

The White Ribbon

FOR GOD AND HOME AND HUMANITY

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LOOKING BACKWARD.

(BY MISS FRASER, M. A., Lady Principal of the Girls' College, Wanganui.)

Read at a meeting of the Women's National Council on May 13th.

It was a favourite saying of one of Britain's sanest Statesmen, "He will not look forward to posterity who will not look backward to his ancestors," and in a time when those busied with the work of education are chiefly occupied in casting eager, envious eyes around, and careless, dim eyes forward, it has seemed to me that it will be wise for us to-night to turn our eyes backward, so that—perchance for some of us—the looks we cast around may become calm and generous, and those we cast forward keen and wise, even as the vision of a seer. We look at America and at Germany and see Kindergarten work flourishing in those countries; we look at Germany and see what she has done for technical education, and we say to our governors, "We must not be beaten in the contest of the nations, give us kindergartens, give us technical schools," and the good, kind government gives us what we fondly call kindergartens, and what we fondly call technical schools, and we are satisfied with the name. But how many of those who raise the cry for kindergartens or for technical schools, how many who aid in founding such schools, nay, how many even of those who teach in such schools, have in the dimmest way grasped the principles upon which their work is founded? Schools founded in ignorance of their underlying principles, or in sheer envy of other nations, are not likely to be a very sure foundation for the future of the coming generations. Let us then look backward and find out and weigh for ourselves the leading ideas of those who first advocated systematic education of the race. What were their reasons for advocating education, and how best were the ideas to be put into practice?

We are very much in the position of the man who "could not see the forest for the trees!" Let us for a time try to see with the eyes of men who have breadth of vision to see the wood as a whole, and keenness of vision to take account also of individual trees. Plato, the Greek, and Milton, the Englishman, laid down principles in our day—principles, which, if understood—would change the spirit of



MISS CHRISTINA HENDERSON.

most of our teaching—home training, kindergarten, primary, secondary, technical and university. We have—most of us—grown into the idea that education is an end in itself, instead of a means to an end—the up-lifting of our nation, not to a commercial or intellectual or artistic equality, with other nations, but to a likeness with the God in whose image we are made. The most Godlike nation—the nation in whose thought the idea of God is ever

present—is for the time being the greatest in art or in literature. What age gave to the world the great masterpieces of Greek sculpture? The ages when the Greeks had in them a living faith in their gods. What ages gave us the grand Hebrew psalms, the noble Gothic architecture, the beautiful Italian paintings, our great nineteenth century literature? In each case it was an age of faith, existing as a living force in the hearts of a people as a whole. Even in commerce the same principle holds, for when the worker forgets God his work loses its perfection, and his market is soon lost; the merchant forgets truth, and his name falls into dishonour. Longfellow reminds us—

In the elder days of Art,

Builders wrought with greatest care,

Each remote and unseen part,

For the gods see everywhere.

Let us do our work as well—

Both the unseen and the seen—

Make a house where gods may dwell,

Beautiful, entire and clean.

History then assures us that it is well for a nation to keep the fear of God before its eyes. Let us hear what Plato has to say in laying down his scheme for an ideal education.

In speaking of the education to be given to those whom he calls "guardians"—those specially trained for the protection and management of the country—he says:—"What, then, is the education to be? Perhaps we could hardly find a better than that which the experience of the past has already discovered, which consists, I believe, in gymnastics for the body and music for the mind." Music is to be understood in a much wider sense than the modern one, and includes all literature, even the fables told to the children in their earliest years. A beginning of this musical education is to be made as soon as intelligence begins to dawn, and the musical education is to take precedence of the gymnastic, Plato's reason

being, "In every work the beginning is the most important part, especially in dealing with anything young and tender, for that is the time when any impression which one may desire to communicate, is most readily stamped and taken. Shall we then, permit our children, without scruple, to hear any fables composed by any authors indifferently, and so to receive into their minds opinions generally the reverse of those which, when they are grown to manhood, we shall think they ought to entertain. Then, apparently, our first duty will be to exercise a superintendence over the authors of fables, selecting their good productions and rejecting the bad. And the selected fables we shall advise our mothers and nurses to repeat to their children, that they may thus mould their minds with the fables. But we shall have to repudiate the greater part of those now in vogue." On searching for the reason why Plato would reject so many fables, we find that his main reason is because they give a false or ignoble idea of God. He says: "God is good in reality, and is to be so represented." The first aim, then, in the highest education is to train children to the just idea of God, and as Plato wisely points out, this work can never be so well done as in the plastic years when the child is in the sole care of its mother. If the deep, all-informing sense of a God is to become vital in a mortal, it must be part of his very fibre, grow with him from his earliest years in growing beauty and harmony; or else it must be sought out in late years with anguish of soul, amid the fierce fires of mental and spiritual conflict which purify the seeker's soul so that he may see God, but which leave his nature seared and hardened so as to distort and obstruct the God-like in him. This, then, is Plato's first object in education, and why? I take it that his reason is that a man's whole character, and therefore his life, and the lives of those with whom he has to do, depends upon his thoughts, and if thought is ignoble, life soon becomes ignoble. We pride ourselves on "keeping our thoughts to ourselves," but such keeping is beyond the power even of the strongest. Slowly, slowly, but most surely, our

DOMINATING THOUGHTS

stamp themselves on our actions, our gestures, our very muscles; and if we strive to act contrary to our thoughts, with a view of concealing our true opinions, there very soon appears upon us, in mysterious subtle symbols, the character, false, insincere. If, then, we wish for a lofty noble nature, we must give lofty ideas, and give them most early. I have heard mothers argue thus: "I am not going to fill my child's mind with ideas of God, for I should be taking advantage of his helplessness in giving him ideas which I cannot really prove for myself." To such I would answer, "To be strictly logical, you should never give your child a draught of milk, or of water, for you cannot prove, otherwise than experimentally, that milk and water help to nourish human life; and you have abundant experimental proof that the truly God-fearing nations have in all ages been the great nations, and the truly great men have not been those that forget God." Happy is the child whose lot is cast in a home where the mother with grave reverence, not fully comprehending, yet humbly believing the mystery of Godhead, tries to fill her child's mind with the highest ideas human thought can reach unto. Would that mothers everywhere could

realise the importance of those first years when the child is literally their own to train or to neglect. Too often the first years are simply wasted, the child is fed and clothed, fondled, admired, laughed at, encouraged in funny sayings but earnestly and gently trained, no. The physical needs are most tenderly supplied, but mental and moral training is too often postponed. Just think what an enormous advantage it would be to our primary schools if the children entering them at the age of five had been trained as Plato prescribes. Such a training would mean that they began their literary training filled with reverence, and with enthusiasm, for what is enthusiasm in its primary meaning but "A God within?" These two qualities are among the very first requisites of a teachable mind. It would mean that, to begin with, the children were obedient, whereas now the privilege of giving the first lessons in that virtue is too often left to the teacher; it would mean that they were conscientious according to the measure of their years and their ability, whereas at present conscientious work is none too common among people of all ages. A lady in writing to me a short time ago from another part of the colony, asked me whether, in writing this paper, I could meet the charge she had frequently heard urged, that girls do not equal boys in thoroughness of work. I have never myself heard such a charge brought against girls in particular, and my own experience leads me to characterise it as unjust. I have worked with both boys and girls, both men and women; and, given equal ability, the girl's and the woman's work has been more, rather than less, thorough than the boy's or the man's. The charge might fairly be made a general one, I think, for it is not very common in any sphere of activity to find

