass of wine it would blast my reputation. Jesus Christ is becoming more and more the ruler of this world of ours. He will be the most honoured personality of the coming century, and therein lies our hope.

Rev. Chas. Sheldon, author of "In His Steps."

It has been said, "If you save a boy you save a man, but if you save a girl, you save a family."

Mr G. Wallace Ross.

It is not the cry (says a Chinese writer) but the rising of the wild duck which impels the flock to follow him.

Clara Parrish.

I feel like saying, "Lord, now lettest Thou Thy servant depart in peace," but I would rather be a Y to-day than Simeon.

Marrienne Farningham (upon being presented to the Convention).

I have been to the prison (Edinburgh) this morning and held a service. Out of the eighty women inmates, seventy-nine were brought there through drink.

Mrs Barney.

When I first went to India a Hindoo lawyer said to me, "You Christians pray, 'Lead us not into temptation.' I wish you would not lead us into temptation when you come to our country."

Mrs Brockway (India).

It is the opinion of the Europeans that the Moslems do not drink. If they do, they are certainly "drunken in the night," for if they should be seen drunk people would say they were "followers of Jesus."

Mrs Barney.

I have received circulars by post from brewery companies stating that, in case I took up shares, my name should not appear in the printed list.

An Edinburgh Minister

From the "World's" Temperance Congress.

Dr. Norman Ker's estimate that 40,000 persons drink themselves to death each

year in the United Kingdom, and that 80,000 more die through the alcoholic indulgence of others, is probably under the mark.

Rev J. W. Horsley, M.A.

(Late chaplain H.M. Prisons.)

(In Denmark) the Municipality has the power to limit the number of public-houses, and in some localities good laws have been passed for their regulation, e.g., there can be no women waiters; it is unlawful to throw a drunken man into the street; he must be housed, or driven home.

Dr. R. Thurnwald.

A man, asked if he were a pessimist, replied, "No, I am a workman." He said more than he meant. Workers are rarely pessimists.

Rev. Geo. Gladstone.

For life shall on and upward go;
The eternal step of progress beats
To that great anthem, calm and slow,
Which God repeats.

There is one Corporation in which I have a deep interest, which has often been most unfairly judged; it is called the Ecclesiastical Commission. Yes, but when a short time ago, a certain well-known vast grocery business applied for licenses in all directions, when they flooded the country with a new avalanche of this dangerous drug, not one single grocer's license was permitted upon one inch of the Ecclesiastical Commissioner's land.

Canon Wilberforce.

No one denies the humiliating confession of the liquor traders themselves, that "a gigantic evil exists" which has grown to "national degradation"

Rev. Geo. Gladstone.

[Contributed by M. S. Powell.]

OFFICIAL CORRESPONDENCE.

DEAR FELLOW WORKERS, — Before the issue of our next month's paper I hope to have the forms for next year's returns out, and propose making a little alteration from last year's plan. Instead of sending all forms to the District Secretary for her to forward to the Auxiliary Unions, I will send direct to all local secretaries, both District and Auxiliary, thus saving time and postage to the District Unions. But please notice that all Auxiliary forms must be sent to the District Secretary when filled in. And, as a very special favour, may I ask that all Unions will

hold their annual meetings in December, so that all returns can be sent to me in January. Although we asked and asked again last year that this rule might be adopted, several reports came to hand after we had left for Convention, and some had to be telegraphed for from Auckland. These delays make it impossible to compile such a report as we would wish, and our Unions feel aggrieved if their reports are left out of the Convention number. Again, your N.Z. Corresponding Secretary is a very busy woman (even if she does not write "Mrs" before her name). So many excuse themselves for leaving work undone by saying, "You know I am married; it is quite easy for you single women to give time to the work." But even single women are busy sometimes, and so I want all our Unions to help me in this matter by sending returns early. Our Convention of 1901 is to be held in Wellington, and we are anxious that it shall be a good one in every sense of the word. It has been suggested that we should have two or three papers read which would be suitable for discussion. I shall be very glad if our Unions will at once send suggestions to me as to suitable subjects, and if any one will volunteer to prepare a paper we shall be very grateful.

Yours, in White Ribbon bonds,

LYDIA E. BARNETT,

N.Z. Corresponding Secretary.

Deep Spring Farm,
Leeston, Canterbury.

