

The White Ribbon

FOR GOD AND HOME AND HUMANITY

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THE WHITE RIBBON.

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And above-mentioned Officers.

WITH this issue our infant opens its eyes upon a world often described as cold, hard, and cruel—a world, however, which, as it is pretty much what each of us makes it for herself, we hope will prove kind and friendly to our nursling. Happily we have all over the colony a number of White-ribbon Women waiting to open their motherly arms to her, to make her a member of the family, introduce her to their friends, and otherwise do their best to secure her success in life. As the recent Convention held in Wellington is responsible for her existence, we have no fear of her reception.

When, after sundry hints given, and references made, the delegate from Christchurch stood up to introduce the subject, some feminine breasts heaved with emotions the reverse of congratulatory. "We must hold these good friends in," was our reflection, "for they are moving on too fast. If we allow our Canterbury steed to have

his head, he will bolt with the whole team!" So we pursued a cautious and conservative policy. We said that our numbers were not large enough, neither was our strength sufficiently great, to warrant such an undertaking: that W.C.T.U. women could not lend themselves to so wild a scheme, or couple their hitherto-respectable names with such a word as "failure." In fact, we made use of the arguments generally used by the stick-in-the-mud portion of the community at every new turn of the road. But Christchurch had gone into details in a remarkably business-like manner, and could tell us to a penny what would be the cost, and how many copies must be sold to make the paper pay. Question and answer flew like squibs on Guy Fawke's Day, and with each half-hour the tide rose until, after thoroughly ventilating the subject, Convention, without a single dissentient voice, declared itself in favour of the project. There had been from the commencement no question as to the great benefit our work would derive, but, like good housekeepers, we had no intention of living beyond our income. Once convinced that—given a fair amount of activity on the part of our local Unions—we could pay for what we ordered, we gave in our whole-hearted allegiance to the scheme. It now remains for our members to endorse the action of their representatives by pushing the sale of our journal in every direction.

There is no doubt that our paper will prove exceedingly helpful in binding together our branches all over the colony. It is comparatively easy for district Unions to keep in touch with one another, but a handful of workers in a country township are very apt to think themselves so few and so feeble that they can produce no impression, and may as well give up. Let them grasp the idea that they belong to a world-wide organization with a membership of 800,000 women, and strength and courage return. They recognise

that each individual member is an added strength to the whole, and determine to hold on.

Often, when inviting strangers to our meetings, we are asked "What is the W.C.T.U.?" A copy of the WHITE RIBBON placed in the hand of the questioner will furnish a sufficient answer.

We hope that it may prove a means of educating our readers. No one recognises more than White-ribboners themselves how much they have to learn. Reports of work from local Unions will suggest new ways of working. News from America and England will show what our sisters in other lands are doing and what methods they employ.

As this paper is entirely edited and managed by women, every woman in New Zealand should read it. Being undenominational it appeals to all Christians, and as it is the aim of our Union to help all in need of help, every philanthropist should hold up our hands.

By way of interesting the many children in sympathy with our aims we shall have a corner for the young, with anecdotes, riddles, etc. We hope they will also be interested in the serial, primarily intended for their elders. In fact, with such a liberal and all-embracing policy as ours—"For God, and Home, and Humanity"—we may fairly expect to interest all sorts and conditions of women. Everything that pertains to the welfare of the race may fittingly find a place in our columns, from the discussion of ethics to the joke that provokes "a laugh that's worth a hundred groans."

The editorial staff have undertaken this work in the Master's name and for the Master's sake; they ask not only your hearty co-operation, but your prayers that this paper may help to answer the petition "Thy kingdom come," and bring nearer the time when the knowledge of God shall cover the earth as the waters cover the mighty deep.

Notes and Comments.

WILL the Unions please note the address of the business manager and send on names and addresses of intending subscribers (with the year's subscription—2s 6d) at as early a date as possible. All literary communications should be addressed to "Editors, Box 114, Christchurch."

We hope each Union will appoint some one to send not only concise reports of business done at the various meetings, but also notes of events transpiring in the district likely to prove of interest to women.

WORLD'S W.C.T.U.—The third bi-ennial Convention is to be held in London in June, following and in connection with the annual National Council of the B.W.T.A. Miss Willard will preside at the World's Convention on June 19, and also at the World's Executive Committee meetings on June 15 and 21.

