

The White Ribbon

FOR GOD AND HOME AND HUMANITY

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Frances Willard.

IN MEMORIAM.

Portions of an Address by the Lady Henry Somerset, World's W.C.T.U. Convention, Edinburgh, June 23rd, 1900.

How vividly we realise that there was a winter morning, a little more

than two years ago, when a solemn hush came to women the world over, when tears stood in the eyes of men unused to emotion, and when to many hearts there came that —

“Silence that ached round us,” when the human voice we loved so well was still, the busy pen was laid aside, and we knew that FRANCES WILLARD had gone home.

We are sometimes apt to minimise, when we look upon those who have passed on, the humanness of their example; the prominent features of strength and greatness and courage stand out so strongly that we fail to grasp the little by ways that led to those heights. I think that if I were asked the salient feature of Frances Willard's character, I should say: The



Top Row: Mrs. H. OSBORN (England), Mrs. LENTE STEVENSON (Massachusetts), Miss POWELL (New Zealand), Mdme. LEGRAIN (France).
2nd Row: Mrs. J. K. BARNEY (Rhode Island), Mrs. PEARSALL SMITH (England), Mrs. BARNES (New York), Miss CLARA PARRISH (Japan), Mdme. TRIEGG HELENUS (Finland).

salient feature of Frances Willard's character was its absolute transparent simplicity and the child-like humanness of her nature. From the days of her happy girlhood at Forest Home, in that free, bright life, and under the care of the most loving mother that ever watched the unfolding of her children, all through her college days to the time when her great gifts brought to her a position for which she was singularly fitted as the head of the Woman's College, you will always find these characteristics prominent; her deep human affections, her singleness of purpose, her intense trust in humanity, and her yearning after the ideal.

I am not going to dwell upon the incidents of her life; they are much too well known to all of you. . . . But what I want to ask you to consider is: What was it that gave her the hold over human beings such as, perhaps, we shall never see again. What was it that made it possible for everyone who came into her presence to feel that they had found a friend, that their interests, their lives, their work, their advancement, their development, was the thing that was always near to her heart? We might answer that, in a sense, it was selflessness; but it was not only that, there was something more. I think, first of all, it was a profound belief in humanity. She saw the Divine in humanity as I have never known it realised by anyone else; and in the very darkest, dingiest, human life she recognised the aureole that no one else saw. It was not that she made herself believe in people, but it was that she did believe in them. She had an intuition of their best, and although at times that intuition made her possibly exaggerate the good and minimise the ill, it never failed to call out, at any rate for the time, in that human soul, a real desire to live up to what she believed it to be.

And then she had the wonderful art of praise. I have heard her blamed for praising too much, but I think it was a divine instinct in her that made her understand that the human heart is far more apt to be self-depreciating than really proud, that the most boastful people are sometimes at bottom the most uncertain of themselves, and that they put, as it were, all their wares in the window, because they realise that there is nothing behind. And Frances Willard knew that praise was humbling, and that when people heard her

speak of them as though they were able to fulfil something or do something, there went up a great desire that they might be worthy of what she thought them; and in nine cases out of ten, I venture to say, her praise was the very best medicine to the individual soul.

But, perhaps, the most Christ-like characteristic of Frances Willard was her power of forgiveness. I know no one who felt more acutely the bitterness of ingratitude, the heart-ache of a slight, or the stab of an enemy, more than she. I have often seen her lip quiver as she read a letter, and her hand tremble, and I have realised how profoundly the human pain and disappointment entered her soul; and yet, after a moment's struggle, she would look up and say, "I want to feel as if I were ready to put a kiss upon her forehead, and when I know I can, then I shall feel that I am able to act." It was the most perfect instance I have ever met of a rule of love governing and guiding conduct. And yet, all the while, it was from no altitude, no crushed-out human feeling that she acted.

I do not want, to day, to speak of the clearer vision with which she saw the things which people sometimes call "secular"; how she was the pioneer prophetess of religion in politics, in that great land of America; how she inspired the women of all lands to understand that there was in the very act of voting for the laws of any country a sacred charge, holy and high and true; how she saw that by evolution and not by revolution must come that wider liberty which God destines for humanity; how she realised that the power of the liquor traffic, which had so encroached upon the liberties of civil life, must be crushed, and that the life must be taken from it, that it must be left powerless, dead—if the evil of intemperance was to be dealt with.

I do not forget that pain came to her heart, and that it was my action that brought the pain, that while she stood uncompromisingly by her principles, she recognised motive, in judging action. When I took ground that was opposed to the foundation belief of the White Ribbon movement, she realised that it was mistaken judgment on my part, never a desire to promote or facilitate evil. As I look back over those days I honour the women who, true to their conviction, strenuously opposed

my action, and I thank God that the tender, loyal heart of our leader received, before she left us, the full assurance of my complete withdrawal from the position I had taken. God grant that we may learn from our faults and our mistakes the deepest lessons of our lives.

I think the best use we can make of this memorial hour is to realise how thin is the veil and how near the angel spirits whom we have met to greet, not to remember them as though they were not. How near this spiritual companionship, this spiritual protection; this light from the Unseen which shines about us perpetually.

And so faithfully believing more than we know, we, to-day, work on and work upward, and the way is lighter and the road less steep, and heaven nearer because God gave us Frances Willard.



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

Nelson.

At the monthly meeting of the W.C.T.U. held on October 9th, the Women's Disabilities Bill was submitted for discussion, and resolutions passed protesting against the action of the Government in the matter, the Secretary being requested to forward copy of resolutions (same as those endorsed by Mesdames Sheppard and Atkinson) to the Premier and to Nelson's M.H.R. A parcel of literature having been purchased from Mrs Hughes, of Auckland, the same was given to members for distribution. We were pleased to welcome a new member to our Union.

Wellington.