DEAR WHITE RIBBON SISTERS, — Through the medium of our paper please allow me to apologise for not having sent out circulars to the various Unions *re* Mothers' Meetings. Many things have hindered me from doing so; and I now ask that reports of any work having been, or being, done may be sent to me as early as convenient. I need scarcely ask that this all-important part of our work be taken up wherever it is possible.

Dear sisters, there is much need for help in this branch of our work, seeing the gross ignorance, carelessness, and indifference which exists, that it behoves us mothers to be ever on the alert to help and uplift wherever the need arises; and is it not daily and hourly with us? Praying that God's blessing may rest upon every department of our work,

Yours in White Ribbon bonds,

CAROLINE GASKINS.

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The White Ribbon:

FOR GOD AND HOME AND HUMANITY

MONDAY, OCTOBER 15, 1900.

The Premier or the People.

Whatever good service the system of Government by Cabinet may have rendered in the past, it becomes increasingly evident that it is now antagonistic to the welfare of the people. This has been painfully emphasised on two occasions during the past few weeks. Mr Ell, one of the members for Christchurch, is an earnest-minded and public-spirited man, whose steady and persistent zeal for the good of the community has won the respect of all classes. He contested the election as an Independent Liberal, and during the session has accorded the Government a general support.

Faithful to his Pledges,

he has endeavoured to mould legislation into such a shape as he considered would be for the best interests of the colony. For this he has been publicly brow-beaten by Mr Seddon, and has been told in plain terms that he was cast off and must join the Opposition. Mr Collins is another Christchurch member, who has been regarded in the past as too subservient to the Premier. He, too, in the endeavour to carry out the wishes of his constituents, has been bullied, hectorred, and sneered at by Mr Seddon. Our system of Party Government has so degenerated that, as Mr Collins justly said, a representative of the people is expected to become a mere puppet, and vote simply as he is ordered. "It would be better," said he, "not to come there at all, merely sending up tickets to be put in a box whenever any policy was proposed by the Government." That this is no exaggeration is becoming

A Notorious Fact.

It is, indeed, no uncommon thing for certain members to spend much of their time in Bellamy's, and other parts of the House and grounds, rushing into the Chamber when the division bell rings, and asking which way they are

to vote. For this they are paid two hundred and fifty pounds a year, and receive allowances which make the total sum paid to them equal to three hundred pounds. Because they are obedient and give the Government no trouble they derive the full benefit of the Government support at election time, and are, of course, quite of opinion that Party Government is the finest possible thing. It is quite evident that

The System is Wrong

What is wanted is an Executive elected by the representatives of the people, instead of a Cabinet chosen by the Premier. The longer this reform is delayed the more frequently shall we be reminded that the whole power of Government is passing into the hands of one man, that the democracy which we fondly hoped for is become an autocracy of a most dangerous type.

A Painful Subject.

For years the Christchurch Police Surgeon has striven to win favour for a new C.D. Act which he has drafted at the request of the Government. He has even had the courage to address the National Council of Women on the subject. Fortunately, several of the delegates were sufficiently acquainted with the working and history of similar Acts to be able to put pertinent questions on the subject. These questions the doctor was unable to answer to the satisfaction of the Council. The National Council therefore declined to support a measure which would lead to an indecent system of espionage, and yet would not safe-guard the public health.

Failing with the Council of women, the Police Surgeon has sought for allies in an unexpected quarter, and has apparently succeeded. A Committee of Christchurch ministers has forwarded to the Government a number of recommendations taken from Dr. Symes' Bill. The recommendations are to the effect that venereal disease in either sex

is to be compulsorily reported under penalties, and that the use of drugs employed in these diseases should be presumptive evidence that the disease for which they are used is venereal. There is no reason to suppose that these ministers are actuated by anything but the best intentions. But it is a sorrowful thing to find them so thoughtlessly ignorant of the effect of their action. It is hard to believe that the public teachers of virtue could touch so delicate a subject without making themselves familiar with the experience of other lands. They may possibly explain that they are not advocating a C.D. Act, that they are only anxious for the public health. But a very little reflection would have shown them that the compulsory reporting of these diseases is only a prelude to segregation, and hateful and indecent surveillance, and State regulation of vice. There might be some shadow of excuse if it would conduce to the public health. But the experience of other countries shows that the

Disease is Increased

by these regulations. The reason is not far to seek. Dread of detention and the shame of exposure prevent diseased persons from seeking proper treatment, and the community suffers in consequence. It is a well-known fact that in countries where the C.D. Acts are in operation there is a much larger proportion of these diseases than there is in countries free from those abominable regulations. So fully is this fact recognised that medical experts on the Continent are now advocating the establishment of "voluntary" dispensaries for the treatment of these diseases.