In the public demonstrations leading temperance speakers from England and America will take part, and distinguished W.C.T.U. leaders from Canada, Australasia, South Africa, India, China, Japan, and many European countries will be present. May 18 and 19 have been set apart as days for special prayer, Temperance mass meetings or Temperance sermons all over the world. Will our N.Z. Unions make a note of, and act upon, this latter suggestion?

WORTHY OF IMITATION.—As the outcome of readings given and discussions held on sweating and kindred topics at various meetings, we believe the members of the Napier Union have resolved to abjure the ready-made garment, and pay a liberal price for needlework, rather than be the means of driving some under-paid girl to resort to an evil life in order to eke out a living.

The "Rôle of the Amateur Barmaid," mentioned in the *Review of Reviews* for March, suggests work for our New Zealand women. Even in our colonial towns and villages there are scores of lads who become a scourge to society in later life simply through having no suitable place in which to spend their evenings. They wish for companionship, for bright, lively surroundings, and where else, in very many cases, are these to be had but in the drinkshop? Surely side by side with every attempt to close a public house should be an effort to open some room or hall where the lads may meet, chat, sing, read, have games, and interest themselves generally. If possible, an arrangement should be made whereby light refreshments may be had at a trifling cost. The schoolrooms of our various churches could be put to no better use during the week; more particularly during the winter months are such rooms needed. Who will take up this work for the lads? A mother says "All our drunkards and bad men are somebody's boys, and many have graduated in the streets."

"Where doctors differ!" The champion lady cyclist of Great Britain declares cycling in a skirt to be absolutely dangerous, and says that though at one time greatly prejudiced against the bifurcated garment, she was compelled to adopt it in order to avoid a recurrence of accidents. On the other hand, Mrs Maddock, the lady record-breaker

of Australia, declares cycling in a skirt to be easy, and says a bifurcated dress is by no means a necessity.

Recent mails bring us the good news that both in Delaware and in New Hampshire (U.S.) the age of consent has been raised to eighteen years.

A Book of the Day.

By L. M. SMITH.

"ZACHARY BROUGH'S VENTURE."

By E. B. BAYLY.

(Jarvold and Sons.)

"Doth he not leave the ninety and nine in the wilderness and go after that which is lost?" asked the Great Teacher. It was the weak, erring, wayward son, too, in the parable, on whom, "while he was yet a great way off," all the love and tenderness were showered; so in the book before us infinite pity and compassion are shown to the one who for years has brought little save misery to those around him, but who yet exercises a magnetic influence over all, and unconsciously makes them his ministers—servants anxious to supply his deepest, truest needs.

Claude Langdale is an artist by nature and profession. His mother died, while he was a mere child, from the effects of excessive drinking. No one tells the lad of his mother's disgrace, and he goes into society totally unaware of the probable weak spot in his own constitution. "He did not know that more than a common danger lurked beneath the secret wish he had often felt to take a little more, when his companions took for granted that every one had had enough." But only too soon is he made conscious of his weakness. A friendly servant gives him a hint of his pre-natal curse. The warning comes too late. Again and again the drink fiend, let loose (paradox though it appear) by the customs and conventionalities of society, holds him as in a vice. After a longer outbreak than common, Claude leaves his friends and courts country solitude to avoid "having" to taste intoxicating drink. In a country village he meets an artist's usual fate, in the form of a beautiful—and, withal, good and true—maiden, who, after due inspection, is received by his friends, and for a time all goes well. A few months after marriage the knowledge of her husband's weakness—a weakness he had thought unnecessary to mention, so certain was he the spell was broken—comes to the young wife, and thenceforward the path is downward. When the story opens Alcie

is dying; her little girl of ten is her sole caretaker, while Claude lies a senseless log. Joseph Gundry, once a boyish admirer of Alcie, but married now and with a large family of his own, recognises the mother by her child, and sees that the last wants are met, in which task he is aided by Zachary Brough. Alcie dies, her last thought and word—"Dearest"—being for the man who has brought her to such straits; and with her dying looks she commits him and her child to the care of Gundry. Joyfully would the latter assume the charge of Alcie—but the drunkard?—he who has cursed the life of his own early love! The good triumphs, and the dying woman reads the answer in his eyes.

