

The White Ribbon

FOR GOD AND HOME AND HUMANITY

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THE WHITE RIBBON.

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Education.

"The childhood shows the man as morning shows the day."

Extremely gratified are we who claim New Zealand as our birth-place or adopted home to hear the opinions expressed by those familiar with the old lands as to the high average ability and intelligence displayed by our Colonial youth. And doubtless our educational system is to be credited with a certain share in this satisfactory condition of things. Not that we would overlook the hereditary advantages possessed by the children of colonists who must, perforce, have had a considerable amount of enterprise and intelligence to venture on an unknown, untried life in a new land. Nor can we lightly esteem the generally satisfactory physical conditions of life which prevail—pure air and an abundance of good food. Still, the young people of New Zealand have reason for thankfulness that their lot is cast in a land where such an efficient system of free and compulsory education was instituted thus early in the nation's history. But are we thus soon to rest on our oars, and imagine that nothing can be improved upon? Is everything connected with the lives of our colonial youth so

eminently satisfactory? Nay. We believe that Mr Tregear but voiced the heart-cry of the many when, in a letter addressed to the *Wellington Post*, he appealed for the definite instruction of, at least, our girls in matters vitally concerning not only their own well-being, but also that of future generations.

Our children are crammed with all sorts of information regarding events, places, and things. Their minds are exercised by abstruse arithmetical problems. The eye, ear, and voice receive a certain amount of training by means of drawing and singing lessons. At least elementary instruction is given in several branches of science, but the branch more important to the child than any other—the science of life—is almost, if not altogether, ignored. Who can measure the crime, misery, and suffering for which this ignorance is responsible?

Then, as to moral education. The State takes it directly upon itself to punish immorality (that is, certain forms). Is it not therefore logically bound to directly teach morality? Some urge that morality is taught indirectly through many of the reading lessons. But are we satisfied with indirect teaching on, say, history, geography, or grammar? We do not presume to say that the Irish Text-Book advocated so recently in many of our pulpits is the best text-book of morality that could be arranged. Possibly not. But we do claim that the direct teaching of morality should have a place in the curriculum of our State schools. Parents are, of course, primarily responsible for the instruction of their children in physiology and morality. Home is the place where the most sacred and solemn truths of life should be revealed to the young mind, and enforced in the daily life. Yet, possessing as we do such very palpable evidence that a large number of parents, either through incapacity or carelessness, neglect to instruct their children in matters affect-

ing not only their whole personal career, but the future well-being of the nation itself, is it not reasonable to suppose that, in its own interests, the State will endeavour to supply the need?

Only as its individual members are healthy, physically, mentally, and morally, can a nation attain greatness. And we especially, who take pride in the advance of our island home, should recognise the inter-relation of the material, the intellectual and the ethical qualities in man's threefold organism. A perfectly developed mind is an impossibility in a weak physical frame. A sound mind and body are not possible without sound morals.

PHYSICULTURE.

BY HELEN POTTER.

Primarily the end and aim of education is symmetry and power of concentration. To be symmetrical is to be evenly balanced; no one set of muscles; no one faculty or sense cultivated at the expense of other faculties or senses. The educated or trained mind can concentrate upon one subject, excluding all other subjects, can think independently and continuously at will; can set himself a task and accomplish that task.

A clergyman once said to a brother clergyman, "How is it with you, my brother; can you conduct religious services and keep all foreign thoughts apart?"

"Why, yes, I think I can. Can't you?"

"I must confess," said the first speaker, "that I cannot. External and irrelevant matters flit through my brain in a most irrational manner. No matter how hard I try to concentrate upon the duties of the hour, this often occurs. I cannot even say the Lord's Prayer without wandering thoughts."

"That's strange. I do not have such experiences."

"Well," said Number One, "let's try the experiment here and now. You shall repeat the Lord's Prayer aloud and if you say that you entertained no other thought while doing it, I'll give you my horse."

"Good," said Number Two, "I'll try it." So they knelt down and Number Two began to pray. When about half through, he sprang to his feet, exclaiming, "I give it up. I could not help thinking would you throw in the bridle and saddle."

Not only must there be absolute concentration for severe mental work, but also for physical precision. To hit the mark one must see nothing but the mark; think of nothing but the mark.