What our Unions and Women's Societies should do is, to insist upon the Hospital authorities doing their duty by setting aside wards wherein persons

who are suffering from the consequences of their own or other peoples' wrongdoing may receive proper treatment.

NOTES AND COMMENTS.

OUR ILLUSTRATION. — Madame Hannah Korany is the lady who represented the Syrian women at the World's Fair, Chicago. She has devoted her life to the emancipation of her country women, and while often feeling despondent at results, she works on bravely. At the World's Fair she gave several lectures and addresses, and aroused great interest among the Americans in the Syrian women. She had to bear almost all the expense connected with the Exhibition, as well as having most of the trouble. One who has seen her describes her as "quite a pretty woman of an Oriental type, with large, liquid dark eyes, which can soften with sympathy, brighten with enthusiasm, or flash with indignation by turns. She has a soft face, beautiful dark hair, and is altogether very charming." She has acted as correspondent to several American newspapers, and has lectured in London in response to invitations from several Women's Societies.

MISS POWELL. — The "Echoes" from the World's Convention, and Temperance Congress, published on another page, is the last contribution that will be received from the pen of our delegate before she sails for New Zealand. She purposes leaving by the s.s. "Runic" (of the White Star Line) on November 24th, and hopes to be in Dunedin about the middle of January. To say that she represented our N.Z. Union creditably is but faint praise, and doubtless a very hearty welcome awaits her return to our shores.

REST COTTAGE. — At Miss Anna Gordon's request, we have pleasure in publishing the column entitled "Rest Cottage." Our hearts go out to our Chieftain's companion and friend of so many years, and we can well understand how she looks upon everything

that has been used by her comrade as held in loving trust by her; not only to be cared for, but to be used for the work that both have done so much to accomplish.

WOMEN'S NATIONAL COUNCIL.—A recent number of the *Woman's Journal*, Boston, acknowledges receipt of the printed minutes and proceedings of the last annual meeting of the N.Z. Women's National Council. It expresses great sympathy with the progressive ideals set forth in the papers read, and remarks that the N.Z. women are striving for the same things that representative American women are anxious to obtain. It publishes Mrs Sievwright's paper on "Women's Disabilities" in full, eulogising the spirit of the paper.

ANOTHER FRIENDLY CRITIC.—The *Australian Herald* (a monthly paper, published in Melbourne by the Rev. Charles Strong, D.D.), devotes some space in its September issue to a notice of the printed proceedings of the last annual meeting of the Council. After setting forth the objects of the Council, and giving a list of the subjects discussed and papers read, it says:—"Women in New Zealand seem to be very much alive. Their example, we hope, will stir up the more sluggish Victorians, who are too much inclined to hug their chair, or apathetically smile." Under the heading of "Parents' column," an abstract of the paper on "Parental responsibility" read by Mrs Tasker, before the Council, appears. All this is encouraging, and would help us in New Zealand immensely, if every woman who reads this paragraph would ask herself, in all earnestness, "Am I as much alive as I ought to be?"

KAIAPOI COFFEE ROOMS.—With the proceeds from the sale of work recently held by the Union at Kaiapoi, the coffee rooms have been re-roofed and decorated afresh, and it has been arranged that the re-opening shall take place on Thursday, October 25th, at 3 p.m. The opening ceremony will be performed by Richard Evans, Esq. The undisposed-of goods from the former sale will be offered to purchasers during the afternoon and evening, and refreshments will be provided. An attractive programme is arranged for the evening, and it is hoped that as many members of the neighbouring

Unions as find it possible, will attend. The admission will be 6d.

THE INTERNATIONAL COUNCIL OF WOMEN.—Through the courtesy of Commissioner General Peck and the active interest of Mrs Potter Palmer, Mrs May Wright Sewall, President of the International Council, had the privilege of offering a room in the United States Pavilion at the Paris Exhibition to be used as headquarters by the International Council. An Executive meeting was held, at which Mrs Sewall presided, and representatives were present from various countries. The reports showed conclusively that the Council idea is spreading, the N.C. of Italy making formal application for affiliation with the International. Greece, Russia, and Austria are also organising. Further information concerning this meeting will be published in a future issue.



