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*San. Lond. 1890*

# FACTS FOR TRUTH-LOVERS

WITH NOTES ON VARIOUS ENGLISH

SOCIAL PURITY SOCIETIES

AND

ORIGINAL INFORMATION

ON THE

# White Shield Movement

DEFENCE NOT DEFIANCE



BY ELIZABETH HONEY BRADLEY

OF ENGLAND,

(MOTHER OF THE WHITE SHIELD)

HAMILTON, ONT.

ROYAL TEMPLAR BOOK AND PUBLISHING HOUSE.

1890.

*Elizabeth H.*

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Entered according to Act of Parliament of Canada, in the year one thousand eight hundred and ninety,  
by MRS. ELIZABETH HONEY BRADLEY, in the office of the Minister of Agriculture.

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Notes, on page 55 (lower paragraph):

(1) The W. C. T. U. initials in that sentence refer to the Central Authorities of the National W. C. T. U., not the Local West Side Union. (This to answer an enquiry.)

(2) A friend in the States, to whom this section was submitted, kindly corrected my English ignorance of American law-making, in a memorandum received too late for insertion as a foot-note, saying: "CONGRESS CANNOT GIVE US SUCH A LAW."

Additional note:

Referring to the "Piece of Crusade Work" so encouragingly begun, two correspondents write to say, that there are now several dry goods stores with liquor departments in Chicago. This extension of evil is directly attributed to the action of Head-quarters' officials, in checking the effort made to suppress the first of the kind known in that city.

“ Oh, for the TRUTH, the whole TRUTH, and nothing but the TRUTH.”—

“ Union Signal,” page 4, Feb. 13, 1890.

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## INTRODUCTION.

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“ The Truth,” and “ *nothing but the Truth* ” shall be given, but “ the *whole Truth* ” cannot be written by human pen. It is recorded only in the inaccessible records of God. The unwelcome duty of criticising and protesting against the contents of a booklet published by the Women’s Temperance Publishing Association, was accepted with great reluctance, as the only course to keep a conscience void of offence.

The *first* step was taken in the fullest confidence that the clear head and quick conscience of the President of the National and World’s W. C. T. U. needed only a glance at the manual in order to detect its errors, and but a moment to resolve on its prompt suppression ; no less for the danger to the cause it so misrepresented, than for its disloyalty to our Lord Christ.

Could the end have been foreshadowed, courage might have faltered. Confidence in the President grew fainter as the months passed on, until the incredible came to pass on Jan. 9, 1890. This shock was followed by the official denunciation for an uncommitted crime. I was urged to publish the facts at once, to vindicate myself and my work. I hesitated, partly hoping to avoid the necessity by continuous work, which would vindicate itself—partly believing in Prov. xvii. 14.

The world-wide boycott of May 8, 1890, was a new surprise which brought many renewed requests for a public statement of facts. Subsequent evidence proved that my extinction as well as excommunication was resolved upon, when duty to myself and others overcame my scruples as to placing

### Facts for Truth-Lovers

before a larger jury than that of personal friends. Full vindication may be slow, but **IT IS SURE**, and I can wait until it comes. “ Defence, not defiance,” is my motto in this action.

The date reminds me that this is the anniversary of the day when the little cloud arose, which spread and darkened all the year, until I am reluctantly *compelled* to publish this protest in justice to myself, my family, and the work I came to do.

I sincerely pray that this day may be the beginning of the end of a protracted and aggravated wrong to me and mine.

ELIZABETH HONEY BRADLEY.

Hamilton, Ont., July 29, 1890.

## PRELIMINARY NOTES.

Temperance workers in America should understand that English reformers conduct different lines of work under different societies, and not as departments of one union. There is no society in England which fairly represents the American Women's Christian Temperance Union. Yet there are *many* Women's Unions engaged in various branches of reform work.

Temperance workers and temperance organizations, *as such*, do not associate themselves with the Social Purity movement. On the other hand, Social Purity reformers are not, *as such*, interested in temperance work. While it is true that some as individuals are equally zealous in promoting both reforms, others are indifferent or opposed to Total Abstinence principles and ordinary temperance work. Again, the Suffrage Movement is distinct from both Temperance and Social Purity associations.

There are many National and Local organizations, each working on Temperance lines (as opposed to alcohol and narcotics), each having a definite and distinct aim in view, without clashing or confusion—like regiments in one army. "The Temperance Year Book," annually compiled by Mr. Robert Rae, and published by the National Temperance League (33 Paternoster Row, London) is a compact volume of reliable information on the English temperance organizations.

The social purity movement is only about twenty years old, and has no such chronicler as Mr. Robert Rae to record impartially the rise and progress of the various regiments or companies of workers engaged in that reformation. Indeed, as a new movement it has no *written* history as yet. Hence much confusion of ideas and great ignorance prevails even in Great Britain as to the origin and purpose of the various societies belonging to moral reforms, as distinct from temperance reforms. It is therefore not to be wondered at, that in the New World, distorted and subverted ideas should prevail in many minds.

These notes refer chiefly to the distinctions in the organizations belonging to each movement, and indicate the very real differences of method as compared with American societies, as exemplified in the W. C. T. U.

A few words may be of service regarding the workers who may and who may not be engaged in the various lines of work. In Great Britain as in America, the Temperance organizations have a wider range from which they may judiciously select their permanent and general officers or volunteers for special duty, than is open to Social Purity societies, in England at least.

In Social Purity work great discretion is absolutely required in order to avoid two manifest dangers. Danger to the *cause* from lack of special qualities which can alone ensure success. Danger to the *workers* from the risk of contamination from the inherent dangers of the malignant cancer of impurity.

The foregoing notes, and following pages, have been prepared for candid truth-seekers, in the hope of removing dense ignorance in some cases, and correcting erroneous impressions in others.

"Let there be light" was the command of the Creator in the chaotic stage of creation; and His children need no more frequent prayer than 'Father, give us light, and lead us day by day.'

# EXPLANATORY NOTES

RELATING TO SOCIAL PURITY WORK  
IN ENGLAND.

“SOCIAL PURITY” is correctly the *generic* title applied to the whole movement. It includes all kinds of legal and social work—preventive, repressive, and protective—which aims at the suppression of vice, and the promotion of virtue.

NOTE:—Social Purity has two very distinct sides, one dealing with *results* or *fruits* of vice—the other with *causes* or *roots* of vice.

“RESCUE WORK” is one of the oldest forms of social purity work, and is usually applied to the uplifting of fallen women. It is also used in a wider sense, as describing efforts to save both men and women from the slavery of alcohol and narcotics. In either sense the term refers to sufferers from the *results of vice*.

“REPEALERS” and “ABOLITIONISTS” are almost synonymous terms. The “Repeal” societies were formed to secure the abolition of State Protection of Vice in England. From these grew the INTERNATIONAL FEDERATION, which aims at removing legalized protection of vice in all civilized countries. The above terms apply to all who have identified themselves with the special work of Mrs. Josephine Butler during the last twenty years.

“THE BELGIAN TRAFFIC COMMITTEE” was formed to deal with the system of trapping and sale of young girls. The important work of this society cannot be over-estimated, and is described in an intensely interesting book called *SIX YEARS’ LABOR AND SORROW*.\*

“THE ASSOCIATION for the IMPROVEMENT of PUBLIC MORALS” was organized in 1879, under the patronage of the Marquis Townshend. It rendered a permanent service to the cause of moral reform by establishing THE SENTINEL, which was the first periodical published to expose social evils and promote morality.

“VIGILANCE WORK” is a term of recent adoption, and refers to the enforcement of laws enacted for the protection of women and children from criminal assaults.

“THE NATIONAL VIGILANCE ASSOCIATION (London, Eng.) was founded in 1885 to carry out the provisions of the Criminal Law Amendment Bill passed in that year.

NOTE:—It was in connection with this bill that Mr. W. T. Stead’s name was made prominent. The council of the N. V. A. is composed of men and women of all creeds, or no creed, but the majority of its members represent sections of the Christian Church. The Archbishop of Canterbury and Cardinal Manning, with many Bishops and Ministers of other denominations, as well as laymen and women, were on the original council. Branches are formed in provincial towns, affiliated with the London Central Association. Sub-Committees conduct many lines of preventive and rescue work, which practically includes *both sides* of the reform. For particulars and reports send to Mr. W. A. Coote, Sec., 267 Strand, London W. C. The N. V. A. may be considered a link between the tentative measures of pioneers and the more complete machinery of enlarged experience. Many societies served their purpose and passed away. Some have been absorbed into, and their work taken up by the National Vigilance Association, which is the most unique and comprehensive, as it is the most powerful organization of the whole movement, yet it is not a Temperance or a White Cross society.

There is another class of organizations which do not undertake rescue or vigilance work as usually understood, but aim directly at the promotion of good, apart from legal and suppressive measures. Space fails even to enumer-

\* Price, 1s. 6d. (36 cents), published by Dyer Bros., London, Eng. Its work is now undertaken by the National Vigilance Association.

ate the various preventive associations which have been founded during the last twenty years—"Training Homes," "Girl's Friendly Societies," "Girl's Clubs," "Y. W. C. Associations," "Traveller's Aid Societies" etc., etc., each having some specific line of work, and all distinct from temperance work.

THE PIONEER of all social purities societies designed to elevate individual moral character and protest against popular vices, and at the same time the first to recognize the necessity of men and women uniting their influence against popular immorality, was

"THE SOCIAL PURITY ALLIANCE," founded in London, 1873. Its one test of membership was the adoption of a simple pledge accepting an equal standard of morality for both sexes. This Alliance still continues its useful work.

THE MORAL REFORM UNION was founded early in 1881, by Dr. Elizabeth Blackwell and Mrs. S. W. Browne. Its chief object was the promotion of "pure family life" and the spread of pure literature bearing on social and political morality.

"THE WHITE CROSS ARMY," now so well-known, came next in order, for MEN ONLY, founded 1883, under the patronage of the late Bishop Lightfoot, by Miss Ellice Hopkins, who is the author of most of its special literature, to which readers are referred for fuller information.

THE GOSPEL PURITY ASSOCIATION for MEN, was formed in the following year (in London) 1884. It adopted the White Cross Pledge, and worked on *undenominational* lines. A WOMAN'S UNION was added to this association in March, 1885, to be a counterpart of the men's union, for Women. The first annual report of the G. P. A., compiled by Mr. Alfred S. Dyer, was called The Purity Crusade. \*

On page 14, the commencement of the Women's Union is thus described: "Mrs. E. H. Bradley, of Ealing (London W.), a lady of considerable experience in public work, who had been for many years a volunteer laborer in the cause of Purity, was offered, and accepted the post of Organizing Secretary."

A few notes of the progress of the Women's Union (which became the White Shield Union) are continued in the same volume, and it contains an *extract* from the secretary's report, which had been carefully prepared, submitted to, and was printed by order of the General Committee. There is also a list of 150 meetings addressed by the Secretary (Mrs. Bradley) during the year. Some of its early successes are recorded, but the origin, principles, and aims of this *preventive* work for women, by women, were not presented as they deserve and require to be.

Enough is given in "the Purity Crusade" volume to indicate the labor and undoubted acceptance of the only appointed Organizing Secretary, and to show that the foundation of the White Shield work for women was truly laid, as the counterpart of the White Cross for men.

NOTE:—There are, however, many significant omissions in that volume of important events, *presumably* recorded in the minutes of the Association, and *certainly* published in the monthly reports which appeared in "The Sentinel" and other journals at the time; as well as other important facts connected with that year's work, which should have been, but were not, inserted. Some of these omissions will partly explain why the encouraging commencement was not followed up, and why that original Union did not fulfil the bright promise of extended and permanent usefulness that entirely successful year prognosticated. Had those omissions been presented in the usual manner of reputable and business-like societies, the credence now given to widely spread slanders and misleading statements regarding the work would have been impossible. Nor indeed could they have been started with any power for mischief, even by anonymous and *strictly private* correspondents, who evade responsibility and open correction after the manner of their kind. Those omitted links and these false assertions create the necessity for an open statement capable of verification, and which challenges impartial enquiry.

\* Price one shilling (25 cents), pub. by Morgan and Scott, London. Sold at the Willard Tract Repository, Toronto; and by the Women's Pub. Ass'n, Chicago.

# THE BIRTH AND GROWTH

—OF THE ORIGINAL—

## WHITE SHIELD UNION

Before recurring to the announcement already quoted from "The Purity Crusade," it may be of more than passing interest to give a few antecedent links in the life-chain of this work, in order to explain the "call" and "commission" then given and received.

In Feb., 1885, I was in Cornwall, working for the Gospel Temperance Union of that county, when a letter was forwarded asking if I was willing to give up my temperance work and devote myself exclusively to the development of a work for women, similar to the White Cross for men. If so, I was requested to communicate with the writer. On my return home the matter was considered, and I communicated with him and arranged an interview. The proposed work was explained by him as then conceived by the committee of the Gospel Purity Association. The *idea* seemed *good*, but practically *vague*. Yet I was impressed with its importance, if it could be shaped and carried out, as it was an echo of a desire long in my own mind—born of the burning conviction that *rescue work ought to be begun before the victims were lost*.

In my general temperance or band of hope work, I had often expressed the belief that the purity movement should have some definite work which should be to it what the Band of Hope was to the temperance reform. Thoughtful workers admitted the *necessity* and endorsed the wish, but saw no *possibility* of making it a *fact*. *Now*, the opportunity was presented for making the experiment and *testing its possibility* (which is always the second step in any reform whatever.)

My heart and conscience responded to the call, but the difficulties looked insuperable and my courage failed for the time. I dared not refuse, but hesitated to obey. I promised to consult my husband and reply later. The home response was not favorable, less from distrusting my fitness for the new work, than for decided objections as to the auspices under which it was being inaugurated.

At the second interview with the representative of the G. P. A., while still in doubt what I ought to do, I asked "*why* he and other members of the committee had selected *me* for the difficult and as yet undefined work proposed."

The writer of the invitation, who had also discussed the conditions and duties of the offered appointment, and urged its acceptance by me, declared his own conviction that the committee and himself had been Divinely led in offering to put that new standard into my hands.

The *reasons* for their choice were logical and had a common sense ring about them, which commended their conclusions to my own judgment, while the evidence presented to shew that the *call* was undoubtedly providential

(answering as it did to the smouldering conviction in my own mind, *of which they were all ignorant*) convinced me that this new work was *my next duty, and my hesitation vanished once for all*. My final answer was to depend on the withdrawal of my husband's objections, for which I hardly hoped; yet, as this was a difficulty and a serious one, I resolved to let it be the deciding test. Like Gideon I wanted a double sign, the wet fleece followed by the dry one. When my report of this interview was given at home, and I heard the reply, "If you believe in evidences of providential leading (which I cannot see), I will not refuse my consent, *but remember my warning.*" He did not know that this answer was the seal of my commission—yet, so it was.

Thus accepting the unsought commission as from the Great Captain, I resolved to take up the offered standard, reluctantly received though it had been, and to hold and carry it so long as health and strength were given, or until proof came to me that other more worthy and capable hands were deputed to relieve me, when I would gratefully yield place and duty.

When I took my final answer, I was introduced to my co-secretary, Mr. J. Wookey, as chief of the Men's Union. I asked to whom I should be held responsible. I was told "to the General Committee: as Mr. Wookey was secretary of the Men's Union, so would I be secretary of the Women's Union." After other details had been agreed to, I asked in a casual way if the committee required any testimonials. This question seemed to amuse him, and he smilingly answered, "*What testimonials can we need? We all know you, and if we had not believed in your fitness and ability, we should not have offered you the appointment.*" So much for the antecedent links and my credentials.

### The Birthday.

My official duties commenced on March 9th, 1885. This may therefore be reckoned as the birthday of this definite purity work for women.

### What were the Aims of this new Union?

Its aims were manifold and to touch all the mainsprings of life in the home, the family and society, when understood. To protest against the double standard of morality, as the foundation of higher moral conditions. To cultivate the old fashioned virtues of modesty in dress, speech and manner. To induce greater watchfulness against the *beginnings of evil* in the child, the home and social life. To urge mothers, teachers, older sisters, and all who have charge of children, to study God's laws of health and morals, so as to know what will tend to promote purity from the cradle up to maturity. To remember that these principles cannot grow as mere outside appendages, but must be rooted in the soul, and spring from a living faith in a living Christ. In short, to train up a race of genuine *womanly women*, who would resist evil and dare be true and brave, fit helpmeets and companions to genuine manly men, as White Cross men should be.

A pledge was needed to embody these principles. The gentlemen on the committee of the G. P. A. prepared a pledge for the Women's Union, against which were two grave objections—Its length and its phraseology. As ten thousand copies had been printed, there was a difficulty in the way of replacing it by a more concise and simple formula. Yet as it was, I could not myself conscientiously sign it, much less persuade others to adopt it.

While revising the pledge, I consulted two of the best, as they were among the most experienced, of my lady friends who belonged to different churches, in the hope that by diverse friendly criticism it might be made equally acceptable to all classes, and I was resolved it should be as brief and simple as possible, with the *foundation principle* as the first obligation. The annexed form was the result of this scrutiny, and is now widely known as

## THE WHITE SHIELD OBLIGATIONS.

(FOR WOMEN)

*"Know ye not that ye are the temples of God."*

### PROMISE BY THE HELP OF GOD

- 1.—To uphold the law of purity as equally binding upon men and women.
- 2.—To be modest in language, behaviour and dress.
- 3.—To avoid all conversation, reading, art and amusements which may put impure thoughts in my mind.
- 4.—To guard the purity of others, especially of the young.
- 5.—To strive after the special blessing promised to

### THE PURE IN HEART.

This revised pledge commended itself to the majority of the committee as soon as they saw it, and they adopted it instead of their own formula. This removed difficulty NUMBER ONE.

The NAME of the association was also objected to by most of the friends who were asked to forward the new movement. These objections were very sound and were reported to my employers, but they were waived as immaterial, and I tried earnestly to ingratiate the Gospel Purity Association, Women's Union, with its original designation, into public favor. However, I became convinced that an *emblematical* title was essential to the work. The title of The White Cross was itself a lesson of purity, while its device attracted eyes that were not quick to notice mere names. The White Shield suggested itself as appropriate and instructive for our women's work. The "shield of faith" as a safe hiding place was the first thought. Around this other scriptural ideas clustered, such as I AM THY SHIELD; THE LORD, THE SHIELD OF THY HELP; THE LORD IS MY STRENGTH AND MY SHIELD; THE SHIELD OF THY SALVATION; HE IS OUR HELP AND OUR SHIELD; all pointed to an invincible Divine helper, friend and comforter for *each* as individuals, for *all* as a family of believing children. The thought grew more and more precious. Then the *color white* naturally arose. One of the ladies consulted on the pledge, cordially approved the suggestion, and white lilies, the sword, and anchor were added to complete the device, and she kindly prepared the beautiful design for me, which adorns the covers of "The Purity Crusade."

All who heard the title and saw the device were of one opinion as to their appropriateness and beauty, yet I failed to get an opinion upon them from my committee for a considerable time, which was a disappointment to many who cordially wished the fullest, speediest, and most complete success to the work.



There was another object in view for utilizing the device, which was to adorn the covers of a projected series of booklets, to be called "The White Shield" Series, to be for women and girls what "The White Cross" Series were even then becoming for men. Several of my addresses had been desired for publication, and there was a great need for safe and varied literature to advance the work and more fully expound and illustrate its principles.

The adoption of the title and device was frustrated by vexatious delays, while the proposed publications "might be published in another form," but not in the form which I, as the actual worker, *knew* would be most useful and attractive. This double difficulty had to be endured for some months, as the majority of the committee yielded to the adverse opinion of one member who determined to retain the original title of the Gospel Purity Association at all hazards to the cause.

The next desideratum experience demanded was a set of simple RULES with printed INSTRUCTIONS as guiding lines for the willing recruits everywhere volunteering to assist in this new effort. Quite early in the official year, notwithstanding the heavy pressure of the new work, and the frequent demands for my personal assistance in the general melee of the year, the Rules were drafted, carefully revised and scrutinized by the most practical and interested lady friends I knew, before they were submitted to the committee.

Month after month passed, and the same answer came to me indirectly, "that the committee had not time to consider details, and were perfectly satisfied with my conduct of the Union." Neither advice nor criticism, such as the development of the work needed, could I obtain. Before several successive committee meetings one excuse or another was alleged as a reason why I, as secretary of the Women's Union (responsible to a confiding, but inaccessible committee) should merely *send* my accounts, reports, etc., and receive my salary, without once actually meeting an assembled committee to confer on their own business entrusted to my care. This difficulty was more keenly felt than the minor ones of delayed business items. The "excuses" for securing my absence from the regular committee meetings grew suspiciously flimsy, and I gradually became more and more dissatisfied at this *unwonted* mode of conducting important business, yet I was too busy to brood over "possible" accident, and made no serious objection as perhaps I ought to have done at the first or second exclusion.

The work was so universally welcomed, and the meetings held were repeatedly asked for a second or third time, that the hopefulness of the work became assured, and my confidence in it, and the developing methods, was proportionally increased. Then, again, the year was a memorable one, not only for England, but for the world. It saw the moral earthquake which forced on the Criminal Law Amendment Bill. It saw the trial and imprisonment of Mr. Stead. It saw the trial and *not the deserved* imprisonment of the notorious Mrs. Jeffreys. It saw the uprising of moral against political force in the general election of a new Parliament. It saw the establishment of the National Vigilance Association. It saw many other signs of a new era in the moral world. The general excitement and the scarcity of efficient speakers on the various aspects of the "NEW CRUSADE," as the Purity Movement was then first named, kept me more than busy all the time. Others in connection with the G. P. A. were like myself, in the thick of every fray, and I quietly accepted these combined reasons for delay on the part of the committee in

dealing with these and other important items. So the year drew to its close.

Near the end of 1885, another even more surprising occurrence happened which, added to the difficulties already named, decided me to press for an interview with my committee, to which I was entitled as their confidential servant. At the meeting I requested the appointment of some competent, business-like ladies on the committee, with whom I could regularly confer on the affairs of the rapidly growing work, too completely entrusted to my sole care. This request was readily granted. Arrangements were made, and at the First Annual Business Meeting of the Gospel Purity Association, held in the parlor of Exeter Hall, on Feb. 3, 1886, SEVEN ladies were publicly added to the General Committee. They were representative women from various churches.

These seven ladies were immediately appointed a sub-committee, directly responsible to the General Committee for the affairs of the Women's Union. Without delay they carefully examined the diary and records of my work for the eleven previous months, and reported to the next ensuing General Committee meeting before the end of the month. They presented a unanimous recommendation, *which was adopted*, that the Women's Union required a separate office, and a qualified assistant secretary to carry on efficiently the extensive work already initiated. They found that hundreds of pledges had been signed, and that over thirty ladies were collecting signatures to the pledge, while as many places were waiting for authorized instructions to carry on systematic work. (Actual organization had been prevented by lack of Rules).

The General Committee ordered enquiries to be made for a suitable office and assistant, and a report to be presented at the March monthly meeting. Their attention was called to the fact that the Men's Union had occupied an assistant secretary for some months, although the business of that branch and results gained were certainly not larger than those of the Women's Union. Arrangements were also forwarded for celebrating the first Public Anniversary of the Association in Exeter Hall, on May 20th.

The complete report of the Women's Union was also presented and ordered to be printed, while the advantages of the Emblematical Title and Device to the women's work were so emphasized by the ladies of the committee, that both title and device were formally adopted, and the Union then became "THE WHITE SHIELD UNION." Complete satisfaction was cordially expressed with the manifest progress of the Women's Union, as exceeding their most sanguine expectations. These plans for the consolidation and extension of the White Shield work looked most hopeful, but they were foredoomed to premature failure by the astounding course taken forthwith by the one member of the General Committee, who had, as I found, prevented my attendance at the committee meetings, resented the adoption of the revised pledge, and was opposed to the adoption of the new name and device. More astonishing still, the majority of the Committee tacitly sanctioned the series of illegal and entirely unparliamentary actions, by permitting them to pass as "the action of the Committee."

Immediately after these orders were issued and the authorized report of the Women's Union was printed, circumstances arose which led to my own withdrawal, and I was speedily followed by all but *two* of the seven ladies. These ladies could not prevent, and would not appear to sanction, the unpre-

cedented conduct which was tolerated by the majority of the committee, therefore resigned their seats.

**NOTE:** Miss Mason, the founder and honorary director of the Houses of Rest, at Kilburn and Eastbourne, was the first to insist upon her name being removed from the Committee, plainly stating her reasons and promptly withdrawing. Her public work in connection with the above named institutions for twenty-one years is ample testimony of her business capacities, and her entire reliability.

"The Purity Crusade" was completed and published about this time. Besides the omission of the greater part of the printed report and other items alluded to, the absence of a balance sheet and contribution list caused frequent comment. It was said a financial statement was forwarded to the subscribers, but singularly enough the "appointed secretary of the Women's Union," whose reputation needed no testimony when she was called to take up the work, and whose year's successes had won the unqualified approval of the committee *up to the end of February, 1886*, never saw a copy of that financial statement.

This volume also professed to give the names of the General Committee for the ensuing year, and included the names of FIVE ladies only. The subjoined note is a copy of the original, page 112, "Purity Crusade."

**"NOTE:** The last five were added to the committee at the First Annual Meeting, held at Exeter Hall, London, on Feb. 3, 1886, while the first portion of this report of the committee for 1885 was passing through the press."

This can scarcely claim to give the *whole* truth regarding an already public announcement. Very soon the published list contained the names of *two* ladies only. The volume included *no notice of the cessation of the work of the White Shield Union*. More strange and incomprehensible still, the Public Anniversary on May 20th was duly held. Six well known editors occupied the platform as advocates of the Gospel Purity Association. In all their speeches the Women's Union was not named, neither was any hint given of the work accomplished, while the speakers touched upon *every side* of the Social Purity reform, as if that youngest society of all had been the only Social Purity Association in existence, and the specific work for which it was inaugurated received either scant notice or was conspicuously ignored.

Shortly after this event the brave and earnest secretary of the Men's Union also resigned.

The *real* history of that disruption is known to a few only. It was a chapter of incredible events from first to last; but, if "the *whole* truth" has to be published, the writer of this account has nothing to fear, but much to gain by a *full and complete revelation made in the most public manner* possible.

Many interested friends desired to start a separate society on a new basis at once, as the *need* and *possibility* of this work for women had been fully recognized and amply demonstrated. An offer was also made by a friend to publish the suppressed report as "containing valuable information which all women ought to know." But I refused to appear in open conflict with old comrades then, and concluded it was wiser to wait for leaders who could lead and command the respect of all who desired to forward such a sacred work on really national lines.

From the disruption onward, the Gospel Purity Association became practically a "repeal" society, and as a promoter of the aims of the International Federation, its efforts have rendered and are rendering service to the general reform, but certainly *off the lines* for which the Association was founded. This "departure" has materially added to the confusion of thought as to the Social Purity movement.

However, between the beginning and the too early ending of that hopeful *preventive* work under the auspices of the G. P. Association, there was a plentiful sowing of good seed along the furrows in the fallow field of moral education of the people, and much honest, faithful labor bestowed on both sides of that work. The seed and labor cannot be lost. The Master said, "one soweth and another reapeth;" and it may be sooner than some anticipate, some other laborers may hear Him say, "I send you to reap that whereon ye bestowed no labor: others labored, and ye are entered into their labors." May the Lord of the harvest field speed the day, for England needs just such sowing and reaping in the churches as well as in the world outside, to emphasize the forgotten and ill-understood truths of the sanctity of the human body and the pure sacredness of God's own laws of life.

NOTE:—The foregoing detail are made necessary by the strange and misleading statements in circulation regarding both the character of the work and its origin. Its untimely cessation also was a mystery except to the few who were intimately associated with it. As no other printed record gives the foregoing facts, their production here and now needs no further apology than the subsequent pages contain.

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## PERSONAL NOTES.

A certain prominent editor, on relinquishing one of his editorial chairs some years ago, issued a valedictory article in his journal. It was a literary curiosity. In about forty lines of one column there were no fewer than thirty-nine capital "I's." When I saw it, my involuntary comment was, "It is like a peacock's tail, full of eyes."

The egotism of that production gave me such a memorable lesson in the offensive use of the first personal pronoun, that I set a particular guard against that error from henceforth. My most faithful critics have often blamed me for dropping into the opposite extreme, in order to avoid the style of the peacock's tail, and so adopting a roundabout expression equally erroneous. In these notes the "I" must needs appear, and if it should seem to be too prominent, I trust my readers will appreciate the difficulty of sailing clear of the Scylla of egotism, and avoiding the Charybdis of circumlocution when the individual "I" is the subject under consideration.

Time was when even Paul was accused of being "a pestilent fellow," "a mover of sedition," of using "blasphemous words," one of the men who "do exceedingly trouble our city," one who helped to turn "the world upside down," of being a traitor, "teaching all men everywhere against the people and the law," and all manner of deadly sins. The respectable churchgoing people of his time resented the disturbance created by that fanatical man, and probably believed all the charges against him, without evidence or hearing his defence. In his various defences he had to speak of himself, his antecedents, his doings and sayings, to challenge open enquiry and secure just judgment. To their faces he calmly said, "Neither can they prove the things whereof they now accuse me," and Paul was only one of a long line of "troublesome people" who in all ages of the world have been raised up to turn the world right side up, when things have got very much upside down. Men and women who have been so branded, have lived and died bearing the reproach laid upon

them for conscience sake as "reformers" of popular abuses, and fashionable follies and crimes.

The Master himself was accused of "perverting the nation," of being "a man gluttonous, and a wine-bibber," and, crowning sin of all against the polite professors who were spotless in their own estimation, that he was actually "a friend of publicans and sinners," and "had a devil." According to these statements both Paul and his Master were utterly unworthy and unreliable persons, *until the evidence was tested.*

So in later times the world is ever ready to spread and believe any damaging rumors against those who dare to follow even in a subordinate position, the great reformers of past ages. If the traduced person be a *man*, he can usually rely upon some other man championing his cause, and compelling an open statement of allegations so that they may be tested; but if the maligned one be a *woman*—a whisper, "*there must be a reason for so and so*"—a pharisaical shrug of the shoulders—without a tittle of evidence, or even defining the shadow, will be enough to cause untold pain and trouble for years, and rare indeed is the instance of any defender being found who will *insist* upon tracking down shadowy slander, and denouncing the supercilious shrug which means as plain as words, "*she is not to be trusted.*" This is a part of the result of the double standard of morality that underlies the false moral code which prevails in the nineteenth century.

Those who worship popularity and desire the universal praise of men (and women) had better enlist in some other company of reformers than one to promote a new movement which aims at exposing the sinfulness of secret sin, and introducing a higher and equal standard of morality. True reformers of popular abuses must accept the cross of ill-will, nailed with envy and malice, if they would achieve the honor of being faithful standard-bearers in the battlefield, and receive the reward of the Master's "well done" in the Grand Review.

This preface may be taken as the measure of my reluctance to begin the defence against the open and secret slanders, written and spoken, far and wide, and authoritatively affirmed concerning myself, my antecedents, and my various posts of duty. I begin to understand what David meant when he declared "*they laid to my charge things that I knew not.*"

All I ask from friends or foes is, "*Let me be weighed in an even balance.*" Were "the *whole truth*" possible I might gladly

"Catch this good occasion  
Most thoroughly to be winnowed, where my chaff  
And corn shall fly asunder."

With only glimpses of the whole truth, however, the thorough winnowing must be a work of time. To other sufferers in kindred affliction, as to myself, I would say let us not forget that "the fan is in His hand," and our enemies are used as His servants to wave it according to His will—not their own. Till the winnowing is complete, we can WAIT and TRUST.

So many rumors are industriously circulated concerning my credentials and position, past and present, it would be a miracle if some respectable and worthy folk were not suspicious, and they have a right to know what is true and what is false before compromising themselves with a stranger. Being thousands of miles from home and personal friends who could testify from

positive knowledge to the various points, and for the sake of the work, already described,—for the sake of my distant home and family—rather than myself—I have consented to issue these “Personal Notes.”

### Who Was She?

To curious strangers who care to know, I may begin by saying I was a public school teacher for exactly seven years (to the day, by a coincidence unnoticed for a long time). *That* was my first apprenticeship to public life. From Jan. 4th, 1853, to Jan. 4th, 1860. If any desire to know what I did, how I lived, and what people thought of me in those days, there are a few old companions still alive, and hundreds of former pupils and friends who are available as witnesses. Let them ask.

Another seven years of public work which more concerns present rumors and circumstances began in April, 1879, and ended in April, 1886.

There were two events which prepared the way for the second apprenticeship in the public service, which require some notice.

### The Arrest of Thought

which enlisted me as a Repealer took place about sixteen or seventeen years ago. Mrs. Butler's name was not then the household word it is to-day, and I was the busy mother of a large family, having small leisure for outside affairs, and was quite ignorant, as thousands beside were, of the Moral Revolution which was afoot in my native land. My attention had been called to certain social disorders which prevail in these later years, and I had been awakened to the duty of increased vigilance in looking for the *beginnings* of moral evil, but that was all. I did not know of the existence of the Contagious Diseases Acts, or that a revolt of women against that iniquitous legislation was in progress. A lady called with a petition sheet for me to sign. I asked its object. She hesitated to explain, having concluded that I knew all about “Mrs. Josephine Butler's work.” and she relied on my gladly signing the petition. My ignorance was genuine and complete. Knowledge was necessary before I would sign any petition. My friend handed me two leaflets, which I glanced over, and refused to believe that the facts they presented were true of my country. On being assured that this was a small part of the truth, and that an English Parliament had passed, and our beloved Queen had signed, such abominable laws, I felt ashamed of England for the first time. Yet, it seemed too bad to be wholly true, and I desired further confirmation if these things were really so, and promised my name if they were true. Verification was obtained, and *within the hour*, I followed my friend to her house, and signed that petition. From that day, to April 16th, 1886, when the Bill was signed for the Total Abolition of State Protection of Vice in the British Isles, my signature was annually appended to successive petition sheets to help in removing those abominations from our British Statute books.

That was a *little* step, but it was my *first* step out. My education as a social reformer advanced very slowly as I was so occupied with family affairs.

### Enlistment for Active Service

came about in 1878. The details are a burning chapter in my own history, but space forbids more than to say it was through reading a little book by the Secretary of The Ladies' National Repeal Association, Miss A. E. N. Bewicke. Its title, 'A Noble Army and a Holy War.' Its pages roused my conscience, and I was impelled to write to the author to volunteer as a recruit in the noble army she had so graphically described. Before very long that lady and myself were companions in many a fray; and for some time before Repeal came, she was wont to call upon me in any emergency, for help on the platform or as door-keeper, if need be, for soldier-like, I looked up to her as my lieutenant.

