

The White Ribbon

FOR GOD AND HOME AND HUMANITY

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THE WHITE RIBBON.

EDITOR ... MRS SHEPPARD

ASSOCIATE EDITOR ... MISS L. M. SMITH

TREASURER AND BUSINESS MANAGER:

MRS W. S. SMITH, 201, Hereford-street, Christchurch

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PRISON REFORM.

The skill of a physician is shadowed forth by his success in dealing with apparently hopeless cases; a mother's love and tact are measured by her treatment of the troublesome and refractory members of her flock; and is not the wisdom and ability of a nation mirrored in the faces of the individuals who at some time have broken the laws of the land? What, then, are we to think of the sagacity of a people who, when one of their number lapses from the path of rectitude, immures him within four bare walls, subjects him to hardening and still further demoralising influences, and at the end of the term of imprisonment lets him loose upon society, in nine cases out of ten more malignantly diseased and a greater menace to others than before his incarceration?

Is not the "time ripe, a rotten-ripe, for change?" Are we to go on making criminals by the score, or are we, when traces of moral disease appear, to set ourselves to eradicate, as far as possible, the evil tendency, and prevent the spread of wrong? Surely the latter would betoken the mentally and morally sane nation,

In England Mr Fletcher, late editor of the *Daily Chronicle* has done noble service in calling attention to the grievous wrong inflicted on this and future generations by the injudicious treatment of the criminal. Mainly through this instrumentality, as our readers are probably aware, a commission was appointed to inquire into and consider the matter. Referring to this appointment, and to the report subsequently drawn up, Lady Henry Somerset says:—

"We may then hope that the indeterminate sentence, the special treatment of drunkards, the separation of young from old offenders, may become cardinal doctrines in prison management in England, together with many minor improvements, such as the introduction of libraries, the permission to see and write to friends at shorter intervals, more reasonable forms of exercise than 'grinding the air' by means of the treadmill, a better dietary, and in general, a change from the concept of the prisoner as one who must be punished, to the more reasonable view that he is one who must be, if possible, reformed."

Referring to the good work in America, Lady Henry tells us that—

"The new thought in Prison Reform has been best carried out in the Sherbourne Reformatory Prison for Women, near Boston, Massachusetts. Mrs Johnson, the warden, and one of the originators of the scheme, gave me the opportunity to study her methods at the prison, and in her company. The watchword of the reformatory is, 'Temperance, Truth, Trust.' The women work on the farm and in the garden. Mrs Johnson thinks their association with domestic animals has been of great advantage. Each division of the prison has a lamb of its own, which wears the ribbon of that division, and they have a day set apart in spring for naming the lambs. They have a handsome schoolroom, fitted up as well as any in the country, and an extensive lending library,

managed on the same lines as the best libraries outside the prison. They wear large pockets, so that they can carry a book with them, and at all odd times, while they are waiting for meals, before chapel, or during the intervals of work, they take out their books and read, instead of enduring grim and enforced silence, or being subjected to idle and harmful gossiping. They have club meetings and temperance meetings. There are great work-rooms, where the women are busy with sewing machines, driven by steam.

"The form of government consists in gradual promotion according to conduct. They start the week with ten credit marks. Each grade has its own dining-room, the furnishing and food being graded according to the conduct. When a prisoner wears a blue shawl with white stripe, she has reached the highest grade; and among the 315 women, by far the larger number wore the shawl when I was there. The central thought is, that every human being is redeemable. I need not say this is a Christian prison, for every ingenious device in the building and management is the outcome of the most tender and thoughtful care, wisdom, and purpose, on the part of those who believe that every prisoner may be a "prisoner of hope."

THE CHILD PROTECTION MOVEMENT IN VICTORIA.

The W. C. T. U. in Victoria have recently added another department of work to those heretofore engaged in. "The minds of women have been perplexed and tortured with the rapidly increasing cases of child-prostitution, and—which is even a more alarming feature—with the indisposition of judges and juries to commit and punish men accused of these crimes.

"The sentences awarded to the violators of women and children were compared with those passed upon men who had committed petty thefts, together with the comments of judges on each occasion; and a 'book of remembrance' was written in the hearts of some of those women." So originated the W.C.T.U. Child Protection movement. No definite plan of action was, however, agreed upon until a genuine case occurred in the district of one energetic member, who speedily made a "stir."

"The victim was a little child of seven, too young for even the counsel or the judges to accuse of 'enticing the man.' The evidence was, in the opinion of the prosecuting officer, and indeed of nearly everyone who read or heard it, perfectly conclusive. According to two doctors and the Government Analyst, the child had been brutally treated, and was afflicted with a frightful disease, but, because the little creature had made one wrong statement, the case was dismissed; and, but for intervention, the man accused of the offence would have been allowed to regain possession of her. Such were the interest and sympathy aroused that the case has become historical. As the outcome of the indignation meeting held locally, the larger one in connection with the central mission took place, and women all over Victoria were aroused."