IN PARLIAMENT.

The most remarkable feature of Parliamentary proceedings during the month has been the sudden decision to include the Cook Islands within the boundaries of the colony. Whatever views may be held as to the wisdom of this decision, there can be no doubt as to its importance.

There has been the usual "slaughter of the innocents," many Bills that contain needed reforms being dropped or discharged. Among them are the Young Persons Protection, Shop Assistants, Absolute Majority Vote, Lunatic Asylums Board of Enquiry, Elective Executive, Totalisator Abolition. It is somewhat amazing that members who, at their election, declare that they are in favour of these measures, should agree to see them shelved without a protest. There is no reason why the sessions should come to a close until the public business is completed. The

New Licensing Bill

passed its first reading amid strong protests, as Government refused to disclose its provisions. The Bill has since been printed and circulated, and seems to be in the direction of destroying Local Option. The licensing districts of the colony are nine in number, and the boundaries are those of the old provinces. A Referendum is to be taken on the question as to whether the licenses shall be for six or three years.

Licensing matters in the King Country are to remain as at present until a Royal Commission has reported thereon.

The Premier has introduced an Opium Prohibition Bill.

The Legislative Council and the House of Representatives are not in accord with regard to some of the clauses of the

Public Health Bill.

The Press reports do not make clear the provisions of this Bill with regard to vaccination. It appears, however, that vaccination is made compulsory, but, apparently as a concession to conscientious objectors, persons are not to be doubly fined for the same offence.

The Testators' Family Estate Bill has been passed by the Upper House.

The Industrial Schools Bill

is occupying the attention of the Lower Chamber, and there is a strong feeling that the children should not be allowed to be committed to other than State schools.

W.C.T.U. Annual Convention.

WESTERN AUSTRALIA.

The ninth Annual Convention of the W.C.T.U. of Western Australia was opened on August 20th at the Leisure Hour Clubrooms, Hay-street, Perth. It was the largest yet held in the colony, and was opened under circumstances never enjoyed before, as, since their last annual meeting, the enfranchisement of the women of their colony had become an accomplished fact.

Mrs Clark, the Corresponding Secretary, read her report, which was most encouraging, and, considering the membership for the whole colony is only 419, exclusive of honorary members, it is remarkable what the Union has accomplished. Preventive, Rescue and Legislative work has been vigorously carried on, and several Y Unions have been formed. The respect in which the Union is held is evidenced by the fact that several columns in the daily papers are devoted to the reports of their Convention proceedings; two lengthy leaders, on the whole favourable to the aims of the Union, being published in one paper at least during their sessions.

A deputation of twenty ladies waited upon Sir John Forrest, the Premier, to urge—(1) the provision of an Inebriates' Retreat; (2) that the age of

consent be raised from 14 to 17 years; (3) that sailors be enfranchised, and vote by proxy, if absent; (4) that boys and girls be trained in the schools in temperance physiology; (5) that legislation be provided to prevent gambling; (6) that a Curfew law be enacted; (7) that a Direct Veto Bill be introduced in reference to the liquor traffic. The Premier promised to give the subjects consideration.

A Parliamentary meeting was held in the Town Hall, when Mrs Ferguson, Colonial President, took the chair, and addresses were given by the Premier, Mr James, M.L.A., Mr Wood, M.L.A., Mr Haynes, M.L.C., Mr Randell (Colonial Secretary), and others, on the subject of the Liquor Traffic; the speakers being sympathetic with the general aims of the Unions although not all agreed on every point.

A Temperance Festival was held on another evening, which was presided over by Lady Onslow. The hall was decorated for the occasion with flowers, banners and flags. Mrs Clark was the recipient of a handsome travelling bag as a token of appreciation of her valuable work. Mrs Ferguson was also presented with a large handsome gilt-framed photograph of the members of the Convention, grouped, edged by pictures of the various institutions carried on by the W.C.T.U.

Industrial Schools.