Our monthly meeting was held last Thursday afternoon, Mrs Wright presiding. Miss Jarvis, of Auckland, was present, and brought greetings from the Union, which we were pleased to receive. Superintendents of work were asked to have their reports in early, and it was decided to hold the annual meeting at Newtown in our own rooms. Our members are beginning to feel the time is drawing near for Convention, and if it is to be the successful gathering we hope to make it, we must be up and doing. The first Wednesday in

March, 1901, was the day selected for the opening.

Rangiora.

The usual monthly meeting of the Rangiora Branch was held on Friday afternoon. Mrs Graham, Vice-President, occupied the chair, and there was a large attendance of members. A communication was received from the Secretary of the Christchurch Branch *re* booth on Show Grounds. The office of President being vacant, owing to Mrs J. Smith having left the district, Mrs Darling was unanimously elected to the position, and Mrs F. B. Lane to that of Secretary, the office formerly held by Mrs Darling. Mrs Graham conveyed to the meeting greetings from the late President, and deep regret was expressed at the loss the society has sustained through Mrs Smith's removal. A new member was initiated, and the meeting closed in the usual manner.

Devonport.

We continue to hold our monthly meetings, and spend many enjoyable afternoons together. Sometimes we just have an informal talk amongst ourselves, and find we get as much profit and encouragement by this means as with set speakers and subjects. Our last meeting was held on Thursday, October 25th, in the Wesleyan school room. In the absence of our President, we voted Mrs Hampson, our untiring and enthusiastic Secretary, to the chair. Among other things that called for attention, arrangements were made *re* the temperance booth at the coming Agricultural Show. Several members volunteered their services as waitresses on the days the Show was held. Mrs Spraggan rendered "Ora Pro Nobis" in her usual pleasing style, and we had a piano selection by Miss May Hampson. One new member was received, and arrangements were made for our next meeting.

Kaiapoi.

The keynote of our meeting on Oct-31st, was one of thankfulness for success attending our efforts for renovation fund of our Coffee Rooms. At the re-opening sale £25 was taken, and £22 promised in donations. An enjoyable promenade concert in the evening was presided over by Rev. J. Orchard.

The work of renovation proved more extensive than we had anticipated, and included raising the walls 2 ft, a new verandah, and new upper front. We are, however, very proud of our building, which stands out splendidly in its coat

of white paint with dark red outlines. The large room is lofty and well lighted, and prettily tinted in cream and blue, with doors, windows, and supports to the roof of oak colour.

Greymouth.

At the meeting held Nov. 1st, the question of opening tea rooms was discussed. It was decided to leave the matter in abeyance till a suitable person to manage could be found. About twenty members signified their intention of being present at the district meeting to be held at Reefton on November 9th.

Christchurch.

Preparations for the luncheon booth occupy a great deal of time and attention, but not to the exclusion of other subjects. The proposals of the Committee of the Ministers' Association were received with dismay and disappointment. The following motions were carried unanimously:—"That this Union deeply regrets that the Committee of the Ministers' Association should unite with the promoters of the Contagious Diseases Acts in recommending the compulsory reporting of venereal disease." "That as in older countries it has been clearly shown, by medical experts and others, that compulsory reporting, with its attendant evils, espionage, and evasion, has always been a failure wherever tried, this Union strongly disapproves of the system of police surveillance, believing it to be utterly unsound morally, and futile hygienically." "That in the true interests of public health hospital accommodation should be provided for those who shall voluntarily present themselves for treatment."

Naseby.

The Naseby Union held its monthly meeting at Mrs Ladd's. Mrs Ladd has been in ill health, and is still far from well, so it was a case of the mountain (a very moderate sized one) going to Mahomet. It was decided to collect subscriptions to assist the New Zealand Alliance funds. Mrs Ladd was appointed librarian of the very few volumes which compose our library. A Home meeting at an early date was arranged for. This month's meeting was well attended.

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.

MEETINGS OF SOCIETIES.

Canterbury Children's Aid Society.

A meeting of the committee was held on Nov. 1st.

Several members of committee reported with respect to families visited. The committee considered that one of the cases emphasised the necessity for a State Home for imbecile children. This was the case of a boy of fourteen, stunted in growth, and slightly imbecile, who has more than once been reported to the Society as wandering about in a neglected condition and begging.

The committee having expressed its appreciation of the work done by Mrs Wells on the Charitable Aid Board, the following resolution was passed:—"That this Society recognises the necessity for having women representatives on the Charitable Aid Board, and hopes that women will again be elected to seats on that Board." The sub-committee set up to consider the desirability of approaching the Charitable Aid Board with a proposal to train twelve of the children supported by the Board in a cottage home, to be instituted by the Children's Aid Society, reported:—

Reasons The reasons for proposing that such a step should be taken are briefly that—(1) Children are often taken by people primarily from pecuniary considerations, and that the children in these cases are brought up with little regard for their future welfare; that (2) in many cases the mothers in the homes to which children are sent are unable, through stress of health or unfortunate circumstances, to do the best for the children whose management they have taken; that (3) the homes are often of such a character as to preclude the possibility of any methodical training; that (4) there is a danger of invidious distinctions being made between the children of the house and foster children; that (5) rigorous supervision is almost impossible under present conditions.

The benefits claimed for the cottage homes are:—That the principal duty of the foster mother would be to devote herself to the methodical training of the children in her charge; that (2) the home would be primarily the children's; that (3) suitable provision would be made for the instruction of the

children, with a view to equip them for life's battle; that (4) special aptitude would be sought in the foster-mother chosen; that (5) the children would be brought up under sounder sanitary conditions; that (6) classification would be more easily arranged; that (7) much more perfect supervision could be exercised than at present obtains.

Computation of cost.—Your committee roughly estimates the cost of a cottage home as follows:—Foster-mother, £40 per annum; assistant, £16 per annum; rent of house, £45 per annum; maintenance of children, £156 per annum (5s per week each); total, £275. Cost per child, £21 15s per annum. This estimate does not take into consideration the initial cost of furniture, which would probably have to be obtained from voluntary gifts. The Charitable Aid Board's allowance per child does not exceed 6s 6d per week, or £16 18s per year. Thus, £4 17s would have to be found.