While help and sympathy are offered by the Unions to girls of any age who may be in need, the special work of the department is limited to girls under sixteen years. "A girl over sixteen is popularly supposed to be more than a match for a man old enough to be her grandfather, and is treated accordingly by judges, juries, and counsel." The writer of the article from which we quote then goes on to map out the usual mode of procedure when a case of child assault is reported. "The local superintendent, accompanied by the secretary, is supposed to visit the parents, and to make searching enquiries into the case. It is said that women make excellent detectives: certainly they understand their own sex, and one or two of these visits suffice to give them an insight into the genuineness of a charge more than many a two-hours' cross-examination by a learned counsel. We look at it in this way: Here is a child, *proved* by her unmistakeable physical condition, and by doctors' evidence, to have been violated. Our object is to have the guilty man discovered and brought to justice, not only for the sake of the one special little victim, but to prevent the sacrifice of other children. Under the cross-examination, and in terror of previous threats made by the minimal, the girl may waver in her statements, or she may even equivocate—but does the main body of her statements bear out the proofs of the outrage? That is the question. It is our sad experience to find that the attention of the whole court—of judge, juries, and onlookers—seem to be concentrated on proving the girl or her witnesses to be unreliable in some particular, that the man may have the benefit of the doubt, and escape. The object, or what should be the object of the trial—the discovery of the child's assailant—appears to be entirely lost sight of."

We in New Zealand have time and again felt the need of some such organisation. A child may be ruined for life, but because of some trifling flaw or omission in the legal procedure the destroyer is, after but a light sentence, again let loose upon society, at liberty to seek fresh victims. The Victorian friend says that when women in that colony have the vote, "judges, counsel, and juries will not be all of one sex." We in New Zealand have the vote; is it not time we had a direct voice in matters so vitally important to women and children?

FRIEND OR FOE?

I discovered one thing some time ago, and that is that the license as a system, after a fair trial for several generations, for all practical purposes of destroying the traffic or saving the community from the crime and misery connected with it, has proved itself to be a ghastly farce—an utter failure. It really does nothing to stop the sale. It really puts a legal sanction on the stupendous and awful crime. It does no good. It is useful as a handle for the politician in some places, puts a tremendous power in their hands for mischief, but does nothing to stay the awful tide of misery, drunkenness, devastation, and ruin. Every saloon-keeper makes his living at the mouth of hell.—*Rev Dr. Cuyler.*

The evils of alcoholism can scarcely be exaggerated, though there is a wonderful power of resistance to them in some constitutions. It is not only that alcohol causes diseases of the gravest character directly—such as cirrhosis, neuritis, gout, &c.—but that by the general misery and innutrition of families which it involves it favours all other degenerations.—*The Lancet.*

A publican's daughter made a very interesting statement at the B.W.T.A. meeting in Stockton recently. Upon the publican's family, she declared, the influence of the public house had been of an entirely evil character. She had therefore refused the offer of a public house which would have brought her in £40 a week.—*Home Paper.*

In practice I am obliged to read day by day and ever with more certain repetition, the lesson that whenever a person, however moderate he may suppose himself to be, comes to the conclusion that to him alcohol is a necessity, he is in at least the first stage of alcoholic disease. The declaration of the sense of necessity is, to use a medical term, diagnostic of alcoholism. The sense of a necessity for alcohol is the first symptom of alcoholic disease.—*Sir B. W. Richardson.*

So small a quantity of alcohol as four fluid drachms, or half a fluid ounce, is sufficient to disturb the eye for correct vision, the muscles of the hand for the detection of weight, and the sensory tip of the finger for the sense of touch.—*Dr. J. J. Ridge.*

Alcohol circulating in the blood interferes with proper oxidation; alcohol diminishes nervous power and activity; alcohol shortens the average duration of life; alcohol produces disease and hinders recovery.—*Dr. J. J. Ridge.*

Alcoholic expenditure in sickness is becoming smaller. In the London Fever Hospital in 1863 the consumption of alcohol was £3 5s per bed, whereas in 1888 it was only 15s per bed.—*Medical Pioneer.*

Book Notices.

A BOOK FOR TO-DAY.

By A.W.

"STORY OF THE PLANTS." *

By GRANT ALLEN.

How to teach our children vital truths has become a question which is pressing for an answer with greater insistence as its far-reaching importance comes home to us. We are beginning to understand that laws govern the universe, and that disobedience to these laws is visited by a penalty that is inevitable. That as a man sows he shall reap, holds true in the moral as well as in the physical world. How necessary, then, to inculcate in our children the truth that order—not blind chance—rules the world. Who of us shall not stand condemned when reviewing the answers to questions posed by young enquiring minds? And the lies resorted to at these times have produced an impression on the plastic character of the child which time emphasises rather than effaces. Nature's methods are not to be mentioned, for degradation ensues in the consideration thereof! What libel, what cruel calumny is this on her!—so perfect in conception, so marvellous in her methods, so God-betraying in her attributes! When but a ray from her glorious light strikes our dull vision, we stand enthralled, recognising in the very glimpse of truth we thus obtain how blind and deaf we are.