Under the auspices of the Christ church W.C.T.U., a meeting was held on Tuesday, October 2nd, to discuss the question of the inspection of Industrial Schools. The Rev L. Sarginson was in the chair. Mrs Cunningham gave a most interesting address, in which she commented on the report of the Minister of Education for the past year. The report stated that at the end of 1899 there were 1668 inmates of Industrial Schools. There were three Government Schools—Auckland, Burnham, and Caversham; and four private schools, St. Mary's (Auckland), St. Joseph's (Wellington), St. Mary's (Nelson), and St. Vincent de Paul (South Dunedin). Of the number classed as inmates of Industrial Schools there were only 590 actually resident in the schools; altogether 1033 were dependent on the State for maintenance, and the remaining 635 were still under control, but not dependent on the schools for maintenance. Four Industrial School inmates were stated as being in gaol, and this Mrs Cunningham thought most ill-advised.

Nearly one-third of the total number of inmates belonged to private Industrial schools, which, curiously enough, were all Roman Catholic. The time had now come when they must look back and revise the system, for the work of the schools from first to last was a ghastly failure. The system by which appointments of teachers and officials were made was utterly unsound. Party influence was used, and capacity for the work was often ignored. While she believed that a successful manager of Industrial Schools was born, not made, yet if the appointments were made by the people, or by a board appointed by the people, there would be a much greater likelihood of getting suitable officers. She was strongly of opinion that every school, whether public or private, should be inspected by the Government, and she did not think that any religious body had the right to have the sole control of any number of people. She confidently looked forward to women being admitted as visitors, but would strongly urge that the visitors should be unpaid.

Mr O'Bryen Hoare, M.A., followed, dealing with the necessity for scientific treatment of these abnormal human beings, and said that what Mrs Cunningham was aiming at, whether she knew it or not, was that the present system of dealing with criminals and lunatics was so unscientific that it required a genius to administer it. They must change their system and make it scientific. The education system of the colony was a very fair one for such a young colony, but was based entirely on an erroneous assumption, that the child was a vessel to be crammed, not a being to be evolved. The young scamps referred to by Mrs Cunningham were, he believed, made criminals by the manner in which they were trained. Many of them were boys who, with scientific training, would make good, useful citizens. The late Mr Joyce had urged the establishment of a training ship, and Mr Hoare said that on a training ship the scientific training was brought into operation to a greater extent than it was in the present Industrial Schools. Dealing with the present Industrial Schools, the title of which, he said, was a misnomer, Mr Hoare contended that the Industrial Schools and Reformatories should be separated. The criminal children should first be taught to be uncriminal, and the State must see that no boy or girl left those institutions without knowing how to earn an honest living.

He believed that the State should be the guardian of every child, and should see that it was trained so that it would become a useful citizen. It was all very well to say, "Punish the parents," but what was the use of that? They erred through ignorance, and should be educated. If they wanted a born principal of a training school they also needed born parents.

The Rev. H. C. M. Watson moved—"That in the opinion of this meeting all industrial institutions, public and private, whether subsidised or not, should receive vigilant and efficient supervision and inspection by persons in recognised public positions."

The motion was seconded by a lady. Mr G. E. Bentley moved as an amendment the addition after "industrial institutions" of the words, "and all homes or institutions into which offenders are received from any Court of Justice."

Mr Watson accepted this amendment, and, as added to, the motion was carried.

Rest Cottage.

Much misunderstanding still exists concerning the Headquarters of the National W.C.T.U. of the United States, many thinking that as the offices of the National Corresponding Secretary and Treasurer are now in Rest Cottage they are necessarily in the home so long occupied by the Willard family, and for ever sacred to us all on this account.

Will our White Ribbon friends all over the world take pains to make the following statement known through the Press, and in every possible way.

A commodious addition to the original Rest Cottage was built some fifteen or twenty years ago by Miss Willard's widowed sister-in-law, Mrs Mary B. Willard. This addition was purchased by Miss Willard when her sister moved to Berlin, Germany, and has been occupied by different tenants to whom it has been let. It is in this newer part of Rest Cottage, familiarly known as "The North Side," and now owned by the National W.C.T.U., that the sunny, spacious offices of Headquarters are located, for Miss Anna Gordon has no other thought in connection with Miss Willard's home, of which she holds a life lease, than to sacredly preserve its rooms with their furnishings as they were left by Miss Willard and her mother. These rooms, forming a home distinct from the Headquarters, although both are under the same roof,

are visited by people from every section of the country, and from many different parts of the world, and are destined to be a veritable Mecca for temperance workers and those who are interested to see the home where Frances E. Willard lived and loved and toiled to make the whole world more home-like.