From contact with others engaged in this contest, and by meetings and reading, my education and training advanced more rapidly and prepared me for a still more important share in the revolution of women. That *second* step was a much longer one than the first, though not more potent in results.

### A Promotion.

In 1879 the Association for the Improvement of Public Morals was started as already mentioned. (See Explanatory Notes) My husband was asked by the Marquis Townshend to edit the little monthly journal which was resolved upon. He transferred the first batch of MSS. to me, as he was busy with other editorial and literary work, and he thought the papers more in my line than his own.

The magazine was greatly needed as a means of communication for moral reformers, as in those early days the whole subject was so completely misunderstood, and the workers were so cruelly misrepresented, that ordinary journals would not give reports of their meetings or proposed advances. It was to be published monthly as the organ of the Association.

The subjects discussed by the contributors certainly did interest me greatly, and by the time I had finished my task of shaping the matter for the first numbers, I was convinced that the little venture was destined to be a power for good if it were rightly guided. Upon enquiry I found it was not to be *named* or *sold*; and an amusing conversation ensued between me and my husband upon the prospects of a nameless gratuitous literary bantling, handicapped still further by the new and unpopular subject it was to take up. This led to his asking me to invent a name for it and he promised to submit my suggestion to Lord Townshend. I accepted the commission and executed it to the best of my ability, preparing also an introductory article for the first number of *THE SENTINEL* by the next evening. Name and article were submitted to the Marquis, who approved of both so cordially as to propose a resolution which was carried by the committee, inviting me to join them and become the editor of the new and first journal published in the interests of Moral Reform.

This was an honor and a responsibility I had not anticipated, and I saw so clearly the vast *possibilities* of such a paper, that I doubted my own ability safely and wisely to pilot it out into the open sea of journalism. My husband urged me to accept the duty and was confident I could do it successfully, and this was how I made the *third step out* and from which I date my second term of seven years' service.

I remained the editor of "The Sentinel" for two years, when financial reverses compelled me to seek some remunerative employment, or to abandon the work I had learned to make a part of my life. During those two years my moral education, as well as practical experience, advanced with strides rather than steps. The Repeal Movement was growing all the time, and the consciences of Christian people were gradually awaking to the necessity for Amendment of Laws as well as Repeal. My services were in demand on many different committees,—to prepare papers for conventions—to report sundry meetings where gentlemen reporters were not admitted, and last but not least, my voice as well as pen was enlisted in the service.

London, and then the whole country was startled by the atrocities of the notorious White Slavery, which led to the labors of the "Belgian Traffic Committee." (See Explanatory Notes.)

I was not on that committee, but as editor of "The Sentinel" was kept informed of its progress, and I sought to forward it in every possible way. The difficulty in those days of getting places for meetings, and audiences to attend them, for any of these moral reform societies, was only equalled by the scarcity of competent speakers who could present the subjects at once forcefully and discreetly. *Gradually* the repeal movement had educated the people to some extent, and a new vocabulary was being acquired by the army led by Mrs. Butler.

Still there was a dearth of competent and reliable advocates. I had not presumed to make any effort in this direction, though my heart had often burned within me as I listened, read, or wrote of the terrible deeds daily done.

One day a letter came from Mr. A. S. Dyer, a member of the Belgian Traffic Committee, which, *assuming* that I had the ability, proposed terms, if I would consent to give addresses to meetings of women, or to drawing room meetings on behalf of this society. Again I consulted my husband (who was the most competent, as he was the most severe critic I knew) and he readily approved the proposal and confidently prophesied success. The invitation was accepted. Thus I graduated as A PUBLIC SPEAKER.

It is always a comfort to remember that my first efforts in this direction were on behalf of the helpless victims of cruel licentiousness, in order to arouse public indignation in defence of

### Somebody's Daughters,

and it is also consoling to remember that *this* door, as many others have been, was opened *for* me without even a single knock from my hand.

Another task was placed in my hands *unsought* in the later months of my editorship. During these two busy years, among a host of other friends I had come to know Dr. Elizabeth Blackwell and Mrs. S. W. Browne. Both were *old, well-known* and *generous* repealers and reformers. These ladies conceived the idea of the Moral Reform Union, and I was asked to assist in the early rough-hewing required to shape this new departure into a practical working society. As private secretary to Mrs. S. W. Browne, I count it an honor to have occupied that post, until it could be transferred to younger but very capable hands. One of the kindest testimonials I possess was sent by Mrs. Browne some time after, and Dr. Elizabeth Blackwell called on me after I had entered on my next official appointment to assure herself that I was really engaged elsewhere, and to hear my reasons for the change.



About the time I had relinquished the editorship of the *Sentinel*, and my duties as Private Secretary to Mrs. S. W. Browne, (Honorary Secretary of the Moral Reform Union,) a friend called my attention to the vacated Secretaryship of the British Woman's Temperance Association.

(See Preliminary Notes.)

At his earnest suggestion, I consented to make enquiries, and ultimately sent an application to the committee, and by *mutual desire* was appointed on probation for three months. Among the testimonials (which were procured within a few days, *no* credentials having been previously necessary,) were recommendations from gentlemen who had known me for thirty years, and of my record as student and teacher; also from Ministers and Solicitors testifying to character and business capacity in more recent years.

Referring to the different sides taken by Temperance and Social Purity Societies, as explained in Preliminary Notes, an illustration may without disrespect to any be taken from that committee. My having been editor of "The Sentinel," and connected with the "Repeal" Movement, "the Belgian Traffic Committee," "The Moral Reform Union," and other less widely known London Societies, was a factor which told against my appointment as Secretary to the British Woman's Temperance Association.

At the interview after the testimonials had been considered, I was quietly told by a member of committee, "If you are appointed our Secretary, we shall require you to withdraw your name from all those other societies with which you are associated."

"Then ladies you need not trouble to appoint me," was my equally quiet and ready answer, "for I cannot consent to any such proposal."

"Why, you will have no time to work for them, if you undertake our office work" was the surprised response.

"That may be; but, inability to work from pre-occupation, and withdrawal of my name, are two different things. Other occupation implies no lack of interest, but taking off my name would destroy the confidence of many who have joined the other societies relying on my judgment, and would be an injury to the various societies as far as my personal influence extends. Those are my reasons."

After a brief silence, the same lady asked if I had ever spoken on a Temperance platform, and I answered "no." "Then," she added, "if you should speak for us, we should require you to promise not to introduce any of *those other things* on our platform."

To their astonishment the applicant for their vacant office answered, "I can make no such promise. If I ever speak on your platform I must deliver the message given to me, and cannot lower my present standard of temperance. Ladies, you must bring *your* standard up to mine, which is St. Paul's, Total Abstinence from *all* Vice."

The President, who was herself a Repealer, was in the chair, and promptly endorsed this outspoken declaration by saying, "That is right, Mrs. Bradley, I am glad you have the courage of your convictions, I wish all women had."

My comment to that was, "I wish they had. But, *most* women I know, have no convictions to have courage about." They all laughed at this. Very soon I became Secretary of the British Women's Temperance Association. At the end of three months' probation I was elected "Secretary" by *unanimous vote of a full Committee*.

I am content to let the Sixth and Seventh Annual Reports of the Association, the advances it made in its various lines of work, the increase of the number of its branches from *sixty-two* to *one hundred and twenty*, the multiplication of its publications, the general and marked forward influence of the Association among other societies, the testimony of fellow Secretaries of the National Temperance League, the United Kingdom Alliance, the United Kingdom Band of Hope Union, the Gospel Temperance Union (Hoxton Hall) and a host of *local* Secretaries of smaller societies, and friends of all ranks testify to the ability and efficiency with which my duties were fulfilled. The Financial Secretary with whom I was closely associated those two years, and whose good opinion I greatly value, retired when I left the Association in 1883. She gave me a testimonial referring to her own official connection with me during those two years, which I still have among my papers in England. I asked no other testimonial from the committee simply because I had no intention of taking any similar post again, while the work itself with their own Annual Reports for those years (as I have already indicated), were, and are, all the testimony I desire.

From Autumn of 1883, to March, 1885, I was occupied as a Gospel Temperance and Social Purity advocate, and assisted in stirring and creating public opinion to the demand for the enactment of the Criminal Law Amendment Bill, and the various advancing lines of reform which were at that time paramount. Press and personal notices, extending over that period are ample evidence of solid work done, and respect earned among an increasing number of friends from Northumberland to Land's End, and from Essex to Devonshire.

Of results, beyond the one fact that in one year over 1,200 boys and girls were induced to adopt the fourfold pledge and badge, against the use of Alcohol, Tobacco, Swearing and Gambling, no statistics need be given. This work for children was always *extra* and purely voluntary, as children's Meetings were arranged, if possible, at my own request, in connection with every Mission I conducted. This work was given up to undertake the *offered* Secretaryship of the Gospel Purity Association, which has been fully described in the Explanatory Notes.

While filling this post the events of 1885 transpired, and the National Vigilance Association came into existence. When I was elected a member of that Council, I protested on the plea of excessive press of other duties, as I had heavy domestic burdens to bear, and had for several years been conductor of the "Children's Service" in connection with the Sunday School of my own Church, at Ealing. My objections, however, were overruled by the argument that "novices" were useless in that new and important Council, and as there were few "mothers" of experience among the available nominees, my services were required. In the early days, in turn with other ladies, I acted as Honorary Secretary to investigate details of cases brought in for enquiry. I was also appointed a member of *three* important Sub-Committees. As one of their Volunteer Speakers I was liable to be summoned by letter or Telegram at any time, or be suddenly called upon to fill a gap on some platform where not actually announced.

These services continued up to the date of our family removing from London in August, 1886. My name still stands on the National Vigilance Council, and just before starting for this second tour in America, in reply to

my enquiry, the Secretary wrote to say "that it remained on the Council, and by request of the Executive would be retained until I requested its withdrawal, and they hoped for my return to resume my active interest in their work." If other evidence of my present standing with that Association is needed, the fact that a quantity of literature, copies of the "Criminal Law Amendment Bill," "The National Vigilance Record" and other publications, were consigned to me to use at my discretion during this journey, should prove that I still enjoy their confidence as a co-worker.

Another somewhat singular evidence of the confidence of others besides those with whom I was more directly connected may be cited.

In 1884, while working as a Temperance Advocate, I was requested to become the Secretary of the "AFRICAN SETTLEMENT SOCIETY," which had done useful work, but had ceased to flourish. My first enquiry was, "why had they sent for me," as their work did not at first sight appear to be exactly a woman's work. The answer was that their Executive were all business men in the city, and had been impressed by the way in which my duties as Secretary of the British W. T. A. had been fulfilled, and they were convinced if anybody *could* revive their Society, I could, and for this reason they desired to secure my services. When I found that the time required would not be very exacting, their offer was *accepted*. After a few weeks careful investigation my report was made to the Committee, with the recommendation that as the basis upon which the Society had been formed was entirely changed, the work originally proposed was being effectively done by other means, it would be wiser to wind up their affairs. That advice was acted upon, and when the accounts had been audited, the duly appointed Chairman of the Committee (Major Smith, son of the Rev. Gervase Smith; D. D.) gave me an excellent letter of recommendation, and kindly permitted reference to him, *if at any time I desired a similar business appointment*.

The names of the gentlemen concerned *can* be given if required, but, as the Society was wound up at my suggestion, there is no need for publishing names now withdrawn from public notice, though well known in London.

Coming to more recent dates, from October, 1887, to Easter, 1888, I was engaged as Organizing Secretary to the Manchester Womens' Christian Temperance Association, and in work for the Manchester City Mission. The fact of my home being in Birmingham now, was the insuperable objection to making the former post permanent. My health also was greatly tried by the dampness of the Lancashire climate.

Reverting to "The Sentinel" for a moment. My husband was known to Lord Townshend as an accomplished scholar and capable Editor, hence his request to him to shape the new journal. But, if I had proved incapable would the work have remained in my hands until I resigned the position for personal financial reasons only? The Marquis was so averse to its transfer that he proposed to lodge a sum of money in the Bank, to provide an Honorarium for me to retain it in my care. The yearly amount was his own proposal merely as an acknowledgment, not as an adequate salary; but, I was willing to continue the labour on the proposed terms. This was over-ruled by Mr. A. S. Dyer's offer to edit it free, with the suggestion that the money could be more wisely used for other purposes. His proposal was carried by vote, and "The Sentinel" was transferred; but, the offered Hon-

orarium was *not* lodged in a Bank to be devoted to other purposes. The conditions not being fulfilled, the Marquis withdrew his offer.

In addition to the foregoing is it necessary to mention the fact that from the first formation of the Ladies' Association, nominated by Dr. Bowman Stephenson, for voluntary service in passing young girls safely from one district to another, and to give friendly advice as to situations and localities, my name has remained on his list, and I have continued to serve?

Or, that I was chosen (either by pre-arrangement or to fill an unexpected vacancy) for three successive years as a speaker at the Annual Meeting of the Social Purity Alliance, held in Exeter Hall, London?

Or, that in 1887 (*after* my first visit to America), I was chosen as one of the English Delegates to attend the Annual Convention of the International Federation, held at Lausanne, Switzerland? Other instances even more flattering might be as truly noted,—but, all that have been named are known to hundreds of Temperance and Social Purity reformers at home and abroad. Of all these positions occupied, and the reputation gained thereby, I will only ask any fair-minded, candid reader one question. Is it likely that an unknown, inexperienced, unreliable individual would have received and retained the confidences named, and which can all be easily verified? Were these things not so, no sane woman would thus venture to challenge open enquiry and lasting disgrace.

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## MY FIRST VISIT TO AMERICA.

This defence would omit a very important link in the evidence adduced, and indicated, if my first visit to America were ignored.

Why, and how I came, with results achieved, must therefore be noticed.

Through the second seven years of active service already named, I had been in communication with many co-workers in other lands, and had become personally acquainted with not a few American, Canadian, New Zealand and Australian friends. Invitations had been received repeatedly from various quarters to visit their respective countries in order to extend my labors, and as they asserted, become more widely useful.

Among these was a very urgent one to visit New Zealand in 1884, under favorable auspices. At that time, however, my own health and family considerations forbade the idea of any such journey. An invitation to Canada for Temperance work was also given, and this was submitted to my medical adviser, who declared a sea voyage and such a complete change of air, scene, and work, would be the best recuperative treatment possible.

Other considerations, however, postponed such an undertaking at that time. *The right time had not come.* Passing over many points it is necessary to mention *two* circumstances which were really important factors as evidence of the Providential call to public work, and of distinctly Providential guidance with regard to visiting America. The first was, that for many years I had been a constant sufferer from a complication of ailments, rarely free from

physical pain, with the knowledge for a long time that in Life Assurance phraseology "my life was not worth sixpence." One of the most serious symptoms was a liability to recurring attacks of paralysis of the muscles of the heart, which created a constant danger of sudden death.

These weaknesses made household duties a great risk, while mental occupation was a welcome relief. Some time after the harness of public official life was fairly put on, a complete collapse was threatened. In this crisis a new friend was raised up, through whose kind intervention I was induced to consult a specialist. The ultimate result of the course prescribed was a renovation so remarkable, and such powers of endurance, mental and physical, were developed, that I became to all who had formerly known me, and most of all to myself, A STANDING MIRACLE. Excitement and overwork were prohibited as fatal, yet, from that time increasing responsibility and exhausting labor became the rule. The old trouble, which neither the surgeon's knife or drugs could remedy, was made an untold blessing, in frequently reminding me of the brittle thread upon which my life was hung, and so I learned the blessed lesson of full surrender to the Divine will. Thus out of the turmoil of public life there grew a habit of restful trust, which was an effectual antidote to undue excitement in trying ordeals. The high pressure of that eventful year of 1885 could not be maintained without presuming upon the resurrected strength; and this, added to other reasons, impelled me to press for the consolidation of the White Shield Union, in order to secure a succession of trained workers, and so provide for its permanent growth. These details give an outline of the varied circumstances which surrounded my position, and in a sense explain the precarious tenure of my own health, and my anxiety to conserve the results of the year's labor. These personal reasons enhanced the value of the decided action promised by the General Committee in February. There was a peculiar gratification at the prospect of securing a proper home for this women's work, and competent assistance in the office routine, with the additional hope of the early publication of our Rules and first year's Report, also a clear enunciation of the principles and aims of the new work. The preparations were also well forwarded to secure a worthy presentation of the double reform our association represented, at the Annual Meeting to be held on May 20th. The results of the year's work were most encouraging, while the hope of future successes was apparently beyond possibility of blight. Any who have so labored and have seen the first-fruits so nearly ripe, can appreciate the tension of that crisis.

My heart had been put into that year's work as never before. Hence, any sudden break here was fraught with correspondingly increased danger even to life, as a shock would be more severely felt than from any other quarter.

Words would fail to describe the satisfaction which followed the decision of the General Committee after they had received the first formal Report of the Ladies' Sub-Committee, and promised to carry out all their reasonable proposals. Many things remained to be done, but the burden was gone, and with it all personal weariness, because the end was so nearly reached. Thus February left us with bright hopes for the White Shield Union. An important meeting of the Ladies' Committee was called for the morning of March 3rd.

I rose early to be sure that everything was in complete readiness, and that morning there came the most remarkable experience of the exceeding tenderness and watchful care of my Heavenly Father, of all the many

evidences received in my whole life. It was beyond a Father's care, indeed, and illustrated that height of all parental love described in the precious words, "*As one whom his mother comforteth, so will I comfort you.*" Space fails to describe that wonderful

### Threefold Warning.

To me it plainly said, "*Take care, my child, there is trouble ahead. An enemy is ready to strike*, but, I AM WITH THEE." Being thus forewarned, I was effectually forearmed, and the memory of that morning has been ever since a light which no clouds could dim, and as a sweet small voice which no raging storms could drown. In it has been the secret upholding power which has been my strength and stay through the fiery trials which were that day inaugurated, and which continue to rage. But for that warning, the shock of the later hours of that day would surely have ended my earthly labours. "What a mercy"! said each friend to whom the facts were told as the only answer to the repeated question "How could you endure it?" Yes, it was a *great* mercy to myself, but it was a *greater* mercy to the poor man who had planned my removal from his immediate path; and who adopted the meanest and most despicable course to accomplish his design, yet dared not give his real reasons for his astounding conduct. He was angry, poor fellow, but in his highest rage he never meant utter destruction. He forgot, that it was hard work to kick against the pricks, and did not seem to realize that while kicks might badly bruise, it was the kicker in such a case received permanent injury. By unscrupulous means, in illegal and unprecedented fashion, he got his way *for a time*. He has been driven to many a pitiful subterfuge during the years since passed, and like a poor hunted fox who doubles and runs, and runs and doubles, while the hounds of conscience, truth, justice and public opinion, have been evaded, and drawn partially off the scent, they have never been silenced. Many a sleepless night would the poor man have passed had he known half the narrow escapes of full exposure he has been spared. The "dangerous and troublesome" person he had good cause to dread, who could afford to wait for full light, and could afford to decline *thrice offered legal defence* (with all costs guaranteed) as well as other voluntary offers of redress, could also afford to spare him law court justice. There have been times of extreme exhaustion, when I have longed to lie under a juniper tree and be released from the weary contest against false friends and open foes. But in calmer moments the conviction has never faltered that though I made a *legal* mistake, and grieved many true friends by my refusal to permit their active assistance, the course I then took was the right course, even in declining to undertake any of the proposed plans for renewing the interrupted work then and there. My courage and faith would have failed were I not always confident that,

. "Right is right, and right is bound to win."

As it is, I can afford to wait *God's time*. The poor man himself had a work to do; when it is done, maybe justice will also be done.

The weeks which followed March 3rd could only be described in a history, "*INCREDIBLE, THOUGH TRUE,*" and it was another of the thousand instances when a fog falls on the battle-field, and with it came

“Confusion, since he knew not whom he fought,  
 For friend and foe were shadows in the mist,  
 And friend slew friend, not knowing whom he slew.  
 And in the mist  
 Was many a noble deed, and many a base.”

April 16th was the next memorable day, for on that date, acting on the advice of tried friends, my final appeal was presented to obtain a clear statement of the grievances which had excited the wrath of my secret accuser, that his complaints might be answered, and an impartial judgment secured on the case. On that day I was free for the first time for years from official duties.

These details of resurrected strength and preservation in time of special danger are only a part of the chain of evidences of my Providential call to public work. And while those who had put into my hands a new standard the previous year had gone back on their own action without any assigned reason, yielding to a strong-willed individual in an unprecedented way, I could not, in the face of those evidences, and after many special answers to prayer, besides a year's unbroken success in the new work, abandon the commission I had received as from the Divine Commander Himself!

Certainly not, but I could, and did stand aside awhile as

“A messenger at His gateway,  
 Only waiting for His command.”

One door was unexpectedly and violently shut, but, across the sea, all unknown to me at the time, a hand was even then on the latch to open

## A NEW DOOR.

Away in Evanston, Ill., Miss F. E. Willard was that very day writing her *first* letter to me, asking about my special work for Women, as reported in the English papers. On receiving it, I took it to consult some of my friends, who agreed that the only satisfactory answer was for me to go and introduce “The White Shield” and its principles to the Women's Christian Temperance Union of America. A few letters passed, many obstacles were overcome, my dear friend Mrs. M. C. Treadwell, of Sing Sing, N. Y., placed her hospitable home at my service,—the question of remuneration was left to her and Miss Willard, and my oldest son and I sailed from Liverpool in the S.S. “Bothnia,” on 1st Sept., 1886.

From Sing Sing I visited and addressed meetings in various adjacent places, going in October to Oswego, thence to the New York State Convention at Albany. This was a revelation to my English eyes, as to what a company of earnest, business-like consecrated women could do. I paid a flying visit to Bangor, Me., and then back via Boston to Sing Sing, and from there visited Brooklyn and New York city.

By Miss Willard's cordial invitation I went to the National Convention held in Minneapolis, Minn., and on my way halted for work at Coatsville and Bellefonte, Pa. Some weeks after the Convention were spent in Minnesota. My western “home” in the city of St. Paul, is as gratefully remembered as

that in the east, for I received a right hearty English welcome at the house of Mr. and Mrs. Bergsma ; and from thence I visited and labored in Duluth, Red Wing and some other places. Travelling eastward, Madison and Racine, Wis., held meetings as I passed on to Evanston. There I was hospitably cared for at Rest Cottage, while doing such work as opened out in the University and that well known town. Chicago, Morgan's Park, Bloomington, Peoria, and some other places held meetings in Illinois during December. Thence to St. Catharines and on to Buffalo, N. Y. Erie Convention, at Eden, stands out in my memory as a very pleasant time, with encouraging work at Akron, N. Y., Delaware and Wooster Universities, O. After a second visit to Buffalo and some places near, I went to Rochester, which required two visits, with an intervening trip to Toronto early in February, 1887. In the latter city eleven meetings were held in nine days. One of the most interesting was in the Shaftesbury Hall, for young women only, when upwards of 400 signed the White Shield Pledge. One of the young ladies present afterwards wrote that useful little book called "The White Shield Movement,"\* which to this date is *the only brochure* bearing the title that in any degree presents the true ideal. She modestly signs herself "Mignonette." The sweet fragrance of the lowly flower is a fit emblem of the moral influence of that unpretending booklet.

From Toronto I returned to Rochester, and thence to Lima University, and on to Auburn ; visiting in turn Cayuga, Fleming, Scipioville and Moravia. Syracuse claimed a long-promised visit, as I passed on to New York to obey a hasty summons home.

While waiting for the vessel to sail I filled engagements in the cities of Philadelphia, and Salem, N. J., calling at Plainfield on my way back to see those worthy friends of all reforms, Mr. and Mrs. Aaron Powell. Then on board the "Aurania," homeward bound, March 12th, 1887.

Owing to my recall to England, over thirty engagements had to be cancelled, which was to be regretted for many reasons, as the work was then called for and genuine interest was aroused ; while as a stranger in a strange land, I had just begun to understand how to reach the various classes of which my audiences were composed.

### Results.

First in order stands the formal adoption, by the National Convention, of the The White Shield Pledge and Title, as the groundwork of a new department of the W. C. T. Unions, to be promoted with the White Cross (for men) previously inaugurated. Without rules or printed explanation of principles and aims, it was not easy to carry on so new and unformulated a work.

While I rapidly moved from place to place, working under the auspices of the W. C. T. U.—everywhere welcomed—several Universities were visited, and at these centres of learning over one thousand students and professors were enlisted as White Cross soldiers, as a second result of my visit.

The seed sown all along this journey by public meetings of mixed audiences, by special meetings for men only, by special meetings for mothers, for young women and children, also by the literature distributed to eager

\*Published by the Willard Tract Repository, Toronto. Price, one cent ; 75c. per hundred.



purchasers, as well as the numberless private interviews and questions answered cannot be estimated ; but some of it surely fell on good ground, and will produce a harvest in the great Reaping Day.

The lack of reliable printed matter, suited to the diverse requirements of all who needed information and instruction, was keenly felt then, and the regret has deepened into bitter grief since. Owing to the pressure of constant engagements, being my own secretary and maid, travelling in a new country, it was impossible to write for the press in any satisfactory permanent shape. This left an open door for error to follow.

There was another cause for misapprehension arising from the fact, that events in England which had attracted world-wide attention, were then recent and accounts most conflicting.

The uprising of our people to compel the Government to pass the Criminal Law Amendment Bill, and the protest against immoral legislators in the general election were approved or condemned according to the opinions of reporters. Any lecture dealing with these must needs include some account of the Repeal Movement which preceded and ran parallel with the demand for new laws, and the information on so many sides of such a revolution was unavoidably scanty. The White Cross itself, I found to be very vaguely understood, though so much had been done to make its purpose plain. The White Shield could not be efficiently explained in any general sketch of the whole movement. It was small wonder that confused ideas were created in many minds.

There was yet a third cause of error, relating to the White Shield in particular, arising from the fact that my own name had appeared in the English papers in connection with all the various lines of work.

The earlier sections of this pamphlet have been carefully compiled in the hope of correcting some of these errors.

Notwithstanding all these drawbacks I certainly hoped, and believed that the leaders of the W. C. T. U. clearly understood that this last, was distinctly and purely a PREVENTIVE work. Also, that beyond the fact that the workers in the antecedent movements, were also engaged in White Cross and White Shield work, there was absolutely no connection between these and Repeal, Rescue, Vigilance, or Legislative work.

In my own busy London life, there was no tangling the various lines, but with so scanty a supply of printed matter the lamentable errors which have arisen could scarcely be avoided.

However, I came, did what I could, returned to England with renewed health after six months stay, leaving behind me many esteemed friends, and carrying with me many pleasant memories of My First Visit to America.



**BLESSED**

ARE THE

**PURE**

IN

**HEART.**



## A SECOND AMERICAN TOUR.

Very many cordial invitations to revisit America were offered before I returned home in 1887, and I felt that the first experience of a new country would enhance any power for usefulness if the journey could be repeated. After my return most kind letters, and other tokens of gratitude reached me from various points on this side, while the improvement in my health was so marked as to excite comment from all I met. This often took my thoughts across the ocean, especially as my oldest son was likely to become an American citizen, and there seemed so much more breathing and elbow room on this great continent, that these pleasant associations, with increased prospects for the advancement of the younger members of the family at length suggested the wisdom of considering a migration to the new world. Other reasons, which are irrelevant to this section of my notes, gave added weight to the suggestion. As a necessary preliminary, certain enquiries were made through friends variously located, and likely to give different answers from which a safe decision might be deduced, before taking any such step into serious consideration. The necessary data as to our special lines of life-work were given in each case to make wise replies possible. Having received many proofs of Miss Willard's personal friendliness towards myself, and believing her interest in my family to be equally sincere, while knowing her special experience and knowledge of the country were both wider and more varied than any other correspondent, besides having such implicit faith in her judgment as well as knowledge, *her* answer was anticipated with special interest. She declined the responsibility of even suggesting a permanent location for a family she had not seen. The wisdom of this confirmed my respect for her opinion, and more readily induced me to act upon her advice without delay.

Other openings had been suggested, but family reasons prevented their being followed at the time. Miss Willard recommended my coming over to resume my former work, which she would help to open up to the best of her ability, and so give me a fuller opportunity of personal observation and local enquiry while forwarding the special work laid upon me. This appeared every way reasonable and prudent. She further urged that as the Dominion W. C. T. U. Convention was to be held in June, in Toronto, and she had engaged to be there, it would be highly desirable for me to meet her there and the Dominion Delegates at the same time. This would facilitate engagements on both sides of the border; and she very kindly sent the addresses of several ladies, who were most likely to give reliable practical information. From many replies to these enquiries, all dictated by evident good-will, it will not be considered invidious to single out two, as specially helpful and encouraging. These were from Miss Minnie Phelps and Mrs. L. C. Dalkin.

There were difficulties opposing my departure, but, one by one they were removed, and some in a way so entirely beyond my own interference that all doubt as to its being the *right course* and the right time vanished, and I sailed from England May 30, 1890, and after some delay from fogs, arrived in Toronto on June 12th. The delay caused me to lose the opening ceremonies, and the journey so affected my health that the Convention was not the intense pleasure to myself it would otherwise have been.

During the Convention Miss Willard had expressed a desire to be kept

informed of my plans and engagements in Canada, while she forwarded arrangements for the States to utilize my services at a later date.

No report of the Convention excelled in interest that from Miss Willard's pen in the *Union Signal*. In that report, she noticed my arrival in a kindly way, and added: "*Mrs. Bradley is a woman gifted, zealous and devout, and her purpose is to work amongst us, in the cause of Social Purity, to which her heart so strongly turns.*"

THIS WAS IN JUNE 1889.

Toronto, Oakville, Grimsby Park (Ont.), and Buffalo, N. Y., occupied my time for the remainder of June and July.

While at Grimsby Park, the little cloud arose, less than a child's hand in size, but fraught with an overwhelming burden of perplexity and sorrow for the following months. The meetings held in the various places mentioned had excited deep interest, and each time eager enquiries were made where fuller information could be obtained to enable these friends to study and carry on this needed reform. It has been my custom from my first attempt at public speaking, to supplement the verbal message by printed information. As a rule, I have carefully read everything I ventured to recommend, and as carefully sought the works of reliable and *known* authors in Temperance and Social Purity Campaigning. Of Temperance Literature in England and America, the supply was abundant, and only required ordinary discretion to select exactly what each phase of the subject required. In Social Purity work the case is different, on both sides of the sea. It is true, the White Cross movement had been rapidly supplied with literature from the gifted pen of its founder and her immediate co-workers. For aids in this side of the work, there was no lack, and being familiar with the whole series, there was no difficulty in conscientiously recommending the *best*, from what was all good. From reasons previously indicated, the White Shield was a newer work, and no large supply had been provided.

However, the list of the W. T. Pub. Assn. contained several titles quite new to me, and I hoped to obtain all I needed from them, so to help my work and the *Union* in a more efficient manner. I sent for samples especially desiring to see "The White Shield Manual," by Dr. Kate Bushnell; concluding that from such a writer, and under the surveillance of her neighbor and President, who was Chairman of Committee of Publications, and also National President of the Social Purity Department, surely this manual would meet the increasing demand for safe guidance and practical Rules.

The packet of Literature came to hand from Head-quarters on 29th July. That afternoon I was engaged to hold a meeting at Grimsby Village, where a new Union had just been organized by Miss Minnie Phelps. Several friends accompanied me from the Park, and the literature was not opened before our start.

At the close of the meeting the President proposed that they should at once adopt the White Shield as their first department. This was cordially adopted by the Union, when the President turned with an anxious look on her face and asked "How shall we know how to *go on*? We only know the work is *needed right here*, and it looks possible, as you talk about it, but we shall not know how to set about it."

This was a very natural question, and one which had been asked hundreds of times since March, 1885. Without hesitation I took out my new samples

and cheerfully said, "I am very glad that the post just brought me literature which is exactly what you need from Chicago headquarters."

Taking out a copy of the Manual, I opened it, and glancing at the first page I said, "Here are full explanations of the object and 'how to go to work' and" (turning over the pages), "I see the work is divided under four heads, Educational, Legislative, Evangelistic and Preventive."

When I handed her a copy of the book, wondering mentally, how Legislative work could be drawn under the White Shield, and wondering still more that PREVENTIVE work was put *last*, when I knew that the whole movement was PREVENTIVE work, first and last, as it was "Evangelistic" in *soul*, and "Educational" in *fact*.

Still, I had not read the book, and had no shadow of doubt as to its being perfectly correct in its presentation of the movement, although the outward form adopted was different from my ideal. The party returned to the Park. Evening engagements prevented any examination of the literature till I had retired for the night.

Then, alone, I sat down to see what the new guide had to say. On the inside of the cover, to my amazement I was met by a NEW PLEDGE, though under my own HEADING. The text at the top was different, but perfectly in keeping with the true spirit of the White Shield. But, I saw SIX obligations, instead of FIVE,—and, as I read them my heart began to beat quick,—while I doubted the evidence of my eyes. Here was "the outcast woman" introduced at the outset,—while the genuine White Shield was intended primarily for those who had nothing to do with the poor unfortunates designated, and was intended solely to prevent the increase of the class by elevating, and emphasizing the principles which would eventually STOP THE SUPPLY of outcast women, as the White Cross was primarily intended to STOP THE DEMAND.

(As that pledge no longer remains the authorized formula of the W. C. T. U. it need not be quoted here). The next Leaf was turned with apprehension, more easily felt than described.

There was the "Preface," and the first sentence took my breath away. The next made my eyes so dim, I could not read more without artificial aid. As the successive sentences were slowly grasped, my brain seemed in a whirl, and my heart stood still with horror at this unheard of presentation of the White Shield, and the unspeakable and to me *unwarrantable* aspersions on the pure character of our Saviour.

*What could it all mean?* I laid down the book, got up and walked to and fro, to assure myself I was awake,—and that my senses were not cheating my brain. After a while, I resolutely took the book again, and sentence by sentence read the preface, over and over. At last bewildered, horrified, and perplexed beyond description,—the meaning dawned upon me, and the sorrow was too heavy,—I could but take it to the dear Lord Himself and beg Him to forgive these cruel wounds on Himself, from the hands of "a friend," the "National Evangelist."