ABSOLUTE THOROUGHNESS

We all have to suffer on account of carpenters who use unseasoned timber, cabinet-makers who use the glue-pot instead of the screw-driver, housemaids who do not sweep under the mats, plumbers who mend one hole and make two, teachers whose aim is to give information rather than to train natural faculty, doctors who make careless diagnoses, clergymen who take no trouble to understand human nature, lawyers who think more of their fees than of justice, and it is our own fault partly. We put up with a system of training that does not make for conscientious, thorough work. A few years back I was having a cabinet, which had been made in Wanganui, put into place by a cabinet-maker in another town. After a time the man said, "Do you mind telling me who made this? It's the best bit of work I've seen this long time. I once did work as good, but people won't pay for it, and I've had to come down." We New Zealanders, by our preference for the cheap, and showy, and unthorough, had caused this man, who evidently loved a piece of good work, to lower his ideal, and with it himself, and make him say, "I've had to come down." I fear we have helped many another man to "come down," and the reason, I am convinced, is in our neglect of Plato's first principle of education. Milton expresses just the same idea in his letter on education. Here are his words: "The end, then, of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him as we may, the nearest by possessing our souls of true virtue,

which, being united to the heavenly grace of faith, makes up the highest perfection."

Having made clear their first principle in education, both Plato and Milton insist upon the great value of literature as one means of training men in knowledge of God: Milton devotes himself to explaining how the young may be most expeditiously trained in foreign languages, so that they may become acquainted with the literature of those languages. The reason for having a foreign language is that we may become masters of the literature, and thus masters of the highest thought. If this ideal were in the minds of our teachers of language we should have less gerund grinding and more translation in our classes. Plato, on the other hand, shows definitely how he expects the study of literature

TO INFLUENCE CHARACTER.

He would present to his pupils only such literature as would make them yearn to be brave in facing death, strong and patient in bearing personal loss, grave and self-controlled, true, temperate, scorers of bribery, not greedy even for honestly-earned money. He then passes on to consider what literary form is the most suitable to use in the instruction of the learner, and decides that the drama, the simple narrative, and the epic may all be used, provided that the style is kept simple and severe, free from anything that will draw the mind of the learner from the main object of his study.

What a revolution it would make in the study of our own noble literature, could all teachers be filled with Plato's ideas! "Literature is studied because it influences life." Cannot someone convince teachers from kindergartens up to university professors of the truth of that statement and force them to act upon it or vacate their positions? Only the other day I heard of students passing a University examination on Carlyle's "Sartor Resartus," and opening the book only once to write an essay which my informant naively told me "they got mostly out of the introduction." Whoever drew up the syllabus of English literature for New Zealand University students certainly chose such works as should have a most noble influence on the minds of our students, but weak examiners, blind teachers, and silly students use it so as to frustrate the aim of the University; nay, worse than to

FRUSTRATE A NOBLE AIM—

that of winning a little cheap and useless glory by a pretence of knowledge. If any book in our literature will help a youth to honesty of thought and breadth of thought and vividness of imagination, "Sartor Resartus" is such a book, and yet these noble fruits are all given up for the fleeting joy of passing. In the long run, passing matters not at all; what the book has helped one to, matters all in all. A few teachers still wonder why English literature should be given a place in our schools, and profess a kind of pious horror that Shakespeare and Milton and Tennyson and Browning should be put into the hands of school children, as if the act were a casting of pearls before swine. Children must read something, and if we teachers do not teach them to appreciate real literature, they will choose false and grow like what they read. We can all remember our impressionable teens, when for days at a time we were in our imagination the "cold, proud beauty," or "the sweet, shrinking, flower-faced maiden" of our latest romance. These imaginative days will never come again,

and we must do our best to make the imagined self—which tends to become the real self—sweet, and noble, and true. We have good literature, suited to the capacity of quite young children. Then let us use it, and be grateful to those who gave it to us, always remembering—pardon my saying it once again—

"LITERATURE INFLUENCES LIFE,

and that is why I am teaching it." Here are Milton's words describing the effect of sane treatment of literature in our schools: "This would show the learners what religious, what glorious, what magnificent use might be made of poetry, both in divine and human things. There would then appear in pulpits (by pulpits Milton means all speaking places—not merely the clergyman's pulpit) other visages, other gestures, and stuff otherwise wrought than we now sit under, oftentimes to as great a trial of our patience as any other that they now preach to us."

Passing from the teaching of literature to the teaching of music proper, Plato applies the same principle. Music is to be taught because of its effect upon the character. The same noble simplicity is to be sought after as in literature. Music is good only in so far as it springs from a good character in the originator, and tends to good character in the learner. Would that Plato's words could be understood, and our ears be spared the false music we so often hear. It is, pitifully enough, no uncommon thing for one whose ear would be tortured by a false interval to enjoy and applaud music full of false or trashy, or even of degrading feeling. Could

TEACHERS OF MUSIC

only realise that the meaning of a composition is really the music of it, we should hear in the work of their pupils a living voice, and not see merely a marvellous gymnastic performance. Hear Plato's words: "Good language and good harmony and grace, and good rhythm all depend upon a good nature, by which I do not mean that silliness which, by courtesy, we call good nature, but a mind that is really well and nobly constituted in its moral character. . . . and the absence of grace, and rhythm, and harmony is closely allied to an evil style, and an evil character." Character-forming, we observe, is the reason throughout all Plato's scheme. Character is what we should be especially zealous for in all our teaching, and it is too often the last thing aimed at in our schools. We are forced to make the pupils seem to know, as if the knowledge in itself were our aim, and the seeming knowledge is often won at the expense of honesty, and at the expense of a stunted and undeveloped brain, at the expense of imagination, at the expense of thorough work. We shall have to pay the penalty, for if we have not learned reverence, truth, simplicity, in our childhood, we find them hard in practice in later life. There is a most urgent need for the training of teachers to

APPRECIATE THE TRUE AIM

of their work, to see some goal more remote than next inspection day, to give them a principle that will vivify and cheer and ennoble their high calling. It is pathetic to see men and women, faithful and zealous up to the measure of their ability, toiling away in dull drudgery at what ought to be the most delightful of tasks, simply because they know not for what they work. The teacher whose reason or whose instinct has convinced him of

his high aim, takes with him to his schoolroom an inspiring, cheerful, sincere, presence, which in itself creates an atmosphere of earnest endeavour, leading to thorough work.