Miss Gordon spares no expense to keep this precious home in perfect repair, and employs someone to be always in residence there to welcome visitors when she is absent, and she plans, when her life lease of the property is ended, and the estate reverts to the National W.C.T.U., to place the home furnishings, of which she is the sole legatee, in the hands of the National W.C.T.U., with the understanding that they be considered a sacred trust, to be preserved with the utmost care in the years to come.

DIVINITY OF FATHERHOOD.

A PAPER READ BEFORE THE TEXAS MOTHER'S CONGRESS, AT DALLAS, BY MRS J. L. VREDENBURGH, AUSTIN, TEXAS, AND PUBLISHED IN THE TEXAS "WHITE RIBBON."

I rejoice that the topic assigned me and kindred subjects are being discussed in our magazines, our clubs and Mothers' Congress. The time has arrived when silence upon the most important office in life—that of parenthood—is considered criminal by thoughtful people.

We have heard all our lives that the crown and glory of womanhood is motherhood; that "the hand that rocks the cradle rules the world." Our ears are wearied with the monotonous strain of these platitudes, partly true under certain conditions as the first may be, and wholly false as the last most certainly is.

I assert, here and now, that "the hand that rocks the cradle" does not rule the world." It does not rule in many cases, the kingdom of home, where woman is supposed to reign as queen. Even where she reigns supreme in the home, her authority and rule reach only to the front gate, and only for the first few years of a child's life. Plastic as the mind of a child is, and important as early impressions are, the teachings and influence of these few years are opposed and counteracted by the influence, the teaching, the example of the world of men outside the home, and, in many cases, by the example of the father inside its sacred precincts.

To hold the mother responsible for the welfare of the child, while depriving her of all power to remedy evils existing beyond the confines of the home, is unjust in the extreme. It is time that we stopped quoting "the hand that rocks the cradle rules the world." Too long, without a protest, has this grievously false saying obtained, because it tickles our ears and flatters our vanity. The taunt that is so effectively used by men, "tied to his mother's apron strings," proves conclusively that the apron string rules not—and should not in men's opinion—extend beyond the home.

Woman, for ages, has been placed upon a pedestal far above man in theory, while, in

reality, she has been degraded below the beasts of the field by having unwilling motherhood thrust upon her.

Because men have possessed this power, fatherhood has lost its divinity in the thought of mankind. Nothing can be said to prove that the crown and glory of womanhood is motherhood, that is not equally applicable to prove that the crown and glory of manhood is fatherhood. Who will deny, however, that much of fatherhood is the desire of lust, rather than of a pure desire for this sacred office? Little is the responsibility realized of thrusting a soul into life by the large majority of mankind; still less is it realized that the creative power is a sacred trust—a divine gift.

That crime and criminality, defective children, idiocy, insanity, epilepsy, and the raging fire of syphilis and scrofula taint, are increasing at a fearful ratio, statistics, as well as the multiplication and enlargement of hospitals, asylums, reformatories and penitentiaries prove.

We are told that forty per cent. of the young men are becoming unfit for the marriage relation; unfit for fatherhood, with the law of heredity in full force, with the sins of the father—mark you, it is the sins of the father—still being visited upon the children to the third and fourth generation. We are told that "father," in this verse means "parents." As it is not so interpreted in other parts of scripture I refuse to accept this rendering in this particular case. Children partake of the nature of their parents, morally and physically, and a depraved father cannot bring forth a perfect child. Every generation ought to be an improvement upon its parents.

Miss Mulock says: "She who makes a bad man the father of her children is little better than a murderess. It is a sin against heaven to condone sin even in one's own husband, she must think of the children to whom the father's sins descend, generation after generation." We are told that, in Sparta, when a boy committed a crime his father was punished. If this law obtained today would not strict justice force many fathers to exchange places with their boys in reformatories and penitentiaries?

Why has fatherhood lost its divinity? Why has this sacred office been scattered heedlessly and recklessly, its duties shirked, its heavy responsibilities not equally shared with the mother? Why is motherhood lauded as divine, while fatherhood is considered of the earth earthy? There must be a cause.