This taking "it to Him in prayer" was a relief and after some time, I again returned to the book, and patiently read it to the end. By the time this task was over,—the tumult of nerves and brain, had effectually driven sleep away,—and all I could do was to long for morning, that I might submit this thing to other eyes, who might possibly read its contents differently, and explain to me what seemed inexplicable, blasphemous, and ruinous to the

genuine work really behind the original White Shield. Slowly the morning came. My hostess was District Social Purity Superintendent, therefore personally interested. Moreover, she had been one of the active helpers in my first visit to Toronto,—was present at the Shaftesbury Hall meeting, already noticed, and was the only lady who had been with me at any White Cross meeting for “men only” in that city, while many proofs of her deep interest in the work had been furnished between March, 1887, and 1889. Watching for an opportunity of seeing her *alone*, I asked her “to look at the ‘Manual’ which came yesterday.” This without the slightest hint of the impressions it had made on my own mind, so that I might obtain an entirely unbiassed opinion from her. She begged me to read it aloud to her, as she was weary. Assuming a calmness I did not feel, I began at the beginning, *without note or comment*. I cannot reproduce all her exclamations of surprise,—and when the “preface” was read, she refused to believe the words were really there, and only when she had assured herself that the type had *printed* them, and the W. P. T. A. had *published* those pages, could she accept the evidence. By her advice I submitted it to other friends equally interested in the W. C. T. U., equally profound in respectful admiration for the President’s judgment and sound heart, and in each case, diversely expressed, my own first impression was echoed and re-echoed.

To enable my readers to judge for themselves, I have no choice, but most reluctantly to quote from the Manual in question, that they may compare its teachings, and enunciation of principles, with those already presented of the genuine White Shield Movement, and with the Scriptures as the final standard of Truth.

There may be theologians who hold and teach the ideas therein given of our Saviour, but I have never seen such teachings; and certainly the Scripture-narrative gives no such impression to ordinary readers; therefore I should decline to consider an argument to prove *this* mode of interpretation. It is more in accord with our Lord’s own teachings and life, to accept the suggestion of some Biblical students, that what Christ wrote upon the ground in the sand was, an account of the *deeds* of the male accusers of the poor Eastern woman, who had been dragged through the streets. As those men looked and saw, they each shrank off, and so the poor accused one was left alone before the Defender and Just One, who is Mighty to Save, and never yet had to crouch before any attack upon Himself.

However, while these suggestions may be of use to some, the present question is, **WHAT** was in the **MANUAL**?

The following quotations are carefully copied from the White Shield Manual, published by the Nat’l W. T. P. Association.

#### “THE PREFACE.

“‘THE WHITE SHIELD’—a shield for self and a shield for others. The name reminds one of a scene in the temple at Jerusalem. The Scribes and Pharisees bring to Jesus a woman “taken in adultery.” Being no less human, although more divine than those about Him, and tempted in all points like as are we, Jesus shows rare prudence by casting His eyes upon the ground, thus verifying the truth of Habbakuk’s prophecy, ‘Thou art of purer eyes than to behold evil.’

“But the demon within the hearts of the Pharisees tempts Him still further by entering into the details of the crime committed. Then bowing still lower

under His white shield, He defeats the enemy by a determined pre-occupation of mind, induced by writing pure thoughts upon the ground and keeping eye and mind fixed thereon.

"But to seek one's own purity at the cost of another's confirmation in sin, is to act upon the fatal belief that salvation of some necessitates damnation of others. Real purity is like the moth of the female silk-worm, when it ceases to beget its own, it dies. Passive purity is purity betraying the corruption of death and dissolution. The eyes of the Prophet were not so closed to sin that they could not see the need of the sinner, nor were His ears so shut to the voice of the tempter within man, that they could not hear the instant the voice changed to a human cry for mercy, or a groan of oppression. At one moment, in full realization of His human infirmity, the Son of Man crouches beneath his shield, in the next instant, conscious only of the strength of His inward purity, the Son of God towers above the tempter in righteous indignation at oppression. He bares His breast to the enemy as He places the white shield of His own purity between the victim of an unjust sentence and her persecutors. 'He that is without sin among you, let him first cast a stone at her,' is the challenge which asserts His right to move first in the stoning; for He only of them all has kept himself pure. Gladly the woman acknowledges the right of this One to judge her, and when the others slink from His presence, she lingers, casting herself on His mercy, to find herself shielded, not only from the unrighteous wrath of man, but from the just punishment of a righteous God.

"The ideal, then is, 'Keep thyself pure,' that thou mayest assist others to ascend the heights of purity. Thou canst not assist others unless thou thyself art pure; and yet thou canst not keep thy purity unless thou art assisting others. 'Keep thyself unspotted from the world' in order that thou mayest safely enter its maelstrom of crime and 'seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow.'

Then follows the Objects and Instructions. The former are thus stated, and should be compared with the Objects of the original W. Shield :

"The White Shield Army, composed of women, is banded together under a pledge (given on the inside of the front cover of this leaflet), for the better protection of women, and the purification of society and the home. This manual is prepared in the hope of assisting superintendents of this department of work in the W. C. T. U."

This was to say the least, *an entirely different ideal* from that which is connected with my own name; and in all honesty should have been called by *a different title*, in which case, I should certainly have done nothing beyond ask Miss Willard's personal opinion about it, as it is not my province to dictate to the National W. C. T. U., or even to criticise any of its methods, however they may seem to antagonize my preconceived ideas.

With this passing comment and disclaimer, I pass on to quote from the booklet, the author's instructions, and other general principles which are entirely opposite to the methods or principles of the genuine work.

The instructions in answer to the question "HOW SHALL I GO TO WORK?" are thus given: "1st, Choose an assistant, for in your labors you will be sure to need one sooner or later. Do not wait until the need arrives, for it may be impossible to find time to do so then."

The promoters of the Preventive work, which aims at training mothers,

teachers, and all thoughtful women to *watch for the beginning of evil* in children, in youths of both sexes, in young men and women and adults, so as to *prevent the development of wrong*, have found the choice of an assistant the *last and most difficult* part of the new reform, for obvious reasons.

But, the first lesson is followed by a still more startling set of instructions, as follows, quoted again: "2nd, Proceed to make a cautious and systematic investigation of the moral status of the town in which you live. Time and tact are necessary in doing this, and it should be accomplished in the strictest privacy. Take no one into your counsel as to this matter, but make in a note-book careful record of places, dates, and persons. Do not trust to memory, and keep this book, when not in use, under lock and key. A careful reading of local newspapers, as well as a looking over of the old files; a cautious ascertaining of the *facts* in relation to scandalous reports; the gleaning of information from trusty people living in the neighborhood of questionable places; a quiet interviewing of physicians, lawyers, police officers, city missionaries, and teachers of the public schools,—all these methods when put to use in a judicious manner, will result in placing within your reach a mass of information to be recorded in your note-book that will be of the greatest value as shewing the particular needs of your locality. Let no sense of false delicacy deter you from this needful work. You cannot conquer an enemy of whose members and position you know nothing."

The *duties* of the "chosen assistant" in this task are not indicated, nor is there a word as to the *uses* to which this valuable mass of information is to be put. The elevating and purifying influences of this survey are not clear.

The work is then divided under four heads, "Educational, Legislative, Evangelistic, and Preventive."

With regard to the *first*, as the writer is "educating" her readers for a *different work*, no criticism need be offered, as she had an undoubted right to select her own methods and literature. That section is beside our present consideration.

As I have clearly pointed out in earlier pages, "Legislative" work is in England, a part of the Social Purity Movement, but, *is not a part of the White Shield movement*, and in England, *women* would not dream of undertaking such a crusade as is indicated. Such work is the joint duty of *men and women together*, and is *now* undertaken by the National Vigilance Association, but not in the manner described.

There is one, or rather two sentences in this chapter which astonished me when I first saw them, and remain inexplicable. "*The den of infamy is the school from which the graduate goes forth to perpetrate the more outrageous offences against the innocent. Strike at the den of infamy as the source of the evil against which we have to contend.*"

Compared with the author's knowledge mine may be very limited, yet, what I have seen and know, leads me to conclude the graduation begins a long way before the den of infamy is reached, and one might as well say, "Strike the apples on an apple-tree, and you will destroy the tree." Fruits and Roots are rather different, but evidently things do differ in America, and my sincere regret is, that the Title was not different, then I had been spared untold pain and loss.

There are other equally strange statements made, of which only *one* can be quoted for want of space.

Under "Prevention" the following stands, and it is hard to see how it *can* be called White Shield work, even allowing for American ideas.

"Jenner could not have discovered a preventive of small-pox had he been unfamiliar with that disease. Familiarity with reformatory work forms the best basis of knowledge as to the prevention of evil. *Learn to know a degraded woman by sight, so as to be able to protect the innocent; learn to know a degraded man for the same reason*, and be fearless in efforts to prevent the mischief he is doing in society; learn to know objectionable places and suspicious business firms that bring about the degradation of their woman employees, that you may warn all against them."

These were the things which troubled me, and the friends who were consulted, and which led to the following letter being sent to Miss Willard. It was carefully drafted to avoid any feeling of disloyalty, by the advice of the Reverend Gentleman who had just read and given his own opinion upon the book. My own equilibrium was so unbalanced by the distress of the night watch, that I found it hard to say what I wished to say, without being too indignant. Let me add, the italics in the foregoing quotations are mine.

## THE CORRESPONDENCE

will explain itself if read in consecutive order as subjoined.

[COPY.]

### Letter No. 1.

Grimsbey Park, Ont., dated July 30th, 1889.

My dear Miss Willard :

I have not reported my own personal plans and prospects as you desired until they were settled. I will merely say regarding myself, that the holiday engagements at Oakville and Grimsby Park (while not profitable in a dollar sense) have been blessedly successful in encouraging results, and in having enlisted the right kind of people to carry on the work.

Yesterday only the samples of Social Purity Literature I had ordered from your Publishing House came to hand. Your own Manual of the White Cross I knew before, and admire it as a fitting exponent of its founder's aims, but the perusal of the so-called White Shield Manual filled me with deep grief, and caused a sleepless night, which was mostly spent in prayer.

At once I concluded that you had been so engrossed with your Presidential duties,—your book—and other work, that this had entirely escaped your observation.

Will you, my dear Miss Willard, look at the Chicago Publication and the little Toronto Booklet (copies enclosed)? For the sake of the work on both sides of the border and of the sea, let me beg a prompt reply to one question.

Seeing that the Original Pledge and the Title were adopted by the National Convention in 1886, will you please let me know by whose authority these changes have been made?

Anxiously awaiting your reply,

I am, faithfully yours,

E. H. BRADLEY.

NOTE—Enclosed in the foregoing letter were a copy of "The White Shield Manual" published by the W. T. P. A. at Chicago, and of "The White Shield Movement" published at Toronto, (Willard Tract Repository), the latter, by an unknown author who was present at the meetings addressed by Mrs. Bradley in Toronto, in Feb. 1887, and derived her impressions of the principles and aim of the movement from those addresses.



To this letter no reply was received until *September*. In the interval evidences of the evil being done by the Manual rapidly accumulated, and the anxiety and foreboding of myself and friends grew in intensity daily, while much of my time was spent in answering written enquiries as to whether I had yet heard from Miss Willard or not. (See Introduction.) Impelled to do something to neutralize the mischief abroad, and being determined to avoid any *open friction* if it were possible, for in this of all things, it was evidently to my own advantage every way, as it was my desire, to obey the command,—“Follow peace with all men,” and I dreaded being at open variance with a great army of *women*, while I should be in that sense, only *one* against “200,000,” led by one they all obeyed implicitly as I believed. My Agent had selected such quotations from my original testimonials and press notices as he thought best and posters were already in stock, ready for the autumn and winter campaign.

On the fourth page of my Circular a List of my Lectures was to have been published with some hints to workers, “How to Begin,” such as I had proved to be useful and practical.

Unable to refrain from some definite action and unwilling to trouble Miss Willard again, I withdrew the matter set up for that fourth page, and hurriedly prepared and posted from a railway car, the *preliminary protest*. (See Appendix No. 1.) Subsequent events explain this enigmatical statement, and as it is referred to in other letters it must needs occupy a page in this pamphlet.

Neither in my letter to Miss Willard, or in this protest, or in any meeting whatever up to this date was *the author of the Manual mentioned*.

At length the following reply arrived from Miss Willard :

MRS. E. H. BRADLEY.

(Dated) Aug. 28, 1889.

MY DEAR SISTER :

The White Shield Manual was prepared by Dr. Kate Bushnell, and the pledge is one adopted by the convention held in New York city in October of last year. Of course we have the power to change whatever we like at a convention, and I suggest that you write your objections in the form of a sisterly letter to Dr. Kate Bushnell, who is a very reasonable woman, and I think will gladly weigh whatever you may have to say, you being an experienced worker. Have made an item about your work for the Union Signal. I am very glad of your success, and am ever, with high regard,

Your friend and sister,

FRANCIS E. WILLARD.

This letter answered the question as to when and by whom the pledge was changed, but entirely omitted all reference to the grave errors presented in the book. The expressed belief that she was ignorant of its contents, and would rectify the inadvertence when her attention was called to it, was entirely ignored. This was a disappointment to many, and shook the faith of some in the unswerving judgment of the National President. After many vain efforts in the midst of work, and constantly travelling, I sent

### Letter No. 2.

MY DEAR MISS WILLARD,

Peterboro, Ont., Sept. 11th, 1889.

Honored Friend and Comrade :

My letter of July 30th was written with a very sore heart. The brevity possibly defeated the urgency, and lessened the real importance of the request it contained. Many of my W. C. T. U. friends shared my anxiety for your reply. Enquiries reach me by almost every post, “Have you yet heard from Miss Willard?” I waited for two weeks without taking

another step, praying for guidance in this grave crisis of the Purity Reform Movement. I was and am convinced the importance of the next step cannot be over estimated. No reply coming I hastily drafted the matter on page 4 of enclosed circular, and had no opportunity for revising printer's proofs. Hence minor errors of construction, but *facts* are accurate. I shall be glad to know if you consider the ground therein taken *is really fair and just*.

The convention can adopt or reject any form of pledge without doubt, but while no *legal* power may limit the adoption of a title which belongs to another, *moral* considerations should guide moral reformers in such matters as forms and names.

Evidence of mischief done and spreading by the influence of the so-called "White Shield Manual" multiply every day. Prejudices are being created which will be harder to uproot than ignorance and apathy. A terrible menace exists to the whole work of purity reform amongst women by the heresy and the unwise and *impossible* instructions contained in those small pages. It is not a matter of personal opinion. It is not a matter for personal decision. After my sleepless night, alluded to in my former letter, I took counsel with such officers of the W. C. T. U. as were accessible, also with ministers of high standing and wide influence, to obtain their unbiased opinions upon the contents of that booklet—avoiding any expression of opinion myself—half hoping my motherly fears for the safety of my daughter, "*The White Shield*," had been unduly aroused.

Some of the voluntary expressions of opinion then given and a few which reached me later in other places, shall be appended for your perusal. I was urged to make the facts known through the Secular Press, as *my only effective protest*. A list of over *fifty* influential papers was supplied to me, with the offer of voluntary help in duplicating and despatching to the respective editors in the States and Canada, any letter I might prepare to expose the fatal heresies of doctrine and absurd errors of method and aims of the manual in question.

The responsibility of the publication does not rest with the author *now*, and if she could be convinced of the real tendency of her writing, she cannot recall, much less suppress the publication.

The Woman's Publishing Association *is alone responsible* and alone has power to withdraw it from circulation, and authority to explain briefly and promptly in some way, how that by inadvertence the Manual was not what it was intended to be. I rejected the open strife which must follow the appeal to the Secular Press, as only to be dared as a *last emergency*, if *necessary*, in order to save the sacred cause entrusted to me as my life work, or rather the latest and highest task imposed upon me. I shall without scruple follow that advice, for this Banner "*must not suffer loss*."

Your kind note of August 28th reached me after some delay. You do not say if the impression is correct, "that it is *impossible* for Miss Willard to endorse such a manual." It is implicitly held that your confidence in Dr. K. Bushnell might reasonably permit you to pass any production from her pen without the scrutiny you would feel bound to pass upon the work of any less known person.

No title ever conferred upon me was ever so highly esteemed as so great an honor as "The Mother of the White Shield." God knows how from the first and all through, I steadfastly sought Divine guidance to make the work for women as efficient, noble and pure as the "White Cross" for men. The choice of a fitting and attractive garb in which to present this daughter to the people was a sacred and anxiously performed duty.

The selection of an appropriate name and emblem, whereby she might be introduced and represented in any society, was another solemn part of the labor of love.

Everywhere, by all classes, who could comprehend the need for such a work, and the glorious possibilities of her future, she was cordially welcomed as a fit and proper companion of her elder White Cross Brother.

Dear Miss Willard, you are not a mother, but you have keen motherly instincts. Can you at all understand the bitter heart-grief which filled my soul when suddenly, without warning, I met her from round a corner transformed into a Sister of Mercy: and found her wearing the most unseemly robes of one of the most forbidding orders of the sisterhood? Bearing her lovely name was a staff of amateur feminine detectives. Their business being to pry into the private scandals of the locality in which they lived. To record their moral offences, *yet for no reason, correction or reproof*, so far as her instructions appeared. No provision being made for the legal punishment of possible criminals, while the hunting out and studying all the repulsive details of the foulest crimes was enjoined as her duty. Thus was the modest and beautiful daughter sent to stir up the sewers of impurity instead of setting forth to the church and the world a bright, shining example of loveliness and adorning the Gospel of our Lord Christ; instead of leading her companions and friends to keep along with her, one hand reaching out to the crown and the other leading her less favored but still *innocent*

sisters, and attracting to the same road her brothers of the White Cross away from the haunts of vice, she was told to study the ways of the harlot, the fornicator and adulterer, as the only way to live unspotted from the world.

Vigilance work, to detect and punish vile crimes, is sadly needed in this world in its present state. *Rescue work* is, and must be necessary yet awhile, till the *demand* for victims has abated by a larger White Cross army occupying the field. But details of sexual crimes against humanity and familiarity with prostitutes and their homes and manner of life can only *safely* be considered by the *mature in age*, the exceptionally gifted in prudence and judgment, the specially endowed and called of God, from both sexes, side by side, to *prevent the pollution* they aim at removing. All this side of the great question should never be put before the *young of either sex*, save as *unavoidably* forced upon them as the world's great sore is revealed to their advancing experience.

Your own White Cross Manual was a beautiful exponent of its founder's mind and aim. I believed *you* as one who clearly understood the aim of the White Shield, and implicitly trusted anything bearing the impress of your approval. But this manual is as opposed to the *real* White Shield and the original pledge as it is possible for it to be from the pen of a Christian woman.

The little Toronto booklet, by an unknown and youthful writer, breathes the spirit of purity the White Shield was intended to embody. I can say no less to convey any adequate idea of the evil which is being spread by the errors of the publication to which I called your attention.

#### FURTHER IMPORTANT FACTS.

In March, 1887, Miss Turner, M. D., of the city of Rochester, N. Y., came to me at Auburn, to beg for a set of simple rules to guide their newly pledged White Shield workers. A similar request had been repeated from Toronto. In both cities remarkable success had attended our efforts on both lines of work. I had received my summons to return to England. No other time was available, and we two sat up one night to complete the desired rules, taking *your* White Cross Manual as the basis of our attempt.

Miss Turner took our rough notes, copied them for her own use, and sent a copy to Toronto. My own request was that these Unions should consider, add to, amend, endorse, and pass on to you without delay, and that they should jointly *request you to write a preface as you had for the White Cross, in time to publish before the National Convention of 1887.*

I returned to England. Soon after, requests came for a fitting device, more worthy of the lovely mission of the White Shield than the bald outline issued on the folding pledge cards. My artist daughter entered into this most sympathetically, and strove to embody the various ideas I desired to convey by suitable emblems. After consultation with heraldic students, she produced a device capable of enlargement without destroying its symmetry, and which has been admired by all as beautifully suggestive of Gospel truth, elevating as lovely. This was dedicated to the Lord's work as her offering toward decorating the special task under her mother's care.

Family trouble and illness caused delay in the despatch of this device to Toronto. It was eventually sent by Registered Mail packet with a descriptive article explaining the lessons of the emblems, which was intended ultimately to appear in the Union Signal. There was ample time for the endorsement of the device, its being forwarded to you, its submission to the Publishing Committee, and its publication before your New York Convention of 1888.

No acknowledgment of either Rules or Device ever reached me from Toronto. Repeated enquiries brought no reply. Since my arrival on this side in June last, some explanation has been made as to this extraordinary silence, and it seems letters were lost—but I learned to my surprise that neither rules, device nor article had been forwarded to you at all. The Rules have not been recovered and seem to have been lost. But a few days ago, only, I received from Rochester the copy Miss Turner made for her own use in that city. After some difficulty the device was found and the descriptive article. Both are now with my things at Buffalo. If you and your co-workers desire to see them, they shall be sent for your consideration immediately I learn your wish and I return to the States.

When I knew of my present journey, the idea came that the beautiful Device of the White Shield and surrounding emblems, if produced on a silk banner, would be an appropriate addition to your National Convention decorations this year, 1889. Arrangements were made for such a banner to be sent across the Atlantic after me in time for your November Convention. Further information led to this order being countermanded on account of risk of transit and cost of duty and carriage.

As a more practical plan, my son (now living in Buffalo, N. Y.) has prepared *two* large diagrams or banners, for my use in lecturing on the twin reforms. They measure 3 x 9 feet each, and bear the enlarged devices of the White Cross and White Shield, with appropriate emblems on the upper part of the banner, under their respective headings in semi-circular form at the top. In the arc of the title in blue letters is the text, "Blessed are the pure in heart." The lower section of each bears the respective obligations in clear letters to be read by a large audience. The two were used here in Peterboro' for the first time on Monday night, and were greatly admired.

After four years' consecutive labor, earnest prayer and painstaking to protect and perfect the *real purity* work put into my hands, no one will expect me to see that Shield desecrated and covered with mire by friend or foe, mistake or intention, without a vigorous effort in its defence.

Since the receipt of your note of Aug. 28th, I have made many futile attempts to send you a *concise statement of the case*. But facts are like bricks, they must occupy a certain space, and this statement is the last I can undertake, however faulty it may be in bulk. My own conviction is, that the Manual which is doing such deadly work in its multiplied wanderings should be *promptly* recalled from publication, and an open protest against its teachings be guardedly but widely sent out from the responsible authorities to *undo* as far as may be the evil done, and nullify its future power for mischief.

*Pray spare me the painful duty of denouncing and exposing this danger to the cause we so love. Let me help you as best I may, but do not compel me to become an open opponent even on one point of your vast work.*

To this date I have written little on the whole subject, though repeatedly urged to do so, by old and new friends on both sides the Atlantic. Family cares, feeble health, and pressure of active and unaided public work as a "Messenger" have crowded my head, heart, and hands. It seems as if the Lord's time had come for me to use my pen as well as my tongue. I had hoped to *rest* during July and August, but calls to duty prevented, and now the autumn and winter work is crowding in, and *rest* is away in the far off regions of hope. I want to know, 1st—do you still wish me to attend your National Convention? 2nd—If so, will you ensure me an opportunity to present the truth of the White Shield's *real aims and power* for good to your delegates and friends with the aid of the large banners alluded to? 3rd—Is the date from Nov. 11th to 16th, or when? With much loving respect,

I am faithfully and loyally yours,

E. H. BRADLEY."

## TEN VOLUNTARY EXPRESSIONS OF OPINION.

[ENCLOSED IN LETTER NO. 2, IN THE HOPE OF PROVING TO MISS WILLARD WHAT HER OWN FRIENDS, AND FRIENDS OF THE UNION FELT ABOUT THE MANUAL—APART FROM ANY OPINION OF MINE.]

No. 1.—A minister of great influence, undoubted culture and ability, and respected for sound judgment. On reading it by request, he first asked, "Who wrote this thing? It must have been some low-typed Unitarian (referring to the Preface). When perusal completed, he added, '*That little thing is a piece of Dynamite big enough to disintegrate the whole W. C. T. U., and will be very hard to recall, and harder to suppress evil done.*'"

No. 2.—Another ministerial friend, intensely interested in the W. C. T. U. "If Bob Ingersoll had written it, one could understand. But for a *Christian woman authorized* by Natl. W. C. T. U. to have written such blasphemy, *it is past belief*. It is quite impossible Miss Willard can have seen it."

No. 3.—A Refined Christian Member of W. C. T. U. "Who is this writer,—it makes one's flesh creep to read such awful insinuations against our Lord's character."

No. 4.—"It is a deadly attack on the interests of the W. C. T. U."

No. 5.—Wife of very influential and popular minister: "This is not the same work you spoke of the other day; and the pledge is quite different from that the young ladies signed at their meeting. I have often heard it said, 'If

you wanted to know what hell was like, we had only need to go to the United States cities, and we could see.' *This* proves it, if such work has to be done by their women. It will not do in Canada."

No. 6.—Devout and popular Methodist Minister: "I would not allow that thing to be brought into my church, and I do not believe any Methodist minister in the States would permit it, *if he knew.*"

No. 7.—Professor in a University: "That pledge deals with *facts*, not principles, and in a very clumsy way, too. I would not insult any daughter of mine by asking her to sign such a pledge."

No. 8.—(Two young ladies who were among the *first* White Shield admirers when presented in 1887.) A lady met them in Toronto, and named Mrs. Bradley's visit, etc. "No—we do not want to hear any more about it. It is not what Mrs. Bradley *said* it was, but a filthy business after all, with which we will have nothing to do."

No. 9.—A President of W. C. T. U. "The Purity movement is in such disrepute here, that we have no hope of reviving the department at all. *The publications are most disgusting and cannot be trusted.*"

No. 10.—"Let us know when you hear from Miss Willard, for if that is not withdrawn, we shall take steps to withdraw from the National Union. It explains a strange revulsion of feeling we have noticed lately about this department, and as we had not seen that manual we could not understand. This removes the mystery."

By the advice of two earnest and entirely capable friends, the letter No. 2 and Ten opinions enclosed, were carefully copied before the packet was posted. The gentleman quietly remarked, "Be sure you keep copies of all you send now, as it is *my* conviction this correspondence will have to be published."

"Surely not," was my reply. Then I told how when I first wrote to Miss W., a shiver seemed to forbode a serious struggle, and as I consulted the Rev. Mr. — and his wife about that *first* letter, I told them I heartily wished I was safe on the other side of the sea and had never seen the Manual.

His answer was, "that he thought I was very wrong to utter any such wish, as no one but myself would have been so likely to detect the errors, and no other person had the moral right to protest again the publication or demand its withdrawal, and he considered it was a special Providence which had brought me over in time to stop it, before *much* evil could have been done." (The date of publication was "March 1, 1889.") That minister went on to say very cheerfully, "But really you need not apprehend any trouble, for I sha'l be greatly deceived in Miss Willard, if she does not at once thank you for calling her attention to it and stop its sale. Then *your* responsibility will end. It is quite incredible that she can know of it. The *time* when engaged with her Book quite allows for such pardonable ignorance on her part. She *is* but a *woman*, after all, though a very remarkable and highly gifted woman, as all admit."

This sounded reasonable as well as comforting, and as my own faith in Miss Willard and affection for her yielded to no American admirer in loyal devotion, I tried to forget the "shiver" and to attribute it to the sleepless night just passed.

As I related these circumstances, my friend who listened said, "I hope your loyalty will not be shaken. Let us know as soon as you hear."

I left Peterboro, and moving sadly around, waited in vain, for *no reply to that letter or those ten opinions ever came.*

Other-friendly critics since last September have blamed me for not writing to the author, therefore I wish to explain, that if the objections had been of a less grave character, and had been capable of mere verbal correction, *naturally* I should have called the author's attention to them in the first instance, without troubling Miss Willard at all. But this was a different case beyond any casual remedy of the pen or type.

Nothing more was done, until in October, I was present at the New York Convention, in Auburn, N. Y. Omitting all account of the numerous enquiries which came to me from more women than I can recall as to the "manual" and *its meaning*, for everybody seemed horrified yet mystified, because of the confidence in Miss Willard in her threefold capacity of President, "Social Purity President," and "*Press* President," many seemed to think that their own senses might have deceived them, but they could not be deceived in Miss Willard, nor could her judgment fail her. Passing much that might be interesting, we come to the closing day of the convention, when the pressure was so great, and the dissatisfaction that the time allotted for my announced (and prepared speech on the first evening) was all occupied by complimentary speeches and the reading of the Executive Report, was so loudly expressed, I asked permission of the State President to meet the S. P. Superintendents.

She could not *call* a special meeting, but she gave leave for one to be held, if a place could be secured. The *only* time was in the evening of the last day. The Association Hall was readily obtained, and an eminent lawyer kindly attended to give a legal opinion on an important case brought up by a local President as *first* business. A minister filled the chair and ably presided. The meeting was for Social Purity Superintendents, and *adult* friends *only*. All minors were excluded. After the local case was disposed of, the question of "The White Shield Manual" was called for. As it was late some left, but there remained a large and influential audience. These friends had demanded some step to assist the withdrawal of the book and stop its mischief. Certain passages were read, the first and second letters to Miss Willard partly read (as the hour was late), and her first and only actual reply was read entire.

A strong resolution was proposed, seconded, and a majority of nearly 200 against 7 carried it, to the effect "That Miss Willard be respectfully urged to suppress the W. S. M. without delay, etc., as requested by Mrs. Bradley in her letters of July 30 and Sept. 11." A supplementary resolution was proposed and seconded, to "request the president to authorize Mrs. Bradley, the Mother of the White Shield, to prepare a safe manual." This I refused to put to the meeting, as it took on a *personal* character, which was liable to mis-construction, and as I was then in the chair (the minister having left) I could not allow that risk. The refusal was conceded to, but subsequently the Auburn W. C. T. U. held an Executive meeting, and when I was absent and ignorant of it, they formally passed the same resolution, strengthened by signature of local president as well as secretary. Both resolutions with a newspaper and written report of the special meeting, were forwarded to Miss Willard in a letter by a lady well-known for her active loyalty to the President and the National W. C. T. U.

Copies of both report and resolution were also sent to the State President

while the Executive was still sitting, hoping that they would officially endorse the request for attention to the reiterated appeals to Miss Willard.

In a few days the packet from the Auburn Union was acknowledged by one of Miss Willard's secretaries, with the information that the president would be in the locality attending the Monroe Co. Convention early in the following week, and the packet had been sent to her.

The painful suspense of all the weeks of silence was increased by the loud disapprobation of the book and the delay, with the *certain* evil everywhere spreading by the circulation of the manual.

To relieve this unbearable anxiety, I wrote a third letter (*below*), but before it was posted the news of Miss Willard's proximity to Auburn suggested an interview. My hostess who fully shared my prolonged distress (and had sent the packet, and letter described), kindly acceded to my request for her company, and we agreed to go to the Convention without delay.

(I had since September received the Device, Article and Rules referred to in letter No. 2. and took them to submit to the President.)

### Letter No. 3.

AUBURN, N. Y., Oct. 14, 1889.

DEAR MISS WILLARD:

News came to-day that you are to be at the Monroe Co. Convention to-morrow. I had previously decided that if no news came on Monday, I must telegraph to Evanston, to ascertain whether or not my letter to you from Peterborough, Ont., dated Sept. 11th, had been received by you. I respect and love you as much as your most loyal and ardent admirer on this continent. My interest in the advancement of the W. C. T. U. and of the true reform it promotes is as keen, as deep, as earnest as your own.

I learned to know Dr. Kate Bushnell a little, and to respect her more, when I was in this country three years ago. The news of her rare courage in making personal research in the Mich. lumber camps reached me in England, and added to my profound respect for her. Yet I love and honor truth more than you, your work, or your comrades' ideas, and most of all I owe strict allegiance to our Lord Christ, and my highest duty is to Him. With this preface in your mind please note, 1st—of the so-called new pledge I offer no opinion here and now, and I fully admit the right of the National Convention to adopt any pledge it pleases. But as the inventor of the title of "The White Shield," as well as the compiler of the original pledge, and the first organizer of that work for women by women, I claim the right to protest against the appropriation of my title for a totally different pledge and work.

You are busy—so am I. Your time is crowded and precious—mine is no less valuable. My first enquiry was sent to you in July, my second in September. There are now three weeks before your National Convention. The questions at issue were of vital import three months ago. They are imperative now, but not for my sake alone. Hundreds of workers in Canada and in N. Y. State are anxiously looking for your answers to my reasonable questions. Invitations for me to work in various centers on both sides the border are unanswered, because of my own suspense as to what course to take during the coming weeks.

For the sake of these numerous co-workers of yours, and the waiting friends of the work in many places, I now beg an immediate reply to the questions previously asked, now repeated with additions arising from the delay. I ought also to add that no person or organization would presume to change the pledge of the White Cross, or to misappropriate the title in defiance of Miss Ellice Hopkins' claim, and the Bishops who patronize her work. My relation to the White Shield and present position thereto, were fully substantiated in my letter on Sept. 11.

My questions are briefly stated and may be answered in ten words, or fewer. They are five. 1, Do you personally endorse the teachings of Dr. Kate C. Bushnell's Manual? 2, Do you personally desire that I should be present at the National Convention? 3, Can you guarantee an opportunity for presenting the methods and aims of the true and original White Shield work to the delegates and friends who will be there assembled? 4, Have any steps been taken to withdraw the so-called "White Shield Manual" from circulation, and to nullify the mischief done? 5, Do you desire to see the device previously named, and the

article explaining the emblems, originally intended for yourself and the publishing committee, but delayed in Toronto by some inadvertence from June, 1887?

Your replies will decide my immediate future. I will gladly come to the National, D. V., and loyally assist you and your committee in rectifying the evil done, with the utmost caution possible. Only I must know at once.

If for any reason whatever you continue to ignore my appeal to you, I must take such other means as are open to me to uplift the banner of the White Shield and to restore it to its legitimate position.

May God help you and me to keep each our own conscience void of offence before God and man. With all loving and loyal respect to you as President, I am,

Faithfully Yours,

E. H. BRADLEY.

Taking the letter, my friend and I started on 13th October from Auburn, for Brockport, hoping to hear Miss Willard's convention speech. At Rochester our train was blocked, and the telephone had to convey our desire for an interview. Miss Willard kindly arranged to meet us next morning at the Rochester Railway Station.

### The Interview.

Oct. 16.—All being on hand, when the train arrived, we quickly settled to business, and the interest of this narrative would be intensified were it possible to reproduce that 30 or 40 minutes' earnest conversation. I was anxious to have the important questions so long waiting for answers cleared first.