But I must pass on to the second part of Plato's prescription, and also Milton's, for the training of the ruling class—gymnastics for the body. Plato's ideal man must not be in any way one-sided. Too undivided devotion to what he terms music might develop the philosophic side of man's nature at the expense of his active side, and gymnastics must be used as a corrective; but, as in all that Plato advocates, the gymnastic training must be on a simple, moderate system, and the object of gymnastic training must ever be kept in mind—namely, the harmonious training of the whole man. The diet of the true gymnast must at all times be kept plain and frugal,

ATHENIAN CONFECTIONERY

being especially mentioned as something to be avoided. The true place of athletics in schools is one of the perennial subjects of discussion. It would be well for our boys and youths if athletics could be given such a rational place among them as to do away with the little monsters who boast of the cream puffs and the trifles and the other unwholesome luxuries they consume. Self-restraint is one of the elementary manly virtues, and the plain dieting necessary to make a good gymnast might be better employed than it is in training boys to self-restraint. We all know and despise the little glutton whose cheeks resemble nothing so much as a very unwholesome edition of his own cream puffs, and the best way to rid him out of the land is to require from him a moderate amount of gymnastic work. On the other hand—and here I think the stronger caution is needed—the amount of athletics allowed must not be so great as to develop the active at the expense of the philosophic qualities. It is here that the common error lies. Too great attention to athletics glorifies the means into an end; and athletics, instead of helping in the harmonious development of the individual, tend to degrade him by developing the lower at the expense of the higher.

The following sentence from Plato will put clearly the whole question of the vexed question of athletics: "Moreover, in the exercise and toils which he imposes upon himself, his object will be rather to stimulate the spirited element of his nature than to gain strength; and he will not—like athletics in general—take the prescribed food and exercise merely for the

SAKE OF MUSCULAR POWER."

Later on, he says, "Those who have devoted themselves to gymnastics exclusively become ruder than they ought to be; while those who have devoted themselves to music are made softer than they ought to be. But where harmony exists between the philosophic and the active side of man we have a race both temperate and brave."

Now, here comes in the reason for founding technical and kindergarten schools. Our education in the past has tended to develop the philosophic at the expense of the active faculties, and we need kindergartens which, when wisely managed, certainly aim at an all round development of the child nature. A good kindergarten provides plenty of Plato's "music," and at the same time wise gymnastics in the shape of exercise for eye and hand, as well as for the larger muscles. But a kindergarten teacher, above all others, needs to

understand the principles upon which she is working, for it is her's to work more weal or more woe to her charge than any later teacher can undo. Too often a kindergarten is set up with the idea of giving children a pleasant time and teaching them a little, but the true teacher cannot rest at that. The technical school, again, is a remedy on the other side. Many a workman was able to approach his work from the active side only. He could never become a perfect worker till he looked at it from

THE PHILOSOPHIC SIDE

also, and to give him a complete view, technical schools were established. But I am beginning to touch upon a subject which will be much more fully and more ably treated at this conference than I can hope to treat it. I merely refer to the subject of kindergartens and technical schools to show the real reasons why we should desire to have them—namely, because when founded in a true spirit they tend to perfect the race.

We surely could not, even to-day, find a higher or more rational ideal education than Plato prescribes for his guardians. He carries on his subject in the most fascinating way, dividing the guardians into sub-classes, the highest of which become the supreme guardians, and receive a more elaborate education than that prescribed for the lower classes; but the principles involved are still the same.

As regards women's education, which is still considered a modern question, Plato believed that a woman should receive the highest education of which she was capable; that it should be on exactly the same lines as a man's education; that whenever she showed special musical or gymnastic ability she should be placed where that ability could be used for the

GOOD OF THE STATE,

even if it carried into the highest class of guardians. Moreover, any woman gaining such honour, Plato would in his ideal republic marry to one of the men guardians.

There is advanced legislation springing from the education of women. Plato was ready for it over 2,000 years ago; he faced the logical outcome of universal education, and carried it to a conclusion which would cause most of the members of the advanced and liberal Parliament of New Zealand to quail. This question of women's education, I touch upon but lightly, for what has been said earlier applies to boys and to girls alike. My aim in writing at all was to turn our thoughts back to great principles, which, if rightly understood and acted upon, would raise the ideal of education for boys and girls alike. A time is coming when higher ideals will govern our national education, when we shall understand that the object of education for both boys and girls is, as Milton says, "regaining to know God aright."

Folks can have what they like, may be,
Folks can do what they will;
But in the end, as the world can see,
Somebody pays the bill."

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

NEWS OF THE UNIONS

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

Feilding.

Since our last report our Union has suffered a severe loss in the death of Miss Goodbehere, our much loved and energetic Secretary. She has done good work for many years and will be greatly missed. The Union sent a lovely wreath, tied with the white ribbon.

The Band of Hope in future is to be managed by a strong committee representing all the Churches. £3 has been sent to Mrs Schnackenberg for Maori work, and £4 to Wanganui to assist the English Church in the same work. Our Union is steadily growing, four new members being enrolled last month. Mrs Pickering has been appointed Secretary, and Mrs E. P. Cowles Treasurer.

Naseby.

An afternoon tea to welcome our new members was held at the Manse. Musical items were given by Mrs Church, and Misses Glenn, Luscombe and McCarthy. A pleasant evening was brought to a close by all present singing "Some Glad Day."

Nelson.

At the meeting on June 11th, an animated discussion arose as to the need for a series of meetings for the instruction of young women on many subjects, such as "Purity," "Dress," "Need of Domestic Training," etc. It was resolved that the first meeting be held in July, two members to prepare papers on "Purity," and the meeting to be rendered attractive by a little music, etc.

Napier.