Removal of Women's Disabilities.

Petition forms addressed to both the Houses of Legislature, and praying that the disabilities of women may be removed, are now in course of preparation, and will shortly be issued to the branches of our N. Z. Unions and to the various women's societies. It is hoped that each Union will appoint a superintendent who will take charge of the petition, and that each member will do her best to obtain the signatures of women thereto.

The following is the text:—

THE PETITION OF THE UNDERSIGNED
WOMEN OF NEW ZEALAND HUMBL
SHEWETH:

That in a free community the laws should be in the direction of giving each of its members equality of opportunity.

That in the best interests of the State, every human being should be free to enter upon such duties and honourable occupations as may be suited to his or her natural or acquired capacity.

That only by such freedom can the State obtain the fullest economic and social value of its citizens.

That the legal restraints now placed upon the freedom of women exclusively imply a sense of inferiority, and are

dishonoring to the womanhood of the community.

That there is no evidence that women need greater legal restraint than do men.

That the removal of the Civil and Political Disabilities of women is a logical sequence to the extension of the franchise to them.

We therefore pray your Honourable House that it will take such steps as are necessary for the removal of the Civil and Political Disabilities of Women.

And your Petitioners, as in duty bound, will ever pray.

Outlines of the Woman Suffrage Movement in New Zealand.

V.

THE Parliamentary programme for the session 1888 included a new Electoral Act. It was evident that the discussion of a Bill of this nature would afford an excellent opportunity to introduce the question of the enfranchisement of women.

Mrs Sheppard, therefore, drew up a petition to the House of Representatives, asking that when the Electoral Bill came before the House, the interpretation clauses should be so worded as to include women. The petition was signed by the President, Secretary, and Treasurer of the New Zealand W. C. T. U., and entrusted to Sir John Hall, who had agreed to present it.

Sir John also undertook to move the required amendments in the interpretation clauses when the Electoral Bill came before the House. So much time, however, was spent over the revision of the Customs Tariff, and other matters, that the Government found itself unable to proceed with the Bill, and the expected opportunity never came.

On the reassembling of Parliament in the following year, Sir John Hall lost no time in throwing down the gauntlet to the opponents of Woman Suffrage. He gave notice that when the Electoral Bill was to be considered in Committee, he would move "that it be an instruction to the Committee to provide for the admission of women to the Franchise." He also arranged with the Premier for the setting apart of a definite day for the discussion of the motion. The date fixed proved to be an unfortunate one, urgent business, de-

manding immediate attention, being before the House. There was nothing to be done but to try to make the best of the postponement, and this Sir John did by obtaining from Sir Harry Atkinson a promise that the debate should be held later on. The course of public business, however, prevented that promise from being kept during the session of 1889.

But although these two years had apparently borne little Parliamentary fruit, good work had been done. In all reform work the greatest difficulty lies not in overcoming active opposition, but in arousing the apathetic. The Woman Suffrage movement was no exception to this rule. In her report for the year Mrs Sheppard referred to the fact that a large number of the Unions had failed to appoint Franchise Superintendents. She pointed out that as the special aim of the Franchise Department was to secure to women the right to vote on all questions of social and moral reform, the appointment of local superintendents was an imperative necessity. Strenuous effort was made, necessitating an immense amount of correspondence, to enlist active sympathy for the movement, and not without success. During the session of 1889, Sir John Hall paid a short visit to Christchurch and discussed the situation with Mrs Sheppard. A comparison of the information possessed by each, elicited the fact that of the members of the House, thirty-three were in favour of womanhood suffrage, twenty-seven were in favour of enfranchising only such women as were ratepayers or householders, and the remainder were either doubtful, or were decidedly opposed to woman suffrage in any form. It was evident that if the support of the twenty-seven who were in favour of a property qualification could be secured, success would be almost certain. Sir John Hall therefore asked Mrs Sheppard, "Would your Union be content to accept the Franchise for women who are ratepayers and property-holders, at first, and if they succeed in obtaining that, try for the general franchise afterwards." The question was a difficult one. In establishing manhood suffrage, the colony had declared that the claims of human beings were paramount to those of property. To make the right of women to vote dependent on the amount of property they possessed, would be not only making an unjust distinction between the sexes, but also to again exalt property above humanity. On the other hand it seemed impolitic

to refuse what might be the first step towards justice. It was a conflict between principle and expediency. Mrs Sheppard, therefore, took counsel with the principal Unions, and asked for telegraphic replies. The result was that the Auckland, Christchurch, Ashburton, Wellington, Rangiora, Lyttelton, Dunedin, West Taieri, Roslyn, and Invercargill Unions voted for womanhood suffrage, the Napier Union voted for the property qualification, and the Port Chalmers Union agreed to accept this later, if womanhood suffrage was unattainable.

The Wellington Union added a recommendation that the qualification age should be raised from twenty-one years to twenty-five, presumably for both sexes. By an overwhelming majority, the members of the Women's Christian Temperance Union based the claims of women for enfranchisement on the ground that they were human beings, and therefore worthy of self-government in a self-governing colony. As the heirs and successors of those praying women who counted the interests of property as nothing, compared with the claims of humanity, they could have done no other.

W.S.S.

A Welcome Home.

Miss Clara Parrish (one of our W.C.T.U. "Round the World" missionaries), of whose noble work in Japan most of us have read, returned to her home in Paris, Illinois, early in August, after a four years' absence, and was accorded a royal reception. Thirty thousand people awaited her arrival at the station, and the carriage which was to convey her to her home was beautifully decorated by the W.C.T.U. Several entertainments were afterwards given in honour of her return, and all seemed to vie in making the welcome to her as joyous and brilliant as possible. The *Paris Daily Beacon* of August 4 says:—"The welcome accorded Miss Parrish was certainly such as to call in question the infallibility of the scriptural adage that 'A Prophet is not without honour save in his own country,' for it was a spontaneous and sincere expression of popular regard." White Ribboners the world over should rejoice at this expression of public feeling, as it may be taken as showing a respect for and a lively interest, not only in Miss Parrish, but in the work of which she is the honoured representative.