An educated or trained body is one that can do whatsoever is to be done, easily, promptly and with precision; one that is available under all circum-

stances, with no unnecessary waste of force; one in which distinct sets of muscles can be employed while others are at rest; one that can run, jump, climb, leap, swim, row, balance, ride, skate, etc.; that has hands trained to various uses and senses active and certain—for the senses can be trained and educated, too.

A learned person is not necessarily an educated person: one may be a walking encyclopedia of language, facts, and statistics, and yet be an utterly useless member of society; on the contrary, with a moderate amount of brains, one may be a very useful member of society. To think and act with celerity and to the purpose is the training needed for every-day contact with the world. There is an interdependence between mind and body, and so long as they remain together, just so long will this mutual dependence continue. The mind ordinarily can express itself only through the body, and the body is dependent upon the mind for care and protection, for sustenance and comfort. Our bodies are our servants, and are obliged to accept such treatment as we give them, such food as we provide, be it wholesome or foul, such clothing as we choose, be it light, loose and convenient, or heavy, tight and uncomfortable. They must obey the masters, be they cruel or merciful. Goaded on with stimulants and drugs the machinery stops very suddenly, and some newspaper announces another case of "heart failure"—as if all death were not heart failure! The laws of the universe are eternal and unchanging. There is no such thing as breaking natural laws. When we come in collision with them we break ourselves and not the laws. An eternal, unchanging law cannot be broken. Effect must follow cause, and then we suffer the penalty of our folly in various disorders, such as colds, fevers, dyspepsia, earache, etc.

In our public schools we have devoted too much time to learning and not enough to education. We have devoted our time to memorizing instead of thinking and applying what we have learned. We have neglected the body to pass examinations in facts and figures.—*Union Signal*.

"Destruction or death is but changing the form or expression of energy."

If we can't inherit a good name, at least we can do our best to leave one.—THACKERAY.

In Aix-la-Chapelle women postmen have been appointed.

"A CHILD is like a block of marble put into the sculptor's hands. With him (the parent) rests the responsibility as to whether the result is a fiend or an angel."—E. M. Waterworth.

Scripture Text-Book in Schools.

On Sunday evening, December 8th, the Rev W. Morley, at the request of the Committee of the Canterbury Association, preached on the above subject at the St. Albans Wesleyan Church. The text chosen was Isaiah xxxiii. 6—"Wisdom and knowledge shall be the stability of thy times and strength of salvation." In this passage, said the reverend gentleman, the prophet enunciated a truth of permanent importance and of universal application. Put into modern phrase it might be read thus: "The permanent well-being of a community or a State can only be secured by the freest diffusion of knowledge among the people, and by allowing the fullest liberty." It was pointed out that attempts had been made to build up stable governments regardless of this—sometimes by force, at others by recognition of natural boundaries or race affinities. But again and again they had failed. Instances were given. On the other hand, in Great Britain and the United States of America, however imperfect they still were, the recognition of this principle had been attended with the happiest results. Attention was drawn to the scriptural use of the term "wisdom" as involving acknowledgment of God's Being and authority, and of the supremacy of the Moral Law. The passage naturally and easily, the preacher judged, led him to speak of "The Use of the Scripture Text-Book in our Public Schools." Putting this first on the lowest ground, he advocated it because it was impossible for a man to appreciate, or even understand, our English literature without an acquaintance with the Bible. Our greatest writers were familiar with it, frequently alluded thereto, and often used its very phrases. Many names might be mentioned, but four would suffice—Milton, Shakespeare. Tennyson, Dickens. Working in different fields for diverse objects, all showed their close acquaintance with Bible incidents, and in various ways enforced its lessons. If we wished our youth to be thoroughly educated, surely they should have the material that would help to understand the allusions in their writings. Further, the Bible, as a collection of Books, is the most wonderful and striking we have, and claims on that account an attentive study. Within a compact volume you have sixty-six different volumes, by writers of various conditions, education, and habits of thought, and written at intervals which stretch in all over some 1,500 years. Yet there is in the Book a wonderful unity. According to all competent observers, there is the most closely condensed history, and some of the noblest poetry, pathos, and stirring description to be found anywhere. Through it all there runs a tendency and force "that makes for righteousness." Why forbid the children in our