The writer of "The Story of the Plants" has supplied the need for scientific teaching, whereby true morality may be imparted. In simple, yet charming, language he has sketched the life and growth of plants, their history, and development. The lessons are so clearly taught that their application to our own life's mysteries is in the reach of all. Mothers can have no difficulty in answering the question, Whence are we? propounded by the deepest thinkers as by little children, after studying this little book.

The plan and purpose of the book is set forth in all simplicity by the author in his preface. "I have," he says, "freely admitted the main results of the latest investigations, accepting throughout the evolutionary theory, and making the study of plants a first introduction to the great modern principles of heredity, variation, natural selection,

and adaptation to environment. Hence, I have wasted comparatively little space on mere structural detail, and have dwelt as much as possible on those more interesting features in the inter-relation of the plant and animal worlds which have vivified for us of late years the dry bones of the old technical botany."

Women's Meetings.

CANTERBURY WOMEN'S INSTITUTE.

At the ordinary monthly meeting of the Canterbury Women's Institute, correspondence was received from the Auckland Women's Political League, Auckland Liberal League, Gisborne Women's Political League, Springfield Institute, Progressive Liberal Association, and the Editress of the *Sydney Women's Voice*. A donation from a friend, towards the funds of the Institute, was gratefully received. Major Steward's Elective Executive Bill was read and discussed. The following resolution was unanimously passed.—"That the Canterbury Women's Institute cordially endorses the Elective Executive Bill. It is of opinion that any measure which will forward the abolition of party Government and remove from our members the reproach of 'dumb dogs' (witness the no-confidence debate) is to be welcomed." The Auckland Women's Political League forwarded propositions for the consideration of the Institute, urging that "all persons who have served a term of imprisonment, all persons who have been twice convicted in the Magistrate's Court, involving imprisonment, should be disfranchised for three years after release." Also, "All persons who are maintained by the State or any benevolent institution." The proposals met with the strongest disfavour. In the first case, it was considered a glaring injustice to brand as criminals those who have already worked out their punishment. Such stood in need of moral support rather than of public reprobation, and the Institute held that prisoners had been treated too much as a worthless and hopeless element of the community. With regard to disfranchising those maintained by the State, the endorsing of such a proposal was held to be illogical on the part of a society which strongly supported old age pensions. It was pointed out that it would be indeed ungenerous on the part of women, the latest enfranchised, to make the disfranchisement of unfortunates one of their first objects. The following resolution was unanimously passed:—"The Canterbury Women's Institute emphatically dissents from the proposals of the Auckland Women's Political League to disfranchise for three years persons who have served a term of imprisonment, and, permanently, those who are maintained by the State, as it considers such proposals entirely anti-socialistic in tendency."

WOMEN'S INSTITUTE, ANNAT.

The monthly meeting was held in the Annat schoolroom on Oct. 27. Subjects for discussion, Criminal Treatment and Prison Reform. Papers were read by two of the members. A resolution was passed to the effect that—This meeting considers the present system of Criminal treatment very unsatisfactory, and would recommend the classifying of prisoners and the establishment of a State farm, where prisoners for a first offence could be sent with a view to reclaiming them.

One new member was elected. The subject for discussion at the next meeting will be Bible-reading in Schools.

W.C.T.U., CHRISTCHURCH BRANCH.

At the November monthly meeting correspondence was read from the Auckland Anglican Synod, and also from the Dunedin Presbyterian Synod, relative to resolutions passed

* To be had of Simpson & Williams. Price 1s 6d.

by the Union and submitted to those bodies for consideration. A letter was also read from a Leeston friend relative to starting a Union in that district. Miss Hewson intimated her desire to continue the girls' sewing class during the summer months, and permission was given to engage a more suitable room in which to carry on the good work. It was reported that the booth on the Show ground had been even more successful than usual.

Poetry.

SCANDAL.

A whisper broke the air—
A soft, light tone, and low,
Yet barbed with shame and woe:
Now, might it only perish there,
Nor further go!
Ah, me! a quick and eager ear
Caught up the little-meaning sound!
Another voice has breathed it clear;
And so it wandered round
From ear to lip, from lip to ear,
Until it reached a gentle heart,
And that—it broke!

London.

Notes and Comments.

WILL our friends, when remitting subscriptions, &c., kindly address to Mrs W. S. Smith, the business manager. Great inconvenience is caused when money orders are made payable to one or other of the editors.

ONCE a year have the Christchurch Union members an opportunity of publicly showing that the study of political and social problems does not incapacitate women for their duties as the "loaf givers" of the nation. The booth on the Show Grounds is now quite an institution. Excellent the provisioning has always been, and this year proved no exception to the rule, the whole arrangements being even more perfect than heretofore. The two-fold object of the undertaking—1st, to provide a tempting meal without offering inducements to indulge in strong drink; and, 2nd, to raise funds for the year's work—has thus been once more attained.