Miss Willard said she had not read the manual till she received the copy sent on July 30th. That my impression of her pre-occupation at the date of the interview was correct, and she had not examined the MS. herself, but, believing it would certainly be all right, had passed it on to the Editor, Mrs. E. W. Andrews, for such revision as she might find desirable before it was printed. She did not endorse its theology,—or approve the pledge,—and professed to be as greatly concerned as I was that it should have been published. Her delay in writing was explained by the Prohibition campaign in which she was engaged during September. As I pointed out the passages already quoted, and *others*,—contained in the Manual, she asked with a look of real concern on her face, "How *could* she have written such things as these?" I ventured to give my own explanation of the cause, which was simply, that the terrible ordeal she had endured in her personal investigations in the Michigan and Wisconsin lumber camps, had temporarily unnerved her,—consequently for a time her judgment was warped, and added, "You should not have allowed her to go *alone* into those awful dens." The answer was, "She *would* go." Mine to that, "If that is so, and no power could prevent her going, you should at *least* have secured her a motherly woman as a companion,—with whom she could have compared notes, and taken counsel right along,—this would have neutralized the morbid effect inevitable upon herself." All this in the most kindly tone, as it was in spirit,—for I thought such work ought never to have been attempted by a single-handed woman, without a friend at her side to share the horrors of that expedition. Miss Willard asked very pointedly, "How did *you* keep balanced in your English work in 1885?" In reply, I explained the differences of our work, and personal differences, as I had my husband and family, and *that* year a daughter was dangerously ill for several months in addition to ordinary home cares. Also that I kept my charge of the children's service every Sunday,—each of these being



in effect a safety-valve entirely neutralizing the morbid tendency of such details. Then my own work for the White Shield was *entirely distinct* in my mind and practice, from what we called "*Vigilance work.*"

It is very hard to compress, or give an abstract of such a talk as that was. What I relied upon was, that Miss Willard would stop the sale of the Manual, —and submit it to a competent Committee of Enquiry of their own choosing. Yet, after answering every question, pointing out every objection, with reasons which *cannot* be repeated here for want of space,—the conviction grew each moment, that Miss Willard had no idea of taking definite action in this urgent matter. Ten weeks had already gone by since her attention was called to the Manual, *and nothing had been done.* The device, and explanatory article, were shown to her. Miss Willard admired the one and glanced over the other, then she asked with evident interest, "How it was these and the Rules drafted in 1887 had not reached her?" Adding in a regretful voice, "If *these* had come to hand—*this* would never have been written."

I gave her such explanation as had been given to me, but also said, "I honestly believe the delay has not been due to ordinary accident,—but is due to the direct agency of the Evil One, who certainly has raged against *this* particular reform." She seemed to agree in this, yet made no sign of doing anything towards undoing the mischief or stopping it.

The time was rapidly flying,—friends were waiting, and in despair I said, "*If nothing is to be done to stop it, I must insist on my Title being disused, that my responsibility may end.*"

I was surprised beyond words to express, when Miss Willard turned towards me and said in a very determined voice, "*You cannot help yourself.*" For a few seconds I looked into her face silently, questioning *myself*, "*Is this the same Miss Willard that I talked with in 1886, and learned to venerate and love for her whole-souled devotion to Christ and His work? That I have boasted of at home, and written and spoken of to all, as a woman entirely above all cowardice, all meanness, all trickery, and possessing such gifts and power that she is practically absolute,—yet, is now false to our Lord's honour, to the work, and taking up a position below the ordinary worldly standard? It cannot be the same.*" So I queried and argued, mentally, before speaking. Then I said, "*Legally*, that is so. No idea of *legal* action was in my mind. But I do not come to you on *legal* grounds. I claim to be a *moral reformer*, and appealed to you as a moral reformer. I also claim to be a *Christian woman*, and come to you as a *Christian woman.* Neither you, or your society, would *dare* (as I have pointed out in my letter in your hand) to divorce the title and pledge of the White Cross, because Miss Ellice Hopkins' work is patronized by the Bishops and Episcopa! Church; and you have no more right to divorce my pledge and title than you have hers. And, on Christian grounds, is it doing as you would be done by? Suppose some whisky people saw a name of some work of yours in Chicago, which had been appropriately blessed in its use, would you like that name to be used as a brand for some new whisky, and displayed on the saloon windows?" Miss Willard looked surprised, but admitted the soundness of the argument. Among the reasons assigned for inaction was difficulty with the author because of her known prejudices against Englishwomen,—and Miss Willard acknowledged that I had been wise in not following her own advice about writing to Miss Bushnell, and thanked me for not writing to her. Another difficulty was the cash value of the edition of the

Manual published, as if the cost of a few thousands of a tiny book was to weigh against the dishonor to Jesus Christ, the poison instilled into thousands of minds,—and injury to the work. With pressure on her own time, I could heartily sympathize, yet, with Secretaries, type-writers, Telegraph, Telephone, and all such appliances, the *time* seemed an imperceptible argument for delay, when a pencil note or a message, occupying but a few seconds, sent to the Manager of the Publishing House, would *have done all I asked, or hoped, viz., to stop the circulation and institute an inquiry.* Personal considerations for the author's feelings ought not to have been a factor in such a case, especially as real friendship would have seen the permanent good to the author, of *prompt* suppression of such a publication.

The decided stand I took apparently convinced Miss Willard that *something* must be done. We turned to the letter,—taking the questions in order, some of them having been dealt with, the next was as to the adoption of the device. Miss Willard promised to restore the original pledge at the Convention.

### This was Done.

She also promised to recommend the adoption of the device, and *personally desired my attendance at the National Convention.* I frankly told her, if I came it would involve much personal cost, and I could not undertake any expense beyond Railway rates.

To this, Miss Willard assured me that if I would come she would see that I was entertained as her *special guest*, and as the *only delegate from England.* Also, beyond all entertainment and local expenses she would secure engagements in and beyond Chicago, which would more than recoup my outlay, and spread the work. And, that I should be secured a proper time to present the original ideal of the White Shield to the assembled Delegates, and she would like my large Banners to be displayed in the Convention.

This sounded very plausible, and I agreed to go,—and to second any *quiet* efforts she might find practicable to secure the withdrawal and a proper correction of the Manual, without attracting undue notice to its contents. Misgivings still lingered in my mind, as all this spelled COMPROMISE, which was a word I had believed excluded from Miss Willard's vocabulary *where Christ and principle* were concerned,—as I knew it was from my own.

Besides these fair proposals she desired me to see the Associate Nat. Social Purity Superintendent at Battle Creek, on my way to Chicago, and, wrote a note to Dr. and Mrs. Kellogg, there and then, to prepare the way, and I undertook to go as she wished. Other messages were also drafted and sent by her order,—to Miss Helen Hood in order to secure suitable hospitality in Chicago,—to Mrs. Buell, to secure a proper time and place on the Programme, besides instructions for several other letters in various directions relating to the one business of suppressing the Manual.

My notes were made as she gave these instructions. So,—that memorable interview ended.

I remained in Rochester two days to carry out all the varied orders more promptly, and to re-arrange and cancel all my own plans for November and December in deference to the President's wishes, and entirely against my own personal convictions and interest. This was my sacrifice to my

loyalty. *All* Miss Willard's instructions were *literally* and *loyally carried out*,—Battle Creek was visited, and Chicago was reached on Nov. 7th.

On arrival, no W. C. T. U. people were at the Station,—but a lady who had been my fellow-passenger (not a delegate), kindly placed a ticket at my disposal for the Reception at the Sherman House. We went together, and there I met many former acquaintances.

My dismay was not small, to learn that the "*Home*" where I was to be entertained was said to be *six miles* from the Station and the place of Convention. To reach it that night would cost two dollars in cab fare.

I named this to Miss Willard *quietly*, when I met her, and she advised my stay at the same hotel, which I did.

The Convention opened,—I was introduced among the visitors in due course, and I hoped my appointed hostess would make herself known during the day. But she did not appear, and all my enquiries were useless.

No messenger could be spared to assist me in getting the Banners to the Hall, and I was indebted to a gentleman (who proved to be the Editor of the *Advance*), in piloting me through mud, rain and wind to the Station and for his assistance in getting the banners and a cab. Again, I learned that my "*home*" was inaccessible and no cabman cared to take me the distance. My baggage was sent by express, and I hoped the evening assembly would surely bring my hostess. After all was over, and the hall nearly empty, I again tried to secure a cab, but refused to pay the exorbitant charge, and appealed to a policeman, stating the case. He was fortunately an Englishman,—told me there was no help, that the distance was great, the place not well known, and he expressed great surprise at a stranger being in this position. I appealed to Miss Hood, and was told very abruptly, without a word of apology or regret, "That she expected my home to be looked up during the day." I told her it would have involved losing the thing I came for, being present at the Convention, and that I relied on my hostess seeking me during the day. I spoke of Miss Willard's desire to have the banners hung, and pointed out the case (with key attached), which contained them, requesting also that she would kindly order the Janitor, or whoever ought to do it, to put them up in the morning. Then the policeman (being indignant at the scant courtesy he saw displayed to an Englishwoman) regretted he had not a suitable home of his own to offer me, and showed me the way to the hotel, where I engaged a room for a second night. Next day I sacrificed the morning Convention to find my "*home*." My hostess had received no notice of my coming, and was greatly disconcerted at the position of affairs. She had enquired who was to be her guest and received no answer.

By her most kind request, I remained over the next two days,—distant though it was, and difficult to reach even in daylight.

This my friends considered a strange way of accommodating Miss Willard's "special guest." The cost and waste of time were my own chief objections to the arrangement.

The Presentation of the subject was *allotted ten minutes on the Programme*, in a busy, noisy, afternoon Convention. The banners were only hung under my own supervision on the fourth day of the Convention, and served as a text for my *five minutes' address*, which I had travelled five thousand miles to deliver. Beyond the change in the Pledge the Conven-

tion closed without, so far as I could learn, any action being taken regarding the Manual.

So much for the Results of the Interview.

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## INTERRUPTED PLANS.

During the Convention I had been asked many questions relating to the White Shield and the "Manual" by Social Purity Superintendents from several different States, and many regrets were expressed every day that there was no place or time appointed for sectional meetings as at previous Conventions. One elderly lady remarked, "The desire to make everybody know everything results in nobody knowing anything." This seemed very near the truth. In order to obtain at least one opportunity for answering questions, and giving information to the disappointed delegates, a request was made to Miss Willard, which was *granted*,—that one sectional meeting should be held before the close of the Convention. A place was secured,—the earliest available time was after the close of the afternoon session on the last day. The notice of this was placed in the hands of the Secretary before three o'clock, and the hour for closing the session was five. Several gentle reminders of that notice were given during the afternoon. At *thirty minutes after five*, when two-thirds of the audience had left the hall, and all who remained were in confusion,—that notice was read, nearly the last of a pile of announcements. Of course, the proposed meeting was a failure. So ended the Convention.

No questions were asked by the responsible authorities as to my expenses, the hospitality provided, or future work. Yet, another way was opened as entirely unexpected, as were the barren results of my journey to the city.

The five minutes' address *seemed utterly useless* when I returned to my seat after the vain effort to be heard. Strange enough, it was at once the barrier which prevented my leaving Chicago immediately the Convention closed, and the latch which opened a new door for work, and a home in the city. I thought those few words were drowned in the prevailing confusion. Yet, they were heard by a stranger just arrived in Chicago, who had looked in to see what was going on; and her attention was caught by those few words so hopelessly spoken.

I had been introduced to her at Rochester, after my interview with Miss Willard, already described, and had no idea of meeting her again anywhere. Within the hour after I had tried to speak to that great crowd, she had sent for me, discovered my intentions to leave at once, drawn out my disappointment regarding the work and broken promises, and insisted on becoming my hostess for at least a week. Besides this, she volunteered to give me thirty minutes of the time announced for a lecture by herself in the First Methodist Church, on the following Thursday, as some amends for the scanty time allowed in the Convention. These generous and timely offers were gratefully accepted from this new friend, as from the watching Father, who was ordering my steps.

On the appointed day, before an appreciative audience, I spoke for thirty minutes. At the close of the meeting, an English gentleman (brother of a well-known minister at home), desired an introduction to me, and introduced

his wife. They expressed great interest in the White Shield work, as described in my address just delivered. Presently this gentleman asked if I had seen a small book called "The White Shield Manual," and I told him "Yes, but I had not mentioned it in my address, because it did not in any degree represent the real work, as I understood it." He then told me a gentleman had called at his office a few days before and asked him to read it. He had been previously acquainted and delighted with another little book by the same author, and held her in profound respect. But, he was quite unable to understand how the same writer could have produced so utterly different a work, and for such a purpose. His wife had not seen it, and asked some questions, which he answered, when she was equally astonished.

Other gentlemen called upon my hostess in the evening, when a friend who had heard the above conversation being present, submitted a copy of the Manual to these visitors. The elder one (a physician of good standing), examined it, and gave a strong and decided opinion against its contents. This new and unsought evidence as to the general impression the Manual was creating made me resolve to send one more *appeal* to the President, strengthened by these opinions

NOTE.—This letter was written for private perusal of the President, and the quotations of candid opinions were sent to her solely to quicken her action in suppressing the book, and they might be misunderstood if published.

The gentlemen alluded to, however, gave me permission to quote their statements in full, and to give their names, if I desired to do so. They also expressed deep regrets that the Manual had not been *publicly refuted*; while they marvelled at my patience in waiting so long, and bearing so many disappointments in my efforts to secure its withdrawal *quietly*.

The letter was addressed to Miss Willard, dated Nov. 15th. In addition to the opinions alluded to, I quoted one of another kind in these words:—

"During the Convention a Quaker lady spoke to me of the Manual, as she had seen it and dared not use it. When I told her my own anxiety over it, and the mischief already done in Canada and N. Y. State by its influence, she said, "I would like to buy all they have printed and burn them." I told her that would not cure what had been done, and the stereos would produce more. She said, "The book ought to be publicly withdrawn from circulation at once by this Convention to clear the W. C. T. U. Pub. Ass'n from the responsibility of publishing such pernicious literature." I agreed with that opinion."

After alluding to previous efforts I added:—

"Nearly four months have gone by. The evil seeds have scattered wider all the time. The effects are plain,—discredit to the W. C. T. U.—to say nothing of the permanent injury to the beautiful work started under the name of the White Shield.

"As no public correction of this error has been made, my own duty is too clear to admit of doubt. In deference to your personal opinion, I first submitted this booklet to your notice. To avoid the appearance of strife, I made a second and stronger appeal to you for prompt action to prevent mischief. This was in September. At great personal sacrifice of time and money I could ill spare, and could not honestly afford, I met you at Rochester to confer on this matter. The five questions then at issue were stated in my letter handed to you then, with the device and MSS. explanation of the emblems so long delayed. To assist your own plans for quiet, but effectual, correction and repression of this thing, I agreed to wait your time, and made further sacrifices to be present at this Convention.

"Now, the time has gone by for patience.

"If the book were submitted to any fair test before a competent jury selected by the author herself, I am confident the result would confirm the strong conviction I now express.

"As the mother of the White Shield, I now claim that the title shall not be used for any presumably revised edition of the Manual. The Pub. Committee have a right to publish

what they please, and if they choose to sanction such teachings, and make the members of the W. C. T. U. into a private amateur detective force, and to spend their energies in punishing criminals, or rather in hunting up and recording the immoral doings of their localities, that is their own responsibility, upon which I offer no opinion. But I do claim that Vigilance work and Rescue work, as implied in that book, should be called by their true names; or let the author choose an emblematical title of her own, if she so desires.

"The White Shield work is Vigilance work, but it watches for the beginning of evil in order to prevent the production of criminals. It is Rescue work, but rescue work of the highest type—to rescue before they are lost.

"These aspects of the work appear to be beyond the conceptions of the author of that Manual, and I would gladly prove this to any audience in open discussion, and allow the Dr. to defend her own work, and I would abide by the judgment there given. Were the issues less grave and wide, I would not take this trouble, nor trouble you in this way. But it is nothing less than crucifying my Lord afresh by the hand of a woman, and her presentation of the work is a parody on the genuine reform which is a counterpart of the White Cross.

"I beg you to place this before the proper authorities that I may be clear of this Judas-like betrayal of our Lord and Saviour Jesus Christ.

"With an affectionate regard to yourself,

I remain faithfully and loyally yours,

E. H. BRADLEY."

By return of post the following reply came from Miss Willard.

[COPY.]

EVANSTOWN, Nov. 16th.

"DEAR MRS. BRADLEY :

As I told you, that difficulty shall be met, and all that can be criticized *shall be abated*. I am hoping soon to announce your device adopted. Do give me a little margin on Dr. Bushnell's book, for I have overwhelming work on me just now. Will arrange a meeting between you and our Mrs. Andrews if you can go to headquarters. Yours sincerely,  
F. E. W."

This was prompt. But, all I had desired *might have been granted at the end of July, with as little trouble as this pencil note*. A margin of nearly four months had been already given. *A dozen words* from the President might have stopped the sale of the book and instituted an enquiry, and that would have taken *all my responsibility, and have saved all subsequent writing, traveling, and speaking about it*.

Why those few words were not written, or said, and all this effort and waste prevented, I could not, *nor can I yet*, understand. Still clinging to the hope of some definite action before I left the city, I obeyed Miss Willard's request, and went to headquarters. After some delay the

## Interview No. 2

was secured, this time with Miss Willard's deputy. Mrs. Andrews told me she had read all the correspondence about the Manual, which was an economy of time we could both appreciate.

At once settling to consider the book itself, we agreed to pass the "new" pledge also, as that was withdrawn, and therefore needed no criticism.

After going over the "Preface" together, I was amazed to hear this lady say, "It is impossible that so good and sweet a woman as Dr. Bushnell is, *could mean what this seems to say*." This was argued in several ways, until I remarked, "Those who read the printed words can only take the usual meaning attaching to those words, as strangers who do not know how good and sweet the writer is, cannot modify their impressions by personal estimate of the writer. *The printed words are what we must consider*." We spent an

hour in examining various parts of the book, noting the objectionable parts. Both were calm, and I think equally resolute—she to defend her friend the author, and I to secure the suppression of the book. At length I was told it was impossible to ask their manager to *sacrifice the value of the edition printed, as it would be a financial loss to the business.* (This had been one of Miss Willard's arguments at Rochester, I remembered.) My answer was, "You cannot afford to *sell it, as a business transaction.* It will damage the reputation of the Pub. House and the Pub. Committee, which is more valuable than any number of books." The editor would not admit the possibility of any damage being done to their reputation.

The final refusal was, "It is of no use, we shall consent to *nothing* that will reflect on our Dr. Bushnell." My answer was, "If you are her friend you will best show it by getting the Manual withdrawn and *quietly* corrected before *it* has done her any more injury. If she is as good as you say, (which I do not doubt) the time will soon come when she will be grateful to her friends for protecting her from the effect of words written without her meaning what they really say. The kindest thing to her is to suppress the Manual without more delay."

During the hour much more passed, but when we separated I felt we each held the same respective positions as when we met. To remove *one* difficulty I asked permission to see the Manager next day. Leave was readily granted, and that led to

### Interview No. 3.

Mr. Hall was kind, as he always is, but he also refused to admit the possibility of any error going out of that house. He admitted he had not read the Manual. I asked him to read the marked copy handed to him, and allow me to call again next day. He consented. I learned that the edition issued consisted of five thousand copies, and that in July few except samples had been sent out. *Now*, near the end of November, very few were left in stock.

### At Interview No. 4,

the first thing on my entering he said, "Mrs. Bradley, I guess you were right about that Manual. It certainly never ought to have been printed. I wish you had sent to me at first about it"

I explained, that I knew he was not Editor, and as Business Manager he was not responsible for the contents of publications, whereas Miss Willard was Chairman (that year) of Committee on Publications, National Superintendent of the Social Purity Department, as well as President of the National, and the World's W. C. T. U. I applied to her as being really responsible in a fourfold sense for the publications of that Department. He agreed that this was a natural conclusion, and regretted, as I did, that so much time had elapsed without stopping the circulation. I asked if my impression was correct that a request from the President would have stopped the sale while enquiry was pending. He said, "Certainly, half a line would have done it, as she is President."

(Arrangements were made at this time for the artist in charge to copy the device on my banner, which Miss Willard desired to submit to the Exec-

utive. The drawing was a very beautiful one when complete, and I greatly wished to have a portable copy for my own use in small meetings; but could not afford to pay five dollars for a copy of my own device, which I was freely placing at their disposal.)

### Interview No. 5

was necessary in order to report results to the Editor. As nearly as possible I gave Mrs. Andrews the substance of the conversation with the Manager, and told her he would on his own responsibility stop the sale, until he received further orders, and that I had bought all the copies in the retail department that day to prevent them from being circulated. The question of financial loss to the business being disposed of, there only remained the difficulty with the author, so far as I could understand.

I tried to impress the lady with the real advantage it would eventually be to her friend to withdraw the Manual, *for her own sake* as well as for the work's sake. I understood that the Preface should not be re-printed, but this was the only point gained.

We parted as we met, good friends, but I left with the conviction that my labor was lost. In spite of these discouragements I did not give up *all* hope of some action being taken as soon as the press of the Convention work was over. In this confidence I did all I could to spread the "Union Signal" account of the Division at the Convention, and Miss Willard's side of the question at issue. After sending off many sets and copies myself, I made a list of over forty selected friends on different Continents, to whom Mr. Hall despatched additional copies of the paper.

Other invitations being kindly pressed upon me to remain in the city, I considered this was my duty, and waited, not idly, but taking no further action regarding the Manual, until December 18, when the following letter came :

[COPY.]

161 La Salle St., CHICAGO, Ill., Dec. 16, 1889.

MRS. E. H. BRADLEY :

DEAR MADAM,—By action of the Business Committee of the Woman's Temperance Publication Association, the revision of the White Shield Manual, by our valued co-worker, Dr. Kate Bushnell—a new edition now being required—is placed in the hands of Miss Pugh and myself.

We shall, of course, act in consultation with Dr. Bushnell, and the matter will be attended to at our earliest convenience, such changes being made in harmony with the recent action of the Executive Committee of the National W. C. T. U., as seem to us best and wisest, and in accord with the needs of the work.

While I state this to you as a matter of courtesy, I have to say that we are thus made the sole judges of what shall be done, and that no outside interference can be permitted.

Yours truly,

ALICE M. GUERNSEY, Ed. Dept. of Books and  
Leaflets, W. T. P. A.

This letter entirely changed the whole matter, and as soon as my engagements permitted, I sent a copy of this epistle to Miss Willard with



## Letter No. 5.

(COPY.)

26 and 28 College Place, CHICAGO, Ill., Dec. 23, 1889.

DEAR MISS WILLARD :

This letter (copy inclosed) ends the weary and to me costly endeavor, to counteract what I believe to be an evil, an effort which has now extended over five months. I cannot longer continue the heavy sacrifices of time and money it has entailed upon me. From July 29th until now I have, as you know, studiously avoided making it a personal matter, and have striven to keep it strictly an appeal for truth upon principle.

The grief and horror with which I first read the book, led me to distrust my own judgment in dealing with the matter, and I consulted the most mature and devoted persons accessible at the time, and acted upon the advice they gave. At each successive step, I have taken counsel with the best advisers available, and by constant prayer have sought Divine guidance also.

As your Committee have an undoubted right to publish what they please and to appoint what editors they please, and as you have failed to act as I, and all the friends of the work with whom I have conferred fully believed you would, I offer no further argument, evidence or appeal.

As the "sole judges" see no harm in what was printed, and will not permit any "outside interference," the simplest way will be to reprint the Manual from existing stereotypes.

I have, however, one simple demand to make. As the principles, sentiments, and methods set forth in the so called "White Shield Manual" are so different from the original work, I do insist upon that title being discontinued for the proposed re-issue, also that it be not used for any other publication not in harmony with the true principles of that work. The name and the work shall not be divorced.

My right to make this claim is well known to you, and the statement in my letter of Sept. 11th was one of facts which are sufficient evidence to any candid mind. The opinions about the booklet were not mine, but quotations from competent judges. As both facts and opinions are ignored by your co-workers, I make this one demand to yourself, and shall expect you to use your undoubted influence promptly, to secure the guarantee I now require for the protection of the sacred work entrusted to me. If I hear nothing from you by the 30th inst., copies of the inclosed, and such parts of my letters addressed to you as most directly bear upon this one demand, will be forthwith submitted to the anxious friends of the genuine White Shield work, in order to obtain their counsel. No one so deeply regrets the occasion and results of this correspondence as I do.

May I suggest that the youthful writer of the inclosed might add to her knowledge of the history of the great social work of which she is jointly "sole judge," by reading "The Purity Crusade" by A. S. Dyer, which is on sale in your book room. It is an imperfect account, but as she seems unacquainted with the current reports of the campaign of 1885-6 in England—and the "Sentinel" (London), "The Methodist Times," "Pall Mall Gazette," "The Christian," and many other papers which published these reports are inaccessible, she might construct an outline from the book named, which would be of service in her responsible duties as editor.

I am, faithfully yours,

E. H. BRADLEY.

P. S.—Dec. 24: Before this letter could be posted, a second letter came from Miss Guernsey, which is a reply to a question addressed to Mrs. Andrews regarding the one concession I understood her, as your deputy, to have made. This communication takes back that understood promise that the Preface should be withdrawn, and shows that literally nothing had been done by you in this matter during all these months.—E. H. B.

Dec. 25. P. P. S.—It is as well this did not reach you on Christmas Day. A second interruption delayed the posting of this letter and enclosure, and the news was so astounding that after consulting friends it seemed wisest for all concerned, and certainly truest kindness to yourself, to detain this in order to enclose copies of the other letters from officers of your W. C. T. U. I have been familiar with *usual* committee rules for more than twice the number of years which the W. C. T. U. has existed. But, in England we only believe in a *limited* monarchy. This West Side President evidently believes in Russian autocracy, which I do not pretend to understand, and with which I have no sympathy.

Obediently yours, E. H. B.

(Copies of Miss Hood's letter, Mrs. Wilson's, and explanation of facts addressed to Miss Hood, were forwarded to Miss Willard Dec. 26th.)

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### Miss Guernsey's Second Letter.

(COPY.)

CHICAGO, Ill., Dec. 26th, 1889.

MRS. E. H. BRADLEY :

DEAR MAMAM,—As the entire matter of the revision of the White Shield Manual has now passed out of Mrs. Andrews' hands, by the vote of our business committee, as I wrote you a few days since, she asked me to reply to your letter to her of Dec. 18.

She has tried, but has not yet succeeded in getting the letter to which you refer. She hopes, however, to secure it for you. In regard to your questions, I have learned, since writing you before, that in the pressure of business, the Executive Committee of the National did not take action on the matter of the pledge, or on any point connected with the White Shield work. It therefore remains, so far as the minutes show, subject to any action the general officers may see fit to take in the future. Miss Willard's memory, in the crowded condition of her mind at that time, seems to have failed her a little.

As I wrote you last week, the question of the revision of the Manual is in the hands of an authorized committee, and will be attended to according to our best judgment.

Yours truly,

ALICE M. GUERNSEY,  
Editor Dept. of Books and Leaflets, W. T. P. A.

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Things were winding themselves to a conclusion, and to keep the closing correspondence together, the last (and as I then thought, my *final* letter) to Miss Willard shall next follow, although the enclosures which accompanied it must be placed in another section to keep the different matters distinct.

### Letter No. 6.

(COPY.)

28 College Place, CHICAGO, Dec. 26, 1889.

DEAR MISS WILLARD :

This new source of trouble compels me to forward, not only the copies of letters alluded to in my previous communication, but to save myself any further waste of time, I also enclose a rough draft of an unfinished letter intended for Miss Hood. I do not desire to open a correspondence on the matter, yet I am convinced it is my duty to you as a friend, to let you know what is being done under the authority of your Headquarters.

The *facts* will be more fully known to Miss Hood probably by this time from other quarters. Many evidences have been clear to me from the first of my arrival in Chicago, that by some means I had unwittingly offended Miss Hood; and she made it equally plain to many observers that I was an unwelcome guest.

When the note of excommunication came to me on the 18th inst., I attributed the tone of that letter to the youthful ignorance of the writer, and I resolved to end the matter to which it referred. But I did not suspect it to have any wider value than the young lady herself.

But the second and third epistles, breathing more active animosity and arrogance, were proof of more meaning than that could have by itself. Yet I hoped to show Miss Hood, in a pacific manner, that *she* needed some instruction, and that *facts* would remove the prejudice in her mind. While I was preparing that letter a new budget of misstatements came to me from Mrs. Wilson, and I began to see that "an enemy was behind all this."

The letter writers whose messages you can read, did not know that they were unconsciously raising a breeze which was bringing me nearer and nearer to the highest and *least coveted* of all the rich blessings of that list which prefaced our Lord's sermon. (See Matt. v. 11, 12.) I do sincerely pray I may be *worthy* of this rare and distinguished honor.

You need give yourself no concern about the string of groundless assertions which will probably reach you as they have done me. They are all of that kind which the old proverb describes as "a lie which has no legs." Lies with legs of truth are mischievous for a time. Such as these can do no possible harm to any but their originators. I have no time and am not concerned to hunt out their origin.

But they must do harm to the W. C. T. U. if allowed to spread, and that is why I send these letters and details to you at once.

Be under no concern about me. The Lord has sent me friends in the hour of need, and He will continue to guide my steps in the future as he has in the past.

I am faithfully and sincerely your friend,

E. H. BRADLEY.

That letter was written with as much heart-sorrow as any which had ever been forced from my pen by the most untoward circumstances. It seemed like cutting away with a knife one of the most cherished, as it was one of the most highly prized, friendships of my life.

Six months before, I was one of Miss Willard's most sincere admirers, and in loyal obedience to her wishes I would yield place to none,—save where she herself seemed disloyal to our Captain, and stepped down from her lofty seat in my esteem by the course she had chosen. I felt that we were sundered, and could endure no more.

## WAITING AND WORKING IN CHICAGO.

The previous section is a sketch of the continuation and close of the efforts called forth by a desire to prevent the spread of error. No forecast could have prophesied such results. Indeed, the whole affair was as unexpected as it was foreign to my original purpose. Each step was taken as new developments suggested. There was at no time any thought of opposition, while the sacrifices made in favor of the President's plans were evidences that insubordination or meddling interference was entirely out of the question. My purpose was exactly and simply as Miss Willard had described in June, "to work amongst us in the cause of Social Purity." Until Miss Guernsey's letter came, I had no idea that I was considered an "outsider."

As the President appeared to have forgotten all her promises which had induced me to yield my own plans to hers, I thought myself justified in using the long distance already traversed to reach more easily various points from which I had received invitations. Communications required time. I was not likely to obtrude any requests for personal favors, while Miss W. could not find time to stop the mischief which took me to Rochester and to Chicago.

In accepting local invitations, when useful work offered, I did not dream of trespassing on forbidden ground, or that my independent course could be construed into unfriendliness in any sense.

These open doors claim more than a passing notice, because of the new complications which they produced, and which were more surprising than any that had gone before.

On the first Sunday in December, I lectured in the Chapel of the Central Bible School, College Place. The house was full, and the evident sympathy of my audience made it easy to deliver my message.

While speaking, I observed a gentleman whose beaming face was an inspiration as occasionally I glanced at it in the unfolding of my subject. At the close of the service the owner of this kindly face came forward, with a friendly hand-shake and a voice which matched his face, and said, "I want to thank you for your words to-night, and to bid you God-speed." (He might have been a Yorkshire man or a Scotchman, from his physique and hearty good-will; but he was an American.) I thanked him for his kind and helpful words. While holding my hand he looked down upon me with a fatherly benevolence I shall not forget, and in a more subdued tone added, "Do you know, sister Bradley, you are making a thorny path for yourself by bearing such a message as yours. You will not be popular, if you preach such scripture as this." My answer was, "I cannot help the consequences, I must deliver the message given to me, leaving results with the Master. "Yes," he said, "that is right, but it means trouble for you." (This incident is given, because it proved a true prophecy.)

He introduced a neatly dressed lady, who asked if I would come to speak on the west side of the city. I answered "Yes, if they could make the time serve." I was expecting to leave the city during the next week and could only promise an early date. It was finally decided to hold a meeting for women only, on the following Wednesday afternoon, which, considering the short notice, was largely attended. At that meeting I first met the friends who must be presently introduced to my readers.

All that week there came from various places excuses such as "Very sorry; preparations for Christmas entertainments make it impossible to hold meetings." "If you could postpone a visit till after New Year, we will then be able to get good audiences," and others to the same effect. *Those* doors were shut. This left me free to go on where I was, while still waiting for other replies, and making new enquiries.

After the Women's meeting was formally closed, a number remained as usual in my work to ask questions, and urgent requests were made to hold more and larger meetings in the district. *Four* other meetings were then arranged, pending decisive answers from authorities to be consulted, but whose permission was confidently relied upon.

It was dark when we left the lecture hall. There was a flight of steps down to the side-walk. The flickering electric light in the street made our steps uncertain. At the bottom was a square landing, with a small post at the far corner, which seemed to end the stairway and to be only one step from the road. Stepping slowly and cautiously, in a moment I found myself head-first on the footpath. My face and hands had borne all the brunt of a fall which proved to be down *three* invisible steps, in addition to my own height. The lady with me called the janitor who brought a pail of ice-cold water to stop the violent bleeding. Whether any bones were broken we could not tell, for the shock had been too severe to locate any pain. All I knew was, that I could move. With the assistance of my friend the street car was reached, and feeling more dead than alive, after above an hour's ride we arrived at my temporary home on the opposite side of the city. There I was skilfully treated by two young ladies who had been partially trained in the Battle Creek Sanitarium.

Strange, though true, my hands were terribly bruised though they had been protected by thick gloves, while the forehead and face which came in contact with the grit on the pavement and felt as if bruised through and through, were not even discolored.

Two physicians who examined me at different times afterwards expressed the same opinion, "that nothing less than a miracle had saved me from serious if not fatal injury." Stunned and shaken, only able to submit to the treatment prescribed, that night my room seemed full of angel voices softly chanting over and over, "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." I believed in "the Ministry of Angels" before, for in my life quite a number of deliverances had come, which no human laws or powers could account for, and this thorough shaking which to a much younger woman might easily have been a life-long injury became to me a veritable means of grace, and made my room a Bethel.

It was more than this. The more clearly the facts came back to mind, the more convinced was I and the lady who was with me, that the fall was not an ordinary "accident." We were moving so very cautiously at the time, that a fall was the last thing likely. I, and my new friends, believed that there was an unseen agency at work, which resented my visit to the west side of Chicago, and at the outset did what could be done to stop the work in *that* locality, and *my* work in any locality. But, there were surely *other unseen hands there to prevent the evil from being carried out.*

To my own surprise, as well as those who knew the injury sustained, I was able to risk another journey across the city, accompanied by the same kind friend the next afternoon, to keep the appointment for a Temperance Meeting in another Methodist Church that night. There I forgot the aching bones, and bruised muscles, and spoke again, and there arrangements were concluded for five or six additional meetings in various churches in the same locality.