Have you ever thought that in our method of training our boys and girls, that the one is trained toward, motherhood the other away from fatherhood? We talk of maternal instinct—if it an instinct, it is largely a cultivated one. The little girl's first toy is a doll, yet if given to a little boy it is just as eagerly grasped. The girl is taught to love, to nurse, to attend to all the supposed needs of her baby. When her mischievous brother holds it up by one foot and pretends to whip it, her distress is genuine, as with tears coursing down her cheeks, she pleads for her baby. We women, old and gray, have not forgotten our favourite dolls and the love we bore them.

This love for dolls is maternity in embryo, and maternal love, through dolls, is cultivated in the girl. Is paternal love likewise cultivated in the boy? The boy that likes to play with dolls, as a rule, is ridiculed, called a "sissy boy," laughed at by thoughtless parents, until grown sensitive, he is ashamed to show

the instinct of paternal love—a love as natural, in the beginning, in a boy as in a girl.

Another difference is in the way we guard the girls, safely protected in the home, from evil influences, while out in the street, we throw their full force upon the boy.

The longer I live, the more I believe that the majority of our men are more sinned against than sinning. I believe they have been cheated out of their birth-right—the right to give a pure husband to a pure wife; the right to give their children a noble inheritance; the right to live a pure, white life. Robbed of these rights our men have certainly been. Who is to blame? Who has defrauded them? Who, but the parents that brought them into existence?

How do boys first learn of the sex relation? How are their first ideas of the beginning of life gained? From a pure or impure source? From a source that elevates and teaches the sacredness of all life, or from a source that degrades and animalizes? Have fathers and mothers wisely taught them these solemn truths? Are they taught that their bodies are God's thought, fearfully and wonderfully made in His image?

Ninety-nine men out of every hundred will tell you their knowledge was gained from vile boys and still viler men. Impure stories, vicious literature, vile pictures, were potent factors in degraded hands that soiled and marred the purity of souls as sweet and unsullied in the beginning as were their sisters. Even as little boys, vile habits and practices were taught them—habits that in later years were to rob them of the strength and power of manhood.

They have lived on the edge of a precipice with no warning placard telling of the danger, the pitfalls, the snares and quicksands surrounding them on every side. How few ever think that these vices once entered into, the mire will cling forever to their hitherto white souls, and life in after years made one long remorseful memory of "what might have been." So true is it that "of our pleasant vices God makes whips to scourge us." How different it might have been had they only been forewarned by those whose duty it was to teach the sacredness of life, pure and undefiled.

More often than women dream of, do men in later years cry out with aching heart, and bitter is the moan, as the results of a wasted life confront them:

"If I had known, if I had known,
I would have gone another way
I would have chosen a fairer day,
And precious seed more wisely sown,
If I had known, if I had known."

If we women who see only the result of his temptation and sin,

"Only knew how the man we spurn
Had fought temptation by day and night;
If we only knew, would we so turn
And cast him off as a loathsome sight?
Ah me! instead of the sinner's brand
We'd gladly help him the right to do,
We'd lift him up with each honest hand
If we only knew—if we only knew."

The saddest part of all is the fact that it is the fathers of the land that permit these evils, these dangers, these boy and man traps to exist. It is the fathers alone that make the laws; the fathers that license the saloons and brothels; the fathers having the power and

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knowing from sad experience the evils on every side—having been themselves their victims—who will not, *will* not des'roy the evils that are throttling their sons.

Is it any wonder that man's belief in physical necessity grows stronger with each generation, induced by the "downward direction of creative force through the unregulated desires," and through ignorance of the lasting and far-reaching effects of indulgence in sensuality? Is it any wonder that fatherhood is robbed of its divinity and is only an incident to him; that marriage is so often esteemed a jest and lightly entered into as only a licensed avenue for unbridled lust? Is it any wonder that the responsibility of children is thrust upon unwilling mothers and childhood robbed of its first birthright—the God-given right to be welcome and well born?

Thousands of unwelcome children are born every year—children conceived in sin and shapen in iniquity—both in and out of wedlock. Often they are the fruit of a drunken father's un governable passion. In one case "of three children born of a drunken father, one had the rickets, the second was the victim of melancholia, and had violent insane attacks, the third was a megacephalous idiot."

It is said that five thousand little babes are born every month in the United States having no legal father—five thousand deserted mothers and little homeless babes, sixty thousand fatherless children a year! Of these thousands of unwanted children, it is only the mother of an illegitimate child whose claim to her child is absolute—the father in this case wanting no claim, has none. In many of the States today, and in all of them until recent years, the lawfully born child belongs to the father, the law giving him the right to will away, to strangers, his unborn child.