THE treatment of criminals is evidently a question calling for the earnest attention and consideration of thoughtful women. In the home it is usually the mother who can most readily quell the spirit of rebellion, and subdue the passions. Ought not the mothers to try their hand at reforming the refractory children of a larger growth? We hope soon to hear of the matter being thoroughly discussed in all its aspects, by the various women's organisations throughout the colony.

ELECTIVE EXECUTIVE.—That the men practically holding the reins of Government should be the nominees of one man is certainly not in harmony with democratic ideas, and is no doubt largely responsible for many of the evils of party Government. Let us hope that the principles laid down in Major Steward's Bill providing for the direct election of the Executive by the people through their representatives may shortly be made operative.

WOMEN IN THE CHURCHES—According to latest reports it appears likely that the great Methodist Episcopal Church of America will presently admit women delegates to its legislative assembly. In England the refusal of the Wesleyan Conference to so recognise women has called forth some lively articles from a variety of satirical pens. It is quite probable that by this time some of the conservative "holy men" type of individuals wish that, for "peace's sake," as Mr Hugh Price Hughes quaintly put it, they had granted the request.

CYCLING FOR CHILDREN.—In an article on the "Perils of Cycling," Sir B. W. Richardson especially warns those under twenty-one. "Cycling should not be carried on with any ardour while the body is undergoing its development—the skeleton is not completely matured until twenty-one years of life have been given to it." The principal injury is to the spinal column, the heart, the brain, and nervous system.

Wellington Notes.

(By Our Own Correspondent.)

The session of 1895 has at length closed, and I think the general feeling is one of relief.

For four months we have been called upon to witness the utter incapacity of Ministers to conduct the public business of the country, and their disregard for its interests, their gross abuse of their privilege in slandering individuals, and their utter inability to control their own following.

One would gladly draw the veil over it, and try to forget it, were it not for the enormous cost it has been, and that too in a time of depression, when the wisest and most prudent legislation was what the country needed.

A very interesting paper on "Parliamentary Reform" was read by Mrs Fleming before the members of the Southern Cross Society at their last meeting. Mrs Fleming reviewed the rise and development of Parliament from the Witan to the present Cabinet System.

Frequency of reforms had, she pointed out, been the main feature of the developments which had taken place, and the tendency of these reforms had been to place the power more and more in the hands of the people.

The struggle had first been between the King and the Parliament, and afterwards between the Parliament and the people. Mrs Fleming pointed out the defects in parliamentary legislation inherent in party government, and suggested that the remedy lay with the people.

She pointed out the danger of an autocratic Cabinet, and the great necessity for jealously guarding the freedom of the Press from political interference—which recent events had shown us was not a fictitious danger.

She advised women not to waste their strength in small battles, but to acquire knowledge of great questions and the simplification of our political system.

Although not altogether averse to party government, she saw strong necessity for curbing the power of a Cabinet if the Referendum could do it.

Correspondence.

To the Editors of White Ribbon.

[COPY.]

Eastnor Castle, Ledbury, England,
9th September, 1895.

Mrs A. J. Schnackenberg, President Women's Christian Temperance Union, Auckland, New Zealand.

MY DEAR SISTER,—On behalf of the General Officers of the World's Women's Christian Temperance Union, I desire to express the earnest satisfaction felt by us in the fact that the White Ribbon Women of New Zealand have stood in solid phalanx against any form of regulation of vice, and have not only maintained the antagonistic position that the Women's Christian Temperance Union has from the first held, but has used its utmost power to induce those who have lent their influence to a contrary view, to retrace their steps and maintain the high ethical ground on which good men and women must marshal the forces of God in this time of a great crisis. We have done what we could from the beginning of the controversy to help our auxiliaries in all the localities where the battle is now on, and we shall continue to aid and abet the work of our sisters in helping to "agitate, educate, and organise" against any method adopted under the pretext of making wicked conduct any less unsafe in its results than the laws and penalties of nature have fore-ordained that it should be. This is, to our minds, the crux of the controversy, and nothing must be suffered to obscure our vision. The total good of mankind is most increased by the outworking of those physical consequences of wrong-doing which tend to arouse the community to protect itself from the causes, rather than the consequences, of crimes against the social compact.

Will you be kind enough to give this letter as wide a circulation as possible, since I learn it has been intimated that our Society did not stand strongly against the abomination of the C.D. Acts, or any law the object of which is to make the detestable disloyalty of any man to his home, or himself, or womankind in general, less dangerous in its consequences? Whoever has made such an intimation must have been deplorably ignorant, or wilfully desirous of misrepresenting the White Ribbon work.

We fully expect, within the next few months, some of our leaders will be with you; and Lady Henry Somerset and I, with Miss Anna Gordon, shall not rest until we have invested some "honest hard work" in the inspiring atmosphere of your wonderful islands, where we expect to learn and enjoy, as well as labour, in God's good time.

Praying for His blessing upon you, and your dear associates, I am yours for the protection of the home in that high sense that involves organised effort to purify the lives of men and women everywhere.

FRANCES E. WILLARD,
President World's Women's Christian Temperance Union.