I had no time to think about the doors left closed by the President, so many were opened by the Master Himself. So it was, December was passing—my bruises with it, and the stream of disappointments from outside and beyond the city, and the suspense about the business which took me there were scarcely felt—while a very kind invitation was given and accepted to prolong my stay into the new year. So, my way was gently cleared before me. So, also, I could read the letter received on December 18th, and unexpectedly find myself classed among "*outsiders*" by a comparative novice in reform work, yet read it with a smile of *real* unconcern, so far as it affected myself.

### A Piece of Crusade Work.

Returning to December 12th, I went by invitation to the Pacific Garden Mission, on Van Buren street, conducted by Col. Clarke. After speaking I was asked by a west side friend, who was present, to join a party next day in some genuine crusade work on the original lines of the W. C. T. U. I was glad to know that I was counted worthy to share in such a work as they proposed to undertake. News had spread that a certain "dry goods" store of considerable notoriety had actually opened a "liquor" department on one of its many floors. Young mothers, and old ones, too, were learning the habit

of buying spirits and wines, when they went to purchase clothing for themselves and little ones, as well as at the grocery. It seemed as if it could not be true; but a deputation of ladies was appointed by the West Side W. C. T. U. to investigate the facts, and to protest against this innovation.

When I was invited to join this deputation I assented; yet I confess I had small faith in the success of the expedition, although the time and place of meeting were fixed. However, like an old soldier, from habit partly, I just went wherever any fighting had to be done.

December 13th.—The deputation met as planned, when an unlooked-for obstacle rose in the way. One of the ladies appointed to enquire about and protest against this new kind of saloon, was present, but had been nominated in her absence from the union meeting, as I understood. Now she declined to act. As a visitor, I listened to the arguments urging her to carry out the pre-arranged plan, also to her objections. My own faith had been very small, as I have said, and more from habit of obedience than hope of accomplishing anything, I was there as promised. There was no idea of axes, or smashing bottles—but there was the same spirit of righteous indignation which fired the hearts, and nerved the hands, of the women who began the crusade against Alcohol in several centres in Ohio in 1873, and a little later in Philadelphia. To my surprise, the arguments of hopelessness, which had fitted through my mind the previous night, were now calmly and clearly stated by the opposing delegate, and I saw how helplessly illogical they were. On the other hand, the friend who had asked me to meet them, so ably defended the action of the union, and the reasons for carrying out the plan without delay, that I became convinced she was right, and my courage and confidence rose together as I heard the two sides discussed. Another delegate was present, who was Vice-President of the Union, and chairman of this delegation; but she waived her right to decide, out of deference to the opposition. This little conference of four was held in the very store which was reported as the innovator among dry goods stores. After awhile Mrs. Ball (who had invited me) said very positively, "The West Side W. C. T. U. has set us this piece of work to do. While we are here *by order, to do it*, several of our members are fasting and praying for our success; and if you refuse to go to the proprietors, I will go alone, for I should be ashamed to go back with the report that we had done nothing, after what has been ordered, and our friends have been praying for us." After this little determined speech she turned to me and said, "Mrs. Bradley, will *you* come with *me*, and let us see what answer we get?"

"Yes, I will, certainly, for Mrs. W.'s arguments have convinced me that they are wrong in principle," I said; and turning to the lady who had convinced me of her own fallacy and mine, I asked her, "Do you really mean to say that the W. C. T. U. will do *nothing more* to lessen the liquor traffic until you get prohibition by law, throughout the States?" Her answer was, "That is our intention. We do not work any more on the old crusading lines, but are working for the entire clearance of the whole traffic by law." My answer was, "If that is so, when you get a law from Congress to include all the States, you will have no public opinion to back it up, and your universal prohibitory law will be a dead letter. I believe in prohibition, but I believe in *local* prohibition by degrees, to make standing room, and working power for a general prohibitory law *whenever* it may come, *which will not be just yet.*"

I then suggested that we should all four go to see for ourselves the reported

liquor department, as we had no *evidence* to go upon as yet. This was agreed to, and we entered the elevator, and soon reached the floor where the "saloon" was opened. There it was beyond a doubt, and evidently it was there to stay. Over the windows at that end were painted notices of the various kinds of poison sold, under different names. On one side was a large white sign with black letters describing the "purity" of their special stock, manufactured for that particular store. There, also, on shelves, and counters, and floor, were ranged jars and bottles, filled with spirits and wines, plainly labeled—containing from two gallons to a quarter of a pint, ready for customers, big or little, whoever will might buy and drink (not on the premises) and become slaves of the imprisoned giant alcohol now so harmlessly shut into those stone or glass prisons. We took notes of this display of deadly wares, and descended to the ground floor to divide our company—two to do the fighting, and the rest to wait the news of, the battle.

Mrs. Ball and I had some little difficulty to find the chief proprietor, and when he was found—and our errand very respectfully named—he was politely gracious, as was his habit, but after a brief talk, we were assured that this innovation was not at all *his* doing, and that at the end of the month he was to give up his connection with the concern. He referred us to his brother as the partner who was the responsible person, and while he was yet speaking he pointed "the brother" out, and looked greatly relieved at thus *easily* getting rid of two "troublesome women."

Presently we had introduced ourselves to the brother, and to our amazement as well as surprise, he quickly disowned the obnoxious department against which we had come to complain. More than this, he told us, "It was only last night my wife was speaking about the same thing, and begging me to have nothing to do with it." One of us remarked, that it was evident the Lord had prepared the way for our visit, and we hoped he would see the wisdom of stopping this liquor sale, before it had become more established. However, he tried to make us believe *he* also, was perfectly innocent of any responsibility in the matter, and gravely assured us the sinner was "the manager, who was really the only responsible person, and he was so resolute a man, any interference with him was quite out of the question."

It was evidently the old story of Adam and Eve and the serpent, only here were three *men* who were the tempters—while the *women* were there to protest against the temptation, and the serpent was bottled up in the liquor department, to be let loose in the homes of the customers, into the hearts of mothers and children who would never go near a common, low, liquor saloon.

I ventured to tell this big, gracious merchant, "the *real* authority was the person who supplied the *capital*, as no manager in the world would venture to introduce and carry on a department which his employers who found the capital and paid his salary would not sanction."

This was an argument he gracefully evaded by some of the platitudes about *these goods* being necessary for cooking and other "harmless" purposes. We were not convinced of either the harmlessness or the necessity of *liquor anywhere*, and least of all in what had been up to that time a leading and respectable dry goods store. More than this, we were not at all scared at the invincible "manager," and requested to know his whereabouts, that our appeal might be made to him in person, assuring the merchant, if this evil were not put down he would ruin his own business by bringing it into disrepute, besides

the other ruin of countless homes, which he was less likely to consider. Mrs. Ball quoted the law about sale to minors, and other wholesome truths.

The gentleman begged of us not to insist on seeing the "manager" just then, as he had been ill in bed for a week. The idea seemed to be that we were such terribly troublesome customers, a visit from us would be followed by serious consequences. Further, he, like the former brother, assured us *he* was going out of the concern at the end of the year. We frankly told him if the department were not speedily discontinued we should do our utmost to persuade all our temperance friends from coming to the store; and that we could, through the Union, and other organizations, influence a considerable number who were now regular customers.

As the manager was away, and "sick," and we had already spent more than our allotted time in these protests, we left that store to report to the co-delegates and make fresh plans.

We had good reason to take courage from that afternoon's work, and the practical information which came to us within the next few days showed that if followed up, our protest would be effectual in removing this encroachment of the enemy.

A considerable number of influential customers of the store were in various ways unexpectedly made aware of this new department, and expressed themselves as perfectly willing to transfer their custom, unless the liquor department was discontinued.

On the following Sunday, Tuesday and Thursday, I addressed meetings on the West Side. At the last, the pastor of the church introduced a member of his congregation, who told me a Drawing Room meeting was to be held at her house next day, for the West Side W. C. T. U., to receive the report of the store enquiry, and to decide on the next step to take; and she would take it as a favor if I could be present. This kind invitation was immediately seconded by Mrs. Salter, a Vice-President of the local Union, and three or four other members. I had an engagement for the Friday afternoon, and a young women's meeting for the evening. But, I was so much interested in this dry goods liquor business, I agreed to postpone my own (private) engagement for the afternoon, and attend the meeting as requested. In doing so I concluded I was doing a real service for the W. C. T. U., and that it would be so accepted by the members, whose active interest in reform work was a pleasant thing to know.

The Friday came, and the Union was well represented at the meeting. The president sent a deputy, being unable to attend. As I was introduced, the deputy-president urged me to take charge of the meeting, but I declined the honor, saying I could be of greater service out of the chair than in it. The first part of the time was devoted to prayer, after Scripture had been read—then the report of the previous Friday, and the hopeful prospects of the liquor department being removed, were presented. Everything was conducted in an orderly, business-like and Christian spirit, as such a meeting should be. After the facts were related, and questions answered, a formal resolution was proposed, seconded and carried, requesting me to draw up a Resolution on behalf of those present, to convey their united protest to the proprietor of the said store, and to leave it to my judgment either to call with or to send the Resolution to those gentlemen.

This course was adopted, as the members were desirous of doing something practical *at once* in order to follow up the personal protest of the



week before, and if possible get some promise of removal before the Christmas and New Year's festivities had begun. As this was a *unanimous* resolution of all the *nine* present, I accepted the imposed duty.

Another proposal was then submitted, and formally carried, *also unanimously*, that as the regular monthly meeting of the West Side Union would be held on the following Thursday, Dec. 26, they invited me to be present and to address them further on the special reform, already expounded at the several meetings which had been held on that side of the city. I accepted the invitation. They decided to choose a lecture explaining how the White Shield principles and methods were adapted to the W. C. T. U. organization, especially the Mother's Meetings. The title was "THE GREATEST, AND WHY?"

The meeting was formally closed in continued harmony and with satisfaction to all present, and they were very sanguine of their action being gladly endorsed by the Union. Before separating Mrs. Salter (V. P.) called the attention of the ladies to the fact that only *one* Sunday intervened, and as their monthly meeting would be an open one, and of special interest, it was advisable to have notices prepared and sent to the respective churches without delay. Everybody agreed. Paper was procured by the hostess and I was asked to write one notice to save time, which was copied for the various places.

One of the members called attention to a family which was suffering greatly from drink, and she was encouraged to use any judicious measures she could to introduce their Total Abstinence pledge to the family. All agreed to spend at least fifteen minutes each morning between seven and eight, in prayer for God's blessing on these efforts.

As this agreement was made, I asked leave to add another petition to theirs, explaining that I had been greatly troubled for several months about a small publication bearing the title of my special work, its contents not being in harmony with either principles or methods. Would they ask that I might be rightly guided in the next step I should have to take? They all agreed.

One lady asked if Miss Willard knew of it, for she was so thoroughly good, and her judgment so sound, she was *sure she would withdraw the book if her attention was called to it.*

I told them I thought the same when I sent her a copy of the book and a letter last July. Further questions brought out the facts of subsequent letters, and journeys all for the same purpose, and it was incomprehensible to me *why* Miss Willard had not immediately stopped its sale. It amazed them all, and while they readily agreed to include my petition in their own, some one suggested that a deputation ought to wait upon Miss Willard to know why she did not correct the mistake.

I am not sure whether the name of the author or title of the book was named or not; but *I am sure* there was no word or thought of unkindness towards anybody.

These details are important, as that profitable and harmonious meeting was made the rock of offence against the members of the Union who were present, and particularly against myself, while every one present left with intense satisfaction at the progress made, and hopefulness of the plans for future work.

NOTE.—I had received Miss Guernsey's first letter, but was undecided as yet how to deal with it, still believing that Miss Willard was ignorant of the *tone* if not of the contents of that letter. Also half hoping that the West Side W. C. T. U. (which was evidently a *live* Union) would even yet secure the wise correction and suppression of the Manual. The lecture which the ladies had chosen was itself entirely in favor of the grand union of divers departments for helping forward the purification of home and social life. A new hope dawned that this West Side work would prove a peacemaker before open strife was begun.

On the following Sunday I was announced to address a meeting for men only, in the Congregational Church, where I had spoken at a public meeting the night before. While preparing for this meeting, a letter reached me which was a greater surprise than any previous one.

I had not heard of "Mrs. Wilson" by name, only as "the President." Every respect was paid to her deputy on the Friday, and all believed that what had been done would meet her approval, while special care was taken to send her a notice of the *regular monthly* meeting, which was made an *open* one in honor of my lecture. Neither for calling the meeting or announcing the lecture was I personally responsible. Moreover the meeting was not specially "called" by anybody, as it was their *regular monthly meeting*, and no lecturer was engaged at that time. In any case, the absent President was bound to act upon the vote carried under her own deputy by general rule. So I believed. However here is the letter :

[COPY.]

HEAD QUARTERS, Dec. 21st, 1889.

DEAR MRS. BRADLEY :

Mrs. Wilson, President of the West Side W. C. T. U., has been to see me about a notice which has been sent her calling a meeting of that Union to be held Thursday, Dec. 26th, at which you are to speak. No one has a *right* to call such a meeting except the President, and certainly *no one* has a right to address such a meeting unless they have been invited so to do by the officers. I advised her not to advertise it, and asked her to write you enquiring how it was that you thought such a meeting should be called, and without consulting her. I told her also that I would write and ask you to explain the matter.

There are certain laws binding upon all W. C. T. U. women, and each one ought to remember in their work the Golden Rule.

Sincerely,

HELEN L. HOOD.

On reading this note I felt sure some mistake had been made, which only needed an explanation.

Some of the residents of the Bible School kindly went with me to the Sunday afternoon meeting. Being early, I enquired of the pastor and a Methodist minister who was present, if they knew the local president, or could give any clue to the strange letter. They did not know either the lady, nor could they understand wherein I had broken any usage of Committees. The pastor said "I announced the meeting for the 26th this morning, and will to-night, if you wish it." I knew no reason why any change should be made, and left the note for him to pass on to the ladies who had invited me, and were his near neighbors. We had a good time at the meeting, and sixteen gentlemen signed the White Cross pledge. To *most*, the subject was new, and nearly all took pledge slips and promised to sign and get others to do so.

Monday came, when I was more impressed with the need of doing something to pacify the irate president, and resolved to cross the city and call upon her as the only effectual mollification. Quite early I started, and after my eighty or ninety minutes' car rides, found the lady from whom I had expected the president's address was not at home. From there I went to a second, then a third, and a fourth house, but in each case the friends were out, having taken their children to see the Christmas wares in the city.

The distances were considerable and the day far spent, when I returned to my south side home.

I was engaged on a rough draft for a letter of explanation and apology to Miss Helen Hood, when the postman brought the following letter. It is a model for emphatic diction, and high-toned Christian courtesy, and ought to be lithographed to display its native elegance.

[COPY.]

CHICAGO, Dec. 23, 1889.

MRS. E. H. BRADLEY, 26 and 28 College Place:

DEAR MADAM—I would like to know by what authority you write a notice for the Pulpit of the W. Side W. C. T. U. meeting at 2.30 of the 26. and that you will lecture at that hour you have had no invitation from the officers of the Union I did not give notice of it in Western Ave M E Church we will excuse you from all our meetings I want you to fully understand that I decide all matters of the Union

Vy Respt

MRS. J. V. WILSON  
President.

This was evidently a final and absolute mandate, although begun by wishing "to know," etc.—no address was given for a reply to be sent. The breathless haste was equally clear as the pen had not even stopped to punctuate the sentences, and the usual termination of respect even to inferiors was cut down to the briefest possible form.

It was like a bit of compressed lightning, which a telegram would have fittingly conveyed. However, it comforted me for the misfortune of having spent so many hours in a vain search for the writer, whom I had sought prepared to make a very humble apology if need be, and had certainly hoped to smooth her ruffled feathers. Nor was I quite overwhelmed with grief at being excused from attending the meetings over which she presided. A few minutes served to copy the letter, and enclose it in a note to the Vice-President of the Union, of which this lady was the head, as the only thing I *could* do under the circumstances.

Instead of revising and condensing the explanation for Miss Hood, I resolved to forward copies of these two letters, with the unfinished rough draft to Miss Willard, being confident that whatever her environments might be which retarded her action regarding the Manual, she was quite incapable of tolerating such letters as these, to a visitor invited to the city by herself.

I had carried out the order of Friday's meeting regarding the Dry Goods store on the Saturday, so far as preparing the Resolution and a letter to accompany it—both having been submitted to competent local authorities to ensure a respectful yet clear statement of both petition and protest. This would have been delivered at the store personally on the 23rd, but for the journey to find the West Side President.

Dec. 24th came, and very sadly I added the postscript to Letter No. 5, for Miss Willard. Before I could post it, two visitors were announced. Mr. and Mrs. Salter had come across the city to express their sorrow and indignation at the letters I had received. On receipt of my note enclosing copy, of Mrs. Wilson's letter, Mrs. Salter went to the president's house, hoping to obtain an apology for it. After spending some time, she left her bearing a new burden instead of leaving the original one. Mrs. Wilson absolutely refused to apologize for, or retract, anything she had written, as she affirmed her letter was dictated by Miss Helen Hood.

Further, she stated that "Mrs. Bradley had no business in Chicago," and passed several other remarks equally unkind. Mrs. Salter was more than amazed, and did her utmost to convince Mrs. Wilson that she was under a "grave mistake in regard to the action of the members who had met on the Friday, as well as Mrs. Bradley's position and intentions." Mrs. Salter happened to have with her some posters and circulars for a friend, and when she found her own words failed to lessen the irritation of the president, she showed her some of the printed testimonials. This only added fuel to the fire. Mrs. Wilson declared that "*Mrs. Bradley had written them herself, or at least she was positive Miss Willard had never said anything of that kind of her.*" So the President and Vice-president parted. "*If it be possible—live peaceably with all*" is a command which has its limits, and here was a limitation.

In this case, Mr. Salter insisted upon his wife resigning her office in the Union, unless the president apologized for her letter, and withdrew her remarks. He also came with her to report, and advised us to give up the arrangement for the 26th and the action against the Liquor Department. This advice I was ready to act upon.

Mrs. Wilson's assertions, added to her letter, caused Letter No. 6 to be sent to Miss Willard. These were both carefully addressed, "*to be returned if not delivered.*" They were not returned, nor were they acknowledged. For many days I hoped against hope, that at least a word of regret would come from the National and the World's President, that her subordinate officers should, under *any* circumstances, write and send such letters. The regret never came, and I ceased to look for it.

### The Notable Meeting of Dec. 26th.

After all this had happened, the West Side friends who had first given me the invitation to attend their meeting, decided to request my attendance, although I had resolved *not* to go. In deference to their wish I went—taking a lady as a companion.

That meeting was a remarkable display of what officialism can do when it permits itself to be led blindfold.

Several strangers were present in consequence of the announcement in some churches of the "open meeting" and my Lecture. As soon as the ordinary business was over, the president announced that they would now listen to an address from Mrs. Rounds, their State President; but the report of the Store Committee being called for, after considerable discussion it was submitted.

The facts already given were first presented by the lady whose arguments had led me to join Mrs. Ball. After which the other delegates supplemented that statement. This naturally introduced the meeting of the previous Friday, and a report of that also was very accurately given.

The president now had an excellent opportunity for gracefully withdrawing her personal attacks by pen and tongue, upon their visitor. A proposal was made by one of the members, that "This meeting do now indorse the proceedings of the Drawing Room meeting of the 20th, and follow out the action there resolved upon." This was seconded.

Each lady who had spoken to report the informal meeting, which they had believed fully authorized, emphasized the fact of *my having refused to preside, and that I had initiated no one of the Resolutions they carried, but simply accepted invitations and duties they had unanimously offered.*

Instead of accepting these reiterated statements calmly put before her, and putting the proposal for endorsement to the vote, Mrs. Wilson *pointedly questioned her deputy-president as to whether or no Mrs. Bradley did or did not preside*; and if it was true that she had been invited to lecture, and to prepare notices for the meeting. The deputy quietly and firmly confirmed what had already been said; but no apology came from the chair, nor were the proceedings of the 20th endorsed.

The letter to the store-keepers being called for, led to a demand that Mrs. Bradley be asked to read it. Not willingly—the chair granted this request; when I read both the Resolution and the letter, and returned to my seat. Thereupon Mrs. Rounds began to criticize the construction of the letter. I ventured to suggest that this was out of order, as the first question was whether the action of the sub-committee should be endorsed or not, and then to propose amendments. It was decided *not to endorse*, and to take no further action as to the store, notwithstanding a vigorous protest from Mrs. Ball, on the waste of energy expended upon the efforts already made, and the hopefulness of speedy success.

Again Mrs. Rounds was proposed by the president, with the intimation that she had come at great inconvenience. by Miss Hood's request, to address the Union. Mrs. Salter rose and proposed that the letters from Miss Hood and Mrs. Wilson should be read, and the opinion of the members be taken upon them; expressing her own grief and astonishment that either Miss Hood or Mrs. Wilson could so write. After some demurring, the permission asked was granted; but no sooner had Mrs. Salter begun to read the president's letter, than she was interrupted with "*I never wrote that*," from the chair. The originals were produced, and the Secretary was desired to read them without note or comment. The caligraphy not being very plain there was hesitation, and finally Mrs. Rounds undertook to read them. It was then proposed, as being due to the Union, that the indignity committed should be acknowledged, and an apology presented. This motion was not voted upon. Again the president called on Mrs. Rounds, when an objection was raised to her speaking, as it was claimed they had invited a stranger to give them a special lecture, and other strangers had come to hear it.

This being pressed, Mrs. Rounds graciously offered to give "*Mrs. Bradley five minutes of her own time*." I promptly declined to accept the generous (?) offer, as I had spent some hours in preparing the subject desired and it could not be compressed into five minutes; therefore it had better be postponed to a more favorable time and place. Mrs. Rounds then proceeded to expatiate upon the Social Purity movement, and presently astonished us with the information that Mrs. Josephine Butler was the founder of the White Cross Army, and quoted Miss Willard as her authority. Also that Dr. Kate Bushnell was the founder of the White Shield movement, with some other statements equally wide of the truth. By permission, I respectfully corrected the mistakes, and very briefly explained what Mrs. Butler's life-work had been; also that Miss Ellicé Hopkins was the founder of the White Cross Army, and the principal author of its literature, and named what Mr. Stead's work was, then claimed my own position regarding the White Shield. This last, Mrs. Rounds refused to accept until Mrs. Salter read a passage from Miss Willard's annual address which settled it beyond question.

After the State President closed her instructive address, questions were

again raised which could be better discussed in my absence, and I left the meeting. The members remained another hour in continued efforts to induce their President to withdraw the defamatory assertions she had made regarding myself; but she firmly adhered to her original position, that she had only followed the instructions received from Miss Helen Hood, and was resolved to abide by her written and spoken words. Several ladies of the Union came to me afterwards to express their regret at the action of their President. There the episode with the West Side W. C. T. U. would have ended but for renewed and extended action, from headquarters, which remains to be described.

This "open" meeting inevitably spread the rumors as to the dry goods liquor store, and the opposition to it, having been stopped by headquarters' influence was freely commented upon. These were the FACTS which Mrs. T. B. Carse said were "a pure fabrication." At least she was thus reported in "The Chicago Herald" of Jan. 18th, 1890. She was also reported as saying at the same time that "some enquiries had been instituted to find out why Mrs. Bradley had left England, where temperance and social purity workers were so much more needed than in this country."

That was the first indication I received that Miss Willard, Mrs. Carse & Co. had assumed universal authority over all reformers, and the right to decide who should stay in England, or visit America—work in Chicago, or throughout the world.

If England was in such sore straits for the need of temperance and social purity workers, as compared with the sober and pure United States, it seems just a little contradictory that at that very time, and subsequently, Miss Willard's pen and voice welcomed another advocate from England, and recommended a smooth way to be made for her across the continent and to the colonies. Surely it would have been wiser and kinder to send a band of W. C. T. U. workers to England to help the old country over her difficulty.

As to myself, as no person or society in England had any right to control *my* movements, except my husband and family, and only intimate personal friends had been told *why* I had paid this visit, the "instituted inquiries" could only elicit guesses in response. The ignorance of their correspondents appears to have been supplemented by a vivid imagination in the information received upon "undoubted authority" and circulated as reliable truth.

## A NEW YEAR.

Christmas had come, and with it La Grippe. While many were trying to be merry, the dance of death was going on all around. My attention was concentrated on new plans, for the new year, to replace those which had been destroyed. The prophecies in August relating to the Manual had been fulfilled, and all my fears of evil from that once small cloud had been more than realized, while faith in her whom I thought brightest and best of all capable women, was hanging in an uncertain balance. The confidence with which I left home, expecting to take up the work commenced before, and under the same auspices, but with added experience, doing it more effectively, was now broken by stern facts.

With sadness I recalled things said by Miss Willard, when we met in October. One was when I handed her a photograph of myself, with my loving respect for Madame Willard. The famous daughter said, "You have a good stand-by in my mother; whenever you are spoken of, she always defends you staunchly;" and other words indicating the high esteem and good-will of that venerable lady towards myself. The thought flashed through my mind then, and more vividly since, "If I were not *attacked* by somebody in Rest Cottage, I should not need Madame Willard's loving defence. God bless the dear loving old mother for her faithfulness to absent friends," was the heart-prayer then, though the thoughts remained unspoken.

Another thing was when we had looked over the Manual together, and my views of it were explained, Miss W. had asked and received answers to several questions relating to the work and literature required; when pointing to the list of authors on the cover of the booklet she said, "I would like to see your name among these"—then resuming after a short pause, "When you were over before, I heard complaints of your manner of presenting your subject; our people were not ready for it then, and you were too plain. *Now* that is all changed—I hear only good words of all you say this time." I smiled to myself, for I *knew* that I was far more cautious *then* than *now*, as to the *manner* of presenting my subject, because I had in the interim learned so much *more* of the deadly need there was to stir the thoughts of thoughtful people, and to reach the consciences of conscientious people, while I was also aware of having conquered the fear of offending those who were so akin to the world as to condemn God's Word when it became an unpleasant looking-glass, in which their own lives were portrayed with ugly, unfashionable words, writ plain across the image reflected there.

The intervening years had also taught me that while each new-born Christian's first cry is, "*Lord, what wilt Thou have me to do?*" in *this* work for the cleansing of home life, teaching the Gospel of the sanctity of the body as equal to that of the soul, I had also learned more often to pray, "*Lord, what wilt Thou have me not to do and not to say?*" and I *knew* the answer to this prayer had been greater courage and clearer speech, closer to the model in the Word itself. If the more favorable reports which had reached Miss Willard in October were true, they were due to the fact of the people being more prepared for the message, rather than a softened mode of speech on my part. However, I was not at Rochester to flatter or to be flattered, but for the express purpose of securing the President's promise to withdraw

and correct speedily that Manual. These remarks came back with cutting freshness during those weeks of waiting and working in Chicago.

Still more often I could see again the look in Miss Willard's face, the hard unwonted glance in her eyes, and hear again that unnatural ring in her voice, as she looked into my face, and said, "*You cannot help yourself.*"

Now, as the old year died, and with it the last hope that even if Miss Willard had given her better self into the keeping of others who were disloyal to our Lord and His work, and in some inscrutable fashion had submitted her conscience and will to theirs, yet she was too polished and refined as a woman to permit absolute rudeness and discourtesy to go unrebuked! If the fine gold of the high-minded Christian had become dimmed, surely the tinsel of social usages would still be displayed! But, the balances hung and quivered, until that dark, dark day, when the scale kicked the beam, and my faith was rudely knocked over, with my dream of having found a nearly perfect woman.

These thoughts did not add to the brightness of that Christmas time, and the New Year dawned in this fiery trial of faith and patience.

However, in the darkest of those dark days, I seldom forgot that I was not the first who had been "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." My new friends were more distressed than I, at the evil reports concerning me. Knowing they were absolutely false, I also knew it was best to go right on doing each next thing which came to do, and in due time the rumours would die a natural death.

In December there had come many cordial invitations to labor after the New Year, and in February. All of them were declined, because I was conditionally booked for those very weeks in Canada. When too late to re-open those offers, that prospective engagement was unexpectedly cancelled. While thus detained in the city, my chief thought had been to tell out the message of which I was the bearer, so as to induce as many good women as possible to take up and carry on the work of the White Shield, and thus counteract the errors which had been sown. Hence it was that most of my work had been free of any remuneration, and the remainder with few exceptions was paid by small collections; while expenses were a continuous stream, notwithstanding the kindness of new friends, raised up to supply my daily needs. This made a very practical reason for seeking other openings without delay. But La Grippe, or some other obstacle, barred every door, and while detained I could do no less than work when work offered, pay or no pay. This left me no brooding time to fret over past troubles, or to anticipate future ones. Yet, Chicago was to me a veritable charnel-house of dead hopes, full of painful memories of bitter sorrow and sore disappointments, crowded into a few weeks, so that I wanted to leave the city, though the time had not come.

### The New Year's Work

was begun by a revival of old memories long since laid away, connected with the fighting days of the English Repeal Movement.

Frequently during my first visit to America, and on this journey too, questions had been asked relating to the laws, which had roused Mrs. Josephine Butler, and fomented the moral revolution begun twenty years ago. As in England, so here, the difficulty was how to answer save in vague generalities, which were, in fact, *no answer*. To a mixed audience an explanation of the



purpose and methods of those laws was simply *impossible*. Nor was it more easy to a miscellaneous company of women; an audience of *selected* women was needed to give the real truth. New and urgent enquiries had come from Christian workers in Chicago, and it seemed right to answer them. I agreed to give an address *to adult women only*, in the Chapel of the Bible School (College Place), on Jan. 6th, 1890. Another old difficulty, how to announce the subject without naming it, was met by a sort of compromise, and a short notice was published in the city papers of an address upon

### "The Foundation Principles of Moral Reform."

The night was stormy, the season unpropitious, the ravages of La Grippe extending, the notice very short, so that I was agreeably surprised to have an audience of nearly eighty thoughtful women, who could bear as much of the truth as the time permitted me to present.

That day's post brought a singular confirmation of the *need* for this timely warning, from a place where "the city fathers" had seriously recommended similar legislation for the astounding reason, *that those laws would prevent vice*, and that city was Toronto, the model city for Sunday-keeping and morality. Those who had the opportunity of hearing and asking questions that night will be able to explode that bubble of an argument, wherever they meet it. And they also understood what has puzzled many good people, viz.: *Why we were twenty years getting those laws repealed*. It was simply that the TRUTH could not be told. Had the whole truth been possible, twenty days would have roused England to white heat; for the *heart* of the people is true to true morality (Mrs. Carse notwithstanding). Indeed, had the truth been told, the laws would never have been enacted.

That meeting and the subject have this space because of a substitute for those laws, in disguised form, on the plea of health or sanitation, has been introduced on this continent, in cities on both sides of the border. American and Canadian Christians do not realize the danger they thus tolerate in their midst. The hearers on Jan. 6th saw what the Repeal Movement meant, as no reading or second-hand hearsay could set before them.

The second task of the year was to give, by request, the lecture which the West Side Union had not been permitted to hear on Dec. 26th. Public meetings were impracticable so early in the New Year, so a drawing-room meeting was kindly arranged, where interested friends could listen to the lecture on,

### "The Greatest—and Why?"

I waited in passover fashion, ready to leave the city as soon as a call came, so this meeting was fixed for the afternoon of Jan. 9th.

That of the 6th had created so much interest, that many had called, and calls had to be made, as the outcome of that first task. This was all missionary work, which had to be done to spread the light.

On the morning of the 9th, just two hours before I had to start from the south to the west, a telephone message was brought to me. It was ambiguous. There was no name of sender, or office of despatch, and the bearer could not enlighten me on these points. It said, "Miss Willard is to be at Headquarters from twelve to one to-day." The rest was unintelligible. It was suggested that possibly Miss Willard had but now found my unanswered letters, and that

this was her olive-branch. A moment's reflection dispelled this joyful idea as too good to be true, for if this were so, she would have said, "Come and see me," etc., or at least have sent her name and a clear request. Not knowing what it might mean, or its origin, I decided just to start as planned, only in deference to the message, to call at headquarters *at one*, so that if good news was ready, I might get it, to brighten the second half of the journey.

On reaching Head-quarters, ascending in the elevator, I was soon on a crowded landing, and heard that a series of noon-day meetings were being held in the W. C. T. U. parlors. The sound of singing floated over the heads of the outsiders, and presently a hush—then a stir—the meeting was over. I asked a lady I knew, an explanation of the crowd, and was told Miss Willard had been giving the address. Then I enquired if she had seen any of the West Side women, and was told, none of those she knew.

My time was limited, as was my knowledge of the avenues and distances on my way west to attend the drawing room meeting. So I hastened away in blissful ignorance of what had happened in that parlor at that noon-tide hour of prayer as the prelude to the President's eloquent address. Better so!

At my friend's house the room was well filled with guests, and after a brief introduction to the strangers present, I was told that several must leave in an hour to keep previous engagements, and the lecture was speedily begun. I used my MS. to prevent digression, and to suggest more definite discussion afterwards. While questions were being answered, other ladies arrived, and we learned that they had brought news from head-quarters. It was decided to hear it, and my own heart sank as the budget was opened by a remark addressed to myself—"You thought there were no more copies of the Manual to be sold?" in an interrogatory tone.

"I understood so, until fresh orders were given, and I have heard nothing since, except the letter as to the revision," I replied.

Then our friend said, "I had my doubts about it, and some of the friends on this side wished to see it, so I called and bought all I wanted."

Copies were then produced and questions asked about the book. As most of those now present had only heard indefinite rumours, the hostess requested me to explain what was objectionable, and my efforts to get it corrected. This was done in the fewest possible words, and then I learned that my request for prayer on December 20th had led some of the West Side workers to enquire into the matter, and they had read the book for themselves. Then they had resolved to get a deputation appointed by the West Side Union to present a numerously signed petition to Miss Willard to beg her to suppress it, for the sake of her own reputation for sound judgment and righteousness, as well as for the sake of her misguided friend, the author, and the hindered work. This laudable desire was upset by the action of their local president in stopping the crusade work so well and encouragingly begun, and the scene of December 26th cut off all hope of working on such orderly lines. Christmas time gave added bitterness to the recognized slight on the Saviour, when they were specially reminded of His free gift of Himself. As they could not secure united action, a few had decided to act on their own personal responsibility, by taking the first rare chance of appealing directly to the National President.

Then I learned that one of these earnest women had sent the message across the city to me—not wishing to make the second part plain enough to

excite curiosity in the offices from and to which it was sent, yet desiring to notify me of their proposed action.

