

Acts, emboldened by their success, attempted to get up an agitation for their application to the whole country, and that note was sounded by Dr. Hooppell, Principal of the Winterbottom Nautical College in South Shields. He wrote to the "Shiels Gazette" explaining and denouncing the system as it existed in certain parts of England. Mr Daniel Cooper, Secretary of the Society for the Rescue of Young Women and Children, was the next avowed opponent, and his published exposure of these Acts caused the extension party to try and force their Bill through Parliament at once. A Lords' Committee was set up to report on the matter, and they reported, as was to be expected, in favour of extension. Mr Cooper then launched the counter-movement. He, with other workers connected with Reformatory Associations, sent a strongly worded protest to every member of both Houses of Parliament, and the Bill dropped, but opposition had begun in earnest. Mr Cooper made war in London; Dr Hooppell raised the North Country. Influential men rallied to their side, meetings were held, and public interest began to stir. Mrs J. Butler was in Switzerland, where she became acquainted with the provisions of the Regulation Systems, and on her return to England, joined the crusade, not only against their extension, but for the complete overthrow of these disgraceful acts. She became the leading woman of the movement, and her husband, Canon Butler, was in fullest sympathy with her in all her labours. In the autumn of 1869, the National Association was formed, its members being all men, and later, was followed by the Ladies' National Association. In that year the famous Harriet Martineau published four letters in the "Daily News," over the signature "An Englishwoman," denouncing the regulation system, and immediately after, in the same paper, appeared "The Women's Protest," signed by many honoured women, among them being Harriet Martineau, Mary Carpenter, Josephine Butler, Florence Nightingale. It was afterwards signed by many thousands of women, and was regarded of such importance as to be telegraphed all over Europe.

All the eight clauses of this Protest are worthy of reproduction here, but attention can only be drawn to

three, they being especially applicable to the position now in New Zealand.

The protest begins:

We, the undersigned, enter our solemn protest against these acts. 5th, because, by such a system, the path of evil is made more easy to our sons, and to the whole of the youth of England; in as much as a moral restraint is withdrawn the moment the State recognises and provides convenience for, the practice of a vice which it thereby declares to be necessary and venial.

7th, Because the disease which these Acts seek to remove has never been removed by any such legislation. The advocates of the system have utterly failed to show, by statistics or otherwise, that these regulations have in any case, after several years' trial, and when applied to one sex only, diminished disease, reclaimed the fallen, or improved the general morality of the country. We have on the contrary the strongest evidence to show that in Paris and other continental cities, where women have long been outraged by this forced inspection, the public health and morals are worse than at home.

8th, Because the conditions of this disease, in the first instance, are moral, not physical. The moral evil, through which the disease makes its way, separates the case entirely from that of the plague or other scourges, which have been placed under police control or sanitary care. We hold that we are bound before rushing into the experiment of legalising a revolting vice, to try to deal with the **causes** of the evil, and we dare to believe that with wiser teaching and more capable legislation, these causes would not be beyond control.

Early in 1870 Mrs Butler was induced to speak at her first meeting of working men at Crewe. Her appeals were always to the highest moral and Christian sentiments. One would like to linger over the details of this splendid 17 years' conflict, where so many valiant men and noble women fought against a State iniquity, to tell of the meetings, the addresses, the protests, the deputations, the fine literature, the enthusiasm, the duration, the tremendous political contests, where the Radical Party worked might and main, irrespective of party, against candidates supporting these disgraceful Acts, of the shrieks of the party news-

papers when strong and influential candidates went down, defeated by the rising moral sentiment of the electors, all men. We would like to tell how Government again and again had to abandon its efforts to strengthen this evil, of the insults and misrepresentation the reform party were subjected to, of the cowardly attacks of the press, and its silence on the moral aspects of the question, but only a very few outstanding facts can be mentioned. In 1871, a petition was presented to Parliament, bearing the names of 250,283 women. A special paper in the interests of purity was issued called the "The Shield," which continues to this day. In 1873, the Trades Union Congress was addressed by Mrs Butler, when several of the leading men expressed great sympathy with the movement, and in the same year the Working Men's National League was formed with 50,000 members, and its own journal.

In March, 1875, appeared "The Medical Enquirer." It was the organ of the National Medical Association, for the repeal of the C.D. Acts. It was issued in consequence of the refusal of the weekly "Medical Press" to admit articles against the Acts, and contained valuable investigations into the working of the Acts by Dr Birkbeck of Liverpool, and masterly criticisms of the figures and statements in favour of the Acts.

There exist at least a dozen different societies, all working for the repeal of these Acts, having committees, correspondents, etc., in over six hundred towns.

Over 2,000 clergy of the Established Church, including the Bishops of Exeter, Lichfield, and Salisbury, formally expressed their disapproval of these Acts. From 1869 to 1873, the Wesleyan Methodist Conference annually expressed strongest disapprobation. In 1872, seven hundred ministers, at a conference in the City Road Chapel signed a memorial for immediate repeal.

In 1873 A Friends' Repeal Association was formed, with the resolve to raise £10,000 to secure their object.

The United Methodist Free Churches sent a deputation to the Home Secretary with a memorial against these Acts.

Eight hundred and eighty-five ministers of the Congregational denomination memorialised the Prime Min-