MESDAMES.—Miss Willard's letter will show the deep interest taken by our beloved chieftain in all that concerns the W.C.T.U., and will, I hope, prove a stirring lesson to us to be on our guard against any proposed measure that is not right and square. We are closely watched,

and in spite of the fact that only one society, in one town, attempted to pass a disastrous resolution, all the women in New Zealand are blamed, and White Ribboners especially so. We do not wish to hurt their feelings, but we must clear ourselves against these imputations. The Auckland W.C.T.U., on June 26th, 1895, passed the following resolution: "That this meeting entirely disapproves of the recent resolution passed in favour of enforcing the C.D. Acts. It unanimously pledges itself to leave no stone unturned till those disgraceful Acts are swept from our Statute Books, feeling sure that as long as they exist, whether altered or not, the work of social purity is greatly hindered." Thanking you for space.

Yours, in White Ribbon bonds,

A. J. SCHNACKENBURG.

MISS CLEMENTINA BLACK ON QUESTIONS OF THE DAY.

(Extracts from an Interview by Miss WILLARD, in *Woman's Signal*.)

"What is your idea, Miss Black, in the evolution of this great social movement, of the place that the wife and the mother will hold?"

"My feeling is that there is no form of work so valuable as that performed by the mother who brings into the world and brings up healthy and good children. While children are quite young they cannot be properly cared for without constant attention from some one. Their mother is the natural some one, and I think few mothers of young children would choose to leave them and go to work. If any mother would choose I would not restrain her, because the choice would show that she was not fitted for their care, and it would be better that some other woman should undertake it. The state of things which compels a mother to leave her young children uncared for in order that she may earn money for them is so far an unwholesome one.

"I do think a great many ladies go astray on the point of the economic independence of the wife; but the way to obtain that is not by making her earning it outside; the proper position is that if a man and wife are joining together to undertake this care of children, the wife should be entitled as her right to a certain share of his income. I do not include in this 'income' business capital, but the money devoted to the family and household. Her share should not be less than one-third."

THE BETTER HALF.

"Why should it not be a half?"

"Because the children's share is not her share; it is for her alone."

"But if she only shares the income, why might it not then be half?"

"It might be half if she paid half the rent and half the current expenses. I think that is the proper way out of the problem of independence."

"What do you think we shall do with the temperance question?"

"I believe that the real drink question is a social one. I mean that the question is one determined by the state of the people. Drunkenness is, I feel sure, more a symptom than an evil."

"While I share that opinion, it seems to me that experts have been purblind on the subject; and what do you think of the drunkenness that has characterised the world in palaces and halls of luxury and riches?"

"I think that great wealth is as much a symptom of the evil state of society as is poverty itself. The state of the people is wrong."

A NEW CURE FOR INTEMPERANCE.

"You think that if socialism were here, the keystone would fall out of the arch of King Alcohol?"

"I do. I think there would be no such serious excess of drink as now. Of course at first, when people were let free, they would do things they should not; but it would right itself. For example, the first Bank Holidays were very drunken, but they have since been characterised by a striking improvement. It was some twenty years ago that they were established. Drunkenness is not now conspicuous, and I think rational amusements have done much to attain this end.

"I have heard Mrs Hicks make the assertion that intemperance causes poverty, and poverty causes intemperance; that seems to me to be a reasonable view."

"May I ask what you think of rational dress and the bicycle?"

"Personally I should not have the courage to wear a so-called "Rational" costume, but I don't think we do as well in England, in not wearing it, as they do in France by wearing it. I believe eventually the sort of dress we shall come to will be that now worn by girls in a gymnasium, and more people will look well in it than in the present dress. The real difficulty is that the skirt is unbecoming, unless it is either above the knee or quite to the foot, also in a change of dress we are apt to think that a woman of ungraceful figure looks worse; but the kind of woman who will then look worse is the very stout lady who now wears a tight waist, etc. But the truth is she looks horrid now. She must get rid of her extra flesh; it will not be so much accentuated, perhaps, when women exercise more.

As for the bicycle, I am so excessively short-sighted that I feel myself cut off from it, but I regard it as a public benefactor. I believe the bicycle is doing more for the independence of women than anything expressly designed to that end. It is perhaps a mark of the change of view which has come over us, that nobody expects a woman to go cycling escorted by a chaperon, a maid, or a footman. It is an amusement—perhaps the first amusement—which woman has taken up to please herself, and not to please man, and it is one which can only be followed in a moderately comfortable and healthy kind of dress. It is absolutely independent, and yet not necessarily unsociable, and it involves time in the open air. Is there any other fashionable recreation for women for which all these things can be said?"

The Home.

INFLAMMATION OF THE BOWELS.

By A. W.

In the hope that some sufferer may hereby be benefited, we earnestly beg of those who may have loved ones prostrate from this terrible disease to give this natural method a trial. We are sure from our own experience that the result will be a happy one. A sitz bath (an ordinary washing bath will serve the same purpose) should be prepared with the coldest water available. In this the patient should sit, the water reaching to the middle of the body. At the same time the feet and legs should be placed in a bucket of water as hot as is compatible with comfort.