This explained the mystery of the message. If I had understood their proposed mode of personal appeal, I should have dissuaded them from going in *that way*, at *that time*, as not the best way in my judgment. As it was not only planned, but executed, before I knew, I could only listen with those who had been my listeners just before.

Then followed a description of the opening of the meeting, and the vain attempts to secure an interview with the National President before the meeting began, and how this resolute champion for truth rose at the back of the crowded room, and holding up a copy of "The White Shield Manual" in her hand, asked: "Miss Willard, excuse me for interrupting, but we want to know what you are going to do about this White Shield Manual, by Dr. Kate C. Bushnell?"

This blunt question must have been like a cannon-ball dropping into a general's tent from an enemy's gun, as he was about to harangue his officers. The unkempt form of the prophet stalking uninvited into King David's palace and demanding an interview with the popular king, in order to denounce him to his face, was not more unwelcome than this self-deputed questioner of the President, before a crowded audience of admiring friends.

Miss Willard's coolness is proverbial, even when ruling a stormy convention of three or four thousand people, and has excited the wonder and admiration of all who have witnessed her calm self-possession at such times. But this was as unprecedented as was Nathan's visit to David, and surprised even the calm President into saying, "I DO NOT KNOW ANYTHING ABOUT IT."

The questioner was not abashed, but promptly replied, "O yes! you do; for Mrs. Bradley sent you a copy last July, and has written to you about it since, and came to Chicago at your invitation to help you to put it down. Some of us feel very badly to think that Jesus Christ should be called 'a crouching prophet,' and we want the book to be put down."

This was too dreadful! Such a blunt reminder of *facts* thrust against the laconic profession of absolute ignorance by the President a moment ago surely merited decapitation, or whatever is the Western substitute for that Eastern mode of silencing unwelcome message-bearers. For ONCE, the bland suavity of the World's President failed. She was to be pitied in this most awkward dilemma. Unwonted nervousness followed this outspoken reproach. Before she could again reply, her faithful henchwoman, Miss Helen Hood, rose to assist her chief in this extremity, and authoritatively said to the intruder, "This is the President's time to speak. We will see to *that* matter after the meeting."

The visitors waited to the end, and believed that the President would herself condescend to "see to that matter" afterwards. This preposterous idea, born of scanty acquaintance with presidential ways, was of course very properly dispelled! The eloquent address was delivered. The meeting was closed. The people dispersed, save a few who had a purpose in lingering, being curious to hear the end of "the matter." Shortly Miss Hood and Miss Guernsey presented themselves and politely asked the West Side friends to be seated. Poor Miss Guernsey was so indignant she could only repeat her protest, "Mrs. Bradley had *no business* to interfere with the Manual. It is *not* her business—I have to revise it. It is *not* her business." The dear woman's

anxiety to denounce the writer was excessive, but unfortunately for its effect, the object of her wrath was at that time in blissful ignorance of this thunder-storm raised by that lightning flash of unpolished truth in the W. C. T. U. parlors.

A graphic description of the interview, with the contrast between the excitability of the one official, and the exceeding calm politeness of the other, was given, to which only the pen of a Dickens or Mark Twain could do justice. The change of one name mistaken for "Grigsey" heightened the ludicrous side of this description.

Miss Hood soothed her companion-in-office, and asked her visitors, "How long they had known Mrs. Bradley?" They told her, "Only a few weeks, personally; but they had known of her and her work for some time, and had been to a good many meetings conducted by her." Miss Hood's comment upon this reply was not related to the assembled friends then and there, only the assurance that the Manual was being revised, and would be corrected. (The remainder was kept back for a smaller audience, as shall be presently described.)

Those present having seen the errors in the Manual, and heard of the continuous efforts of all those months for their correction, were unable to accept the astounding statement of Miss Willard's *unqualified denial of all knowledge about it*, until they had cross-examined and compared the evidence of the witnesses who had been to headquarters and brought this account.

No amount of cross-examination could shake the testimony submitted, and each question only brought out the various details inimitably described by one, and quietly confirmed or presented in another aspect by the other. Gradually the conviction was forced into our minds that "THE INCREDIBLE HAD COME TO PASS ON JANUARY 9, 1890." This was how the quivering balances had kicked the beam, and my faith was knocked over in that peerless woman, whom I had loved and esteemed beyond all others!

The accident of December, which so bruised and stunned me for a time, was a feather-blow compared with this. As others questioned, commented and wondered at what was told, their voices seemed far away to me as echoes which I could not comprehend. I was mentally and spiritually stunned, and wished I could awake and find it "only a dream."

That other denial, before the cock crew, and the loving look which convicted the cowardly friend, came to mind as the only parallel to this. Would to God I could blot out the memory of that day!

By degrees the incredible was accepted by those who had thus heard and been convinced. The friends were most kind to me, placing several homes at my disposal if I would stay in the city, for as many days or weeks as I might desire to use them. A request was also made that I would repeat on an early date the lecture to which they had listened that afternoon. Lest a call should take me soon, they fixed the next Sunday afternoon, provided the use of a neighboring church could be obtained, and I agreed to be one of a deputation to ascertain this at the evening prayer-meeting in the church.

The hours slowly passed, and when meeting-time came, we went as appointed. The subject was, "Answered Prayer," one of a series for that week of prayer. The opening exercises and pastor's address were only half clear to me, for I could not shake off the horrible nightmare, until I was reminded of my folly in thus burdening myself with grief for another's sin, while long ago

ONE had taken all our iniquities upon Himself; and that He who so kindly forgave Peter's denial, and made that disciple wise and brave, who was once rash and cowardly by turns, was as able and willing to forgive this sin also, when repentance and confession were made. These thoughts brought me to myself, and the recollection of a remarkable instance of childish faith and answered prayer, away in Kansas, of which I had recently heard.

In the midst of those thoughts I heard the pastor ask if "Mrs. Bradley would give them a few remarks on the subject." Without hesitation I told the story then on my mind; the point of which was, that a hasty father had unjustly accused and punished his little daughter; and the children's prayers for his repentance and confession had been answered. As I spoke, the clouds lifted. The lesson seemed to help others as well as myself. At the close, our request for the church was readily granted, and with a lighter heart "good-nights" were said; but on my way to the street car, I was stopped by the two friends who had that day appealed to Miss Willard.

They desired to accompany me to the car, but I declined their offer, knowing they lived in another direction. A curious interchange of glances between the two prepared me for some communication, and as I paused, the quieter of the two asked her friend, "Shall we tell her ALL or *not*?" The answer was, "O! yes, better tell her all they said, that she may know what to do." The first speaker looked sympathetically into my face, and asked, "Mrs. Bradley, have you an enemy, who is trying to injure you?" Very decidedly I answered, "An enemy! No, not that I know of. Why do you ask?" I thought my little talk in the prayer-meeting had suggested the question, and had not the faintest idea of associating it with their visit to the city. There we stood on the side-walk, and I waited for further explanation. Strange enough the courageous friend, who had openly questioned and corrected the President that day, shrank from telling me the unpleasant things said of me by Miss Helen Hood. With hesitation her more reticent companion told me that Miss Hood's comment upon their answer to her question was, "We have known Mrs. Bradley longer than you, and more of her than you as strangers can do, and we intend to drop her as soon as we can. *We have had news of her from English friends, and they say she is a dangerous and troublesome woman, with whom it is unsafe to have anything to do.*" My friend paused, and then added, "This made us think you must have an enemy, who is trying to hurt you."

Like a flash of light, the whole history, which began March 3, 1886, passed before my mind. The mental darkness, which had lifted in the meeting, settled down again, and grew more dense as I realized what these hints from Miss Hood might mean.

My answer was to this effect, "When I said, I had no enemy that I knew of, I thought only of this locality. But Miss Hood's expression suggests an explanation. There was one man who dared to use those very words of me, some time ago—but only behind my back, or in letters marked 'strictly private.' He was angered about an incorrect account he had presented to my committee at that time. My co-secretary called my attention to the bill, and on examination I found more than half the amount was already paid, and I held receipts from his book-keeper for the paid items. We insisted on seeing the day-book and ledger, and saw that the amounts paid had been duly credited. A correct account was made out at our request, and we were sur-

prised to find that the incorrect bill had been made out at the man's private residence, not by the book-keeper whose legal receipts I held. This looked suspicious, yet as the man stood very high in the estimation of the Committee, we were reluctant to believe he was really dishonest, and we *three* agreed to consider this '*an accident*,' only to keep a sharper watch on all accounts for the future.

"When he began to attack me I did not think he *could* do any serious harm, even if he were wicked enough to desire it, which I did not then suspect. I was urged to expose him at the time, especially as he had afterwards obtained a note-book of mine on false pretences, in which I had entered the details and dates of the false account at the time it was discovered. That memorandum was removed, and only fragments of the book returned to me through *his* secretary, who did not know of the '*accident*.' This was a felony in English law, and gave the shortest and simplest legal means of bringing out all the truth in the law-courts. There were other legal methods pressed upon me by friends, free of any cost to myself, but I then believed any legal prosecution in self-defence was as un-Christian as it was unnecessary. These facts, with documentary evidence, were given to Miss Willard, and a few other friends (whom I believed entirely reliable), when I was in America before, as the man then talked of visiting this country, and if he made any attacks here my friends would be ready to answer him. At that time Miss Willard approved the course I took, in declining legal defence; and at her own request, I afterwards sent her further evidence of the serious trouble he caused to me and my family.

"I have come to the conclusion that in condoning his false accounts, under wrong ideas of '*charity*,' and allowing the law to be broken '*for the sake of the cause*' as I then thought, I myself did wrong, and for this unwise connivance I am now permitted to suffer."

I enquired if Miss Hood said their news had come by *letter* or by *personal communication*. My friends were not sure which, but they were sure she said, "News from England, from persons who knew Mrs. Bradley to be a dangerous and troublesome person."

I admitted that the individual alluded to might think me dangerous, for his conscience must have troubled him, and he had good reason to fear the exposure. Beyond this, there was no one who would make such charge.

This triangular conference was held under a lamp on the side-walk. The wind and a drizzly rain made us cold and wet, and the hour was late. The day's excitement, with the shock of having had to dethrone my friend, had already been more than enough to tax my strength. But *this* was too much. There was far too much thinking time on that long, lonely ride, over dreary streets. At last, it was ended. I entered the house and reached my room, sick at heart, while a perfect hail of fierce temptations raged. All the little heat left in my body seemed to centre in my brain. Sleep was impossible. I had found another juniper-tree in the wilderness, under which I forgot the Ebenezers along the way behind. And, I was faithless enough to pray Elijah's prayer. The sleepless enemy, of course, was at hand; and the night seemed endless. The moaning of the winter wind, bringing with it the murmur of the troubled lake, was the weird dirge of my dead hopes and lost friends.

Dr. Lyman Beecher once wrote, "It is a very hard thing, when some great calamity or sorrow is coincident with physical depression, to keep one's

heart, and to preserve one's faith. There are times when every man must put away the ulterior thought for which he has been fighting, and fight simply for life—that is for hope. To let in despair, is to give up life." That night was one of those times. I *knew* the cruel rumors were false, in the sense in which they were used—and my Heavenly Father knew it too. Yet, there in that strange city, I had no means of *proving* them false. It is easy in sunshine to think what was the *right* thing to have done that night. The rising bell found me still cold and watching. Any movement was better than that awful unrest, so I rose and joined the family. In a mechanical way the day was dragged through, and I retired early the following night. From sheer weariness I fell into a troubled sleep, and almost as soon as the household was quiet, I woke with a violent start, to find it was not yet midnight. Then began one of the fiercest struggles of my life. For over four hours I was beset with the most unprecedented temptations. I could not even pray, and it was as if *all evil powers were let loose upon my soul, and there was no shelter*. Thoughts came like a torrent, yet not one to remind me of the safe, ever-near, ever-open hiding place. The tumult seemed full of mocking voices. "*What's the use,—you cannot help yourself,—you cannot prove these slanderers false,—these are lies that kill,—you cannot help yourself.*" *You cannot help yourself,*" was the refrain of all that awful turmoil. I was as if spell-bound, and spiritually dumb, until the climax of all temptations came, which could have only *one* author. Mentally stunned as I was, it seemed as if I was being urged to slip quietly out of the house, and end this contest in the lake close by. While struggling to resist this impulse, words seemed to beat like a drum upon my ear: "What can YOU DO against the W. C. T. U.? *You cannot help yourself?*" This was the step too far of the enemy, and crying aloud, "Lord, save me from this evil," the Great Deliverer came—my room was a changed place—the load was gone—the darkness vanished.

After this terrible conflict of thirty-six hours, the victory had come!

Though physically weakened, I kept the appointment for the following Sunday, and delivered again the lecture, "The Greatest—and Why." There was a sympathetic audience, and their faces helped me greatly.

Many new friends desired and had introductions. No summons to leave the city having come, I accepted new invitations then given, and resolved to stay in Chicago until the cloud over my progressive way really moved. A few days real rest then would have been the *wisest* thing, and have loosened the clutches of "la grippe," which were fastened deep and firm on that fateful ninth of January.

An effort to fulfil an engagement at a semi-public meeting, entirely outside W. C. T. U. influences, to give an account of my work, was the last straw which my strength could bear. Not being in my usual health, I prepared and read a written statement, for several reasons. There were reporters present, and a select audience far above the average in capacity to judge the merits of any case submitted to them. The President of the Society introduced me in the kindest way, after explaining the rumours which had created prejudice against myself and my special work; and she read passages from the "White Shield Manual," which had been looked upon as the authoritative presentation of that work.

When I rose to present my notes prepared for the meeting, a cordial reception was given to me and close attention was paid throughout. The report of

this careful account was condensed into a few lines, which conveyed no idea of the outline given.

When the meeting was thrown open, questions were rapidly answered which varied from present circumstances to English work old and new. These replies were reported as if *they* were the chief address, and words reported from my mouth I never said, while disconnected sentences were run together in patchwork fashion. (Corrections were sent to some of the papers, but did not appear.) This was a severe strain on my overtaxed strength, notwithstanding the encouragement of still more introductions.

This is one of several apparently unimportant details, out of which capital was made at a later date, although no statement then made was answered at the time; therefore it is necessary to insert this among other links in the evidence here collated.

That day's effort was the prelude to a severe attack of "la grippe," complicated by pneumonia. Skilful medical care and nursing were blessed in securing a speedy recovery. During that imprisonment there came a letter bearing marks of Head-quarter's origin, which I had neither the courage nor inclination to open for myself. It was no fighting time, and I had ceased to look for pleasant news from that source, so I handed the missive to my kind physician to read for me. I was told not to trouble, but simply to get well. Compare the letter with the foregoing facts:

[COPY.]

"HEAD-QUARTERS, Jan. 20, 1890.

"MRS. E. H. BRADLEY:

"DEAR MADAM: At a meeting of the General Officers of the National W. C. T. U., held last week, the following resolution was passed: 'Resolved, That while Dr. Kate E. Bushnell's White Shield Manual is in charge of a committee for revision, the copies on hand having been withdrawn from stock, we wish to go on record as heartily sympathising with Dr. Bushnell in view of the unjust attacks made upon her by Mrs. E. H. Bradley, of England, and declare our intention of standing by this devoted Evangelist, and protecting her good name and work to the extent of our ability.'

"I was also instructed to say that as the matter of using your devices was referred by the late Convention to the Executive Committee, and the Executive Committee failing to act, the General Officers, to whom was referred all unfinished business, have decided not to adopt them."

"The late Convention also changed the name of the Department to that of 'Promotion of Social Purity.'

"On behalf of the General officers of the National W. C. T. U.

"CAROLINE B. BUELL,  
"Cor. Sec."

This letter was evidence of one good result of the blunt appeal made to the president on Jan. 9th. *The Manual was withdrawn from circulation AT LAST.* If it was necessary to withdraw it on Jan. 9th, 1890, when an open appeal had been made, why was it not done in August, 1889, when Miss Willard's attention was called to its contents?

Upon what grounds the general officers based their charge of "the unjust attacks made upon Dr. Bushnell," I am as ignorant to-day as on Jan. 20th. It was Miss Willard who first named the author, and recommended personal communication with her, in her letter given on page 34. I declined to act upon that recommendation, for reasons assigned in "Letter No. 2,"



dated Sept. 11th. In my printed protest (see Appendix), dated August, 1889, there was no mention of the author or the manual. In "Letter No. 3," I anticipated and repudiated such a possible charge, while after Miss Willard had read that letter, and we had talked some time at Rochester, she *thanked me for not writing to Dr. Bushnell*, and admitted the soundness of my reasons for declining to do so—adding that if I had so written her own difficulty to arrange for its correction and suppression would have been increased. The insubordination plainly hinted at *as a difficulty* was one of my surprises at that interview. If the general officers really believed that I had committed the alleged crime, such belief could only have arisen from misrepresentation or suppression of facts. Miss Willard knew perfectly well that no such attack had been made or attempted by me!

Many questions regarding the author's antecedents had been asked me by readers of the Manual,—many opinions had been volunteered as to the strangeness of a lady holding such views of scriptural teaching, and of such methods of evangelistic work being deputed by the National W. C. T. U. to represent that body in such a capacity,—and in every case I had honestly done my utmost to remove the unfavorable impression her own printed words had created. In various places there must be many sincere truth-lovers, who will recall such instances if these pages should come under their notice.

In my interviews regarding the Manual, the only aim was to secure the suppression and correction of the book itself, and high regard for the author's *intentions* was one of my reasons for the persistent endeavor to obtain this removal of error from the authoritative publications of the Union.

Any who shared those interviews can but confirm this emphatic declaration, yet these CHRISTIAN (?) ladies are the leaders and the arbitrators of all affairs of the National and the World's Woman's CHRISTIAN Temperance Union! They recommend to *others* the memory of the Golden Rule!

NOTE:—As the device had been admired and desired by large numbers of the friends and members of the W. C. T. U. wherever the banners had been used, and Miss Willard herself had professed to share this admiration and desire, at her special request I had been at personal trouble to facilitate a correct copy of the device being made by the official artist at Headquarters, ordinary business etiquette would have suggested the return of that copy to the owner of the device, when its adoption was declined. (See pages 48-9.) Some time after, I made application for the return of the device, offering to pay the value of the artist's time used in making the copy for Miss Willard. The reply said, "As soon as it was decided not to use the White Shield emblems, the copy of the device was destroyed, in order that no mistake or injury to any one might occur; therefore it is of course impossible to send it to you."

The first great regret is, that the Manual was ever published. The next, that it was not suppressed immediately after the President's attention (in her fourfold capacity) was called to it. Failing this, why did she not, in October, promise to change the title—as was done in January, 1890—and so have prevented all the intervening months of trouble, instead of saying, "*You cannot help yourself*," when I requested the change in name, so as to free myself from complicity with its errors?

The withdrawal of the Manual and change of title in January, 1890, instead of in August, 1889, and then making false charges against me, to say nothing of all the discourtesy and the slanders so recklessly spread, was an illustration of a sentence in Mr. W. T. Stead's wonderful letter on "True Christianity," from Holloway Jail: "God's business is to spend life in serving those who will crucify you for your pains." So in this case, Miss Willard and the general officers had crucified me as far as they dared, and like petulant children had destroyed a work of art placed at their service to forward their

own work, rather than show any courtesy to its rightful owner. Were the proofs deficient, these FACTS might well be stamped "INCREDIBLE!"

This cloudy New Year, however, was not without some rays of bright sunshine. If *all* the letters of comfort received, and all the kindness done to lighten my burden, were recorded, they would fill a series of volumes. I can only quote from one of the many welcome letters which came during that struggle, and *that other record* will reveal the kindly words and deeds I must omit. The subjoined quotation proves—1st, that the errors against which I had been impelled to protest *had also been noted and condemned by American women of influence in the W. C. T. U.*; 2nd, that some Americans to whom I was personally a stranger recognized my *right*, as well as my *duty*, to protest against the spoliation of the work identified with my name.

And, 3rd, this and the other letters alluded to proved to me, that in each *darkest hour* and time of greatest weakness, my Heavenly Father was watching and keeping His promise, "When thou walkest through the fire, thou shalt not be burned." So was my faith in Him strengthened, and so was I enabled to walk on unharmed!

The following has an added value, as the writer was not only a stranger, but another stranger had sent her a Chicago paper, which had inspired this expression of her concern, dated January 29:

"I want to say to you that I thoroughly sympathize with you in all your pain and regret over the vital mistakes made in the management of this department. That change of pledge has seemed to me the most unpardonable and disastrous mistake. I was glad to see that Miss Willard seemed open to conviction, and at the Chicago Convention came back to your pledge, which I have often said seems to me *inspired* in its comprehensive simplicity, and that the significance and hope in all this movement lay in its *unity*, the *one pledge* for the women of all Christendom. My feeling from the first has been that we must put the stress on *preventive work*.

"Dr. Bushnell's manual was a positive *shock* to me. It begins and ends with the poor fallen woman. It would inevitably shock and repel all the women we wish to enlist. She puts 'the den of infamy' as the CAUSE of the evil against which we contend."

Again, the writer added:

"I have accounted for the mistakes on the ground that Miss Willard has been too much absorbed in other things, to give the necessary thoughts to this difficult department, that she has been too ready to accept Dr. Bushnell's suggestions. The mistakes, and this treatment of yourself, are an inexpressible pain to me. The new workers in this country certainly ought to be humble in the presence of you who have borne the brunt and heat of the day; and all social purity workers everywhere ought to stand shoulder to shoulder, and hand in hand. In no other way can this work be promoted. Alas, that it should be so hindered by these mistakes and divisions in the home of its friends.

"I marvelled all last year that I did not see the earnest protest of yourself and others against the poor weak substitute for the White Shield pledge that Dr. Bushnell prepared. How could Miss Willard have accepted it, or that Manual? I cannot understand it. I begin to feel that the wounds to the cause are so deep that only *Heaven* can heal them; but we can trust Heaven to care for its own."

That letter was the best tonic that came to my sick room. The writer had caught exactly the original *spirit* of the White Shield principles. She little knew that I *had* protested against the pledge and erroneous teachings of the Manual within twenty-four hours after I had read the book. She could not guess what had followed.

Should these pages be read by that stranger, or any others who so kindly strengthened my hands and my faith in those trying months, I beg them *all* to accept my sincere thanks for their timely consolations.

My new friends planned work for me while I was yet a prisoner. Through the meetings thus arranged, a large number of earnest mothers and teachers were interested in the work. At several successive meetings some stranger introduced herself to me after the address was over, with an apology for prejudice confessedly created by the remarks they had themselves heard at that memorable meeting at Headquarters on Jan. 9th. If any doubt as to the accuracy of the statement already given to my readers had existed, this repeated voluntary evidence from credible witnesses, strangers to me and to each other, would have dispelled it. These evidences aroused a natural desire to ascertain if possible what was the exact shape of the original "thing as black as a crow." Also how it had developed into the "three black crows." My own knowledge of the past enabled me to fix the real source of the dark rumors, but I felt I had a *moral right* to trace the process of transmutation. The secret and tortuous course by which it had assumed its present form I could not even guess.

It was a sorry comfort to remember that a lady whose social position placed her beyond the reach of pecuniary loss, and who held an undoubted leadership in moral reform in England, had herself suffered by the same man whose calumnies had done their worst to injure my reputation.

This information had been given to me by the lady herself, when I was induced to consult her about my own difficulties.

At that interview in 1887, I was surprised at the deep sympathy and exceeding patience with which she carefully examined the evidence submitted to her. I knew I was being closely cross-examined the while, and mentally wondered how it was that she had such intuitive skill, in asking leading questions. At the close of two hours' critical examination, I was startled to hear her say, "I can understand and believe all you have laid before me, because the same person has been the greatest thorn in my side through all these weary twenty years, and I have often doubted if he had a spark of true Christian love in his heart." These and stronger words then spoken will never be forgotten.

The difficulty now in Chicago was to trace the missing links in the evidence which would enable me to clear comparatively innocent slanderers from complicity in a wrong which the Word of God classes with theft and murder.

Among the strangers to whom I was introduced on Jan. 12th, was a lady bearing the same family name as the world's president.

After my recovery from that first illness, it was my happiness to become more intimately acquainted with her. I was a guest at her home on several occasions. On one of these visits, she generously proposed to go herself to see the President, her namesake, in order to ascertain her views on the persecution evidently instigated by certain W. C. T. U. officers, which Mrs. Willard believed to arise from misunderstanding. I was very grateful for this proposed service—but after prayerful consideration, and consultation with friends, I requested the favor of her going with another lady, who was cognizant of all the West Side difficulties, and Headquarters' prejudicial action, to ascertain whether Miss Hood's statement on Jan. 9th was founded upon verbal or written communication. This request was courteously granted, and an appointment was made for the two to visit Headquarters about the middle of February.

On arrival in Miss Hood's sanctum, Mrs. C. S. Willard was introduced by

Mrs. R. W. Salter, Vice-Pres. W. Side W. C. T. U. As soon as Miss Hood found that these ladies desired information about "Mrs. Bradley and her antecedents," she declined to answer any questions until she had secured Miss Guernsey's presence.

When it became clear that the publication of "Facts for Truth-lovers" was unavoidable, I wrote to both these ladies for their separate declaration of what passed at that interview. Comparing their replies with my own notes, made in February last, I found they agreed in every particular. Thus having secured confirmation of evidence, and preventing the possible charge of mis-statement, I now present Mrs. Willard's testimony with her permission.

She says, concerning this matter: "Certainly, dear sister, you are at liberty to use my name if it will be of any weight.

"In our interview with Miss Hood she positively *denied having heard or received any letters* from England detrimental to your character in any way; and the only criticism that she did make, or that the other officer of the Union seemed to be disposed to make, was their objection to an English lady criticising *their American* plans, and interfering with their methods, as they thought, *That is all.*"

So my search after truth was blocked in that direction.

There were many reasons for believing that a prominent temperance worker in England had been drawn into allowing the use of her name as an authority for some of the false reports so industriously spread, and I sent to England authorizing a friend to call upon that lady, and obtain her refutation or affirmation of the words repeatedly quoted upon her authority.

Before that enquiry reached its destination, news came that she had passed beyond the reach of human questioners. My search after truth was again blocked. Before that shortest month closed, a second attack of grippe interrupted my work, and while time for quiet thought was thus granted, I again resolved to search no more after truth as a means of vindication, but to work on and leave results with the Master whom I serve.

I was pressed to remain some months in Chicago, in order to assist in organizing systematic White Shield work throughout the city.

A series of successful meetings on the North Side was closed by a most encouraging one in the Garfield Avenue Congregational Church, on the last Sunday evening of my stay. I lectured to a large and intensely sympathetic audience, a liberal collection was taken up, and many a fervent "God speed you" was spoken. I then hoped to consolidate the work begun in that locality. But, the next evening my last meeting was held in Chicago. It was for young White Cross soldiers, enlisted and under regular training by a West Side lady who had no sons of her own, but whose motherly heart and Christian love were stirred by some words of mine to do something definite for other mothers' boys.

The weather was severe, and within two days all promises of further work there had to be cancelled. "La grippe" came a third time, with pleurisy as a companion, and I was ordered away by medical authority, without more delay than to pack and arrange for more efficient treatment at the Battle Creek Sanitarium. On March 28th I left Chicago. My note-books show that during that unwelcome and prolonged visit, notwithstanding all opposition and hindrances encountered, I had addressed or conducted exactly sixty meetings.

Literature to the value of over forty dollars had been sold. No record was

kept of the pledges taken, but hundreds had been distributed at the various meetings and many signed counterfoils are the fruits of that sowing time. Many touching testimonies of good done by mended lives were told at the mother's meetings, which were held in various centres. I have been urged again and again to return and resume the interrupted work, but at present my duty is not clear to accept those invitations.

If in any future time Providence should call me thither, I sincerely pray that I may be spared such another New Year.

## EXCOMMUNICATED

(BUT NOT SILENCED).

At Battle Creek I was placed under the most skilful treatment, and received the most attentive nursing at the command of the authorities. The means used were so blessed, that I was able to keep the conditional appointment made for me to speak in the Tabernacle on the Sunday evening. This led, as usual, to more engagements, and during my stay, which extended to April 12th, twelve meetings were held, and the interest excited in both White Cross and White Shield work, especially among the students on both sides of the College, was an inspiration then, and remains a bright memory. Over 600 pledges were used, but I do not know how many were actually signed. As very tangible proofs of the intelligent comprehension of the subject, over fifty dollars' worth of literature was sold during those two weeks, and on many days a stream of enquiring visitors called upon me for advice and information which could not be given in a more public way. That was a happy reaping-time which greatly facilitated my speedy recovery to health, and it was easy to see that the patient seed-sowing of Dr. J. H. Kellogg, for fifteen years, had been well and faithfully done.\*

A promise made at the Toronto Convention last year to visit Barrie, Ont., was fulfilled after leaving Battle Creek. The ladies of the local W. C. T. U. arranged for a public meeting in the town hall to begin with, and from that a second in the Presbyterian church was announced. Then followed in succession seven other meetings before I left the pleasant little town. My stay was extended from five days (as planned) to two weeks. At the nine meetings held and in private interviews, twenty-one dollars' worth of literature was sold, and over sixty White Cross pledges signed, besides a large number enlisted for the White Shield.

Thence to Oakville on 1st May. Work and rest in the locality occupied the time until yet another surprise came. On the morning of May 15th the post brought me a copy of "The Union Signal," dated May 8th, 1890. Some blue marks on the twelfth page drew my attention to a paragraph under a special heading of the

\* All who can afford to buy and give time to read the works bearing Dr. Kellogg's name, should benefit themselves and their generation by procuring and studying them. For those having more limited means and time, a list of less costly but valuable books will be appended to this pamphlet.

## "WORLD'S W. C. T. U.

"From recent information concerning the movements of Mrs. E. H. Bradley, of England, it becomes necessary for the American Committee of the World's W. C. T. U., consisting of Miss Willard, Mrs. Buell, M. s. Woodbridge, Mrs. Stevens and Miss Pugh, to state that she represents neither the World's nor the National W. C. T. U. The W. C. T. Unions the world over are requested to note this action."

I read this world-wide boycott with feelings which may be better understood than described. After all my sacrifices, all my forbearance in refusing to publish the facts of the Manual and the treatment accorded to me over that dynamic source of mischief, I was utterly bewildered to know what "recent movements" of mine merited this universal boycott, for this it certainly was intended to be. One of my very best and most faithful friends and advisers throughout the year was providentially accessible that very day. He was consulted, and what he thought I do not know, but he said, "How they dare do this, I cannot tell! But, *I advise you to take no notice of it*; your work, your face, your words, will be your best vindication of your honest purpose, and I would let this thing alone."

He at once suggested work which had been postponed, and which he thought should now be undertaken. I decided to follow this advice *if it was possible*. While arrangements were being completed for the proposed work, I wrote to many distant friends who would be among the 70,000 readers of this most tender and generous specimen of sisterly Christian love, and who would be concerned to know what new calamity had befallen me. Within a short time enquiries came from all points of the compass—some asking what the "boycott" meant—others, who had known of the year's history, to urge the publication of the facts. However, I could not sit down to write the sad story just then, even if I had been *sure* it was my next duty in defence of the work under my care, as between myself and my God. I was not *quite* sure, though very grateful to the dear friends who urged me to do it.

To say that I was not anxious to know why this boycott had become "necessary" would be to claim superhuman indifference and callousness which no woman in this world could, I think, possess. Yet, I can truly say that I was daily more and more confident that the authors of that boycott were misguided in their authoritative action; and I knew certainly that it was simply a question of time when they would see their mistake. For them I was and am sincerely grieved.

Returning to current events—meetings were arranged and held in Burlington, and fixed for Hamilton, near the end of May. *After* these announcements were published, it was found that Miss Willard was also to speak in Hamilton on the 25th and 26th. Mr. Buchanan, the Director of the Royal Templars, at whose invitation I was to visit the city, promptly changed the third and fourth meetings advertised for me to be postponed to the 27th, out of deference to Miss Willard and the local W. C. T. U.

(It is due to Mr. Buchanan, and to myself, to say here, *that at that time he knew nothing of my difficulties with the women at headquarters in Chicago.*)

I arrived in Hamilton on the Queen's Birthday, when the loyal Canadians were holding a national holiday, and festive sights and sounds were everywhere. My duties and my friends had left me no time to brood over this new embargo laid upon me, which was an inestimable mercy. My sorrow was far

keener for what my family and other dear and distant friends would suffer on my account.

Many American and Canadian friends had endeavored to find out of what crime or misdemeanor I was accused to merit such a wholesale malediction from the "powers that (*think they*) be," but not one hint of the cause had reached me up to that time.

As Miss Willard's visit to Hamilton coincided with my own, certainly without any design on my part, and as I supposed equally outside any plan of hers, I was foolish and sanguine enough to hope that *possibly* she might make the opportunity to give and seek explanations and reconciliation. My own affairs occupied my time fully, and while I hoped and prayed for some flag of truce, it was certainly not in my programme to send it, for I needed no quarter from the World's President—save justice.

Just one year before I had left my home proud to be called a friend and co-worker of the talented lady. Had I been rich enough, I would gladly have crossed the sea for the privilege and pleasure of hearing her eloquent words, and to watch their effect upon her charmed audiences. During the year many whispers and hints had reached me that my estimate of her worth was far too high; but I had steadfastly refused to listen to any one of them, and honestly attributed all such suggestions to envy, or some other low motive. Now, to myself, it was passing strange that I could be within a stone's throw of the place where this once admired and revered woman was speaking, and calmly decline the privilege of being a charmed hearer. As Professor Henry Drummond says in his "Greatest Thing in the World:" "We have all felt the brazenness of words without emotion, the hollowness, the unaccountable unperuasiveness, of eloquence behind which lies no love."

So I felt, after my year's experience of hard facts, it was no self-denial to be absent from those lectures. The days passed, and the lady passed also, without a sign of desiring a peaceful solution of the mystery, but another sign soon came. On May 29th I received the following token from Miss Willard:

(COPY.)

"ENROUTE IN CANADA, May 28th.

"DEAR MRS. BRADLEY:

"In view of your public utterances in Chicago concerning me, who have certainly meant to be your friend, it is my painful duty to request that you will discontinue the use of my name on your circulars, posters, etc. Yours sincerely,

"FRANCES E. WILLARD."

This note enclosed a fragment of one of my posters, as used in Hamilton, containing half-a-dozen words followed by the president's name, selected less than a year ago by my agent from among other English and American testimonies. These six words were part of Miss Willard's report of the Toronto Convention, which appeared in the "Union Signal," already quoted on page 28, "A gifted, zealous and devoted woman—FRANCES E. WILLARD."