POETRY.

The Jubilee Ode. Canterbury.

(Composed by O. T. J. Alpers. Music by Maughan Barnett.)

CHORUS:—

I.

Lift we our hearts, our voices lift in praise!
In joyous mood, this hour of Jubilee,
Forget we not, O God, our thanks to Thee
Beneath Thine all seeing eye and guiding hand

Thy people prosper in their new won land,
Strong with the strength of youth, yea,
Strong and free!

Bass Recitative:—

II.

Ye pilgrims to an unknown land,
Quick-vanishing the aged band—
Your tillage harvest-crowned to day
The guerdon of the years behold!
Time-seared, toil-worn, but honoured, weigh
In mem'ry's scale the New—the Old.

III.

Roll back the years!

Waste lay the land, untamed and rude.
O'er tussocked plains a reedy brook
Seaward its course slow-winding took,
Unmurmuring in a slumbrous mood,
Save where the North Wind's fever'd
breath

Ru-tilled the raupo, still as death
The sad fens brooded, and the land
Awaited yet the Pilgrim Band—
A bounty-wasted solitude!

CHORUS:—

IV.

The hum of a busy people,
The mirth of a joyous throng,
The chiming of bells in steeple,
The lifting of voice in song,
Proclaim our pride in achievement,
Our hope in the great To-be,
Our joy in the pregnant present,
Our Golden Jubilee.

V.

Where flax and feathered toi waved,
Drop the willows, water laved;
Where moaned the wind through sedges rank,
Daffodils begem the bank.
Through spacious park and gardens gay,
By busy street and broad high-way,
Past ivied halls for learning famed,
Winds the Avon classic-named.

Bass Solo and Chorus:—

VI.

Hark, the city's busy din!
Anvils clank and spindles spin;
Craftsman's toil, inventor's skill
Unite a nation's needs to fill.

Lo! the miles of sun-kissed plain,
Summer-clad with budding grain.
And lo! the rolling leagues of green
Pasture-lands the hills between.

In this wide Hall, a city's pride—
Outcome worthy, noble aim!—
Science, Art and Craft allied,
Of Industry the might proclaim.

Yet though far from War's alarms—
Wock our mission, Peace our lot—
Wh n England called her sons to arms,
In England's cause we tarried not!

Over the world from sea to sea
Motherland call'd to her children free.
Flash'd the response to the Empire's call,
In Freedom's Cause we are brothers all.

Stalwart the sons New Zealand gave,
Strong to succour, and prompt to save.
Shoulder to shoulder and side by side,
Lads of ours have fought and died.

Her sons, O God, in war if England bleed,
To truer peace and broader freedom lead!
"Till each man sees his own in all men's good
And all men live in noble brotherhood.

Lord Roberts' Appeal.

Most of our readers will remember with pleasure the letter sent by Lord Roberts from Bloemfontein to the London Army Temperance Association, which contained the following:—

"I suppose there never was a more temperate army than that which marched under my command from the Modder River to Bloemfontein. I believe that nothing but good can result from so many soldiers from all parts of the empire being brought together in an arduous campaign, when they see how splendidly our temperance men have borne up against the many difficulties and dangers which they have had to face."

And now from London comes the following telegram, dated November 4th:—

"Lord Roberts has appealed to the nation not to treat returning soldiers to stimulants. He is proud of the army's exemplary record. The men were heroes on the battlefield and gentlemen everywhere else. Despite the malicious falsehoods about the brutality of the soldiers, the Boer women and children soon acknowledged that they had nothing to fear from the man in khaki."

Temperance people, the world over, should feel grateful to Lord Roberts for this testimony, as well as for his care of the "Boys" who were in his charge.

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

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Women's Christian Temperance Union

OF NEW ZEALAND.

ORGANISED - 1885.

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The White Ribbon:

FOR GOD AND HOME AND HUMANITY

THURSDAY, NOVEMBER 15 1900.

The Canterbury Jubilee.

Although the Anniversary of the first four ships is not until December 16th, the Canterbury folk have already begun to celebrate the Jubilee of their province. Fifty years ago, as the weary "pilgrims" climbed the steep slopes of the Port Hills, and gained the summit, there stretched before them a vast yellow, tussocky plain, bounded in the far distance by the snow-tipped Southern Alps; bare, save for two patches of bush, uninhabited, save by dusky cannibals, and a few pioneers. To-day the plain is dotted with prosperous towns and villages, grided with railways, and intersected with life-giving watercourses. The yellow tussock has given place to smiling fields of green grass and waving corn, the landscape is bedecked with flocks and herds, and innumerable clumps of trees conceal yet denote the happy homes of prosperous people.

Settled by,—as the London Times described the pilgrims of fifty years ago—a slice of English society,—Canterbury is still pre-eminent in the South Seas for its English characteristics. Christchurch, its chief town, lacked the natural advantages possessed by Auckland, Wellington, Nelson and Dunedin. Possibly it was this fact that gave such energy to the cultivated taste of many of the early settlers that to-day the sylvan beauty of the town and its surroundings possesses a quiet charm that is wonderfully attractive. Parks and Public Gardens, the winding Avon with its many bridges, ivy-clad Colleges, tapering steeples, broad and clean streets, and everywhere trees and flowers, delight the eye. The sturdy English nature has once more conquered

the wilderness, and made the desert to blossom as the rose.

A Shadow is Cast.

Yet sin and sorrow have left their traces. In conflicts with war-like tribes, or with the degenerate whites in South Africa,

"Shoulder to shoulder and side by side,
Lads of ours have fought and died."