Zachary makes his venture thus: Claude, with his little girl, is to live in an unused part of Mr. Brough's own house, to be kept under lock and key, never to go out without an attendant, and to hand over all his earnings into the safe keeping of his benefactor. The broken hearted man shows his remorse and true penitence by accepting the conditions, which specify that the contract may be broken any time at a week's notice.

Then the new life begins. Many a time, when the raging thirst is on him, is Claude tempted to write that notice. Once, when out with faithful Chris. for an early ramble on the hills, the thought flashes across his brain that the sketch in his hand represents money. A moment before he had been absorbed in his work; now the fiend possesses him, and down the slope towards the town he rushes like a maniac. Chris. pursues, and after a hot chase comes up with him, and clasps his strong arms about him like a band of steel. The man wrestles, strikes a blow that well nigh stuns the lad. Then, and not till then, he comes to himself, and arm-in-arm the two go home, "neither of them knowing any moment when Langdale would be off again."

After a year of such intermittent craving and wrestling, human care and love, aided by heavenly influence, win the day. Claude Langdale feels that the spell is broken, and he is a free man.

But the interest of the story does not all centre in the one whose moral and physical salvation are sought. Each character is a study—a distinct creation. There is Mrs. Gundry, a "common-place" woman, but fighting her daily battles. There is good, patient, faithful Chris., with his clumsy body and poetic soul. There are little Alcie, with her womanly care for her father, and her childish spirit breaking forth now and then; and little Joe, the personification of jollity, and with a *penchant* for speaking his mind. There is old Jacob the carter, talking to his horses as to human beings, and signing his name without one letter right—"Gekup."

Zachary is worthy of a volume all to himself, with his quaint bachelor ways, his trusty house servants, his horror of exhibiting a trace of sentiment; and yet, withal, his great heart yearning and praying over fallen ones, loving Langdale with a "love passing the love of women," dreading the hour when the rescued man and the little Alcie shall leave his house, yet saying no word to hinder them from taking their place in the world again. "Of course, he had the best of it—incomparably so—in being allowed the privilege of serving Langdale; and it came hard upon the other fellow to have to be so much obliged to him." We leave him standing in his old parlour, the great clock ticking through the empty house, as he says—"A married man couldn't have done it."

Departmental Reports.

THE following are the Superintendents' reports which were read at the recent Convention in Wellington:—

EVANGELISTIC DEPARTMENT.

The World's Women's Christian Temperance Union is one of the greatest and grandest of organisations. Our Lord said a little leaven leaveneth the whole lump. We can truly say the leaven of the Woman's Temperance Movement is without a parallel. It has planted the root of temperance reform all over the world. We are a body of Christian women called by His name and doing His work. The Evangelistic Department is the "backbone" of our organisation, and we desire through all our work to have entwined, like a thread of gold, the evangelistic spirit; and the Gospel of our Lord Jesus Christ carried with its healing power far and wide. When we think of the meaning of an evangelist—"The bearer of glad tidings or messenger of good"—how encouraging it is. But to fulfil this mission we need the anointing of the Spirit and to know that all our well-springs are in God. And if we are to be successful in breaking the Bread of Life to anyone our own souls must be daily fed with Living Bread—individual consecration and individual effort. Each believer is to be a herald, a witness, a winner of souls. To each saved one Christ says: "Follow me and I will make you fishers of men." And, oh! there is work for all. Of the fifteen hundred millions on the globe, not one half have ever heard the Gospel message. The host of the unsaved is more vast to-day than at any previous period in history. The increase of the population of the world is more rapid than all evangelizing efforts of Christians. At our very doors are multitudes of

the unsaved who never enter a place of Christian worship. How shall we reach them? This is the problem which confronts us.

In presenting a report for the year your superintendent records with thankfulness an increased interest in this very important department of our W. C. T. Union's work.

The reports of work carried on by the local Unions are varied. Some have "regular visitations," and "distribution of literature." In others, tracts and leaflets are taken to outward-bound ships. Some of the members have Bible readings for young women. Others undertake house to house visitation three or four times a year among those who never enter a place of worship, all of whom are invited to a free tea, after which earnest Gospel addresses are given, and hymns are sung. Work of this kind has been carried on at Port Chalmers for several years by the members of the W. C. T. Union. Social teas are given to the crews of ships, at which the Gospel is sung and earnest words spoken, and a bag, with Bible and hymn-book, given to each of the sailors. On Sunday and Friday evenings Gospel meetings are held at the Sailor's Rest, Dunedin. Our zealous missionary is much helped by earnest Christians who are always ready to speak a word for Jesus, and as the result of these meetings many of the sailors and others are truly born again, and can say, "It is well with my soul, Jesus is mine."