While in the sitz bath the abdomen should be constantly lavied with a good-sized piece of flannel. The douche or pouring is also an excellent aid. An ordinary jug is all that is required; the water of the bath serves as supply. The method of procedure is simplicity itself. Fill the jug and pour the water quickly and continuously over the abdomen and lower part of the spine. It may be necessary to resort to this treatment two or three times a day. When

the patient is got into bed the feet should be kept warm with moist heat. If a hot-water bag is not available, a bottle of hot water wrapped in a damp cloth will serve the same purpose. Cold cloths should now be constantly applied to the abdomen; but, as an alternative, a lather of barilla soap is wonderfully soothing. It should be made as for shaving purposes, and laid over the abdomen, covered by a light flannel. At intervals sips of cold water should be given. Nothing to eat is required till the danger is over. When the pain has subsided warm injections, or if there be diarrhoea, cold injections should be given.

As far as possible the treatment should be diversified. A hot soapy sitz may be prepared in the following way. Boil barilla soap in water, and add it to the hot water in the bath. Let the patient sit in the hot bath, and follow the same plan of laving and pouring as was pursued in the cold sitz bath. Then gradually cool the water by adding cold until the water is quite cold, laving and pouring all the time. When the patient is taken out, the body should be gently rubbed under the bed-clothes.

Again, a blanket wrung out of boiling soapy water may be wrapped round the body, extending from the armpits downwards. Over this another large and dry blanket should be wrapped to keep in the heat. When it has cooled the body should be sponged with warm vinegar and water, and gently rubbed.

In conclusion, let us urge upon mothers not to fear cold water. When all else fails we know it will give relief.

CHANGE OF DIET.—The diet should vary with the seasons just as clothing does. More is needed in winter than in summer. Quantities of meats, farinaceous foods, and sugar are as much out of place in summer as are furs and thick wollens.

WORK AMONG MAORIS.

This department of W.C.T.U. work has been started and carried on by the superintendent, Mrs Duff Hewett, whose attention to the Maoris was first attracted by a circumstance which was the result of wearing the blue ribbon. The little bow of blue attracted and aroused the indignation of some tipsy Maoris. The ringleader pointed at Mrs Hewett, making grimaces, and saying, "No good the blue ribbon;" and instead of retiring from this formidable person, Mrs Hewett returned the compliment by pointing at him, and said, "No good the Waipero;" and then, advancing towards him, she touched his arm and said, "If you take too much Waipero you go down there (pointing downwards); you will never see the beautiful heaven and a beautiful Christ (pointing upwards). You will go down down to be with Iissou." He looked surprised (as also did the others) at being talked to in this way, and said "I want the blue ribbon now!" Mrs Hewett said "You must come and talk to me at my house, and he went the following Sunday, and signed the pledge. Mrs Hewett shewed him a picture of the Saviour, and said, Remember Ariki, you have promised Him that you will take no more Waipero. He said, "I know, I will keep my pledge." And after keeping perfectly sober for more than a year, he brought six other Maoris to sign the pledge. He was so well known as a drunkard both among Maoris and Europeans that his reformation had great effect. Mrs Hewett then suggested that the Maoris should be again taken up as a department of work in the W.C.T.U., and at the next Convention, some months afterwards, she was appointed Superintendent of Work among Maoris. On the 30th of July, 1894, a meeting was convened by Mrs Hewett, and held in Mrs Bulcombe Brown's drawing-room, Wellington. Over forty ladies and gentlemen were present. The great feature of that meeting was the speech from Te Heu Heu, the Taupo Chief. The dignity of the

speaker impressed all, and the politeness and refinement of the interpreter, Mr Hone Heke, M.H.R., charmed everyone. Te Heu Heu spoke earnestly as to the evils of waipero amongst the Maoris. He called it "that great monster," devouring alike both Pakeha and Maori. He most courteously thanked the W.C.T.U. and Mrs Hewett for taking up the work, and said he would do all he could to promote the cause amongst his people, and invited Mrs Hewett to visit them at Taupo. At the close of the meeting Mrs Hewett said funds would be required for the printing in Maori of pledge cards and temperance tracts, also New Testaments and other books for distribution. (Her travelling expenses she has paid herself.) The first lady to come forward with a subscription was Mrs H. D. Bell; and amongst others who have kindly contributed is our Governor's wife, the Countess of Glasgow, who has expressed in the kindest terms her sympathy with this department of W.C.T.U. work.

In her address, Mrs Hewett said: This work not only stirs up to activity the more educated of the Maoris, but gives a helping hand to those who see the evils of taking alcohol but who are not strong enough to step on to the side of temperance alone. Many opportunities for speaking of our Saviour arise. At our meeting in the open air Pipikiki I was told there were Maoris of all religions there, and after speaking a few words one Maori asked, "You Catholic?" and I said "Yes." Another said, "You Church of England?" Again I answered "Yes." They then began to laugh, but continued to question. "You Wesleyan?" "Yes," I replied. "You Salvation Army?"—"Yes." They then turned away with derisive looks and laughter; but I arrested them by saying, "Look at this," and I held up before them a picture of our Saviour on the cross. An instant of silence, then off went all their hats. I said, with a smile of joy, "I see you know the Christ." I said, "He died for all—the Catholic, the Church of England, the Wesleyan, the Salvation Army. He is my Saviour; He is the Saviour of all who love and obey Him—Catholic, Church of England, Wesleyan, Salvation Army." They smiled and said, "Kapai." "One God, one Jesus Christ, one religion." "Kapai; we all the same as you." That is the way in which I overcame the difficulty of so many different religions, which the Maoris say so puzzles them.