The drink trade and gambling and the social evil have been brought to this new fair land, and have claimed their victims. Especially is this manifest in Christchurch at the present time. Among the thousands that have been attracted to this city by the festivities are many lewd and vicious, and pitfalls and dangers abound. Although "Peace hath her conquests," she has her failures too. There is need for every woman to persistently work until the drink traffic is not only curbed and shackled but completely overthrown and destroyed. There is need for every mother to patiently and earnestly strive to build up in her children a character that will resist every impulse to evil. And there is need for every loving heart that loves the Christ to tenderly care for the neglected children, the debased men, and the outcast women.

Samaritans.

Stirred by this Christ-love, four women have opened a "Women's Shelter" in Christchurch during the Carnival week. Two women are in attendance the whole night from 10 p.m. till 6 a.m.; tea and coffee and a cheerful fire are provided. The police Inspector has instructed his men where to direct the wandering steps of any waif or stray or belated woman, so that she may find rest and safety from the perils and danger of the night. The good women who have undertaken this work of mercy and Christ-like effort are Ensign Waldie of the Salvation Army, Sister Christian of the Methodist Deaconesses House, Sister Edith of the

Church of England, and one other who prefers to be nameless.

Levites.

It is interesting to compare the actions of these women of the Churches with those men who are supposed to be their pastors and guides. A few weeks ago, a committee of Ministers met to consider the social evil. The result of their deliberations was a recommendation to the Government, which would not only be useless but evil if carried out. It is, indeed, only too probable that because of this ill-conceived recommendation we shall have a weary and almost heart-breaking fight against the introduction of a new C. D. Act. Later on the Canterbury Anglican Synod successfully resisted an attempt—made by our old friend—Sir John Hall—to give women a vote at Parish Meetings.

While their Ministers were trying to relieve themselves of their preventive and rescue work by a recommendation to Government, or were combating the claims of women to a voice in matters in which they are the best workers, these good women were quietly planning how to teach and help those who were lost. Which were the most Christ-like, the women or the Ministers?

Soldiers of Christ.

It would be only fair to say that in the Salvation Army the men as well as the women seem to have caught the spirit of the Master. Not only have they realised that in Christ there is neither male nor female, but their special mission has been to the outcast, the fallen, and the neglected. In the battle against the drink trade, against the social evil, against gambling, there is no force braver or more devoted and whole-hearted than the Salvation Army. In every effort to gain fair play, or bring about right living, we have been able to rely on the strong common sense and the splendid enthusiasm of the Salvation Army.

The New Licensing Bill.

The new Bill is another attempt to crush the temperance sentiment of the people. By enlarging the licensing districts the principle of Local Option is completely destroyed. The people of Timaru may be prevented from closing their public houses by the votes of people living at the Hurunui, one hundred and fifty miles away. We have little doubt that the referendum would be against extending the three years' license to one of six years. But the taking away of the rights of localities to decide whether they will or will not have public houses in their midst must be actively and stubbornly resisted.

Systematic work will be necessary if the legalised sale of drink in the King Country is to be prevented. The liquor sellers will strain every nerve to convince the Royal Commission that licenses are necessary. It should be the work of the Maori department, and those other of our Unions near to the King Country, to show how fatal a system of licensing would be.

The W.C.T.U. at the Christchurch Show.

In accordance with its long-established custom, the Christchurch Union had its luncheon and refreshment tent at the Metropolitan Show. The marquee, which is planned to seat about 400 at once, was a great source of attraction to the visitors, and the attendants, who numbered over one hundred, had a laboriously happy time.

It is estimated that the wants of between four and five thousand people were ministered to, and the ladies' tent proved to be a strong counterpoise to the alcoholic refreshment booths on the Show ground.

Our Illustration.

It may perhaps be remembered that at the World's Temperance Congress held in London, one afternoon, was de-

voted to women's work, and Miss Slack had promised to read a paper upon the World's W. C. T. U. As she was not able to attend, Lady Battersea, who presided, suggested that instead of reading Miss Slack's paper, the representatives present should speak for their various countries, which was accordingly done. Mr H. J. Osborne, Editor of the English WHITE RIBBON, was so struck with the result, that next day, at a reception given by the Archbishop of Canterbury at Lambeth Palace, he succeeded in collecting the delegates that had "captured the meeting," and submitting them to the camera. The illustration on the front page shows the result.

NOTES AND COMMENTS.

W.C.T.U. ANNUAL CONVENTION:—From Mrs Atkinson's letter it will be noticed that the first Wednesday in March is the day on which the W.C.T.U. Annual Convention will hold its reception meeting.

QUESTION AND ANSWER:—A correspondent writes: "Will the Editor kindly inform our Union, through the WHITE RIBBON, how members should be admitted from other Unions. Is there a regular way such as exists in the I.O.G.T., or is a merely formal proposition sufficient? What of members who wish to rejoin after leaving for a few years?"

New members should be proposed, seconded, and elected in the usual manner, and should be received with the Initiatory service. In the case of former members who are rejoining they should be elected in the ordinary manner, but the Initiatory service is not necessary. Members from other Unions who bring with them an introductory note from the Union they are leaving, may be admitted without election, if thought desirable.

A USEFUL BOOK:—"The Ethics of Temperance as applied to the Drink Question," by A. E. Garvie. We do not know whether this book is procurable in the colony, but if not, it is worth sending for to the publishers, the Sunday School Union, 57 Ludgate Hill, London. It is a small book, published at one shilling, but the subject is dealt with in such a

clear, pregnant manner as to make its perusal a treat to thoughtful readers.