To heal the aching wounds of sin,
To find the lost, to lead them in,
Say! who would not a sister be
In this, the noble chivalry?

We are thankful to God for the measure of success which has attended our work; and, still relying on Him for future guidance, we go forward, firm in the conviction that the cause of righteousness and sobriety will triumph.

M. KIRKLAND, Superintendent.

SCIENTIFIC TEMPERANCE INSTRUCTION.

In Auckland and Christchurch efforts have again been made to obtain a resolution from the Boards of Education that this be a *pass* subject in all our State schools, so that teachers may give instruction and inspectors examine, but so far we have no result. The reply of the Auckland Board to a deputation was that the Board did not think it advisable that the reading of, or examination in, any lessons on Temperance should be made compulsory, adding that "permission is already given for the School Committees to allow the use of certain Temperance books, the matter of which may be taught as part of the science or as object lessons."

I would urge all our Unions to appoint a Superintendent for this department, so that all may unite in a vigorous effort to have scientific temperance instruction given in all our schools as a *pass* subject.

Napier is still the only district where these lessons are given in all the State Schools.

A. J. SCHNACKENBERG,
Superintendent.

REPORT OF MOTHERS' COTTAGE AND DRAWING-ROOM MEETINGS.

During the year I communicated with the various Unions. Some have not replied: others did, with most encouraging reports. In several local Unions there is a Mothers' Meeting held every week, which is a blessing to many weary mothers. Two local Unions have a Mothers' Prayer Union every month, when especial requests are made at the Throne of Grace on behalf of those of tender years, that they may be early brought to give their hearts to Jesus; for the young men and maidens who have to go out into the world world, that they may be enabled to resist, by the grace of God, the many temptations which lie in their way; and for those out of the way, that they may be brought to the Good Shepherd. I have visited three meetings attended by poor mothers not connected with our W.C.T. Union. Our members are active and helpful in visiting the homes of those women, and inviting them to come to their meetings. The latter bring their little ones with them. A box of toys is provided, and a rug is spread, on which the children lie and play while their mothers sew, making whatever garments they are most in need of for themselves or children, for the material of which they pay a little. While this is going on someone reads, and tells them the story of Jesus and His love. Hymns are sung, and efforts used to influence them for good; then a cup of tea and something good to eat follows. Some of the mothers say such a meeting is the only sunshine they have in their lives.

Go on, then, sowers of sunshine,
Nor question result complete;
In the fulness of time an Autumn
Will ripen the perfect wheat.

Mrs S. L. O.

I am glad to record that this year has been the best for Cottage meetings. Although some of the local Unions have not sent returns, yet the reports to hand shows this department of the Master's work to be receiving more attention than heretofore.

I have personally conducted five Drawing-room Meetings throughout this last year, but I have received no reports from Unions of this department of work.

M. KIRKLAND, Superintendent.

REPORT OF WORK AMONG MAORIS.

ON July 30, 1894, a drawingroom meeting was held at Mrs Balcombe-Brown's, Wellington, to inaugurate, under the auspices of the W.C.T.U., this department of work. The Rev S. H. Sprott presided, and Te Heu Heu, the influential Maori chief, addressed the meeting, advocating temperance, and welcoming me and those associated with me in the work. Mr Hone Heke, M.H.R., also said a few words on behalf of the work; also Mr A. R. Atkinson and other leading temperance people. Miss Kirk's short address was listened to with much interest, and Mrs Plimmer's questions elicited some interesting information. I gave an account of work already done at Levin, and the work proposed and plans for carrying out this mission were discussed. Since then much has been accomplished. My letter to the Maori women on temperance and their enfranchisement was translated in Maori and 500 copies printed and circulated amongst them all over this North Island (and some since to Nelson and Hokitika). I also designed pledge cards, with allegorical picture and appropriate texts in Maori, and had 500 printed. Te Heu Heu's speech was also printed. Bibles, Testaments, prayer books, and hymn books in Maori have been purchased and distributed among the natives, and as they are quite destitute of any literature whatever, these gifts of books and tracts in Maori were received by them with expressions of gratitude and pleasure. Twelve local Unions have been written to and asked to start a work among Maoris, to which appeal only five have as yet responded. To these I have sent parcels of tracts and pledge cards in Maori. Maoris at Petone, Waiwatu, Pororua, Waikanae, Manakau, Levin, Horowhenua, Paroutawha, Whangahu, Putiki, Aramoho, and Pipiriki have been visited. My letter to the Maori women was distributed at all the stopping places up the Whanganui river. Major Kemp and his daughter Victoria signed the pledge cards. The latter promised to form a branch Union, of which she would be president. She has also obtained several signatures to the pledge cards. The number of Maoris who have signed from all the above places is seventy-nine; number of Testaments distributed, seventy; books—"More about Jesus," illustrated—forty; temperance and other tracts, over 800.