schools the privilege of access to such a storehouse? Taking higher ground, the Bible ought to be studied as disclosing the only solid and stable foundation of morals. Other supposed bases, such as utilitarianism, custom, and an uneducated conscience were shown to be imperfect and varying as to standard, lacking in adequate sanction, and unable to stand the stress of selfishness and passion. Hooker had defined education as "the means by which the faculty of reason is made the sooner and the better to judge rightly between truth and error, good and evil." The Bible helped to this as no other book could. Yet, again, the Bible revealed to us our relationship to God and the future. If the second table of the Moral Law, telling of our duty to man, was acknowledged to be of the highest value, surely the first, which declares our duty to God, is equally important. Our personal and individual responsibility to God, the doctrine that present acts inevitably entailed future consequences, and that it was in our power to choose good and refuse evil, which are clearly taught therein, have to do with our happiness and usefulness here, and with our relations as citizens, as well as with our eternal existence. Hence it should not be placed under a ban. Against the objections likely to be urged, it was pointed out that no violence was done to any man's convictions when, by the proposed Bill, a conscience clause was provided both for teachers and children. That the Scripture Text Book only contained portions of the Bible was true, but just as in our private reading we selected those portions most likely to be profitable, the same method had been adopted here. No hardship could be pleaded, even by Roman Catholics, as the Text Books had been approved by prelates of that Church, and they had been used in the National Schools of Ireland (of all denominations) for many years. The preacher urged, in view of the whole subject, and that in England the policy of a "purely secular education" propounded in Birmingham twenty-five years since had completely broken down, that it should be thoughtfully considered by all householders and parents, and as an overwhelming majority valued the Bible for themselves, so they would vote that in the Public schools it should no longer be proscribed, but its facts and moral teachings be given from these Text Books.

THE notorious Jane Cakebread, who has just served her two hundred and seventy-eighth conviction for drunkenness, is to go to the B.W.T.A. Inebriate Home, in Surrey, through the efforts of Lady Henry Somerset, who personally visited the unfortunate woman. By this action the B.W.T.A. is doing a work which the government should long since have done.

Poetry.

CHRISTMAS BELLS.

I HEARD the bells on Christmas Day
 Their old familiar carols play,
 And wild and sweet
 The words repeat
 Of peace on earth, good will to men !
 And thought how as the day had come,
 The belfries of all Christendom
 Had rolled along
 The unbroken song
 Of peace on earth, good will to men !

But in despair I bowed my head—
 "There is no peace on earth," I said ;
 " For hate is strong,
 And mocks the song
 Of peace on earth, good will to men."
 Then pealed the bells more loud and deep,
 " God is not dead, nor does He sleep !
 The wrong shall fail,
 The right prevail,
 With peace on earth, good will to men ? "

—Longfellow.

Notes and Comments.

NOTICES TO CORRESPONDENTS.

G. E. McL. and S. I., Annat.—Thanks for contributions. Will appear in next issue.
 Horatio St.—Shall be happy to insert in January issue.
 Will correspondents please write on one side of the paper only.

Will those members of the last Convention who were confident they could guarantee a certain number of subscribers send names and subscriptions at as early a date as possible to the Business Manager. Some Unions have done excellently in this matter. In the case of others we have been reminded of the proverbial pie-crust promises.

Writing previous to the recent decision of the Wellington Licensing Committee to grant a removal of license, a correspondent wrote: "I notice that when a Licensing Committee adjourns such matters it always gives a wrong decision. But it means one more proof of the impossibility of regulation and the need of abolition."

When we remember that the newly-licensed premises are in the vicinity of a large public school, one cannot but wonder at the inhumanity of those who thus close their ears and hearts to the "cry of the children."

The fact that so many of the Wesleyan District Synods recently assembled in various parts of the colony have passed resolutions condemning the C. D. Acts and urging their repeal is a hopeful sign. Once the Churches of all denominations are roused the day is ours.

By the time our January issue see the light, we hope to record the fact that Mrs Sheppard is once more in our midst.

The new editor of the *Woman's Signal*, proposes to widen the scope of the paper, so that it may be "a journal for all women, dealing with all their interests, both in the home and in the world." Apparently purely domestic matters are to receive a much larger share of attention than heretofore.

In pursuance of the "Do-everything policy" the Invercargill W.C.T.U. has taken up a new department of work. Our correspondent writes:—"An Association for the help of friendless girls has lately been formed in Invercargill. The need of such an association was strongly felt, for during the last few months four friendless, and almost penniless, girls were sent to our Union. These have been provided with homes and befriended, until they can earn their own living. They have been given to understand that there are some to whom they can look for help, and who will assist them to lead honest and useful lives. Hence the need of a properly organised Association. We feel confident that all good women will be glad to assist us in this work, and trust that we may be able to do a great deal of good."