A SPLENDID EXAMPLE:—From the monthly Bulletin of the Good Templar International Temperance Press, Birmingham, we learn that the Russian Temperance movement is organised by the Government. It administers no pledge, but consists of counter attractions to the liquor shops. It began in 1895. The chief of police is *ex-officio* the Local President. The Government designate the Management Committees and supply funds for working. The methods vary, but had by 1899 included securing 138 orchestras; 501 concert and lecture halls; 701 libraries, and 1,713 tea houses where even beer is excluded, but at some of these places beds and baths are provided, and pamphlets sold. The Russian Temperance Exhibit at the Paris Exhibition includes a Model Tea House, etc., etc., and is in charge of Count Louis Skarzynski, who is domiciled at 14, Rue Tranchel, Paris.

SCHOOL SUFFRAGE FOR WOMEN:—Some of the readers of the WHITE RIBBON will remember Mrs Catherine P. Wallace, who was the Australasian Franchise Superintendent until she left Melbourne with her husband for New Mexico a few years ago. She is still taking an active interest in progressive work, as in a leading New Mexican paper recently received and dated Sept. 23rd, is published an interesting address on "School Suffrage for women," which was read before the Albuquerque Educational Council. Mrs Wallace asks as a matter of simple justice, that women should work with men in the formation and establishment of all public schools, and in their development.

JUDGE THOMPSON:—This gentleman (the husband of "Mother Thompson" of Crusade fame at Hillsboro, Ohio) died on August 6th, and much sympathy will go out to our venerable Crusader on account of her great loss.

A HORSE SERUM: We learn from the *Union Signal* that the latest serum is anti-alcoholic, and the discoverers describe its preparation as extracted from the veins of a horse primarily rendered alcoholic by artificial means. "It appears," the report goes on to say, "that the serum confers on dipsomaniacs an unconquerable distaste for alcoholic drinks." Another paper says, "The injection of

horse sense, instead of horse serum, would, in our opinion, be a preferable operation on the weak brethren known as drunkards."

THE WILLARD CALENDAR FOR 1901:—A beautiful and artistic calendar with a fine embossed portrait of Miss Francis Willard on the front, and quotations from her writings on subsequent floral pages, has been issued by the Ideal Publishing Union, Ltd., 33, Paternoster Row, London, E. C. (Mr H. J. Osborn, Manager.) It is offered at 4/6 per dozen to all Unions in British Colonies etc., and as the supply is limited, orders, with remittance, should be sent without delay, together with instructions for shipment, or for enclosure in London.

A HUMANE AND WISE DECISION.—It is gratifying to be able to report that the Christchurch Hospital Board has decided to make provisions for the treatment of women suffering from special diseases as outpatients. This, we are convinced, is the true solution of the C.D. Act question, and is, in fact, the course recommended at the Medical Congress at Brussels.

THE £40 BONUS.—Was it unprincipled greed, or merely a lamentable lack of all sense of propriety that caused members of the House to agree to help themselves out of the public purse without the consent of their constituents? At the elections only a few months before, they professed an honourable desire to serve the people. Not one of them complained that two hundred and forty pounds a year was insufficient, not one of them intimated that, if elected, he would do his best to get that amount increased.

Women in the Churches.

It might well have been expected that Sir John Hall's modest proposal at the Canterbury Anglican Synod to give women a vote at parish meetings would have been passed, if not unanimously, at least by a large majority. But such was not the case. Several of the clergy and a number of the laymen spoke earnestly and well in support of the motion, and to their honour be it said, a majority of the latter voted in its favour. In speaking to the motion they affirmed that women as a body were more earnest, better workers, more unselfish than were many of the men, and yet women had no status in

the Church, no rights, save the right to work, while men claimed the privileges of office. If any special work needed to be done, it was to the women that the Clergy looked to see it carried through, and, as a rule, they were not disappointed. It was only right, therefore, that those who formed a majority of the Church-goers, who cared most for the welfare of the Church, and expended so much energy in its interests, should, at least, share equally with men in the honours of office.

The objections to the proposal were feeble and paltry in the extreme, and altogether unworthy of such an august assemblage. Worse still, both bitterness and fear were a good deal in evidence during some of the speeches. One high Church dignitary, with rancour in his face and voice, drew a picture for the benefit of the Synod. "If you grant this concession now, said he, "you will by and by find these seats you now fill occupied by some *very* intellectual and *very* strong minded women, who will carry everything their own way, and the few of you who have any courage left, will be found stealing round by those walls and corners, and timidly pleading for what you want. This speech was received with great hilarity by some of the members, but the speaker was in deadly, solemn earnest. He alluded to the *female* mind more than once, and that in no complimentary manner. He strongly objected to the motion because it was against primitive church principles, and against the teaching of St. Paul.

Another clergyman said that he considered the step a "dangerous experiment," and that it would be most undesirable that women should enter the arena of ecclesiastical politics; such a course being clearly at variance with the spirit of the Church Catholic, and might add another obstacle to the Union of the Anglican and the Catholic Churches! Two of the speakers said that women might be "troublesome" if allowed voting power, and several thought that such a position would be outside "woman's sphere."! One layman feared that if women got any power, they might want more, and that then the men would disappear altogether. Indeed this argument was used frequently by the oppositionists during the discussion. "The granting of the vote" said another prominent layman, "is calculated to lead to a large amount of domestic misery, and will tend to revolutionise Church and social life." One gentleman said it was much better to let things remain as they were,

as he did not think there was any danger that the women would strike, as some had feared!

A few of the speakers were loftily and kindly considerate for women, lest their limited powers should be over-taxed. "They do so much now, that it would be a shame to give them any more responsibility" was the burden of their song. Suffice to say, that the bitterness, the insult, the fear, the antagonism, and, at best, the superiority expressed by some of the members towards women was amazing and indeed appalling. One is led to speculate as to what kind of mothers these men had, and to wonder whether they had ever loved or respected them. Sir John Hall, in a very able reply, spoke of the great work women had done and were still doing in the Churches. Most of their Sunday School teachers were women. He repudiated the absurdity of men claiming any superiority over women. St. Paul had not done so, but was himself associated with women in the work of the early Christian Churches.