The meeting on May 23rd was enlivened by the presence of Mrs Sievwright, President of the Women's Council, who was introduced by Mrs Hill, and welcomed by the President and members. Mrs Sievwright gave an interesting address on "Women's Work," and spoke of Mrs Fry, Miss Nightingale, Miss Weston and several others, whose lives showed what women can do. In the event of the Council meeting in Napier in 1902, Mrs Sievwright's visit will do good, as it gave her some idea whether it would be desirable. The Union would wish it, if only on the selfish grounds of having Mrs Atkinson and Mrs Sheppard amongst them. The

Disabilities Bill was talked over a little and we hope the apathy of a few was stirred to at least think more of the necessity of its passing, if we are in earnest for the burdens to be lightened for our sex.

Woolston.

A splendid meeting was held on April 23rd to say good-bye to our Secretary, Miss Trerise. The President, on behalf of the members, thanked Miss Trerise for the work she had done in connection with the Union, and presented her with a silver teapot, suitably inscribed. Social chat and afternoon tea added to the pleasure of the gathering.

Dunedin.

We held our annual conversazione in the Choral Hall early in June. Mrs Don, our President, occupied the chair. It had been arranged that the whole programme should be carried out by ladies. The success of the meeting proved the wisdom of this plan. Speeches were given by Mrs Napier and Sister Olive, also songs and instrumental pieces by local talent. Refreshments, served by the ladies, brought a very enjoyable evening to a close.

On July 3rd a highly successful "At Home" was held in the Y.W.C.A. rooms, when Miss Powell gave an interesting account of the origin of the W.C.T. movement in America, and also a graphic description of her visit to the Old Country. Miss Powell's presence amongst us has stirred us up to more active work, and we rejoice to be able to report, that no less than 20 new members joined our ranks as the result of these two meetings. The presence and able assistance of Mrs Napier, an old and highly esteemed White Ribboner, also tended in no small measure to the success of both meetings.

Auckland.

The usual meeting was held on June 20th. It was resolved to write to the Town Clerk again *re* the appointing proper places for stopping of trams and buses, also asking if anything had yet been done in the matter of cigarette smoking amongst children. A letter from Miss Maunder was received, *re* the imparting of Scientific Temperance Instruction to Bands of Hope, and it was reported that the matter had already been warmly taken up, not only by most of the Bands of Hope but by some of the Sunday schools also, and that it was proposed to hold an examination of

the children at the end of the year. The Committee of the Social to the sailors of the man-of-war during the Duke's visit reported that it had been a success, and that the men had attended to the number of forty, and been greatly pleased with the efforts made to entertain them. A hearty vote of thanks was accorded Mrs Brame for her efforts and assistance at the Social, and it was decided to buy an invalid chair for the Hospital with the proceeds. It was unanimously resolved to hold a monthly prayer meeting in connection with the Union.

Greymouth.

The monthly meeting was held on the 4th. It was decided that our annual entertainment should take the form of a Lantern Service of Song. A Service of Song called, "The Mission of the Roses," was given last week by the L. T. L. Complimentary tickets were sent to the sailors in port, and those present expressed their appreciation of the action.

Palmerston North.

At our last monthly meeting a letter was received from Miss Maunder, urging that Scientific Temperance Instruction be given in Bands of Hope and other Societies. The report of the delegate to Convention was received, and a vote of thanks passed to Mrs Butters for her services. A hearty vote of thanks was also passed to Mr William Munro for having made and placed a box on the Railway Station for literature. A discussion took place as to the advisability of having an evening meeting for members and friends at an early date, and also as to having a booth at the Agricultural Show. Both steps were approved.

Eltham.

We had a very pleasant meeting on July 3rd. Bible reading in State Schools was discussed and the verdict given in favour, though we fully appreciate the difficulties in the way. We think that even from an educational point of view, it is a pity the children are not made acquainted with our greatest literary work. The matter of distributing literature, and also that of relief work were discussed, and we hope to accomplish something in each direction.

Miss Powell at Work.

Early in June I spent two or three days visiting at Port Chalmers, and on 13th the ordinary meeting of the Union was held, addressed by Mrs Napier and

myself. Two new members were initiated, and four subscribers to the WHITE RIBBON obtained.

Mosgiel, East Taieri, and Outram have also been visited and three State schools addressed. A meeting of the Mosgiel Union was held on Wednesday, July 3rd, but the attendance was very small, so I gave simply an informal talk, and a cup of tea kindly provided by Mrs McKerrow proved very acceptable. During the afternoon snow began to fall, and by the time the meeting was concluded the weather was simply atrocious. Two new subscribers to our admirable little paper were obtained.

On Tuesday, July 2nd, the Dunedin W.C.T.U. held a very successful "At Home" There was a large attendance, and, after an address on the rise and progress of the W.W.C.T.U. had been given, sixteen new members were initiated, some of whom had given in their names at the annual conversazione previously held.

On Saturday, July 6th, I ploughed through the snow to Waikouaiti, in place of Sister Olive, of Trinity Church, who was laid aside with a severe cold. On the Sunday I took two services in the Wesleyan Church, the congregation being a very small one in the morning, and a very good one at night. I met some of our Good Templar friends, and arranged to go up later and hold Temperance meetings. At present the depth of the snow—still falling at intervals—prevents anything being done.

Convention of Temperance Workers.

The Temperance workers in the Kaiapoi Electorate held their Annual Convention on June 6th, in the Coffee rooms of the W.C.T.U., Kaiapoi, sixty-four workers being present. One of the most important items brought forward in the Annual Report was the splendid work that was being done by the Bands of Hope throughout the Electorate. These are undenominational, and are held in halls unconnected with the churches. Speakers are provided by the No-license Central Committee for the Bands of Hope, which have become affiliated into a Union. A competition in recitations, singing, and piano playing is held annually, in which about 30 take part. Addresses were given at the morning, afternoon, and evening sessions of Convention, the discussion

on the Licensing Bill brought down by the Government being very lively. Resolutions were passed against the proposed legislation. Mr R. Evans was re-elected President; the Rev Doull re-elected Secretary; Treasurer, Mr O. Clothier, and 26 members of committee. Miss Roberts, among others, gave an address during the evening session.

An Obedient Bridegroom.

"I want you to use the word 'obey' in the marriage service," said a bridegroom to an American minister, recently. "I don't usually, but I will," was the response. When the couple were before him, "John Jones, do you take this woman to be your wedded wife?" asked the minister. "I do." "Do you solemnly promise to love, honour, and obey her, so long as you both shall live?" Here was a terrible situation for any bridegroom, but after a rebellious spasm the young man replied, "I do," and his bride made a similar promise when her turn came. After the ceremony, "You misunderstood me," said the excited Benedict to the minister; "I referred to the woman's promising to obey." "Did you, indeed?" came the answer; "Well, I think what is good for one side is good for the other; and let me tell you, as an old married man, that you would have had to obey anyhow!"