Gleanings

THE Japanese W.C.T.U., was organised in 1893. FAR hence be Bachus' gifts, unnerving limbs and dulling noble minds.—*Homer*.

THE Baltimore W.C.T.U. Convention was preceded by a National Purity Congress.

THERE are 143 women's colleges in the United States.

CO-EDUCATION and the wider companionship of men and women will, Miss Willard prophesies, play an important part in the progress of purity.

THE Liquor-Dealers' National Association at Washington have pledged themselves to resist all law-making power against the liquor traffic.

PHYSICAL culture and dress reform received a large share of attention at the late Baltimore convention.

ARCHBISHOP CROKE confirms no child in the diocese of Cashel who does not take a solemn total abstinence pledge.

AN advocate of electrical cooking claims that for every 100 tons of coal used in a cooking stove 96 are wasted.

THE Masons of New York have signified their disapproval of saloon-keeping by members of their fraternity.

Last year the number of women who assisted in poor law administration in England was 169. This year they number 893.

Dr Hu King Eng, of Foo Chow, is the first Chinese woman doctor, graduate of an American medical college, to practice in China.

AT the formation of a Woman's Court of the Ancient Order of Foresters, in a Scottish town recently, it was stated that the A.O.F., boasted more than a hundred women's courts.

MRS Fenwick Miller, is in the editorial chair of the Woman's Signal, owing to the ill-health of Miss Holdsworth, and the family claims of Lady Henry Somerset.

THE marriage of Lady Catherine Vere de Vere Beauclerk, daughter of the Duke of St. Alban's, with Henry Somers Somerset, only child and heir of Lady Somerset, will probably take place at Easter.

THE Archbishop was in New Zealand from 1870 to 1874, and is enthusiastic about his old diocese. He describes New Zealand as "the finest country on the face of the globe: the best to live in, the best to work in, and the best to enjoy life in." The enfranchisement of women has his warmest approval.

THE English Wesleyan Conference, which declined to admit women, permitted the introduction to the President and Conference of Baroness Langanau, of Vienna, Vice-President of the W.C.T.U. and a generous donor to Methodist missions in England and Austria. The brethren did not seem to fear lest the deterioration of Methodism might result from her presence on the platform.

IN her address to the National Convention assembled at Baltimore in October, Miss Willard expressed the wish that the name "Prohibition Party" be altered to "Home Protection Party." With this wish the Convention, by a unanimous vote, sympathised.

ANOTHER resolution invited co-operation of Catholic and Hebrew women.

MISS AGNES SLACK, the new secretary of the World's W.C.T.U., is said to be pretty and in the bloom of life, well educated, of a good old Derbyshire family, and actively connected with the Wesleyan Church. On the memorable 16th of June last, when more than 200 women occupied London pulpits, Miss Slack preached in John Wesley's pulpit at the historic City Road Chapel. For years she has taken an active interest in all social movements, and is a most effective speaker on temperance and political platforms.

Women's Meetings.

CANTERBURY WOMEN'S INSTITUTE. — On Dec. 4 Mr Saunders, M.H.R., addressed a public meeting under the auspices of the Institute, his subject being Party Government. Mr Saunders remarked that bad as Party Government was in England it was infinitely worse here in New Zealand. Of the many able men in the English House of Commons not more than two or three aspired to the leadership of the nation; in New Zealand nearly every member considered himself fit for the position of Premier. We must remember too, that Party Government in the Old Land was the result of an endeavour to free the country from the tyranny of the Tudors, the Stuarts, and Hanoverians, and more specifically from the bigotry, obstinacy and lunacy of George III., and compared with the state of affairs under those monarchs the present system of Government is good indeed. We in New Zealand have had no such difficulties to deal with. With Party Government there is always a tendency to autocracy. A Premier is not likely to choose ministers more able than himself. Too frequently the country's interests are sacrificed to the Government. Ministers' tenure of office is so insecure that their thought is not *what* will be best for the country, but *what* will enable us to keep our seats. It is a noteworthy fact that the Elective Executive Bill was lost on the second reading by six votes — those of Ministers. In America and Switzerland the Ministers have no votes. Mr Saunders did not advocate the Referendum as it is expensive. He prefers the Hare system of Representation. The Upper House should, he believes, be elected under this system. In the course of his address Mr Saunders urged women to study finance. While laws made by one Government may be altered or repealed by the next, debts incurred by one Government are handed down from one party to another. A vote of thanks to Mr Saunders for his instructive address closed the proceedings.