In the Mother Country, women held office in the Church, and he believed that he was right in saying that in New Zealand women were now eligible for election to the Vestry, although they could not vote for vestrymen. He only wished he could change his sex for one year, so that he might test the matter. In the Auckland, Wellington, and Dunedin Synods resolutions in favour of Women's Enfranchisement had been passed, and he knew it could only be a matter of time for the motion to pass in the Canterbury Synod.

The voting was as follows:—Clergy, Ayes 15, Noes 23; Laity, Ayes 18, Noes 11. The Bishop (who is in favour of the reform,) therefore declared the motion lost.

Public Morality.

[CONTRIBUTED.]

The apparently organised attempts to induce our Legislature to have recourse to "reporting" cases of venereal disease—*i.e.*, to a modified C.D. Act—should arrest the attention of all women. Time and again has Mrs Josephine Butler warned women, not against the re-introduction of the old C.D. Act, which, in all its hideous effrontery, is probably too terrible for England's awakened sensibility, but that in one or another clandestine way "regulation" would be smuggled into the statute books of the Empire. Time

and again has she begged her sisters "for Christ's sake" to withstand it.

We ask, Why this panic stricken cry of the learned professions in New Zealand to-day? We are informed that syphilis is on the increase, and that infant mortality is great. The infantile mortality of New Zealand is the lowest of Australasia [Year Book, 1899], nor does it seem to be materially increasing. In 1893 the total number of deaths of children under one year was 1600. In 1894 it went down to 1507. In 1898 it is quoted as 1510. During the year 1898 twenty-nine deaths were registered as caused by all venereal diseases. Why, in the same period, 21 deaths were also registered as from gunshot wounds, and 23 from hanging! In 1893 diarrhoea claimed 132; in 1894, 170; in 1898, 236. In 1893 cancer claimed 332; in 1894, 408; in 1898, 471, and consumption 597. Here is increase indeed!

That the evil is present we admit; that it may even be more common than statistics show, we are ready to believe; that it ought to be stayed there cannot be a doubt. But what is the remedy? We oppose intervention on the lines of "reporting" (1) because it is bound to be unjust, and fall more heavily on the innocent than on the guilty; (2) because on account of the subtle nature of the disease it would be—has already been proved to be—useless; (3) because it would greatly increase suffering: women and men, in dread of the "reporter," would refrain from seeking medical relief in the earlier and only curable stages of the disease; (4) because black-mailing would become an every day pastime! What, then, is the remedy?

It must aim, on the one hand, at cure or alleviation of present disease; on the other, at prevention. The National Council of Women has repeatedly advised that private wards should be provided at our general hospitals for the treatment of voluntary patients. With regard to prevention, the remedy is manifold. We must begin before our little ones are born. We women must see to it that none save men of pure life shall become the fathers of our children. And when our little ones come to watch us from a house of their own—a house strong and healthy, or frail and faulty—that house—

"Which we builded together, thy father and I,
In which thou must live, O my darling, and die."

it must become our daily care to make them reverence their house as a very temple of the living God. And how

can we do this if we have provided them with a ruin?

Let us tell them as they grow up of the beauty of holiness, and warn them of the pitfalls that lie around. But girls, and boys too, are often led into sin, not through ignorance, but through sheer thoughtlessness and want of self control, and a fall of this kind is still judged too harshly on the girl's side, too lightly on the man's. The girl, with the loss of her self-respect, sinks to still lower depths; the man, hugging the cruel lie that he has only indulged in a manly peccadillo, goes off, probably, to fields and pastures new; and finds it cheaper, less easily traceable, to consort with those whom a cruel society allows to exist in its midst as outcasts. As surely as the needle points to the Pole has our selfishness found us out, and the revelations now circulating of distressful conditions causing still more distressful results in the cities of New Zealand is a trumpet call to every woman to take up her God-given responsibility and see that these conditions are removed or improved. Let every disability be removed from woman's path. Train her, as man is trained, to be self-reliant. Train her in self-reverence and self-respect. Train her to "know how fair the face of purity," how manly the mien of noble self-control in the men among whom she moves. Train her to take her place in the Councils of the Nations, and to adopt as her motto the poet's words—

"Self-reverence, self-knowledge, self control,
These three alone lead life to sovereign
power.

Yet not for power (power of herself
Would come uncalled for), but to live by law.
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence."

M.H.S.

OFFICIAL CORRESPONDENCE.

Wellington, Nov. 6th, 1900.

To the Editor of the "White Ribbon."

DEAR MADAM,—At the November meeting of the Wellington Union it was decided that the first Wednesday in March, 1901, would be a convenient date for the Union to hold the Convention Reception Meeting. This is merely a hurried note written so that Unions holding their annual meetings next

month may be able more easily to select delegates. Wellington Union will be glad if Unions sending delegates who are able and willing to address Sunday-schools or other meetings on the Sunday will kindly send the names of such delegates, with permission to make arrangements.

Trusting for a very useful and blessed Convention,

I am, dear Madam,

Yours faithfully,

L. M. ATKINSON,

Rec. Sec.

From Miss Slack's Bulletin, September 5th.

Lady Henry Somerset was the recipient of the following from the B.W.T.A. and other Temperance friends, on the occasion of her birthday, August 3rd:—

"Most loved and honoured leader,—We, your comrade friends, offer to you on this your tenth year of leadership, as a slight token of our value for all the beautiful work you have done and are doing for us, this white silk purse enclosing the sum of £1005 towards lessening the debt on Duxhurst, and so relieving your mind of a burden. Trusting that our Heavenly Father will grant us the gift of long life for you, we remain, on behalf of all the donors, yours faithfully, Mary Shuttleworth Boden, Mary Hughes, Mary Carr Lees, Elinor Jane Miles."