Words of Wisdom.

A blow always hurts most the one who gives it.

The conscience of many persons is a fear that they may do something that others will not approve of.

He who does not wisely conserve his forces in the spring-time of youth, may have none to cheer and bless his old age.

The ladder that reaches to heaven is made up of Love, Wisdom, and Kindness, Gentleness, Generosity, and Unselfishness.

All want happiness, but go about the wrong way to get it, by running after it, instead of doing the good out of which it evolves.

In all cases of inharmony keep silent until you have changed the thought of

anger to peace. This is not easy to do at first, but "practice makes perfect."

This world is being made very uncomfortable for the animal man, and it will become increasingly more so unless he experiences a change of mind and heart.

The "regular" doctor, who relies wholly on drugs or vivisection, is the only individual in the State who is given a license to commit murder. He may murder one or a thousand in his ignorance and cruel experiments, and he is accountable to no one for his conduct.

Everybody applauds the efforts to suppress vice eternally, but when it is brought home to each individual that he must suppress the cause of vice within himself he becomes angry and calls you a "crank."—*The World's Advance Thought.*



Troubles That Do Not Come.

Of the hard and weary loads
'Neath which we bend and fall,
The troubles that never come
Are the heaviest ones of all.

For grief that cuts like a knife,
There is oil of comfort and cure,
And the hand which weights
Brings strength and grace to endure.

But to phantoms of pain and woe
The lips of pity are dumb;
And there is never oil nor wine
For troubles that do not come.

There is a song to lighten the toil,
And a staff for climbing the height,
But never an alpine stock
For the hills that are out of sight.

There are bitter herbs enough
In the brimming cup of to-day,
Without the sprig of rue
From to-morrow's unknown way.

Then take the meal that is spread,
And go with a song on thy way;
And let not the morrow shade
The sunshine and joy of to-day.

LETTIE S. BIGELOW, in "Zion's Herald."

We are sometimes above our own actions, sometimes below them; rarely on the same level with them.—GEORGE MEREDITH.

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THE UNION meets in the Church on the last WEDNESDAY in the month, at 2.30 p.m.
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President—Mrs. Troy. Treasurer—Mrs. R. Saunders. Secretary—Mrs. J. S. Houlder.

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SANSON W.C.T.U.

OUR Meetings are held fortnightly.

President.....MRS CRICHTON.
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IN ADVANCE OF NEW ZEALAND.—The Isle of Man (1900) Licensing Act reduces hours of liquor sale, extends the distance for *bonâ fidé* travellers from four to six miles, excludes from the Licensing Bench magistrates even remotely interested in the liquor traffic, stops the carrying on of other trades on licensed premises, and gives fuller rights of appeal against the grant of licenses.

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THE WHITE RIBBON

EDITOR—MRS SHEPPARD ... Box 209, CH. CH

ASSOCIATE EDITOR ... Miss L. M. SMITH

TREASURER AND BUSINESS MANAGER:

MRS W. S. SMITH, 201, Hereford Street, Christchurch.

The White Ribbon:

FOR GOD AND HOME AND HUMANITY.

MONDAY, JULY 15, 1901.

Reform of the Criminal.

Most people have a vague idea that our prison system is not exactly perfect. But to a great extent the idea also prevails that Prison Reform is a subject belonging to the domain of the faddist.

That it is a question of vital importance to the safety of the community, that there is a pressing necessity for prompt action, has been made clear by the Rev. A. C. Hoggins, of Christchurch, in a pamphlet just published.

The writer shows that of late years the per-centage of serious crimes in the colony has been growing larger. He points out that, owing to a faulty system, our

Prisons are Nurseries of Crime.

"The worst crimes are planned in prison; few comparatively innocent persons can escape the contagion of such places." So well is this latter fact known, that judges and magistrates frequently refer to it, and express their dislike to sending first offenders to gaol. The First Offenders Probation Act is an official recognition of the degrading and contaminating influence of prison life.

Nor does the punishment of imprisonment fall equitably. To the habitual offender, prison life is not unpleasant, but to the individual whose crime has been the result of sudden temptation, or passing passion, it is

cruel and brutal torture. A prison system that degrades instead of reforming, that fosters crime, that is pleasant to the worst and most hardened criminals, and tortures the comparatively innocent, that debases and brutalises the condemned and then turns them out to prey again on the community, is so monstrous, so ridiculously, so wickedly stupid as to make its existence a marvel. Nothing but the ignorance, or the culpable apathy of the people prevent it from being swept away and replaced by a rational system designed to reform the criminal, and to keep him in custody until it is safe to release him.

And of course the community suffers for its ignorance or apathy. Within the last three or four years no fewer than five terrible crimes have been committed in the district of Canterbury alone by persons who have been debased in our prisons, and who ought not to be at large. So long as our gaols are allowed to remain moral pest-houses, so long will life, chastity, and property be imperilled. For our protection it is imperative that we should seek for a more rational method of treating our criminals. One feature of our improved system should be

Indeterminate Sentences.

We do not dream of discharging the inmates of our Lunatic Asylums unless the Superintendent is satisfied that it is safe to allow them their liberty. For similar reasons no prisoner should be released until a close and careful observation has convinced those in authority that he has been weaned from his criminal bent. On the other hand, when that happy change has taken place, he should no longer be detained to be a burden on the community.

The prisoners should also be classified in a rational manner according to their moral character and their mental capacity. Their physical, mental, and

moral treatment should be under the direction of experts who have made these matters their special study.

The employment of each prisoner should be specially considered. It should be varied, intelligent, and useful, and should be designed to suggest higher aims, to teach self-respect, and to strengthen self-control. The warders should be selected for their moral worth and their intellectual capacity, and should be as carefully trained for their duties as are hospital nurses.

These are brief and imperfect outlines of the methods suggested by prison reformers in various parts of the world. They are presented afresh in Mr Hoggins' pamphlet, and we heartily commend its perusal to our readers.

Our Illustration.

Miss Christina Henderson, B.A., the subject of our illustration this month, is one of the most energetic humanitarian workers that New Zealand possesses. While pursuing her profession as teacher at the Girls' High School, Christchurch, she does good service in furthering many needed reforms. Miss Henderson is an ardent Temperance worker, and has acted as Hon. Secretary to the Christchurch Prohibition League for some time past. She is also Hon. Secretary to the Women's National Council, entering warmly into its various projects. She is President of the newly-formed North Canterbury Women Teachers' Association, the object of which is to improve the status of women teachers, and to secure equal wage for equal work.