MALVERN WOMEN'S INSTITUTE. — The monthly meeting was held in the Waddington school-room on Nov 30. The subject for the day was Bible reading in schools. There was a good attendance of members and friends. Papers were read both for and against Bible reading in our State schools. An animated discussion took place, and the papers were duly criticised. The meeting passed a resolution in favour of more moral and religious training in our schools. Selected parts of the Bible approved of by all denominations to be read, providing the present educational system were not endangered. It was suggested that a text-book be compiled for use in the schools.

The subject to be discussed at the next meeting will be Police Reform.

It was decided to postpone the next meeting for two months. Through the kindness of Mrs Pole afternoon tea was dispensed.

W.C.T.U. CHRISTCHURCH.—At the last general meeting the members were urged to see that, in view of the by-election, the names of all women entitled to vote were placed on the rolls. A resolution was passed condemning the action of the Wellington Licensing committee in granting a removal of license from Lambton Quay to Newtown, in defiance of the expressed wishes of a large number of residents and the Newtown School Committee. The superintendent of Prison Work mentioned the difficulty of dealing with confirmed criminals and it was pointed out that the most humane plan under present conditions would be to give them a long sentence. It was decided not to meet again till the first week in February, and to defer the election of officers to that date.

WELLINGTON W.C.T.U. — Our December general meeting was a sad one, for during the month one of our members, Mrs David Purdie, had been called from her labours here to enter into the higher service above. Words are inadequate to express our sense of loss. Always ready to do all that her health permitted and with a very clear perception of right and wrong, she was one of our most useful members. A resolution expressive of our appreciation and of our sense of loss was recorded on the minutes. It was resolved to petition any church courts holding their sessions in Wellington asking them to combat the drinking and gambling evils. The next and annual meeting will be held on February 6.

The Home.

INFLUENZA.

By A. W.

The frequent prevalence of this disease is our excuse for offering thereon a few practical suggestions on the natural method of treatment. We would advocate strongly, on the first symptoms, the steam bath, followed by the cold sitz. The steam bath may be very simply and easily arranged. A little spirit lamp (one can be purchased for 1s 6d) with three burners, should be lighted and set between two bricks lying lengthwise. Over it, placed on the bricks, put a small tin (a cake tin will very well serve the purpose), about half full of boiling water. The patient is seated on a cane-bottomed chair, which is set over the steaming apparatus. The seat of the chair should

be covered with two or three layers of an old towel or thin blanket. The feet and legs should be placed in a bucket of water as hot as is compatible with comfort. Two or three big blankets should then be wrapped right round the patient, allowing comfortable freedom for the neck. If the patient perspires with difficulty it will be well, if it can be borne, to cover the head. The steaming may take from fifteen to thirty minutes or more if it suits the patient's feeling. After the steam bath a cooling process must be resorted to by means of a hip bath. The patient must sit in a bath in which the water should reach to the thighs, the body should then be gently laved with the cold water—the warmer the body, the less it feels the cold. After the hip bath the body should again be warmed; this may be effected by rubbing with warm olive oil, or if this is impracticable, gentle exercise should be taken. If, however, the patient is very weak, hot pads should be applied to the back and feet. The diet should be as simple as possible. We here would strongly recommend digestive scones made of wheat meal sifted and boiling water, baked well in a good oven. These are extremely palatable if well made, and are invaluable as an aid in constipation. At intervals sips of acetic acid and water (a tea-spoonful of acid to a teacup of water) should be taken. This acts as an excellent tonic, and is a great aid in the cleansing of the stomach. As alternative treatment with the steam bath, the hot soapy sitz, followed by the cold sitz, may be employed. If the chest is affected, a hot water bag, covered with a wet cloth, or a hot bran poultice, should be applied between the shoulders, and at the same time a cold cloth should be placed on the chest, and changed when it gets uncomfortably warm. After this application the back and chest should be well rubbed with warm olive oil. If the head is hot, cloths wrung out of cold water should be frequently applied. The feet and legs should always be kept warm.

WHAT TO TEACH OUR DAUGHTERS.

Teach them self-reliance.

Teach them to wear thick, warm shoes.

Teach them how to wash and iron clothes.