I was told by Tamihana Kauwhata that my letter to the Maori women and pledge cards were received by some of the Waikato women at King Tawahoa's funeral with great enthusiasm. I have to record with gratitude the kindness of the Countess of Glasgow in expressing her interest in and sympathy with this work.

Also to acknowledge, with thanks, a grant from the Justice Department of 50 copies of Mr J. Pope's valuable book in Maori entitled "Health for the Maori": dealing with sanitary temperance and other important subjects

Also a gift from Mr James Cappen, of Wellington, of 500 Gospel tracts in Maori, nearly all of which have been distributed and much appreciated by the Maoris.

I have also to acknowledge a gift of £1 from the Union at Hokitika, and to thank the Honorary Secretary, Miss Jack, for her kind and sympathetic letter, which greatly helped and cheered me.

— H. HEWITT,
Superintendent of Department.

UNFERMENTED WINE.

I am sorry there is so little to tell regarding my department of work for the past year.

In our district (Hawke's Bay), considerable cultivation of the vine is carried on at the R.C. Mission Station, but the wine made contains alcohol. I wrote to Father Brinsfield, who has charge of the vines, &c., asking if he could not make unfermented wine? He wrote me saying he would most gladly do so, but, being ignorant of the process, would thankfully avail himself of the services of a capable man who thoroughly understood the business, and would do his best to influence the wine growers in the district. Having written to Messrs. Wright, Munday & Co. on the subject, their answer is rather disappointing, but perhaps someone may be found in Australia or New Zealand to overcome the difficulty.

From the above firm I have received copies of their circulars, &c., and am full of gratitude to God to see the numbers of the Christian Churches in Britain which have for many years past used unfermented wine at the Communion. Their report is for 1887, and no doubt hundreds more might now be added.

By the last number of "Woman's Signal," I see most encouraging meetings are being held all over Scotland by Rev. John Pyper on this very subject.

Our union may remember authorising me to get printed a number of copies of a paragraph from the pen of Rev. Charles Garrett, on the use of Unfermented Wine for Sacramental purposes, which was done, and a copy sent to every Episcopal and Presbyterian minister in New Zealand, as they seem in this matter farther behind the times than any of the other Christian Churches.

I have had many interesting and encouraging answers from the latter body, and am thankful to find it in more general use than I had imagined.

Believing and knowing that Mr. Garrett's words

had done good among us, I wrote telling him so, and thanking him with all my heart for his life-long labours in the temperance cause.

AGNES BIGG;

HYGIENE.

On sending round for reports to the various Unions, I found that the subject of Hygiene has been put altogether on one side, excepting perhaps at Napier, where Miss May Yates was engaged to give two lectures on Hygiene. Dunedin hopes to take up this branch of work during the coming year, and Hokitika writes, asking for helpful information, which I have despatched to the Secretary of that Union.

Attention has been drawn to the urgent necessity of Government appointing properly qualified Meat Inspectors at the various centres. The alarming increase of cancer in our own immediate district compels us to face this question. The Rabbi of the Auckland Hebrew congregation has kindly placed at our disposal some facts, showing that cancer and consumption are extremely rare among the Jews. "Scientific authorities," he says, "agree that we owe our comparative immunity from disease to our meat inspection, which has been carried out since long before the Christian era." The Rabbi of the Wellington Hebrew congregation also writes, saying, "that during his term of seventeen and a-half years not a single case of cancer has occurred among his people." Out of the 6767 deaths registered in New Zealand during 1893, there were 1061 caused by cancer and tuberculous diseases, two ailments which are very common amongst cattle. These facts point to the value of the Jewish regulations for the slaughtering of cattle.