Called Higher.

A few weeks since Miss Emily Goodbehere, after a long illness, passed beyond the veil. An ardent worker for humanity, in Church, Band of Hope,

and W.C.T.U., the Feilding branch could ill spare such a spirit as was their late Secretary and Treasurer. The children loved her, and Churches of other denominations than her own owe much to her kindly help and interest. On the death of her father, Mr S. Goodbehere, Miss Goodbehere was appointed Government meteorologist for the district, the duties of which position she most efficiently performed. A beautiful wreath from the members of the Feilding Union evidenced their love and esteem.

Legal and Parliamentary.

As our branches are aware, a resolution was forwarded from our recent Convention to the Government urging that the C.D. Acts be repealed. For years past the N. Z. W.C.T.U., has memorialised the Government on this question, but still the disgraceful enactment remains on the statute books of the colony.

The Legal and Parliamentary department now asks that every branch of our New Zealand Union should send a petition to the speaker of each Legislative Chamber and to the Premier, urging that the C.D. Acts be repealed before another session passes.

The three copies of the petition should be legibly written on foolscap, signed by the officers of the branch, and forwarded *in August*.

The branches are also requested to communicate with the M.H.R.'s of their respective districts asking them to support the "Repeal" measure.

K. W. SHEPPARD }
L. M. ATKINSON } Superintendents.

NOTES AND COMMENTS.

WORLD'S W.C.T.U. MISSIONARIES.—The B.W.T.A. has undertaken to pay the expenses of Miss Johansdottir as a special B.W.T. Missionary in Northern Europe next year. Miss Jessie Ackerman and Miss Ada L. Murcutt are now at the Hawaii Islands.

"HAWAII'S SHAME."—Under this heading, the Boston "Women's Journal" has published an article, the information in which has been supplied

to the editors by Miss Jessie Ackerman. This lady writes that the State regulation of vice has been introduced in Hawaii, under the most outrageous and debasing conditions, the details of which are given. One might expect such atrocities in the older countries, but that such a state of affairs could exist under the American flag is surprising and deplorable.

EXECUTIVE COMMITTEE INTERNATIONAL COUNCIL OF WOMEN.—A communication has been received to the effect that a meeting of this Executive Committee will be held at the Hague, Holland, the probable date being 10th and 11th July, 1901. Some of the items on the Agenda under the heading "New business" are:—Increased representation of the National Councils in the International. Devising means for bringing the International Committees into more active service. Means of securing greater financial strength. Appropriation for work at the Pan-American Exposition (which opened May 1st, at Buffalo, New York.)

IN MEMORIAM.—We regret to record the passing away of the Hon. George H. Wallace, secretary of the Territory of New Mexico. His wife, Mrs Catherine P. Wallace, who was for some years Franchise Superintendent of the Australian W.C.T.U., will be remembered by many White Ribboners in New Zealand, and will have their deep sympathy in her bereavement. Mrs Wallace is President of the Women's Suffrage Association, New Mexico. The Santa Fè papers say that by Mr Wallace's death "Equal suffrage" has lost a faithful friend and champion

WHO WAS THE MAGISTRATE?—The Dunedin correspondent of the *Christchurch Press* writes, on July 4th, relating the dismissal of two charges brought by the police against a Dunedin publican whose name, as well as that of the magistrate who decided the case, is carefully suppressed. The charges were—(1) For keeping his licensed premises open for the sale of liquor after hours; and (2) for keeping the barmaid in the bar after 11 p.m. The case for the prosecution showed that the police entered the house at a quarter to three on Sunday morning, and found the licensee in the passage, six men in the bar parlour, and a barmaid, who said she entered the bar for a bottle of embrocation. On the police

entering, several other men and another woman employed in the hotel ran up the staircase. In the first case, Mr Solomon, counsel for the defendant, contended that it could not be held that the house was open for the sale of drink as it was closed, and only opened when the police sought admission. In the second case, counsel submitted that three o'clock in the morning was not after the hour of 11 p.m.: it was before the hour of 11 p.m. on the next day. *Both cases were dismissed.* What can be said of a magistrate who professes to be convinced by arguments like these?

WOMEN JURORS IN IDAHO.—An attempt to deprive the women of Idaho of their right to serve on juries was recently made by some members of the Legislature. Governor Hunt vetoed the Bill in language both plain and forcible, and the Legislature has sustained his veto.

COOKING MADE EASY.—One step towards a solution of the servant-girl difficulty is being taken in London. The prospectus of the "Distributing Kitchens, Limited," shows that the experiment of delivering hot dinners daily has been found practicable. A patent carrier, specially designed, commenced running in January, 1901. In less than a month the kitchen was sending out over a hundred portions daily, and, according to the report, scores of orders and enquiries are now being received. The company purposes to use motor delivery vans in future. Meals can be sent out at a small cost of production, and the scheme seems to be capable of enormous development.

"AN ESSAY ON PRISON REFORM."—We have received from the publishers a pamphlet bearing this title. The author, the Rev A. C. Hoggins, B.A., is a clergyman of ripe experience, and his pamphlet is a timely contribution to the literature of one of the most pressing questions of our time. The price is one shilling posted, and it may be obtained through any bookseller, or direct from the publishers, Messrs Smith, Anthony, Sellars, and Co., Christchurch.

WOMEN'S DISABILITIES PETITION.—Several petition forms, with signatures attached, have been received by the Legal and Parliamentary Department. After due consideration it has been decided not to present the petition to

Parliament during the present session, as many of the branches have not yet canvassed their districts. It is to be hoped that a monster petition will be in readiness for next session, and all branches, as well as the various Women's Societies, are urged to obtain as many signatures as possible. Petition forms will be forwarded promptly in answer to applications. Attention is called to a paragraph, entitled, "Disabilities Petition," in our recent Convention number, under the heading of "Convention Notes," which deals with the legal age at which women can append their signatures, and urges that women wage-earners under twenty-one should sign a separate petition.

EASTERN WOMEN ARE WAKING UP. —Telegrams assure us that a Chinese girl made a most effective speech on the present position in her country's politics to a large and influential meeting of Chinamen recently. The *British Medical Journal* states that a wealthy and illustrious family in Japan has led the way in founding a University for women in Tokio. By their efforts and assistance the sum of £24,000 has already been raised, and now the building is begun, and is expected to be of use this year. Medicine is the subject that most Japanese felt it desirable for women to study, and a number of young ladies of good family have already entered their names for the department —*Illustrated London News*, April, 1901.