Teach them to make their own dresses.

Teach them to cook a good meal.

Teach them how to darn stockings and sew on buttons.

Teach them, every day, dry, hard, practical common sense.

Teach them to say "No," and mean it; to say "Yes," and stick to it.

Teach them to wear calico dresses, and do it like queens.

Give them a good, substantial, common education.

Teach them to regard the morals, and not the money, of their beaux.

Teach them to have nothing to do with intemperate and dissolute young men.

Teach them that the further we live beyond our income, the nearer we get to the poor-house.

Rely on it, that upon your teaching depends, in a great measure, the weal or woe of their future life.

Teach them that a good, steady mechanic is worth a dozen loafers in broadcloth.

Teach them the accomplishments—music, painting, drawing—if you have the time and money to do so.

And teach them that every mean and dirty action, if not discovered, is as great a disgrace to them as if published in all the newspapers in the world.—*Selected.*

CHOCOLATE CUSTARD.—If preferred, this may be served with cream, but it will be found very nice without. Use three ounces of baker's chocolate, three pints of milk, four tablespoonfuls white sugar, two tablespoonfuls brown sugar, make a soft custard of the milk and the yolks of five eggs and the white of one, dissolve the chocolate in a cup of warm milk, and heat to the boiling point; when cool sweeten with a little sugar and flavour with vanilla; pour it into a dish, and cover it with the whites of five eggs and a little sugar beaten to a stiff froth; brown slightly. Serve cold.

Wellington Convention Reports.

HOKITIKA.

Our Union was organised by Mrs Miller, President of Dunedin Y's on February 8, 1894. Fourteen members were then enrolled and since then four more have joined, making a total membership of eighteen. We have also six honorary members.

Twelve ordinary and two special meetings have been held during the year; also two public meetings. Juvenile work was taken up and carried on during the winter months. Rooms in which to hold the classes were rented for six months and a sale of cakes and aprons was held in order to raise funds. About fifty girls attended the girls' class and were taught plain and fancy needle-work, under the superintendence of Mrs Thomas. Twenty-eight of these signed the pledge.

The boys numbered twenty-four, sixteen of whom signed the pledge. Miss Barnard was superintendent of this department, and the boys were taught rustic work and netting. The efforts in this direction proved very successful, great interest being taken by the young people in their

work. To retain this interest during the summer months, a flower and vegetable show was planned, the result being that, on February 15, a most successful show and temperance meeting was held in the Town Hall. Addresses were given by Mrs James Park, Rev. J. T. Burrows, and the President, Vice-president and Secretary of the Greymouth Union, who very kindly came down for the occasion with two other members of their Union. Prizes were given to the children for the best exhibits, and both children and the crowded audience seemed well satisfied. Temperance literature has been distributed during the year. Flower mission work was also taken up.

We hope, God willing, to take up other departments of work during the coming year.

DUNEDIN.

Our Union is quietly but steadily holding on, the membership the same as last year (60), with five hon. members. Monthly meetings have been held, except in January, also monthly evening meetings to work for a sale of work, which took place in November, the proceeds being £55. The Sailors' Rest continues to do good work, under the faithful leadership of Mrs Falconer, not only for temperance, but for Christ. Leavitt House is carried on most satisfactorily by Mrs Dunn as a temperance boarding-house. Mothers' meetings are held fortnightly, also Sunday evening services. A Union has been organised in South Dunedin. Efforts are being made to prevent the use of tobacco and cigars by youths. We have ten new members.

WEST TAIERI.

The membership has increased to twenty-two this year. Monthly meetings have been held regularly, at which the attendance has been fair. A Mothers' Prayer Union meeting is held in conjunction with our W.C.T.U. meeting. The annual soiree was held on June 8th. Addresses were given by the President and the Revs. Taylor and Gibson Smith. Songs and solos were rendered by the West Taieri Church choir, under the leadership of Mr Chisholm. A large parcel of clothing has been made up and sent to the New Hebrides Mission, also clothing and donations to Sailors' Rest bazaar. Relief was given to families needing help. The Sewing Committee has also done good work. A letter of sympathy and encouragement was sent to Mr. Button, M.H.R., who introduced the Bill for the repeal of the C.D. Act. Steps were taken to influence the community at the late licensing election in favour of temperance, and we are happy to say that as a district our efforts were crowned with success.

MARTON.