Wellington Convention Reports.

BRUNNERTON.

This Union was organised in November, 1893, with a membership of eighteen, and is now in good working order. Two special and ten ordinary meetings have been held, all of which have been fairly attended. Through several removals from the district the membership has diminished somewhat, and now stands at fourteen. The first work undertaken by the Union was to write to the Vestry of the local Anglican Church—the only Church here which uses fermented wine—with the hope of inducing that Church to fall into line with the other Churches of the district and use unfermented wine, but we are in the unsatisfactory position of not having received the courtesy of a reply. We have, besides, done the ordinary Union work of canvassing the district with Temperance petitions, questioning political candidates regarding the repeal of clauses in the Liquors Sale Control Act of 1893, and trying to influence voters to elect men pledged to reduce the number of licensed houses. We gave practical assistance in the last election by providing a vehicle for the convenience of busy mothers, who would otherwise have been unable to spare time for voting. We have also been able to give some time to making garments for motherless children. On the whole, considering that

the Union is in its infancy, we have every reason to be thankful that so much useful work has been accomplished during the year.

GREYMOUTH.

Greymouth workers in connection with the W.C.T.U. have long been under a cloud. When a branch was formed here some few years ago, the necessary affiliation and capitation fees were not sent to head-quarters, consequently the work in Greymouth was not recognised outside, and was thus purely local. A copy of the minutes of the W.C.T.U. falling into the hands of the vice-President, revealed the fact that we were unknown, as no report of our work appeared on the pages of the minutes. Steps were at once taken to have matters put right, and now our standing is secure. Mrs Gaskin is our President, Mrs Spence, vice-President, and Mrs Miller (until lately Secretary of the North Melbourne W.C.T.U.), our Secretary. The membership numbers 25. The chief branches of work undertaken have been hospital visitation, and the distribution of temperance and religious periodicals to the sailors on all boats that visit our port. These are taken every Sunday morning between the hours of ten and eleven, and are gratefully accepted by the men.

One of the proprietors of the Greymouth *Argus* has been interviewed with regard to inserting Temperance items in his paper. Consent was readily given. On Feb. 22 a very interesting meeting of a social character was held by our members, when four spoke, the outcome being that nine new members were enrolled, and fresh branches of work are to be taken up. So little outside help is available on the West Coast, that the greater need is felt for the spirit of earnestness and self-sacrifice amongst our members.

PORT CHALMERS.

So little interest had been taken in our Union that it was proposed that the Union be disbanded. However, those who had the work at heart thought it a pity to do so, therefore it was agreed to hold together as long as possible hoping that brighter days were in store. Ten business meetings have been held during the year, also two large public meetings the first of which was eloquently and feelingly addressed by Mesdames Don and Trainor. Circulars were distributed all over the town prior to the Licensing election taking place, the Union paying the expenses incurred in connection with this election. We also wrote our member, Mr Miller, and the members of the various denominations regarding the resolutions sent by the Christchurch Union impressing upon them their importance. Mr Miller replied, promising to give his fullest support to the resolutions when the Bill was brought before the House. Revs Adamson and Fisher also intimated that they would forward petitions from their churches urging the importance of the matter. Mrs Kirkland has twice visited us. The first time she held an afternoon meeting and in the evening she and Mrs Flinton addressed a gospel meeting for women, Mr Falconer helping in his usual kindly way. The second time she conducted an afternoon prayer and exhortation meeting.

Another women's tea-meeting was held in November, in the Sailors' Rest, which was addressed by Revs Borrie and Salter, also Messrs A. Thomson, A. R. Falconer, and C. Talroner. Several friends came from Dunedin and sang for us. Our members number 26.

Work is getting to be aristocratic, and not to work dishonourable. It is not uncharitable to say that a person who does nothing, is but a drone in the hive. It is the sweat of the brain, and the sweat of the brow that makes us Somebody, with a capital S, instead of Nobody, with a capital N. Let us remember that great saying: "My Father worketh hitherto, and I work."—*Frances E. Willard.*

Prayer-Book and Ledger.

By M.S.P.

A STORY FOUNDED ON FACT.

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CHAPTER V.