My readers know ALL that I know as to what had caused me to forfeit the opinion voluntarily expressed of me less than a year before by Miss Willard.

I could not reply to the above letter immediately; as in other places, so in Hamilton, in spite of June sunshine, summer heat and mosquitos, the first four meetings which brought me to the city were multiplied into over forty within the next few weeks. At the earliest date, the following was sent:

(COPY.)

" HAMILTON, Ont., June 30th, 1890.

" DEAR MISS WILLARD :

" Will you do me the favor of pointing out any inaccurate statements I have at any time made concerning yourself? It will be my first care to correct such errors. Unfortunately my posters and circulars were printed last August, when I fully believed that you not only "*meant to be*," but that you were my friend. Copies were sent to you at once, and in October when I met you at Rochester to confer on the Manual, and the injury it was working everywhere, you desired to have other copies of the circular with the pledges side by side for comparison. I beg to call your attention to the slips enclosed. Those printed in July 1889, before I had seen the Manual, were designed to strengthen the W. C. T. U. wherever I might be called to work. Later I omitted the original heading to anticipate the possibility of more outside labor. The kind words you voluntarily published of me and my work in June last year, would have been removed from my circulars had it been possible, when events had more than fulfilled the new-born fear that your loyalty to personal associates stood higher than your loyalty to Him who is our only salvation, for then I ceased to be proud of your endorsement.

" From January last I have used as few posters as possible, and since the receipt of your request dated May 28th, I have obliterated the line you marked from all I have myself sent out; but for your note I could not have done it, as it would have suggested an insult to you in removing your name from among my honored sponsors, which was not in my thought.

" As late as the end of November, 1889, I spent much time and money in sending sets of "Daily Signal" to friends in many lands in order to present your views of the Convention troubles as widely as possible. I also furnished over fifty additional addresses of influential friends to Mr. Hall, who sent single papers or sets to them. Did these efforts evince disloyalty to you or the W. C. T. U.? The only conclusion which can be drawn from your latest token of friendship—the edict of excommunication in the Union Signal of May 8th—must be that I have committed some gross crime, too bad to be named, and am no longer worthy to share in the work of moral reform. However, the slanders implied in that paragraph are like thistle-down blown about by the summer wind. They will disappear. I shall live them down. The authors shall be judged by Him who never errs.

" Faithfully yours,

" E. H. BRADLEY."

NOTE—One of the slips alluded to contained a White Shield Pledge headed in large capitals, "W. C. T. U.," and on the counterfoil in brackets were the words, (Sign and hand in to nearest W. C. T. U. secretary.) The other slip was simply headed, "The White Shield Obligations," with "for women" underneath. Below that was the text, "Know ye not that ye are the temples of God." This was printed after I was painfully aware that co-operation was simply impossible.

To this day, no word has come of any inaccurate statement concerning Miss Willard, and as my conscience and memory fail to advise me of such errors, they remain unknown and uncorrected. As my public work for the months which have intervened has been reported in the International Royal Templar and local papers, it is only needful to inform readers who do not see the Templar, that the White Shield has been adopted, as a new Degree, to be a counterpart of the White Cross, which the Royal Templars have promoted from 1884 onwards. Also that the interest created by the information given at meetings under Royal Templar auspices has led the Dominion Council to issue White Cross and White Shield Pledge Books, with their respective emblems beautifully engraved on each; and they are further distinguished by being printed on color, the White Cross on a light red, and the White Shield on a pale blue ground. Arrangements are also made to enlarge the Book and Publishing Department, and to open a store in Hamilton for the display and sale of all kinds of reliable Temperance and Social Purity literature.. This will include publications relating to the work for women which has been inaugurated since my arrival on the Queen's Birthday.



In that most unfavorable time of all the year—the dog days—when the meetings were small and the attention divided, there was sold \$37.50 worth of literature in and near Hamilton. This is a faithful outline of my “recent movements.” Which of these made necessary the world-wide boycott is not yet clear.

## BOYCOTTED.

Boycotting is not monopolized by Irish Land-leaguers; neither did the *spirit* which moved the Star chamber in England, the Council of Ten in Venice, the iron hands of the Inquisition wherever it held sway, die out when those agencies became historical. Minus the physical tortures, made impossible by American and English common law, that same spirit lives and moves under the Eagle's wing and Lion's paw.

Were not petitions signed, and sent to the Czar of Russia, by the leading W. C. T. U. women, protesting against his modes of dispensing justice? The cruel mercies of the abolished secret tribunals are popularly believed to have been only possible in the “dark ages,” while modern Siberian methods are attributed to lack of Christian civilization. To what cause can be attributed the methods of the secret conclavists which issued a decree to ALL THE WORLD, in order to suppress an unwarned and unwitting offender? Might not the members of the historical tribunals claim these as descendants, and the Russian autocrat ask the American ladies, “Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?”

Possibly another comparison may better serve the argument: An old time heathen governor once wrote to his superior concerning a prisoner: “It seemeth to me unreasonable to send a prisoner and not withal to signify the crimes laid against him.” That prisoner had appealed, after openly declaring when on trial, ‘If I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof they accuse me, no man may deliver me unto death.’ That demand for evidence, and appeal to the supreme court were heeded; and that heathen governor sent his own common-sense letter with the prisoner to the higher court. That notable prisoner was accused of crimes I have already referred to in this defence of mine. They are strangely like the offences which have been laid at my door, with this difference: he was *openly* accused, arrested, imprisoned, tried, appealed and judged; while I have been *secretly* condemned, and *openly* boycotted, not knowing of what I was accused, and without opportunity of defence or appeal. If I deserve to be universally boycotted, by all means boycott universally; only let me and my friends know whereof I am accused. If I have committed any thing worthy of excommunication and boycott, I will accept the sentence and retire to my own home and to my anxious family in England. But, if there be none of these things whereof they accuse me, no woman, or company of women, may unjustly boycott even an Englishwoman.

This is English fair-play, and should be American too, since love of liberty and freedom was the mother which brought up young America a century or so ago. I omit further allusion to *Christian* principles, for if the spirit of Christ had ruled the secret boycotters, they would have followed His plain instructions in Matt. xviii. 15 to 17. Possibly those ladies do follow this teaching when "brothers" are the offenders; only smooth their plastic consciences by excepting from this rule *sister* offenders.

At the next Annual Convention it might be profitable if those three verses, with other equally plain Gospel passages, were made the subject of a Bible reading; and then begin the new official year of the National and World's Women's Christian Temperance Union by "turning over a new leaf" in practice and precept. Matt. v. 25 might be wisely studied before the next secret sentences are resolved upon, and thus lead the conclavists to warn offenders, and furnish evidence of guilt, before passing and publishing their judgment to all the world. Inasmuch as New Testament teachings are on a higher plane of morality than the Older Scriptures, some Biblical W. C. T. U. teacher might usefully give a preliminary talk to the Convention on the basis of such texts as Ex. xx. 16; Ex. xxiii. 1 and 7; Psalms xv. 3, and ci. 5, with Prov. x. 18. These studies would be practically as valuable to the honest workers and the nation, as a series of complimentary speeches.

There are members of the W. C. T. U. who hold the doctrine of absolute unquestioning obedience to their chosen chief. Such as these have given cause to the newspaper folk to publish such paragraphs as a recent one to this effect: "If Miss F. E. Willard were to bid the members of the W. C. T. U. to follow her out on the Atlantic, each on a plank, they would obey." Such members have been born out of due time, and on the wrong continent. They would find congenial surroundings under Romish rule, inside some convent gates, where unquestioning obedience is the rule. If they have elected a chief to dominate mind and conscience, it is better that the truth should be known, as some who believe the W. C. T. U. is, and may yet be, a great power for good, would not endorse the appointment of a feminine Pope.

It would seem as if such obedience were relied upon, not only in the States, but throughout the world. Were it not so, official intimation to the State Unions would surely have been potent enough to banish the excommunicated woman from that area. But, the boycott having "*become necessary*" to the American Committee, America was too small for the jurisdiction of those large-hearted, large-minded, large-souled women. Besides, what was the use of being twice elected "World's President," if all the world was not brought under imperial rule? It was easier to send out the ukase to the 70,000 readers of the "Union Signal" in all lands, and of course all the 70,000 would naturally obey without question! Why not? True, there might be a few insignificant outsiders beyond the pale of the W. C. T. U., who would have the temerity to question the authority or justice of the decree; and some might give shelter or offer sympathy to the boycotted creature whose "*recent movements*" had made this universal action a necessity. But, the leaders could well afford to ignore such questions, where evasion was useless. So they appear to believe.

As a universal boycott was required to meet the extreme case, it was issued in a central column of the official organ, under a special heading of the World's W. C. T. U., and further emphasized by the endorsement of the President's

name and the names of her four chief officers. What was the object of this edict, and the need of this emphatic announcement? What, indeed, but to discredit the boycotted woman wherever the "Union Signal" was read, and so to destroy her power for usefulness! And the special endorsement suggests a secret fear that the offender was somewhat irrepressible! These, however, are not *proved facts*.

Miss Willard has said that she "did not wish to hedge up her way." If a universal boycott issued with such noteworthy completeness was not sufficient to "hedge up her way," and plant it with sharp thorns also, what could those liberty-loving women invent as a hedge? Probably they can reconcile the friendly words, and the unfriendly deeds.

My continued ignorance of the cause of the boycott was a new source of doubt among those who believed the W. C. T. U. leaders incapable of injustice, and yet desired to believe me to be worthy of their confidence as a co-worker. Ignorance is ever the mother of prejudice and other undesirable children. I did not forget my promise to my wise friends that I would bear the crushing indignity with meekness, "*if it was possible*." Again and again was I urged to tell the truth, *as a duty*. Yet, while it continued possible, I resolved to keep my promise.

There is a limit, when forbearance and patience become crimes against justice; and when that limit is passed, those virtues become vices. The apathy, procrastination, broken promises, excommunication and false accusations, had all in turn been hard to bear! It was harder to be obliged to dethrone that once-loved friend, and to bear the slander emanating from her sanctum unrebuked by her, when *she* knew so well how false and cruel were those slanders! This brought to mind that ancient bitter plaint: "*Their tongue is as an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth in wait.*" Then came the world-wide boycott, and the limits were almost reached. Not quite! There have been instances of temperance advocates and even ministers of the Gospel—not from one society, or one church merely, but many—when men once popular and useful have fallen into sin, drunkenness, vice, or fraud. Such downfalls will occur to the minds of most of my readers. "*It became necessary*" for the societies or churches to sever the connection between themselves and the offenders; but NEVER until the crime was proved, and each offender had been judged by his former peers and fellow-workers. And, what then? Was the guilty one hounded out of all lands by a universal boycott? I have known of such downfalls, but never yet of such action being taken by any secular or Christian organization. Even if a precedent could be found, where was the parallel? Drunkenness, sensuality, fraud—*proved*, and the name removed from the roll where it once held a high place—with sorrow and sadness the sentence carried out, and that voice was heard no more, and his place was empty. Mercy and justice met together.

THIS edict from the American Committee was a mystery to all who knew most of the facts. Strangers in far-off lands, who only knew my name and work by repute, could but arrive at one conclusion, viz., that I had committed some crime, or fallen into disgrace, by some recent movements. No other inference was possible while distant readers believed Miss Willard to be an upright, Christ-loving woman and her officers each above conniving at injustice.

The secret as to the nature of my offence was so well kept that it defied

all the efforts of myself and my friends to discover up to the time when, as already stated, Miss Willard and myself were brought to the same town at the same time. Then arose a new hope that she would give an opportunity for making peace possible. "I looked for peace," she "was for war." This was hard to bear patiently; but the impossible limit was not quite reached yet. What next?

The distance was lessened when her note came; but it gave small pain after all that had gone before. As a reason for taking back her own words, she hinted at ingratitude and misrepresentation. The alleged mis-statement was made and openly published in the Chicago papers in January last. The papers challenged her correction at the time. She was among her own upholders, and I was in the same city, "an outsider." Yet she was silent! Is it treason to ask why the unrebuked offence should be *first* mentioned by her when she found the excommunicated and boycotted offender "over the border" and not extinguished? Did she think her own words were the talisman which nullified the effect of the edict? She knows.

Had she been at the meeting where the words of which she complained were said, she would have known they were spoken in answer to a question regarding the rumors spread from Head-quarters by witnesses present on January 9th. I could not answer otherwise, unless I had followed her own example, and denied what I believed to be true.

I now repeat, as I wrote to her, if I have misrepresented Miss Willard let her say when and where, and I will make amends, or suffer the just condemnation of a false witness.

During that busy month of June, a clue to my boycottable offence reached me; but it did not drive me over the limits of possible endurance. I learned how much evil ignorant prejudice could do, and I wondered more that Miss Willard and her officers should DARE to publish the decree they had on such pretences. That information really gave me some satisfaction, as it furnished positive charges instead of vague shadows to be answered. Before stating what this clue was, it will be more in order to give the final stroke which drove me over the line of patience, and I believe made it my duty to tell as much of the truth as was possible.

Soon after the President's visit to Canada I became aware of a perceptible change in the social atmosphere. There were unmistakable signs of moral frost. We have a proverbial "cold shoulder" in England, which is not a favorite dish. But this "cold shoulder" imported into Canada might have been brought from the North Pole, as-compared with the same joint in our temperate zone.

### The Chilling Impression

was: *That Mrs. Bradley was the author and promulgator of the principles and methods set forth in the (now withdrawn) White Shield Manual.*

Further: *That it was because Mrs. Bradley's work was so repulsive to American women, that the Executive had no choice but to drop the work, the name and the founder, and to notify the Unions everywhere of this painful necessity.*

This was the substance of various communications volunteered; and in vain did I seek positive evidence of the exact form in which this impression was conveyed. It is possible Miss Willard was grievously misunderstood. I

am willing to believe this was so. More than this, for the sake of my too indignant friends, I will take space to give my reasons for this belief. First of all, it is an open secret, openly discussed in the States among those who have had personal experience regarding it, that Miss Willard avoids making any *direct charges* herself, on principle. But, it is also said, she has no scruple about having such charges made against obnoxious persons by the tongues or pens of her subordinates; and when she has no willing sub. to undertake the "painful but necessary task," she confines herself to innuendoes and half-statements, which are misleading. This reputed habit is variously ascribed to exceeding amiability, or to her superabundance of Christian charity, or to the wisdom of the serpent, in which she is said to excel. Without endorsing these assertions, I venture to suggest several reasons for exonerating Miss Willard from *intentionally* misleading Canadian friends, and yet to do it effectually.

(1) Her desire to avoid all direct personal condemnation of others has been admitted by her, and expressed so often, it may be assumed as correct.

(2) The majority of those with whom she came in contact were ignorant of the *real* White Shield work, and had little or no personal knowledge of myself, or my antecedents.

(3) The "Union Signal" edict was well-known, and intense curiosity to know the *cause* had been excited, while the *implied serious offence*, if not actual crime, was taken for granted.

(4) "The White Shield Manual" (title and contents) was also known to many, but very few knew of my protest against it, or of its suppression.

(5) No official correction or disapproval of its teachings or methods had appeared (so far as I am aware).

(6) While of those who had seen and been repelled by the Manual, few had observed the name of the author.

(7) And last, not growing out of Miss Willard's visit, but an antecedent shadow which remained a mystery, until the impression was made manifest. Yet, it was known that invitations given to, and partly arranged for, by myself and agent, during the year, had been unaccountably withdrawn. Hesitation to risk such a doubtful work and person was one reason which had crept out in some cases; while work hopefully begun had been dropped from imported prejudices, which last were admitted, but with the admission secrecy had been enjoined.

All these elements: Suppression of truth, ignorance, prejudice, veneration for, and implicit confidence in Miss Willard, suspicion of and prejudice against the stranger, are factors which amply account for the result of *evil done*, while admitting the possibility of *no evil intent*.

With the INTENTION I have nothing to do. But the IMPRESSION left was a powerful adverse influence which could not be ignored. I was overpowered with hot indignation and sharp pain when this news first reached me. To think that, after all my protestations, appeals, and efforts to secure the suppression of that evil thing, its authorship should be credited to me, was too hard! As I realized that this false impression involved that I was now accused of defaming my Saviour, of setting my sister-women to work as amateur detectives, prying into the "skeleton cupboards" of their neighbors, and writing the secret histories of family humiliations and unspeakable heart-sorrow; of recommending the study of fallen men and women as a means of moral elevation, all this seemed to be *impossible* to endure with patience.

In the renewed struggle with myself, and perplexity as to my duty in this new combination of circumstances there came afresh to my mind the threefold warning of 1885. One part of it was, "*No weapon that is formed against thee shall prosper.*" That was, and remains, clearly my Father's business, until He shall fulfill his own promise. But another part now shone out in a new light, and became a *command* as well as a comfort, "*And every tongue that ariseth against thee in judgment THOU SHALT CONDEMN.*" This was a new reading. Patience, forbearance, silence any longer meant *sin* towards the work so libelled by a counterfeit. SIN against my family, who suffer in the defamation heaped upon myself. The same Book also says, "Thou shalt in anywise rebuke thy neighbor and not suffer sin upon him."

The Lord's work does not require deceit and injustice amongst the workers. No professed servant of God, however great or wise he or she may be, however good they may have been, is indispensable to the Master's work, if they cease to be true and just.

There is too much covering up *known* sin, amongst professing Christians in these days, if only the sinners be rich and influential. Modern Christians are too often more afraid of the scandal of exposure, than of the sin which demands it. There are few communities where illustrations of these plain truths do not exist. These convictions carried me reluctantly over the borderline of forbearance.

The authors of the boycott empanelled a jury of 70,000 readers by their mode of pronouncing sentence. But, *no evidence was submitted.* I submit all available evidence, carefully sifted, honestly stated to give the truth clearly and without malice, and supply ample means of verification; and while I may not hope to reach a tithe of the 70,000 who read the sentence, the vindication of Truth and establishing a righteous judgment does not depend upon the multitude.

Earthen pitchers and small oil lamps were contemptible weapons against a great army, and an imperfect pamphlet, prepared under untold disadvantages, is a feeble defence against the metraileuse of a weekly journal, of a great organization. But small fragments of dynamic Truth may shake the machine which supports the powerful engine of destruction. If these Facts induce the wise and good within and behind the apparently impregnable fortress of the W. C. T. U. Headquarters, to investigate the real causes for the fulminations issued therefrom, and so secure the removal of whatever is unsound and unjust, the organization itself will receive a mighty impulse for good by this insignificant publication.

All I ask from my readers, whether they be many or few, is an impartial judgment between Boycotters and Boycotted, and their prayers that Truth may prevail! The alleged offences shall be stated and answered in the closing chapter of FACTS.

## “THEY SAY! WHAT SAY THEY?”

This heading will be recognized as a two-thirds part of a famous motto. The original was carved in the stone arch over the gate of a castle where once lived a sturdy Scotch laird. The whole was characteristic of the man and the time in which he lived. It was :

### “They Say! What Say They? Let Them Say?”

The third part is omitted, being out of harmony with the motto chosen for this defence. “What Say They?” has been the question of questions, regarding the cause of the boycott, from its publication until now. The five ladies whose names were appended to the decree were presumably consenting parties, and were jointly responsible for its blighting effect upon the reputation of the excommunicated woman, and upon the work she represented. There was a possibility, however, that some of the five were not present when “this action” was resolved upon ; in which case an intelligent judgment could only be given after a definite statement of the offences had been submitted, with the evidence upon which the world-wide sentence had to be pronounced.

### “What Say They?”

Many have tried to do as they would be done by, in such a case—that is, sought for the *real reason* for the action of the boycotters—and have decided the task was hopeless, as one significantly wrote, “It is plain, I think, that all has been left to Miss Willard, no matter what truth or justice might demand, and I do not think anything direct can be obtained from her.” The lack of direct information has been the difficulty, and necessitated the compilation of these Facts from all sources. Naturally the greatest value will attach to whatever Miss Willard may say, as the first and chief person named on the edict.

So far as I know, she has in no single instance broken her *rule of avoiding a direct statement*. Neither has she condescended to allude to evidence of guilt, apparently depending upon her power to secure the oblivion into which she and her officers desire me to drop. Some of her sayings I would prefer to quote in full, but her desire to avoid *open*, as well as *direct* statements, prevent more than a summary being submitted. This is gathered from undeniable sources, and can be verified if necessary.

Miss Willard has expressed regret at being compelled to appear harsh towards a former co-worker of undoubted ability and experience ; but, while not wishing to hedge up her way, yet, Mrs. Bradley had become so insubordinate and unmanageable, that the discontent among her officials at Head-quarters left her no choice but to end the strife by publishing the decision of the Executive.

As the acts of insubordination and refractoriness have not been specified, nor the discontented officials named, there is room for speculation which these Facts cannot limit. The implication, and the edict itself, are enough to damage the reputation of any woman of whom such things can be so said and published. It is true Miss Willard's rule is kept in the letter, yet no *direct* charge, *openly* made, capable of being openly answered, could be equally damaging, unless indeed actual legal crime or immorality were proved.

But this is not quite all. She kindly gave references from whom fuller information *might be* obtained, "as she never said anything directly detrimental to a fellow-worker herself." (Is this American courage and honor, or is it peculiar to the Christian (?) women?)

### Who are the Referees? "What Say They?"

One authority was an official in London, England (whose name and address were omitted). That person is so entirely unknown to me, I could not recognize her if I knew she was in my room. Further, *I have had no connection with the society in which she holds office for SEVEN YEARS.* My readers may estimate the value of any information she could supply, *as to the cause of the boycott sent out by the American Executive of the W. C. T. U.*

Miss Willard cannot plead ignorance regarding this referee, as she knows *why* and *when* I ceased to serve that association.

Another English referee was an American lady, who went to London to live, *after my own work there ended*; and after my family had returned to our former home in Birmingham (England). Unless these referees were skilled in clairvoyance, how could they possibly know what I had done or said in America, since I left England last year, to deserve excommunication and universal boycott? If they knew anything, they must have been posted by some American officials; and it seems a very circumlocutory mode of manufacturing evidence, in order to make the edict of a great organization effective against a solitary, single-handed English woman!

I did not ask, "What say they?" directly or indirectly, because whatever they might say would have no weight with me or my friends, if they had said their say to justify Miss Willard's arbitrary ukase.

But, these were not all. A third referee was an official of the W. C. T. U. in Chicago. She was asked for information as suggested; and she promptly refused to give any, as Miss Willard knew her own reasons, at least as well as any one, and was as capable of stating them. This honest refusal to be used as a maligner and extinguisher, that Miss Willard's personal rule might be in-violate, is noteworthy as an advanced stage of the W. C. T. U. attacks upon this defenceless writer.

(This lady was the writer of the Christmas letter, already quoted on page 59, and spoke on January 9th last of "information received from England" to my detriment; but disowned all such information when interviewed in February.)

What she might have said would be more interesting than weighty.

There is yet a *fourth* referee—namely, a well-known and highly esteemed official connected with Head-quarters, mentioned as an alternate by Miss Willard. Enquiry was sent, and remains ignored by her. So, we cannot know what she might say, if she had said what she might.

There are many well-known social purity and temperance reformers in London, who could testify to my character, reputation and work, when I was associated with them, during my seven years of public service in the metropolis. There are many of them well known by name and position to Miss Willard; and had she referred to some of them regarding the period when I was one of their co-workers, they would not have needed to hide their "Say" behind the guard of "strictly private." Is it uncharitable to ask if referring in such a serious case as a fellow-woman's reputation, to an *entire* and a *compara-*



*tive* stranger, as authorities to vindicate the despotic action of herself and officials, was *worthy* of the elected leader of the world-wide W. C. T. U. ?

While writing these pages, I turned to the eloquent and pathetic confession made by Miss Willard in her last annual address at the National Convention in Chicago. I heard those words spoken, and honestly affirm that they touched the heart of every listener, and brought tears of admiring sympathy to many eyes. With such a reputation for truth, justice and consecrated Christ-likeness of purpose, would it not have been more worthy of Miss Willard's better self—her former self—to have given a candid, bona fide answer to the straightforward question, "Why is Mrs. Bradley boycotted?"

Has the action to suppress an obnoxious person been the result of her publicly renewed vows of consecration in 1889? As a too candid Englishwoman, not versed in sophistry, I cannot reconcile that open confession, the after results, or the subsequent mode of instituting and carrying on a bitter persecution, such as I have very feebly described in these pages.

Many suggestions as to the motives which have caused these leaders so to act, have been made by those who claim to understand. The most frequently affirmed motive I have as frequently refused to accept as too improbable. "What Say They?"—that is, those who wonder and mourn over the past and present action of W. C. T. U. Head-quarters. "They say" it is "jealousy." Jealousy of what? The moon might as well be jealous of a taper, as Miss Willard of the mother of the White Shield; or the electric light be jealous of the old-time horn lantern. This is clearly incredible, and as my task is to marshal "Facts," I will not arraign their, or her, motives. I have used every lawful means to collect as much of the Truth of this perplexing year's history as possible, and I must admit the results are meagre, although there is evidence enough to challenge further enquiry. No hint has reached me that Miss Willard connects my protest against the Manual with the action of the Executive. Yet I solemnly declare I know of no other offence in word or deed. The only insubordination of which I am conscious was to repeat my protest, and to strengthen my appeal to Miss Willard personally, as the responsible authority who could, if she would, suppress that evil thing! I know of nothing else which can have excited the animosity and antagonism of Miss Willard's staff.

The *only* direct charges made known to me, from the W. C. T. U. officials, are *positively without foundation*, and as no other opportunity is available for meeting What Say They, I will examine them in these pages.

Whatever my offence may have been it would have been more righteous, surely, to have notified me, and if I had proved obstinate and refractory (*as they say*), surely that would have been soon enough to brand my name throughout the world, as an unworthy woman! But American ideas of justice and righteousness, as exemplified by W. C. T. U. officialism, do not square with the rules laid down in our English New Testament. One might conclude they either have a very much revised version, or that they need to study again the A B C of the principles of the Gospel of Jesus Christ. The sadness and the pity of it defy my pen. And these representatives are the lineal descendants of those women who were filled with the Holy Ghost, and in Pentecostal power went out to inaugurate the crusade against intemperance and alcohol, at the Christmas of 1873! These are they whom I, as an Englishwoman, envied as God's gift to America!

Before stating, "What the four say," there is an important link in the evidence just come to hand as this section is being prepared for press. It refers to the only bone of contention of which I am aware, and is worth careful examination. It is a publication of the W. T. P. A.; price, five cents; one of the "Superintendent Series," called "Department Manual Social Purity, by Frances E. Willard and Associate Superintendents." It contains five articles. The first eight pages carry "A Message" from Miss Willard, dated February, 1890. It is hardly necessary, but it is just, to say that this message is written as few beside herself could write. The next five pages are a *reprint* of the White Shield Manual, in a new dress, bearing a new name. It is now entitled, "WOMAN'S WORK FOR WOMEN." The change is noteworthy.

(NOTE.—By a curious coincidence, which must be taken as an unintentional compliment to the "mother of the White Shield," this newly adopted title of the revised addition, is the same phrase which was commonly used to designate the work in its initial stages, before the new ideas had received their emblematical title, and while the name first assigned was found to be unpopular with ordinary hearers. This revised edition is so marked an improvement on its predecessor, that there is a satisfaction in finding the earliest name *unwittingly* chosen to represent it.)

There are judicious omissions which seem to justify the protest of last year; but do *not* appear to warrant the award of excommunication and boycott against the friendly critic, who desired to render a service to the author, the publishers, and the W. C. T. U. workers.

The excuses for admitted errors last year were "inadvertence" and "over pressure of work" on the part of the lady who was burdened with the onerous duties and terrible responsibilities of four important offices. As any one of those offices effectively filled would take the wisdom, endurance, zeal and courage of any one Christian woman (of more than average ability), the over-pressure may be conceded, and fallibility on some points condoned. Sympathy with a burden I could in a measure comprehend, made me submit to the delay which I could not comprehend or condone. The advice of the Quaker lady, "to make an open though guarded correction of the errors authoritatively sent out" in five thousand directions, surely should have been acted upon.

The pledge—the preface—the objects—the instructions (quoted on pages 30 to 32) *are all gone*.

The alleged source of evil—the object lessons recommended as essential studies to moral reformers—together with "other strange statements," quoted and alluded to on pages 32 and 33, showing peculiar views of legislation, are reproduced. Inadvertence now is out of the question, after the scrutiny of Miss Page, Miss Guernsey, and Miss (Dr.) Kate C. Bushnell. Hence the re-issue, knowingly endorsed by the combined wisdom of the revising committee, the author, the publishers, and Miss Willard, must be taken as the accredited doctrines of the National W. C. T. U.

The absence of any formulated pledge and emblematical title, does not sacrifice essential principles; though pledge and name have been widely useful in crystalizing hazy ideas of the real thing implied. They are nutshells to the kernel, and while the kernel is the real food, the shell is useful while the kernel is being formed and fully developed to a ripe nut.

(If the original manual had only been published under its present title, which had ceased to be used as a distinguishing phrase—my conscience would have been satisfied with *one* protest to the National Superintendent of Social Purity—the chairman of Committee of Publications—the National W. C. T. U. Pres-

ident—and the President of the World's W. C. T. U.—all invested in the person of Miss F. E. Willard. What an economy of trouble that would have been !)

Returning to the new manual—the third article on “Mother’s Meetings,” by Mrs. J. H. Kellogg, deserves careful study by all true mothers. It appeared in the “Union Signal” last year; and it was my privilege to quote from it frequently in meetings for women only, in Chicago and elsewhere.

Its principles are sound, while its methods are wise and practical. The permanent value of this revised publication is greatly enhanced by its insertion. The other two shorter articles, are each helpful on the lines they represent. If the omitted portions were wrong in 1890, were they right in 1889? Was the protest against those errors, by one who had been acknowledged as, and still believed herself to be, a co-worker with Miss Willard, a crime, or a friendly service? What kind of righteousness led Miss Willard to use her official position as an eminence from which she might with impunity enforce the edicts of her own officials? Where is the nobility of using all the machinery of a great organization, consisting (as they say) of 10,000 unions, with 250,000 members, for the purpose of destroying the influence of one woman? These are surely legitimate questions, suggested by this revised manual.

### World-wide Action.

Last year Miss Willard was too busy to read a MS. which, as Publications Superintendent, it was her duty to read! She was too busy for weeks, to answer a friendly communication enclosing a copy of the inadvertently printed booklet! She was too busy to acknowledge the appeal for correction, even by the hand of a secretary! She did not notice the two letters of December 23rd and 26th, 1889, with their enclosures! But when it had become necessary to make the world-wide boycott effective, she could find time to communicate with Mrs. Leavitt, in Africa, or wherever she was—and secure that lady's assistance in confirming the boycott in New Zealand. On what grounds Mrs. Leavitt could so express her approval of Miss Willard's action to suppress Mrs. Bradley, of England, does not yet appear. This evidence from New Zealand, via Africa, is only one of many unsought and unexpected links indicating a world-wide conspiracy.

One of the wisest of the wise things Miss Willard ever wrote, was when she advised her fellows not “to scramble into the judgment seat.” Has she forgotten that written wisdom? It seems as if she had assumed that lofty position by climbing, or scrambling, or perchance she has been carried thither by circumstances.

As corroborative evidence of the change in Miss Willard, and the diverted aims of the present leaders of the National W. C. T. U. my readers will be interested in an article called “Letting in the Light,” published in the N. Y. “Christian Advocate,” for October 2d, 1890. Dr. Buckley there describes the modern mode of “freezing out” all who are not malleable to the *present* purposes of the Union. That article shows that mine is not a solitary case of perverted righteousness. If these “Facts” should encourage other victims to speak out, or in any way make known the truth, this heavy responsibility and most painful task will not have been undertaken in vain, and the evils now hindering the N. W. C. T. U. may be removed.

Dr. Buckley's article reminded me of a forgotten sin. In a certain place I was urged to take up "suffrage" as a part of my own work. I declined, saying, "That while I believed in the *justice* of voting on property qualifications without distinction of sex, I also believed that restrictions ought to be enforced to weed out unworthy voters of either sex. And I did not believe that the Millennium would dawn, and all manner of evil flee before the faces of women armed with the power of voting." It was a passing remark, but if no other clue had come to hand, this article would have suggested the possibility of my blindness to "the heavenly vision," being the boycottable offence.

Others besides Dr. Buckley, have also noted, and mourn over the changes indicated. Months ago an esteemed American friend marvelled at my own want of observation in not discovering sooner the lack of discipline, which was assigned as the chief reason for delay in correcting the printed errors which so troubled me.

That writer went on to say, "Miss Willard is much to be pitied and prayed for on account of the almost irresistible temptations incident to her position, which is a very embarrassing one, as pinnacle of a pyramid of upholding women, requiring that each woman in the imposing pile remain in *statu quo*." Many prayers do go up for her every day that she may "do her first works," and so gain greater power for good than ever before. The difficulties of her position beyond those which beset less prominent workers, were clear enough to me, when we met at Rochester. Honest sympathy with her perplexities, caused me to yield my own convictions to assist her to correct a wrong in her own time. Yet she alleges "insubordination" as the offence which caused me to be excommunicated and boycotted. The course she has taken since last October is a sadder thing for herself than for me; as I cannot long suffer from the present sorrow and darkness, which have so effectually darkened my path. But a shadow which may fall on so high a position as hers, must needs be from a greater cloud than that which she and others have been permitted to cast over me. My sincere desire is, that all who have ever prayed for her, may pray as they never before prayed, "*God Bless and Save Frances Willard.*" Amen.

Turning from the comparison of deeds and words, from presidential heights, let us see what Mrs. Buell says, relating to the boycott. As the second authority designated, her evidence was anticipated with considerable interest.

### "What Says She?"

Not much. Her answer was more brief than explicit. She only said she had asked another member of the staff, who was conversant with all the facts regarding Mrs. Bradley, to reply, and she thought all the desired information would thus be given, and so she excused herself from saying more.

Is it possible that the Corresponding Secretary of the National W. C. T. U. would permit the use of her name as a stamp of authority to an edict thus condemning another woman, unheard and undefended, and yet be ignorant of the charges upon which such a universal boycott was based? She probably believed the official accusation—false though it was—which she had herself forwarded January 20th. Possibly she believed *that* was a sufficient crime to warrant the edict. (Dear Mrs. Buell, didst thou forget Matt. vii. 2?)

Pass on to No. 3. That is, Mrs. Woodbridge. I had many reasons for believing that she was not at the secret conclave when the edict was resolved upon,

and I had a strong conviction that she would answer a candid question in a candid manner. Her answer was what I hoped for, without evasion or equivocation. Here it is •

[COPY.]