A GRAVE WRONG. — Some of the leading women-workers in the larger towns in England, especially London, have been much exercised by the establishment, from time to time, of so-called Registry offices, the proprietors of which are known to lure girls from their homes in the country on the pretence of getting them situations, the results are often disastrous. An Associated Guild of Registries has been formed, which recommends the respectable Registries, but is powerless to take action against the dangerous offices. Thanks to our Servants Registries Act in New Zealand—our women-workers are protected from such dangers. Under this Act any one wishing to establish an office is legally bound to apply for a license enclosing the fee, with a certificate of character. The license requires to be renewed annually, inspectors are employed to inspect the offices, and examine the books. No one who

keeps a boarding-house, or is in any way interested in a boarding-house, is allowed a license.

THE PAN AMERICAN EXPOSITION AT BUFFALO. —"The grounds," says the "Boston Women's Journal" of June 1st, "cover 350 acres, and the avenues have been planted with young poplars, which rustle pleasantly in the breeze, mingling the sound of their leaves with the splash of the many fountains. The Exposition is even more beautiful by night than by day. Half a million electric lights, the power for which is generated by Niagara Falls, twenty miles away, make a scene of magical brilliancy. The Exposition has no separate department of women's work. Wherever her skill or genius has given her a title to excellence, then her work will be shewn and judged on its merits."

In Parliament.

Following so closely the visit of the Duke and Duchess of York, the assembling of Parliament on July 2nd excited little attention. A number of Bills of great importance have, however, passed their first reading, and there is good reason to hope that the session will not pass without seeing some long desired measures placed on our statute books.

Among the Bills thus introduced that are of interest are the Elective Executive, the State school children Compulsory Drill, Young Persons Protection, Absolute Majority, Employment of Women Workers, Hospital Nurses Registration, and the Referendum.

The Referendum Bill

has passed its second reading. It seems to be of the first importance, for it should enable the electors to reject or adopt laws by voting on them directly. Much of the usefulness of such a measure will depend not only on the provisions for its operation, but also on the intelligence and diligence which the electors use in studying the proposed laws on which they will have to vote. If the passing of such an Act has the effect which the Referendum is said to have had in Switzerland, that is to cause the electors to carefully consider the laws under which they are governed, then the educative value of the Referendum will be great.

The Nurses' Registration Bill

provides for a register of all women in the colony who at the present time have had four consecutive years' training and have passed an examination. Those also who are over twenty-three years of age, and have had three years' training in a hospital and have passed an examination, may be registered. A registered nurse who has been guilty of misconduct is liable to have her name removed from the register. The Bill has passed its second reading in the Upper House.

Most of the other Bills have been commented on several times previously, and need not be reviewed again.

Licensing Petitions.

There has been a perfect shower of petitions from all parts of the colony against the proposals to issue licenses in the King Country and to alter the liquor laws. Whatever may be the intentions of the Government, it is certain that many members are impressed by the widespread aversion to open the floodgates of alcoholic poison, and it is rumoured that the Premier will not try to force his obnoxious proposals through.

The Classifying of Lunatics.

Mr Meredith asked if the Government intended to provide for the classifying of lunatics. There are 146 children in the Asylums for whom separate provision should be made. There are other inmates who are only insane at intervals, and it is certainly an evil that they should be forced in their sane periods to associate with the altogether insane. There can be no systematic attempts at cure without proper classification, and it is to be regretted that Mr Hall Jones gave an evasive answer to so important a question.

My Symphony.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden, and unconscious, grow up through the common. This is to be my symphony.

WM. HENRY CHANNING.

Women Teachers' Association

The women teachers of North Canterbury have formed themselves into an Association for the double purpose of raising the status of women teachers, and of obtaining equal wage for equal work. The report of the recent Salaries Commission was the immediate cause of the formation of this Association, although for a long time the women teachers, as well as those who believe in equal justice for all, have felt very dissatisfied with the one-sided system of payment.

Some of the statements made before the recent Commission have aroused great indignation. It was said that women were neither mentally nor physically capable of teaching the higher standards. In refutation it is stated that in the town schools, where the sexes are separate, the work done on the girls' side compares very favourably with that of the boys', when the number of pupils in the girls' classes is equal to that of the boys. In this connection the glaring anomaly is noted of one school in Christchurch in which Standard V., containing one hundred pupils, is taught by an assistant mistress, with the help of a third-year pupil teacher, while Standard V. (boys), containing eighty eight pupils, requires the services of two assistant masters!

We hope to publish the Memorandum of the Association in a future issue.

Out of about two hundred women teachers in North Canterbury over one hundred names have already been sent in for membership, and the others are expected to follow. In this movement the women teachers will command the sympathy and loyal support of the justice-loving portion of the community.

Colds—How to Avoid Them.

BY A. J. SANDERSON, M.D.

1. DO NOT EXPECT TO CATCH A COLD. — Fear is a depressant. The body usually follows where the mind directs. Expect to keep well and you will usually keep well.

2. LET TONICS AND OTHER COLD PREVENTIVES SEVERELY ALONE. — Many people take medicine as soon as autumn weather sets in, with the idea of warding off colds; in reality they render their systems in a condition to invite colds and many other inflammatory diseases.

3. BREATHE THROUGH THE NOSE. — The lining membrane of the nose is constructed capable of warming the air before it passes through the larynx to enter the lungs. Mouth-breathing predisposes to *sore-throat, hoarseness, bronchitis, pleurisy, pneumonia, and consumption.*

4. EAT ONLY PURE FOOD, AND OF THAT A MODERATE QUANTITY. — Food matter which renders the blood impure, or surplus food elements in the tissues, make the body liable to colds.

5. DO NOT WEAR TOO MUCH CLOTHING. — Over-wrapping weakens the reactionary powers of the body surface. The opposite extreme is likewise not to be recommended.

6. NEVER LIVE IN POORLY VENTILATED ROOMS. — Plants raised in a hot-house are never as hardy as those grown out-of-doors. Fresh air is one of Nature's great tonics. See, therefore, that your dwelling is well-ventilated.

7. TAKE A DAILY HANDBATH WITH COLD WATER. — The bath should be taken immediately upon rising, while the body is still warm. Follow the bath by a thorough rubbing with the dry hand, a rough towel, or a shampoo brush, to assist in producing a good reaction.

8. MAINTAIN THE HEAT OF THE BODY BY EXERCISE, DEPENDING AS LITTLE AS POSSIBLE UPON FIRES. — Where the weather is very cold, or the individual aged or feeble, fires are a necessity. Exercise, however, is Nature's way of keeping the internal human fires burning brightly.