Let the women who have all the rights they want, never forget that the repeal of these unjust laws and the equal right to their own children which the law now gives them, in some of the States, have been made possible by the uprising and the agitation of women in the last forty years. Let our women not forget, also, that what is needed now, in Texas, is a law making the father responsible for the support of his illegitimate child; a duty that has long been shirked and laid upon the mother, who alone is made to suffer for the sins of two. Let the women of Texas never rest until this just law is obtained.

How can the divinity of fatherhood be impressed upon the fathers of the future, for it

is to them we must look, if there is to be a higher standard?

First—Let our boys and girls be equally trained for parenthood, and taught that an equal responsibility rests upon both father and mother.

Second—Never excuse in a boy what you would not in a girl. In the home the double standard of morality is started, and here is where it should be stopped.

Third—Let the office of fatherhood be glorified by our sons being taught from a pure mother's lips its sacred trust. Let mothers teach the boys the sacredness of their bodies, the terrible and lasting effects of secret habits, and the purity of the sex relation as God intended it. The physical director of a Young Men's Christian Association told me that of one hundred fifty-six boys examined, only thirteen were found to be virtuous. These one hundred forty-three boys were the sons of the best families in the city, and all under sixteen years of age. Think what this means! Yet if told the majority of the mothers of these boys were the truth they would not believe it.

Fourth—Let them be taught that the birth chamber, where is settling down upon two souls the great responsibility of parenthood—a responsibility that must be accounted for at the judgment day—that the birth chamber, where a soul is coming *into* life rather than the death chamber, where a soul is going *out* of life, is the most solemn and sacred of all places.

Fifth—Let it be thoroughly impressed upon the mind of every boy and man that some day he will have to answer at the judgment bar of God the question, "Where is thy child, the immortal soul entrusted to thy keeping?"—regardless of who was the mother, regardless of whether she was white or black, pure or impure, wife or mistress.

Sixth—Above all the wife must be the sole owner of her body, and husbands ask as a favour what they now demand as a right.

Let us remember that the "people perish for lack of knowledge" in these days so near the Twentieth century, as surely as in the days when the prophets walked the earth.

Let us not forget that while the majority of men do not recognize the divinity of fatherhood, there is a minority who believe there is no sex in God's laws; who believe in a wife's ownership of herself; who keep their bodies under; who realize the responsibility and divinity of fatherhood, and who "live up to their best and not down to their worst." For

such men, let us thank God and take courage.

Upon woman devolves the work of teaching that fatherhood is divine. A heavy responsibility rests upon women for having for centuries permitted and encouraged the double standard of virtue by receiving into their homes and hearts a fallen man, while closing the door on a fallen woman; for having countenanced legal prostitution by selling themselves in wedlock for a home and to be supported; for having permitted men who are slaves to the tobacco, cigarette and drink habit to become fathers to their children.

While we know the economic dependence of woman has led to this deplorable state of affairs, still this does not lessen the responsibility of a awakened womanhood. It does not change the fact that parenthood and womanhood have been cheapened by the ignorance, indifference and criminal neglect of woman herself.

"She who may

On her own sweet self set her price,
 Knowing he can not choose but pay—
 How has she cheapened Paradise!
 How given for naught her priceless gift,
 How spoiled the bread and spilled the wine,
 Which spent with due respective thrift,
 Had made brutes men and men divine!"

This is a severe charge against our sex, but we cannot forget that every impure man is the son of some mother. Even if the mother did her full duty, she failed only because her teaching was counteracted by some woman's pernicious influence. Man and woman rise and fall together, neither ever fell without the aid of the other.

The ideas presented here for the elevation of fatherhood are not Utopian, too strained and far-reaching to be practical. All ideas that will add to the happiness and betterment of mankind should be aimed at and striven for, and, if never attained, the standard of life will at least be raised, all life will be held more sacred, our homes and the marital relations purified. Upon the sanctity and purity of the homes depend the real life of the nation.

If you forget all else I have said to-day, remember one thing, carry it to your home and teach it to your children and to your children's children, that the grandeur of motherhood depends upon the purity of fatherhood.

Only when this is pure, to the question, "Is it well with thee? Is it well with thy husband? Is it well with thy child?" can the mother truthfully and joyfully reply, "It is well."

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