I may also mention in connection with my department that I sent an article to the Ladies' column of the *Southern Cross* condemning the present harmful custom of wearing heavy clothing depending from the waist. As a consequence of which, so authorities tell us, we have serious displacement of the internal organs, as well as other aches and pains too numerous to mention. I have also pointed out the diseases—such as cancer of the breast, etc.—which may be traced more or less directly to the irritating pressure of that monstrosity, the corset.

SYBILLA TWEMLOW.

INFLUENCING THE PRESS.

I regret to say that the Invercargill Union is the only one sending a full report of this department of work. The local Superintendent says:—

During the year our work has been kept prominently before the public. In February, 1894,

we sent letters to each local paper, urging women to see that their names had not been struck off the roll. We also set forth the advantages of "no license," and upon the very eve of the March election fired parting shots all round.

We have endeavoured to influence public opinion upon the following subjects:—

The Desirability of Public Baths.

The Connection between Diseased Meat and Cancer, and the importance of all meat being inspected by an officer appointed by Government.

Dress Reform.

The Duty of Supporting the Members of the Licensing Committee who were Suffering in their Business through their noble Adherence to their Principles.

The Report of our Year's Work, which was read at our recent Annual Meeting, has also appeared in all the local papers.

In Christchurch full reports of discussions engaged in, papers read, and resolutions passed at the various meetings, have been published in the daily papers. Efforts have also been made to further the cause of Social Purity by letters bearing on the subject addressed to the local press.

JANET PLIMMER.

LITERATURE REPORT.

Only five Unions report their work in this department this year. Invercargill has worked vigorously. Tracts have been supplied for district distribution, and for filling railway and hotel boxes; also Purity Leaflets for cottage meetings.

The members themselves are instructed in temperance and in politics by the circulation of the "Union Signal," "The Church and the Liquor Traffic," "Medical Pioneer," and "Hansard."

Timaru has also worked well; thousands of Leaflets distributed, and the "Woman's Signal" taken for members.

Dunedin has distributed 100 "Prohibitionists" fortnightly, and sent parcels of temperance literature all over Otago, for which expressions of gratitude have come from many quarters.

Christchurch has added several new books to its library, notably—"Badger's Statute Books." Mrs. May has kindly sent many valuable books on dress reform, Hygiene, &c., from England. A careful selection of pamphlets, &c., was made for distribution at the Temperance Tent on the Show Grounds.

The page in the "Prohibitionist" is still continued, also the distribution of that paper by members. Copies of the "Union Signal" and "Woman's Signal" are circulated among the

members. June numbers of the "Medical Pioneer" are also subscribed for by the Union each month. One copy is sent to one of the local medical doctors.

Napier distributes Social Purity leaflets and the "Medical Pioneer." Educational meetings are held monthly, and papers read from the "Woman's Signal," "Union Signal," and the "Nineteenth Century" magazine. At one of these meetings the subject taken was, "A Living Wage," the practical outcome of which was a resolve on the part of members to be prepared to pay a liberal price for needlework, rather than be the means of driving some underpaid girls to resort to an impure life to eke out their living. This report closes with a quotation from an American writer, who says: "To do effective work, the rank and file must do it intelligently. Our organisation will never attain to the height we are striving to gain until intelligent, systematic, persistent work in our local Unions is the rule. We all need more education of heart and mind to grapple successfully with the difficulties in our path."

We heartily endorse these sentiments, and wish it were possible to have a free distribution of literature to those Unions which are perishing for lack of knowledge.

For years past it has been felt that a paper of our own would meet a much-felt want. We have objects and aims that need ventilating in an independent organ that will educate women up to their privileges socially and politically; aid woman's work in all departments, and especially serve as a means of higher education in Temperance and Social Purity.

And now our hopes are in part realised, and we send our little "White Ribbon" abroad with the prayer that it may be owned of God and blest to "Home and Humanity."

C. VENABLES.

The Polyglot petition, when presented in Washington, was over two thousand yards long.

A Bill authorising county judges to commit persons to "drink cures" at the county's expense, where the person is unable to pay for it, has been favoured by the Wisconsin Legislature's Committee on Charitable and Penal Institutions.