Scientific Temperance.

The popular idea, once held also by the majority of medical men, to the detriment of their patients, that alcohol acts upon the human body as a food, as a warming agent and a stimulant, has long since been proved false by the investigation of such eminent experimenters as Dr. Benjamin Richardson and others. As one error is exposed, however, the advocates for the use of alcoholic beverages advance others to be refuted. Thus many claim, upon the assertion of physicians too, that tissues saturated with spirituous liquor are best able to resist the onslaughts of disease-producing germs: and it is a common practice to give porter and other alcohol-containing drinks to the expectant mother, with the idea that she is then better able to nourish her

child and to bring into the world offspring highly capable of resisting disease. A series of experiments recently entered upon have emphatically disproved all such claims. (Here follow a series of scientific experiments which were made with alcohol upon dogs and rabbits, with an exact description of results.)

It was demonstrated that alcohol perceptibly lowers the vitality of the animal tissues, and, if long continued, actually changes the structure of the organs, predisposing to the implantation of various physical disorders. Science and experience both agree in asserting that alcohol in any form is deleterious to the animal body. It starves, chills, and depresses the system, so weakening the tissues that they become an easy prey to the agencies of disease and death. *Herald of Health.*

Field Marshal Earl Roberts has become a patron of the United Kingdom Railway Temperance Union.

"Many of the ills o'er which men grieve,
And still more women, come from not employing
Some hours to make the remnant worth enjoying."



THE HOME.

The Effect of Thought on the Body.

Some comments of Trine, the noted American author, on the physiological and ethical effects of thought on the body are quoted as follows in *Sandow's Magazine*:—

"Every thought that tends to reproduce itself, and ghostly mental pictures of disease, sensuality, and vice of all sorts, produce scrofula and leprosy in the soul, which reproduces them in the body. Anger changes the chemical properties of the saliva to a poison dangerous to life. It is well known that sudden and violent emotions have not only weakened the heart in a few hours, but have caused death and insanity. It has been discovered by scientists that there is a chemical difference between that sudden cold exudation of a person under a deep sense of guilt and the

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 Ribbed Cashmere Hose, 2 pairs for 1/11; 2 pairs for 2/4½
 Wool Wraps, 7/11 now 5/11; 12/6 now 8/11
 Down Quilts, 19/6 now 14/9; 29/6 now 22/6
 Blankets, Bargains at 9/6, 14/6, 16/6, 21/-
 Tweed Dress Lengths, 8/11 now 5/11; 13/6 now 8/11
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ordinary perspiration; and the state of the mind can sometimes be determined by a chemical analysis of the perspiration of a criminal, which when brought into contact with selenic acid, produces a distinct pink colour. It is well known that fear has killed thousands of victims; while, on the other hand, *courage is a great invigorator.*

"Full, rich, and abounding health is the normal and the natural condition of life. Anything else is an abnormal condition, and abnormal conditions as a rule come through perversions. God never created sickness, suffering, and disease; they are man's own creation. They come through his violating the law under which he lives. So used are we to seeing them that we come gradually, if not to think of them as natural, to look upon them as a matter of course."

"The time will come when the work of the physician will not be to treat and attempt to heal the body, but to heal the mind, which in turn will heal the body. In other words, the true physician will be a *teacher*; his work will be to keep people well, instead of attempting to make them well after disease comes on: and still beyond this there will come a time when each will be his own physician. In the degree that we live in harmony with the higher laws of our being, and so, in the degree that we become better acquainted with the power of the mind and spirit, will we give less attention to the body,—no less *care*, but less *attention*.

"The bodies of thousands to-day would be much better cared for if their owners gave them less thought and attention. As a rule those who think least of their bodies enjoy the best health. Many are kept in continual ill-health by the abnormal thought and attention they give them.
 "Give the body the nourishment, the

exercise, the fresh air, the sunlight, it requires, keep it clean, and then think of it as little as possible. In your thoughts and in your conversation never dwell upon the negative side. Don't talk of sickness and disease. By talking of these you do yourself harm, and you do harm to those who listen to you. Talk of those things that will make people the better for listening to you. Thus you will infect them with health and strength, and not with weakness and disease.

"To dwell upon the negative side is always destructive. This is true of the body the same as it is true of all other things. The following from one whose training as a physician has been supplemented by extensive study and observation along the lines of the powers of the interior forces, is of special significance and value in this connection: 'We can never gain health by contemplating disease, any more than we can reach perfection by dwelling upon imperfection, or harmony through discord. We should keep a high ideal of health and harmony constantly before the mind.' . . .

"Never affirm or repeat about your health what you do not wish to be true. Do not dwell upon your ailments, nor study your symptoms. Never allow yourself to be convinced that you are not complete master of yourself. Stoutly affirm your superiority over bodily ills, and do not acknowledge yourself the slave of any inferior power.

"I would teach children early to build a strong barrier between themselves and disease by healthy habits of thought, high thinking, and purity of life. I would teach them to expel all thoughts of death, all images of disease, all discordant emotions like hatred, malice, revenge, envy, and sensuality, as they would banish a temptation to do evil. I would teach them that bad food, bad drink, or bad air makes bad blood, that bad blood makes bad tissue, and bad

flesh bad morals. I would teach them that healthy thoughts are as essential to healthy bodies as pure thoughts to a clean life. I would teach them to cultivate a strong will power, and to brace themselves against life's enemies in every possible way. I would teach the sick to have hope, confidence, cheer. Our thoughts and imaginations are the only real limits to our possibilities. No man's success in health will ever reach beyond his own confidence; as a rule, we erect our own barriers.

"Like produces like, the universe through. Hatred, envy, malice, jealousy, and revenge all have children. Every bad thought breeds others, and each of these goes on and on, ever reproducing itself, until our world is peopled with their offspring. The true physician and parent of the future will not medicate the body with drugs so much as the mind with principles. The coming mother will teach her child to assuage the fever of anger, hatred, malice, with the great panacea of the world—love. The coming physician will teach the people to cultivate cheerfulness, goodwill, and noble deeds for a health tonic as well as a heart tonic; and that 'a merry heart doeth good like a medicine.'"

In the "Odds and Ends" of "The Wide World Magazine," there is a picture of an open air Parliament in Switzerland. It is held in the Canton of Glarus, where Government by the people is absolute. At this gathering, held on the first Sunday in May, if the weather is fine, every single detail of importance connected with the State is discussed and voted on. "In the centre is a platform for the president and speakers, while round the platform are special places for the boys, who are thus taught the work of their country at an early age."

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