Mrs Broome - or "Mother Broome," as she was more often called—had been to London on one of her errands of mercy, and as she leaned back in the railway carriage she was meditating upon the sad scenes which she had that day witnessed. She was a stout, comfortable looking personage of about fifty, and as you caught the glance of her keen grey eyes over the gold-rimmed spectacles, and noted the genial smile which played around the corners of her mouth you felt at once that this was a woman to be trusted and confided in. Mrs Broome, like most to whom God has given a special work, had known sorrow. Up to the time of her engagement to Mr Broome her chief confidante had been a favourite brother two years younger than herself. Into her ear had been poured all his boyish confidences, while he, in his turn, was made the recipient of hers. Left orphans in childhood, they had clung to each other with an unusual warmth of affection, and when Janet went to a home of her own Charlie also shared it, for they could not be separated. Charlie was clever and bright, much sought after by the young men of his own circle, as he was always to be depended upon to make an entertainment "go." And so it came about that he was rarely at home in the evenings, and when he did return his eyes had an unnatural brightness, and he was sometimes not quite himself. And when, in the early days of her married life, his sister knelt—as one turned to stone—beside his coffin, and noted the ugly gash on his fair forehead, received in the drunken brawl which had cost him his life, she registered a solemn vow to devote her life to the victims of the accursed traffic. With her husband's willing co-operation she had sought out drunkards discharged from prison, had found work for them and in many instances been successful in getting them to sign the pledge, and lead altogether different lives. By degrees her quiet work had become so well known that rarely a day passed without her assistance being sought by some broken-hearted wife or sorrowing mother, and as family cares made little demand upon her time, her afternoons were generally spent in seeking to alleviate and help, for "Mother Broome" was a childless wife.

"Blessed is that mother that never had a child," exclaimed an old Irishwoman in excess of grief at the wandering of her own first-born; and, in spite of the ridicule heaped upon the Hibernianism, the words were truer than she knew.

Many a woman who has never held in her arms her own child has a heart large enough and tender enough to mother all creation, and is herself thrice blessed in the blessings which she sheds upon others.

As the train drew up at Lee Mrs Broom emerged from her third-class carriage and walked with a firm step across the platform, exchanging a cheery "Good-night" with the porter as he took her ticket. A few minutes' walk brought her to a row of semi-detached villas, at the door of one of which she knocked. It was opened by a short, squat figure in a very short dress, and with apron all awry. Her broad, good-humoured face was surmounted by a shock of rough red hair upon which a cap appeared to have dropped from the skies.

Mrs Broome never had to advertise for a servant, having always a number of waifs and strays waiting for some hospitable door to open to them. No one knew what an afflic-

tion these raw, untrained girls were to her, or how their rough, untutored ways jarred upon her sensibilities. But she took them one after another in the Master's name and for the Master's sake, and she had her reward.

"A jintleman called to see ye, ma'am." (Everybody in male attire was "a jintleman" in Bridget's vocabulary be it observed.)

"Who was it? I hope you remembered to ask his name, Bridget."

"Sure an' I axed him and he said niver a word, only give me a ticket! An' what did I do wid it, at all, at all? Sure and faith, these tickets will be the death av me; there's tickets wid the coal and tickets wid the meat, but niver a lump av coal nor a bit av meat did he bring."

During this speech Bridget was diving into the depths of her pocket and ransacking the letter-box, but all in vain. At last a bright thought struck her, and, tramping down the hall, she took from a hook on the kitchen dresser a crumpled visiting card with which she triumphantly returned.

Mother Broome adjusted her glasses and read the name:—*Richard Joyce*, and having ascertained that the "jintleman" was to call again during the evening, retired to take off her bonnet and prepare for tea.

(To be continued.)

Children's Corner.

I have just read, with a great deal of pleasure, about a New York gentleman's plan, this summer, for a number of poor children from the crowded districts of that great city. This good, kind man rented a large farm of nearly fifty acres, on top of a high hill, near Freeville, N.Y. Then he invited 120 boys and 30 girls, between twelve and fifteen years of age, choosing the wildest and roughest that he could find, to go to this farm for the summer. Now this is something which is often done, you will say, and think there is nothing very remarkable about it, perhaps. The notable part is this: Having gotten his company all safely landed at the farm, Mr George (for that is his name) divided them into six classes, and proceeded to organise a "general government" in the camp by the children, and for the children. Wasn't that a splendid idea? He himself was president, of course, and the members of the cabinet were his assistants. They had a secretary of the treasury, a secretary of police and correction, a commissary-general, and a postmaster-general. The first thing the children did was to hold a "congressional election," and organise a senate and house of representatives. Each one of the six classes had a member in the senate, and for every twelve members of a class there was a member in the house.

The children had their own money, of variously coloured paper, and were paid regular wages in this money—ninety cents a day for the best labour, seventy cents for medium, and fifty cents for unskilled work. It cost forty-three cents a day to live; so in this way they were given an idea of the use of money and how to earn it.

Don't you think that when these little "roughs" returned to the city that they realised more clearly just what the community was to them, and they to it? Having been given police power themselves, they were more ready to serve the interests of law and order in the great city, and to become good, law-abiding citizens. I think Mr George's idea a capital one, and am glad to learn that it will probably become a regular institution. There certainly would be fewer children in houses of correction if there were more interested people to teach them "self-government."—*Aunt Jane*, in "Union Signal."