This Union has thirty-four working members and six honorary ones. Two new pledges have been taken this year. The *Prohibitionist* and other Temperance literature has been distributed, 100 copies of the *Prohibitionist* being given away fortnightly. Ten ordinary meetings have been held during the year.

Prayer-Book and Ledger

By M.S.P.

A STORY FOUNDED ON FACT.

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CHAPTER VI.

It was a careworn face which greeted Mrs Broome as she entered her little drawing-room an hour later, very unlike the Richard Joyce of our former acquaintance. Deep lines had furrowed themselves in his brow, and his mouth had the perpetually disappointed expression of a man hungry—but not for bread.

"I trust," he commenced in some embarrassment when, introductory greetings having taken place, Mrs Broome looked at him enquiringly, "that you will excuse the liberty I have taken in calling upon you. I am greatly distressed with regard to a friend, and knowing of your good work in the Temperance cause, thought perhaps you might be able to help me."

Mrs Broome's kindly interest was excited at once, and, having expressed her desire to assist him in any way, she begged him to proceed. "My friend is a married lady, young, attractive, with a good home and two fine little boys, who has unfortunately acquired the habit of taking too much wine."

"How did this commence, and how long has it been going on?"

"It commenced before the birth of her first child, when her father—a medical man—prescribed stimulant for her. She was advised to continue it while nursing the child, to keep up her strength, and so the habit has gradually been forming for the last four or five years."

"And does this lady now become really intoxicated?"

Richard winced at the word.

"I fear so," he replied.

Mrs Broome sat up and looked straight into his eyes. "Now, Mr Joyce," she said firmly, "if I am to help you, you must be perfectly candid with me. Is this lady your wife?"

Richard looked confused for the moment, and then recognising that this woman was worthy of full confidence, rejoined, "She is; my beloved and honoured wife."

Tears sprang unbidden to the eyes of his questioner, and this mark of sympathy unlocked the flood-gates of Richard's sorrow. Into no human ear had he been able to pour his grief, and to none had any hint been given of the heavy and increasing load which he bore. Now he found relief in telling of the horror which had taken possession of his soul when his suspicions were first aroused; of the revulsion of feeling when he loathed

and hated himself for having harboured the thought for a moment; how he had wilfully closed his eyes, until it once more forced itself upon him, with a strength of conviction which could not be resisted. He had consulted the family doctor, who had advised change of air and the breaking off of old associations. Pleadings and entreaties had been all in vain, promises of amendment being made only to be broken, and Gertrude—who had really meant to reform—fell again and again, resorting to all kinds of subterfuges and deceit to obtain means to indulge the craving which held her in its fatal chains. At last, fearful of disgrace to the church, he had retired from holy orders. A partnership in a firm of successful merchants having been offered him he accepted it, and was doing well. But his life was wretched, all his hopes for the future blasted, and the pain of the terrible cancer which was eating its way into the heart of his domestic life became every day more unbearable.

"How does Mrs Joyce procure the stimulant?" Mrs Broome enquired.

"I do not know.—I always carry the keys of the wine-cupboard and cellar, and I cannot imagine where she gets it. I think the grocer must supply it, entering it as groceries. O my poor boys, what will become of them!" and the strong man groaned in his agony.

Mrs Broome sympathised, soothed and cheered, and finally succeeded in imparting to Richard a hope considerably brighter than the one which animated her own breast. She had seen too many of these cases to be very hopeful of them in a country where facilities abound on every hand for obtaining the poisonous cup.

(To be continued.)

The "South Australian Advertiser," in its leader, speaks thus of the W.C.T.U. Convention recently held in Adelaide:—"Women are hardly likely to seek entrance to the Legislature, for already they have a Parliament of their own. It is true that the power to make laws is not possessed by that assembly. But it is evidently felt that there is ability to influence the course of public affairs. The session of the W.C.T.U., which is being held this week, though relatively brief, is crowned with incident, while for variety of topic it can give points to any political programme ever formulated. The orderly method of conducting the proceedings, the despatch of business, the average ability shown by the speakers, the debating power developed in the discussions, the control exercised by the lady president, the discipline observed by the members, and the earnestness of all concerned, are features which impress all visitors to the meetings."

"Ah! what's this?" exclaimed the intelligent compositor. "'Sermons in stones, books in the running brooks?' That can't be right. I have it! 'Sermons in books, stones in the running brooks.' That's sense." And that is how the writer found it. And yet he was not happy.