GERMANY.—We are very glad to report a message from Fraulein Hoffman, who informs us as follows:—

In the Manual for Directors of prisons, the Councillor, Mr Krohne, of Berlin, says, and this was read and shown to me by an official:—"Corporal chastisement is only allowed in cases of violent opposition to the officials of the prison, only on such male prisoners who have lost their rights of citizenship. Such punishment is never to be given by one of the lower officials. Females are never to be lashed. But even this chastisement on males is entirely prohibited in a great part of Germany, viz., in the following States:—Baden, Bavaria, Brunswick, Bremen, Saxony, Coburg, Sachsen Weimar, Wurtemberg. (The list may not be quite complete, as when it was read out to me, I may have missed writing all the names.) Corporal chastisement is entirely abolished in the prisons of the German States mentioned, and is in Prussia

and the States not mentioned in the former list, forbidden on females, and given to males only in cases of violent opposition to officials, and only on males who have forfeited their rights of citizenship."

"We strongly urge our friends to order copies of the World's Report, price 1s 3d, post free, also to order from Mrs Yarnell the Y Almanac, which is now ready, and is most graphically illustrated."

Woman's "Place in Creation."

There was a remarkable and significant scene in St. Paul's Cathedral on April 3rd, which was crowded when the Archbishop of Canterbury preached at the "F. M. Buss Commemoration." A special service was held in thanksgiving for the benefits accruing to the nation from progress in the higher education of women, 1850-1900. The procession was divided into five sections, including a hundred and fifteen women graduates, and about a hundred and forty representatives of the highest educational authorities. The Archbishop's sermon upon the virtuous woman, whose price was above rubies, was most excellent and suggestive. He pointed out that the utilitarian view of education had to be taken into account; a man must be prepared for his work; but his service came second, himself first, and in spoiling himself, he spoilt his work. So with women, they were entitled to cultivation, to be left to their own experience to find what best suited their own sex, that they might more and more easily become real women, able to recognise their duties and their place in creation. The Archbishop's sermon was full of that appreciation of his subject which comes with conviction. The scene surely marked an era in women's work, and it signified not only the search of cultivated women for the old paths, but the renewed motherly pride of the Church in the cultivation of her women.—*Spectator* (London).

"Thoughts do not need the wings of words
To fly to any goal;
Like subtle lightning, not like birds,
They speed from soul to soul.

Hide in your heart a bitter thought,
Still it has power to blight:
Think love, although you speak it not,
It gives the world more light."

—*Hindu Magazine*.

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Band of Hope Union.

A Band of Hope Union has been in existence for some time in the Kaiapoi (Canterbury) Electorate, and is doing good and encouraging work. From its enthusiastic President, Mr Richard Evans, we learn that there are nine Bands of Hope in the Union, which meet once a month during the winter, each taking it in turns to provide the whole programme for the evening. At these meetings there are good attendances of young people from six to seventeen years of age, many of whom are accompanied by their parents. Ministers and laymen give addresses, and the young people contribute recitations and musical items suitable for the occasion. They make it a point never to meet in halls or school-rooms connected with churches, as they wish families of all denominations to be equally interested. Their meetings are therefore held in the public halls of their respective towns, and although this entails expense, the Union is self-supporting. Their annual meeting has just taken place at Rangiora, the programme being a most interesting one. Prizes were offered to competitors for the best recitations, songs, and pianoforte solos, and no less than thirty children entered their names for as many items, seventeen of these winning prizes. The Presbyterian minister, the Rev Alex. Doull, is the Secretary of the Union, and report says that he is the right man in the right place. Both he and Mr Evans strongly believe that training the children is the most effective branch of temperance work. They see how children influence their parents, and they see also that if the State is to have sober citizens it must begin by teaching the children. It would be a fine thing if some of the other electorates would follow the example of Kaiapoi.



THE HOME.

The Relative Value of White and Brown Bread.

A PROMINENT miller recently made the following remark: "Twenty years ago, in the process of cleansing the ground product, we endeavoured to preserve as much of the wheat kernel as possible; now-a-days we are compelled to wash away all but the central, white, starchy portion, or our flour will not fetch a good price in the markets."

White flour may look more genteel to those who have not been educated to appreciate the browner product, but is it as nourishing? We are certain that much of the so-called "staff of life," sold at the bakeries, is but a broken reed upon which to lean.

THE COMPONENT PARTS OF A KERNEL OF WHEAT.

On the outside of a wheat kernel, as an encasing sack, there are from three to four layers of tough fibrous membrane. This is the husk. Just beneath the innermost layer the gluten granules are to be seen, while the bulk of the wheat is composed of tiny starch cells. Gluten and starch are portions of the kernel used by the body as food, the former to supply matter for strength and the latter for the production in the system of heat and energy.

When, for any reason, the wheat is deficient in gluten, which should exist in the proportion of one part to ten of starch, the body of the consumer suffers for the lack. The present-day system

of refining the flour to make it white, as demanded by the bakers, because insisted upon by their customers, necessitates a removal of a large portion of the gluten, which is of darker hue. Thus white bread is far from being as nourishing as the brown variety.

Moreover, Nature purposely surrounded the kernel of wheat with a tough and somewhat harsh membrane to serve as a mild stimulant to the digestive organs, inducing a free secretion of the natural juices, and so an active state of the stomach and intestines. White flour bread causes a tendency to constipation, but the whole meal is mildly laxative. If in bread making a less refined variety of flour were used, the consumers would get better value for their money and a food more conducive to health.—*Herald of Health.*

The Effect of Exercise.

In taking exercise of any kind to strengthen the muscles of the arms, shoulders, and chest, commence moderately, using only the lightest of weights, in the open air, or if in a room with the doors and windows open. One can not expect to become a Samson in a day, a week, or a month.

At first only exercise for fifteen minutes, then follow with the bath or rubbing with wet towels. You are then ready for your breakfast and daily occupation. If you have any suspicion of heart trouble, the same exercise will strengthen the great heart muscle, as well as the muscles of the body. Physical exercise controls the nervous system and even the temperament of person.

According to the regularity of the nervous system, so are the moods. If both are kept in a normal condition, we are happy.—*Dr. Hayes.*

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