Women Suffrage Bills have recently been before the Legislatures of six American States—viz, in North Dakota, Montana, Washington, Arizona, and California. Early in the year two other States, Idaho and Oregon, passed Bills through both Houses calling for a popular vote on woman suffrage.

Prayer-Book and Ledger.

By M.S.P.

A STORY FOUNDED ON FACT.

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CHAPTER I.

Most stories end with a wedding: mine begins with one. Was there ever a woman so lost to all the sweets of womanhood that such a ceremony failed to call forth her sympathetic interest? If so, she certainly did not reside in Chelford on the bright spring morning of which I write. It was nearly eleven o'clock, the hour at which sweet Gertrude Harley and Richard Joyce were to become man and wife. The village streets were almost deserted, the churchyard being just now the centre of attraction. Seated upon its moss-grown slabs, or leaning idly upon the hoary tombstones, was a motley assemblage of "old men and maidens," mothers and babies-in-arms, with a sprinkling of the pride of manhood—indeed, everybody whose business could possibly be postponed for an hour. Sundry scraps of important news were in circulation, chiefly, of course, relating to the bride. Near the gate an animated discussion was in progress as to the material of which her dress was made.

"I tell you it's cream-coloured satin," insisted a stout old dame, whose hands were folded beneath a washed-out red-flannel apron. "Sarah Jane Mudge said as 'twere, and her warn't like to be mistook, bein' a dressmaker, if her didn't make it."

"Taint nothing of the kind, if you won't be hurted at me saying so, Mrs Pengelly," rejoined a meek-looking little woman, whose pale face and short, hacking cough indicated that it would not be long before she found her final resting-place in the churchyard. "It's got a kind of patten on it, and they call it *broashy*. My Beetrice had it from Peg White, her as is cousin to the doctor's servant, and she 'd ought to know."

"What age will she be?" enquired a tall, hard-featured woman, whose wooden clogs and north country accent betrayed her a stranger in the neighbourhood.

The first speaker threw her head back and gave vent to a scornful sniff at this deplorable exhibition of ignorance before replying:

"Her were born a week before my Ridginald as had whoopin' cough, and one day the cough come and tuck and chuck un right off! He'd a bin three-and-twinty come next Michelmas, would Ridginald Pingilly, and Miss Gerty's ma—the poor sawl, died herself two or three year after—she come and laid some white roses in his coffin, she did —"

Mrs Pingilly's family reminiscences were at this point interrupted by a wild whoop of "Here they come!" from the youthful sentinels posted outside the gate. A stir of expectation passed over the various groups, and all eyes were turned towards the carriage as the doctor alighted and passed through their midst, his only daughter—somewhat abashed at the interest concentrated upon her—leaning upon his arm. She was of middle height, with sunny brown hair and sparkling eyes of the same hue. As they disappeared into the church, where the rest of the wedding party were already gathered, the crowd pressed in after them.

Solemnly the words floated down the dim aisles—"For better, for worse; for richer, for poorer; in sickness and in health, till death us do part." Half-an-hour later, as the joyous notes of Mendelssohn's Wedding March burst from the organ, the Rev. Richard Joyce, looking radiantly happy, emerged from the porch with his bride. Outside, the girls of Gertrude's Sunday-school class were strewing the path with flowers. She raised her eyes, filled with a trustful gladness, and had a glance and smile for each. How they would miss her, these girls who were growing up to womanhood beneath her care! They had brought to her their joys and sorrows; she had wept with, counselled, prayed over them. Hers had been the joy of leading some of them to the Saviour's feet, and guiding their first faltering footsteps in the pathway of life. Who would take her place?

As they drove through the luxuriant Devonshire lanes, with their high green hedges lined with delicate yellow primroses, Gertrude looked a long farewell at each familiar object among the surroundings of her childhood's home.

That evening the young curate and his wife were whirling through tall chimneys and deserts of slate roofs stretching for miles in every direction, and dismal in their monotony. But their hearts were brave and hopeful as they neared the London parish, to the service of which they had solemnly dedicated themselves.

Next day it was whispered in the village with a laugh that Horace Tothill, the young lawyer, had left the wedding festivities in such a state of elevation as necessitated his being conveyed home by two of his friends.

"Beast," muttered the doctor, as he went his lonely rounds. "It's a pity he can't enjoy himself without forgetting that he's a gentleman!" And there was no friend at his elbow there to ask, "Doctor, who placed the temptation in his way?"

(To be continued.)