“ Dated, FARGO, NORTH DAKOTA, July 11, 1890.

“ DEAR MRS. BRADLEY :

“ Yours of June 30th found me here, having arrived last evening. Not only was I not present, but am not aware that executive action has been taken on the subject to which you refer, neither have I seen the resolution of which you write in the “ Union Signal ” of May 8th. That number is probably one which I have missed. I am thus as you see, unable to give you the information which you ask. I expect to stop at Headquarters, Chicago, en route to my home, before this month closes. Should I there learn anything that might be helpful to you I will gladly write you. With kindest regards,

“ Yours sincerely,

“ MARY A. WOODBRIDGE.”

Let the truth-lovers who read these pages note this straight-forward, womanly, and Christian reply, and place the writer a niche higher in their heart of hearts. It is like an oasis in a desert to have such a refreshing bit of truth as this to record.

The next on the list was Mrs. Stevens. She occupied an equally high place in my esteem with Mrs. Woodbridge, and I hoped for an equally candid reply. Here is my letter of enquiry to that distinguished leader in W. C. T. U. ranks, inserted because it remains unanswered :

[COPY.]

“ Dated, HAMILTON, Aug. 30, 1890.

“ DEAR MRS. STEVENS,

“ Will you oblige me with answers to the following urgent questions, more for your own sake than for mine : 1st, were you present at the meeting of the Executive Committee at Headquarters of the W. C. T. U. when the world-wide boycott published in the “ Union Signal ” of May 8th, 1890, was resolved upon ? 2nd, Will you as a Christian woman tell me, who am also a fellow-Christian, what were the charges laid against me, and upon what evidence, which made such an extreme and unprecedented course necessary ? 3rd, Do you as a woman consider that such a course was justifiable towards another woman, who had not even been charged with any offence, and was ignorant of having offended ?

“ The boycott is exciting so much enquiry not only in America, but in England, New Zealand and Australia, that I am now compelled to ascertain the cause of its publication. I have held you in high esteem from the time I met you at Bangor, in Oct., 1886 ; and until I receive your own positive avowal of complicity with the action named, or your endorsement of it, on the part of those who signed the deed of excommunication, I shall refuse to believe you capable of such conduct. If on the other hand you do endorse the action, without giving the excommunicated person a chance of defence, and refuse to name the reasons which led to such a tyrannical and cowardly deed, I shall be compelled to let you share the open disgrace attaching thereto. A prompt reply will be esteemed, and is absolutely required. It will be useless as an exoneration after the 6th Sept. Regretting the painful necessity which compels me thus to write.

“ I am, Faithfully yours,

“ E. H. BRADLEY.”

Many weeks have passed since that was sent, marked for “ return if not delivered,” etc. No reply has come. If the date fixed for reply, or any fault of style, led her to ignore the letter, I am very sorry. I then hoped this pamphlet would be published early in September. Many hindrances inter-

vened, and so much material accumulated, bearing on this many sided and far reaching question "Why," that its completion was retarded.

### "What Say They?"

has to be asked of the last, but by no means least important, of the five lady boycotters, Miss Pugh. Here I must confess an omission. I did not directly or indirectly enquire of her, and no volunteer has reported to me as having done so on my behalf. I had reasons for believing that this lady was among the implicitly obedient members of Miss Willard's staff, ready to go on a plank out upon the Atlantic if so ordered, and also particularly willing to confirm any action which would consign this writer to oblivion. Having confessed this omission and my reasons for not using time and postage on that enquiry, I will now anticipate a possible charge of unwarrantable conclusions. If I have misunderstood her and wrongly assumed her complicity with the action of the Executive, and misread her personal convictions, I sincerely ask Miss Pugh's pardon. I am open to correction, as I desire to be wholly true.

### Suggestions on Evidence of the Five.

The five elect ladies do not furnish a satisfactory answer to "What Say They?" But the negative and implied statement, with the practical evidence of *deeds*, suggest some questions and inferences which I beg to submit to my readers before proceeding with the more positive information furnished by a less elevated, yet prominent official at Headquarters.

1st.—When the officers of the National W. C. T. U. are elected at the annual Convention, do they cease to exercise individual right of judgment, and to be guided by their individual conscience? If so, their names become as powerless as the words, or devices, engraved upon an official seal.

2nd. Is it possible that the electors of the W. C. T. U. knowingly create an irresponsible machine each year, consisting of five parts, controlled by the chief, or her deputy on occasion? If so, the action of this American Executive becomes automatic as well as autocratic.

3rd. If the electors at their annual Convention appoint an Executive which they believe to consist of intelligent, upright, conscientious and independent individuals, who will each one bring her own abilities and judgment to bear upon the execution of a grave yearly trust, do they not require an account of the duties so entrusted from each, as from all, at the next election?

In any case Miss Hood's advice should surely be their guide, and they should in their office remember the Golden Rule!

Taking the facts as they are made known, is it assuming too much to believe that Miss Willard, Mrs. Buell, and Miss Pugh, out of the five named, were actually present, and are therefore equally responsible for the resolution passed, for the action taken, and for the consequences arising from their action? Also, as Mrs. Stevens is silent, is it uncharitable to assume that she approves and endorses their action, whether present or absent?

The prompt and candid reply from Mrs. Woodbridge certainly exonerates her from any discredit reflected upon the acting boycotters.

If this be so, Miss Willard appears to have *three* supporters in the world-

wide official action to detract from, if not to destroy, the reputation of a sister-worker. Yet, in view of the evasions used as justification of that and other efforts to secure the desired oblivion of one, it seems only reasonable that such a far-reaching decree should have at least four-square support, in order to maintain its unquestioned authority.

An illustration may help a conclusion to be based upon the facts.

In English farm kitchens there is commonly found a useful article of furniture, which makes a comfortable seat when placed in a roomy chimney-corner on a cold winter night. It is called a "Three-legged stool."

It is safe, because it is made to stand on three legs. But I once saw a four-legged stool with one leg out, which was called a "three-legged stool" by courtesy. Considerable skill was required by the occupier, to make believe it was both safe and comfortable; but he had to give great attention to his equipoise in order to maintain his apparent safety. Others had tried, and failed ignominiously. In a little while, however, the conversation drew off the sitter's attention from the needed balancing, and he found himself in a less dignified position, more amusing than comfortable. Having seen the feat accomplished, I know *it can be done*. So, in this other delicate position, I quite anticipate Miss Willard will accomplish a similar feat, although one of her four supporters was absent, and ignorant of both cause and decision.

Readers will form their own verdict on evidence submitted.

NOTE —The suggestive clue remains to be unravelled. It leaves the little "They say," comparatively valueless. And, as it is the key to the whole collection of Facts, in "Preliminary Notes," and all succeeding chapters, it is desirable, to honor it by a special additional section.

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## "SHE SAYS"

is the most appropriate heading for this chapter. Its omission would be equivalent to leaving out the keystone of an arch. The bridge of facts so nearly completed requires this key, in order to lead my readers to a true and just verdict upon the case, although irksome limitations exclude the name of its constructor for the present, and its re-production in its complete form. It gave me intense satisfaction when first seen, by its directness, and the apparent honesty of the writer. Of itself it did not deserve a serious refutation, being only a crowded nest of "black crows." But in connection with the action of the four elect ladies, and especially in regard to the evasions and other causes which produced the moral frost and drove me to begin this defence, it was invaluable evidence, and demanded special consideration.

Its production placed me under deep obligations to the lady who supplied it. I shall have pleasure in forwarding to her a copy of "Facts," that she may see how great a service she rendered, although I fear the kindness was not exactly designed. Coming as it did before this task was seen to be an imperative duty, its sweeping assertions suggested the necessity of a wider and different line of defence, if one were made at all. The original request urged was for a condensed statement of my protests against the Manual, and to

describe the antagonism which they seemed to provoke among Headquarter's officials, culminating in the mysterious boycott.

Such a defence would have been like a solitary Indian's shield against a broadside from a well-equipped fort. It would have invited flat denial, and strengthened the position of the boycotters. All the hints and innuendoes were as ciphers beside these units. Ciphers in innuendo are difficult to reckon from their very hollowness. The vagueness of all previous charges left them unanswerable, yet they cast an increasingly dense shadow far and wide, which was paralyzing in effect. But these were definite, therefore answerable. These only lacked one thing to make them invulnerable, and to be a complete justification of the secret and open, implied and expressed, determination of the four elect ladies to exterminate this offender. The wonder was how such astute women had ever been deceived by such a deceiver. Certainly the contributor believed these *very* "black crows" were a genuine brood, and had no idea she had seen and depicted a "Pepper's Ghost." She also evidently expected I had been scared at and carefully concealed Mrs. Buell's formidable letter of January 20th, and concluded that this overwhelming evidence would frighten me into perpetual silence, whereas the whole reminded me of an old Devonshire proverb, "I live too near the wood to be frightened by the owls." Their lack was *truth*, which "She" *believed* they possessed, and therefore that they had life and power. *I knew* they were all dead crows, and only imaginary birds besides! Why should I be alarmed?

My readers will be curious to see this wonderful clue, and to know

### "What Says She?"

1st. She explains that she has undertaken to supply the information which Mrs. Buell thought another lady who knew the facts would send. (Personally I am more than thankful that the other lady did not do as it was hoped she would, for I am sure her knowledge would have been far less helpful in this matter.)

2nd. "'She' regrets that it should be necessary to give any explanation of the paragraph in the Union Signal, as the simple statement of fact there made to the effect that Mrs. Bradley does not represent (nor has she ever represented) either the National or the World's W. C. T. U. is the kindest thing we can conscientiously say in the matter."

Regarding the needlessness of explanation, another correspondent had previously sent from a different but influential quarter, that it was there held *to be enough in an organization like the W. C. T. U. that Miss Willard should think* such a course necessary to assure all concerned that sufficiently serious trouble had existed *to warrant Miss Willard's decision*, which was or ought to be above question. "She" appears to hold the same view of Miss Willard's infallibility. (What perfect Romanists these dear ladies would make, yet not Romanists, as they only believe in *masculine* infallibility.) This affirmation, however, goes beyond the decree of the Executive. That did not say, "nor has she ever represented," but owing to Mrs. Bradley's *recent movements* it was necessary to inform the world that *she did not now represent them*. There is a sense in which this is true, but there is a sense in which "She" overstates her case. Perhaps she is a stranger to W. C. T. U. doings. I hope she will do me the favor of reading the chapter on "My First Visit to America." In



addition to that, I may *whisper* that during that visit, this intruder into the sacred ranks of "ours" was actually deputed to fill an engagement in a large church in an important city in Miss Willard's stead. The command came from Miss Willard herself, Miss Anna Gordon and Dr. Kate C. Bushnell being the bearers. Many hours of hard work had been spent in sectional meetings at the Minneapolis Convention and there was no time for preparation. Dr. Van Anda pressed obedience as a duty, and drove me to the station for the train-ride to the appointment. It was a severe ordeal, but I did not stand alone before that crowded audience, gathered to hear Miss Willard. At the close one veteran Christian gentleman expressed the opinion with a hearty hand grip, "*The Lord knew better than we did what was good for us.*" The friends in the city of St. Paul will remember their disappointment at Miss Willard's detention by Executive business in Minneapolis.

If I *never* represented the W. C. T. U., how was it that I was also sent, and went, as an accredited substitute for Miss Willard, to introduce White Cross work, at Evanston University, to the Baptist Seminary at Morgan's Park, to the Methodist University at Delaware, Ohio, and to the Presbyterian University at Wooster, Ohio.

Where was Miss Willard's infallibility in choosing such a representative and deputy? If I never represented the W. C. T. U., dear "She," when next you write will you explain who or what I did represent in those days?

Now let us examine the next clause, and the "kindness" and "conscientiousness" may wait awhile. "She" proceeds:

3rd. "There is much that I might say in proof of the above assertion, but perhaps it will be sufficient to quote from a letter received from one of the leading workers in England, whose name I am not at liberty to give."

(The italics are mine.) Is this American logic? The much proof of the above assertion is reserved in order to quote from an English letter on another subject as to the fact of my *never having represented* the American W.C.T.U. I strongly suspect the "leading worker" is something of a novice, too, or may be was in another regiment in the great battle-field of London. Of course the name is secret; it is well, for certainly the English writer would not anticipate her words being so used—in a double sense. I was anxious once to know who this "leading worker" might be. Now, I *prefer not* to know. I think when "She" sends her correspondent a copy of my "Facts" (which I will supply) that lady will also prefer the name to remain secret. But what does the "leading worker" say to prove the assertion made by "She"?

4th. The writer refers to the proposed tour of Mrs. Bradley in New Zealand among the W. C. T. U. there, and says, "It is extraordinary how people engage Mrs. Bradley without reference to her former employers, who could all tell of disappointment in her. She is wonderfully bold in her self-recommendations, and covers the deceptions they contain with a skill too much concealed by the gloss of religious expression, at least it used so to be."

This is a terrible indictment, but lacks the one thing which takes the life out of the whole collection of "black crows." 1st. I wish "She" would tell us how the "leading worker" happened to know of the proposed tour in New Zealand? No person or society in England had any right to control my coming to America, or going to Timbuctoo or to the Cannibal Islands, *except my husband and daughters*. My journey to America was not advertised in England, nor do I know how a proposed tour in New Zealand concerned any,

either leading or following workers there. Besides, what has "a tour in New Zealand" to do with the subject of the previous statement, viz: my never having represented the W. C. T. U. in America?

2nd. What is so very "extraordinary"? "Mrs. Bradley" is known as a Temperance and Social Purity advocate and organizer, not by "self-recommendation," but by work done and reported by independent reporters (who would at times have been glad to write disparagingly) and New Zealand people buy and read English papers, and decided they would like an English woman to visit their English colony, and accordingly invited "Mrs. Bradley."

Since when has Miss Willard & Co. annexed the colony of New Zealand, and assumed autocratic power over that island? I thought it was a British dependency, and believed the residents there had a free right to invite an English woman to visit them, if they and she so pleased, without consulting the elect ladies in Chicago (including "She"), or the anonymous "leading worker" in England. Possibly the leading "worker" thought Mrs. Bradley had applied for the post of Secretary to the New Zealand Government, or even the New Zealand W. C. T. U., and that her credentials were insufficient to warrant such presumption. Possibly these "Facts" will enlighten her.

On this idea of credentials, may I give an illustration?

A clerk in a bank was enlisted as a soldier. He was called into actual battle, and his captain selected him on more than one occasion as a standard-bearer. News reached his native town, and his former employers were highly indignant that the foolish captain did not stop the fight, and telegraph for their opinion of his fitness to carry the standard on that battle-field. They could have told how they were disappointed in him, when he refused to act as footman at a certain party given by his employers, and many other acts of insubordination. It was very extraordinary that the captain did not wait for his true character. **VERY!**

Leaving that illustration to carry its own lesson, I may confess to my readers that occasionally former employers have been disappointed.

Here is one instance. I had entered on a new post. A leading worker called to induct me into my new duties. That particular leading worker had not been on the best terms with my predecessor in office, and desired to enlist my sympathy on her own side of the feud. I promptly checked her confidence by saying, "Excuse me, Madam; I am here to assist in carrying on the affairs of this Association, and if you can give me any information to help me in that duty, I should be very grateful. But I must decline to be made a party to any personal quarrel you may have had with my predecessor in office."

That lady was disappointed that day; and on several subsequent days.

"I could a tale unfold," of other disappointed leading workers—but *those facts* would not be relevant to *these* "Facts," so that tale shall remain folded.)

Let us return to the indictment. The next point—"wonderfully bold." I wonder if the "leading worker" means that my credentials are my own invention? My published testimonials are signed by various well-known persons, of undoubted authority. I hold the originals, and could publish more if needful. While such men as the Rev. Charles Garrett, the Rev. H. P. Hughes, Rev. Dr. Bowman Stephenson, Mr. Robert Rae, Dr. Dawson Burns, Percy Bunting, Esq., and many more who are undoubted leaders in English reform work, permit me to use their names as referees, and the various employers named in the earlier sections of this pamphlet have expressed satisfac-

tion with my former work in London, my readers can judge how much self-recommendation I need to fabricate.

Lastly—and worst of all, the “leading worker” proves that she is neither a personal friend nor much of an acquaintance. Those who have known me all my life have constantly blamed me for being too transparent, and they will not easily believe that I have adopted the role of a hypocrite. God forbid! I frankly admit many faults; but I could not be a hypocrite if I tried. Only strangers, and those who believe in the credibility of unknown and anonymous “leading workers” will believe this “black crow” is a genuine bird.

That “leading worker” needs to study her subjects for pen and ink sketching more closely, to gain a reputation as a reliable artist. What would the “leading worker” say if she knew that on leaving the service of some “former employers” I was *offered* a post as Organizing Secretary, at nearly double the salary those “former employers” had paid, to be guaranteed for three years? Also a suitable office, clerical assistance, congenial work, under my own control, subject to a general committee, *not* of “Shes.” The guarantee was above question; yet, after consideration that generous offer was declined, because I feared my new duties might be a strife-maker amongst my former employers. No credentials were asked for—this was very extraordinary. By thus declining I offended the friend who was the mouthpiece of the proposers, grieved my husband, and missed a fine opportunity of great usefulness with fair remuneration. Since then I have been often blamed for that refusal. I have at times half regretted it. Only my conscience approved that decision, and my Father knows it was to avoid the appearance of being a strife-maker.

Probably “She,” the “leading worker,” and others who love “black crows,” no matter where hatched, will declare this incredible; nevertheless *it is true*. By whom was the offer made? (Dear “She,” my obligations to you, for the elaborate clue, are honestly due, but I may not tell you. You know no honorable woman tells the name of an honorable man who made her an offer of marriage which she chose to decline. So in this—I declined the offer, and decline to say who made it, although my personal friends, who are also honorable persons, know that this is simple truth.) Further, to any *responsible* reader who may wish to test this extraordinary statement, I will give (privately) the name and address of an undoubtedly responsible and publicly recognized leading worker in London, who will say whether this is true or no, though I shall forbid names.

5th. “She” resumes her say: “This is one of several testimonies that we have on file from persons whose word is undoubted, who are familiar with her work in England.”

If the “several testimonies on file” do not give better evidence of knowledge (I do not say credibility) than this, the whole would not be very crushing. But how many letters make “a file?” Miss Hood positively asserted in February that *no* detrimental letters had *then* been received at Headquarters. Possibly the accumulated testimony now on hand is the result of Mrs. Carse’s January enquiries which had not arrived in February. Unless I knew definitely what “they say,” I cannot estimate or answer these several testimonies, though I will be bold enough to give “She” permission to inform her anonymous correspondents, that when *they will sign their own names openly* to any of their many statements, if I am spared to see my home again, I will undertake to answer these “undoubted authorities” *openly*. That is where

the "leading worker" and her redoubtable friends can look me in the face and face my answers in any respectable hall before a public audience. What is the next pleasant thing "She" says?

6th. "British women say emphatically that Mrs. Bradley did *not* accompany Mrs. Lucas to our Convention, as a representative of the B. W. T. A. as she claims; nor did she receive an enthusiastic invitation to address our last Convention. On the contrary she fairly forced herself upon us, as she is quite likely to do."

(Dear "She," why should you needlessly trouble the British women to make this emphatic declaration? Somebody has hoaxed you and you have hoaxed them, pardon my saying so. If you had only condescended to tell me where and when my claim was made, *this* open explanation might have been spared. But let me answer your positive affirmation "*as she claims*," by facts which will bear daylight. It is positively untrue that I have *ever* claimed to represent the British women since I left their employ in September, 1883. But your "leading worker" has made you believe I am a fraud and a hypocrite, and you accuse me of other dreadful things, so I must submit proofs to my readers, and they shall decide how much your affirmation weighs, as compared with mine.) Here are several testimonies from my pile of facts:

#### Selection No. 1.

Last year when my agent was arranging for the season's work, he had selected from my file of several testimonies all he desired for printed circulars, etc., and required business letter-paper. I suggested that these items should appear:

"Mrs. Bradley was from August, 1881, to September, 1883, Secretary to British Women's Temperance Association. March '85 to April '86, Secretary Gospel Purity Association (Women's Union). Member of National Vigilance Association Council."

My agent questioned the wisdom of giving dates, and said, "If people choose to think you hold these offices now, why does it matter?" My answer was, "I do not choose to let them think it, and I do choose to have the dates inserted." *So they were.*

Since August, 1889, several hundreds of letters have gone from my own hands, and I do not know how many from my agent's, to all parts of the continent, written upon that very paper, with the above on the left hand upper corner of the sheet. I am not sure whether any of this paper has been sent to "She" herself, as the communications with which she favored me were not inviting, but I am sure many sheets of this same business paper went at various times to 161 La Salle St. and to Rest Cottage. "She" would have saved herself some humiliation, more profitable than pleasant, if she had been a little less positive in re-affirming a direct falsehood, when in pure charity to her and to give her a chance of correcting herself, I asked her a few questions.

#### Selection No. 2.

In England and in America, during the years since September, 1883, I have frequently been announced and occasionally introduced by a chairman as "the Secretary of the British Women's Temperance Association." In *every*

case, on both sides of the sea, I have always corrected the mistake before I began my address. There must be many who will recall this fact.

While holding office for the B. W. T. A., I strove to represent it faithfully, and to maintain its position among other national societies. Even if a possible advantage had suggested itself by *pretending* to represent it, when I ceased to do so, my intense hatred of all shams would have prevented the attempt.

### Selection No. 3.

It is necessary to go back to 1886. The facts are, I sailed from England that year on September 1st. On September 10th, I think, *while I was on the sea*, Mrs. Lucas wrote a letter from her home in London, acknowledging some compliment the W. C. T. U. had paid her, and *no mention was made of an intended visit*. That letter was published in the "Union Signal" early in October, 1886. (If you, my dear "She," will look at the file of your own journals, about that time, you will see Mrs. Lucas' letter. She said no word in it of her intended visit to America. Soon after, a notice appeared that she *was coming*. Knowing what I did, I doubted the visit. Too many English people at your Convention would also have been undesirable, and as I had many pressing invitations in New York, and other Eastern States, I resolved to decline Miss Willard' invitation to Minneapolis, if Mrs. Lucas was really to be there.)

The "Union Signal" will perhaps be sufficient verification of that portion of my denial of that "as she claims." Now, let me quote from one of *my* file of several testimonies. Not from an anonymous writer, but from a former State President of the Conn. W. C. T. U., Mrs. M. C. Treadwell. She was personally known to Miss Willard, who entrusted Mrs. Treadwell with a special letter to Mrs. Lucas, when she went to England in 1883.-

During the present year I had not heard from my friend for months, and did not know where she was. One of the many strange coincidences which have happened while I have been collating these facts, was, that just when I needed corroborative evidence on this particular point, there came an enquiry from her, for my address, through my son at Buffalo. Very thankfully I sent her latest news from my home, and asked if she remembered the particulars of Mrs. Lucas' arrival in 1886. With her wonted kindness she replied with all I required, adding other details. Some quotations from her letter will serve two purposes, viz: to disprove the charge of my sailing under false colors, and to shew that there are real leaders in London, who do not think of me exactly as the nameless correspondent quoted by 'She' seems to do.

Mrs. T. writes :

"I shall never cease to remember the kindly service of Mr. Leng in presenting you to me as the Secretary of the B. W. T. A. Nor your kind introduction to me of your esteemed friend, Mr. Robert Rae. Their appreciation of you, and your noble efforts as a Christian worker led me to accept the loving invitation to visit your home before I left for the continent. I recall the many pleasantries enjoyed under your roof in London, with your happy, hospitable and intellectual family. It was a feast not to be forgotten. I am so glad to hear that your precious children are proving such a blessing, and that Mr. Bradley has completed another of his grand works. I hope he will realize the emoluments he deserves. I can see him shut up in his sanctum with his book treasures."

"I want you to tell me how these rumors got into circulation. Referring to the B. W. T. A. deputation, I *know* that was false, because you were with me, and I know all the circumstances."

"I well remember how incredulous you were at the report that Mrs. Lucas thought of

venturing across the Atlantic; and I also recollect how you went to New York city, and spent so much valuable time in searching the passenger lists at the shipping offices to ascertain whether she had come, before you would consent to go to Minneapolis. My dear friend, the open disavowal of any connection with the B. W. T. A. was published in the "Union Signal" at that time, and in several other papers, if I mistake not. As to other allegations made against you, they could not harm you except to those who do not know you.

"How the rumour could have arisen that you claimed to have been of the B. W. T. A. deputation with Mrs. Lucas I cannot understand. What I saw and heard of your work and reputation, and the estimation in which you were held, would certainly lead me to decide that you had no need to pretend to represent the B. W. T. A. after you had ceased to be its Secretary. It was a painful wonderment to me at that time that you could have endured the petty indignities to which the paid secretaries of the B. W. T. A. were subjected; and that with your abilities you could have endured them so long as two years. On my return to America I alluded to this fact to the secretary of our N. W. C. T. U., who receives a salary, but is honored as one should be who has ability. When in England I marvelled how any competent persons could serve in such responsible positions, when so treated."

"Having seen you under circumstances which have proved your skill and powers of endurance, and witnessed your training abilities and Christian courtesies in your family circle, I trust you will be able to unravel the allegations made against you. I have considered you a perfect encyclopedia of knowledge on the Social Purity question."

Some of my readers may possibly know that Mrs. Treadwell is a credible witness; and somebody may be able to tell how the rumors arose. I cannot. To my friend's explanation I may add that after a search of several hours at the shipping offices in New York city, and having found the names of several temperance workers among the arrivals, I agreed to go to Minneapolis. When on the train between Pittsburg and Chicago, I first heard that Mrs. Lucas and party were *en route* to Minneapolis. I had been in America long enough to learn that the general impression was that the B. W. T. A. was to England what the National W. C. T. U. was to this continent. Also that it was as generally believed that the B. W. T. A. President, being a sister of the Right Hon. John Bright, was as eloquent as her brother, and that her personal influence as a speaker and leader of women was at least equal there, to Miss Willard's on this side. As an Englishwoman I should have been most unpatriotic not to wish that those beliefs were well founded. I knew a disappointment was in store for many enthusiastic women, and I chose *not to be mistaken* for one of the distinguished English party gone on ahead. For these and *other reasons*, (which were fully explained to Miss Willard afterwards, when I was at Rest Cottage), I avoided the platform when the four English delegates were introduced, to remain an unknown listener on the floor of the house that day—taking notes and watching proceedings.

*Next day* I was introduced to the Convention by Miss Willard, and was allotted thirty minutes for my address by pre-arrangement. My own hesitation about going had caused my name to be omitted from the programme among the speakers. The reception was as cordial as a National Convention has been wont to give to strangers introduced by Miss Willard. In acknowledging the salute, I told the friends distinctly that "*I had not the honor of sharing the representation of the B. W. T. A. with the four ladies presented yesterday, but I had the honor of representing four other societies.*" Then I proceeded to unburden my messages of loving greeting from the National Vigilance Association, the Social Purity Alliance, The Moral Reform Union, and from Miss Masson, of the Kilburn and Eastbourne Houses of Rest, as representing the woman's work for woman, begun by the Gospel Purity Association.

There were fully FIFTEEN HUNDRED PERSONS in that hall at the time, and

*they* are my witnesses. Besides any of that crowd which remain to this day, if my friend "She" will turn to the file of "Union Signals" for that date, she will find a report of my speech (occupying nearly a column and a half), and containing nearly all the words I have quoted. During the address I am reported to have said, "You will have to stand fire many and many a day; but steel is not made easily. It has to be melted and re-melted, and put into the cold bath, too; and I have generally found that the coldest baths we get are given by our fellow-workers." Those words were both a retrospect from experience and a true prediction. The hottest fires of persecution are always kindled by religionists, and my experience is not new.

The fiery furnace for the three ancient worthies is a type in more senses than one. Material fires are not available now, but there are ingenious tortures as fierce and hard for the soul to bear, and still—(thank God)—the same companion they had, to "make the fire forget to burn," keeps His own word, "Lo, I am with you always," AND HIS WORD CAN NEVER FAIL! Still persecutors wonder and exclaim, "*They have no hurt.*"

Surprise has been expressed that I can so quote the "Union Signal," as a witness in 1886. One reason is, my memory has not failed me, and if it were desirable, it would be easy to write a full account of *any* event of that memorable six months' campaign. Another reason is, that a few months ago, when I first suspected questions might be raised by certain officials, as to my antecedents, I took the precaution of sending home for certain papers I had not thought needful to bring. Some, I especially desired, were not sent, but a cutting from an English paper, which had re-printed the Minneapolis address from the "Union Signal," was one of the items which came. So I know whereof I write, even if my memory had failed. This was another coincidence, and there is more to follow.

That small "black crow" with only three feathers, has taken a great deal of plucking, and even "She" will hardly venture to set it off again. The British women deserve an apology for a false alarm. Some of the older members would have known the rumor was untrue, as would *all* the friends who know me. But, Headquarter's bulletins go where I am not known, and carry conviction until their fallibility is proved. Now let us examine the remainder of that crushing statement.

### Invited—By Whom?

When Miss Willard gave the invitation I believed she was sincere, or it would not have been accepted. It was a verbal invitation, it is true; and beyond my own account, my notes made in Miss Willard's presence, at her dictation, and that of my Auburn friend (who was present, though she took no part in the conversation), I have no corroborative evidence. Nor do I know that "She" has been authorized by Miss Willard to make this statement. Miss Willard gave me a pencil note for Dr. and Mrs. Kellogg, which was forwarded, and I had no reason to think that her dictated messages to Miss Hood, the chairman of entertainment; to Mrs. Buell, to secure a suitable place on the programme, would be discredited. If this had occurred to me, I should no more have thought of forwarding her requests, and following them myself, than I should think of presenting a dishonored note for payment.

I am English; and as a nation we are not addicted to forcing ourselves as

uninvited guests, or even where our welcome is doubtful. Certainly we should not make such a mistake twice, if an insincere invitation had once deceived us. The sting with which "She" closes the sentence, is proof of her ignorance of English folk in general, and of this English woman in particular. "She" may assure herself that it will be a VERY enthusiastic invitation which will induce this writer to attend any future convention run by the authors of the boycott and these "black crows."

Were it possible to believe that "She" had Miss Willard's authority for her statements, the scant courtesy displayed by the chairman of entertainment, the scant allowance of time for the promised address to explain White Shield principles, and several other items of Chicago experience last November would all be explained. I hope this statement is on her own personal authority for Miss Willard's sake; yet, coming from Headquarters, it bears the seal of authority, and "black crow" though it be, it may as well be plucked by a

### "Union Signal" Refutation.

What will "She say" to this evidence of "our own paper?" In the "Union Signal" for November 21, 1889, on page 8, "She" will find following Miss Willard's introduction of this writer to the Convention, "Mrs. Bradley: Three years ago it was my privilege to attend the National Convention at Minneapolis. Then, as now, I was present by the invitation of your beloved president." Then follows a report of my "response," occupying just eleven lines. The words were spoken from my heart, because I believed what I said. If I tried to repeat them now I fear they would choke me, after this terrible year. But perhaps "She" can reconcile her statement about "forcing herself on us" with the fact that I was there introduced by Miss Willard, and *openly spoke* of Miss Willard's personal invitation to the Convention of 1886 and 1889. If I had not been so invited, why should the official journal publish a falsehood? or if I said what was not true, why was I not corrected by Miss Willard then and there, when she heard what I said? or if Miss Willard would not openly reprove even an unwelcome and uninvited guest, why was the correction not made at least in the weekly "U. S." of November 21st?

There is another strange coincidence to be noted here. I have found the absence of my papers (which were chiefly at Buffalo) while I have been in Hamilton, a great time-waster, yet, my *special need* has been supplied in a wonderful way several times. In this instance I called on a lady in the city one day with reference to the White Shield work, when she said, "I have just found a copy of the 'Union Signal' which I had not read before, but seeing your name on it, I found a report of the Convention at Chicago was in it." I asked how she came by the paper. *Now mark this little chain within a chain.* Her answer was, "Mrs. — is a subscriber, and when the Convention number was sent she received an extra one. She gave it to me with a request that I should pass it on to another friend when I had read it. For some reason I could not read it then, or I should have obeyed her, and not knowing you, the thing would have gone out of mind. Now we are changing houses, and in turning over my drawers I caught sight of your name, and began to read, and thought it might be useful to you." Notice these links. A "chance" double issue; the "chance" gift between two strangers to me last November; the "chance," which prevented perusal, and *so preserved the paper*; the "chance"



call upon my new friend when she was preparing to migrate to another residence, added to the "chance" of my needing *just then* some corroborative evidence to rebut the charges so heaped upon my name by "She." Five distinct events, which no human plan could have devised, made to serve my special need. Those may call it "chance" who will. It is a word which should have no place in the vocabulary of a Christian. Psalms xxxvii. 23, is my explanation of those strange chances.

### Another Coincidence.

In company with that same lady, after meeting her "accidentally" in the street another day, I went to a friend's office—I, on business quite apart from this pamphlet; she, on matters of her own. The owner was out. The clerk gave us seats and offered a pile of unopened newspapers, just brought by mail, for our inspection. We each took one, and my friend said, "Here is your name on the wrapper of this paper," handing it to me as she spoke. At the first glance I could not locate the place where the reported words were spoken, so I carefully removed the cover and found it was a "Daily Union Signal" used as a wrapper for the current number of the "U. S." On it, close to the little colored label bearing our friend's address, was my name, which attracted attention. Just then I did not examine further, as the gentleman came in, and I asked permission to take the paper with me, which, of course, he readily gave. I put it by until a thought came to look at it more carefully. What was it? *Just the help* needed to shew the Truth on this point of my defence. *That wrapper was part of a Daily (Con-vention) Signal*, used by some boy or girl in 161 La Salle St., Chicago, to cover the current weekly number of the "Union Signal" for September 25th, 1890, to send it *direct to Hamilton, Ont., where I needed just that little scrap*. Was this a "chance"? Not at all. Was it a "chance" that we should call when the owner of the office was out, so that we, as visitors, opened some of his newspapers? If he had done it, that scrap of evidence would have been in his waste paper basket. No, verily there was no "chance"! But these two papers coming to my hands as they did—one sent from Headquarters last November, when I was chafing in Chicago at the delay and trouble there, and put aside in an utter stranger's house, *and kept safely for ten months*, being turned out in house-moving and saved as I have described, as well as the "chance" wrapper from *Headquarters direct in September, 1890*, remind me of another word which is apt to be forgotten when a great organization undertakes to crush one solitary "outsider." Read the second clause with marginal reading of Prov. xvi. 6. But I am forgetting this link in my chain.

On page 44 of this pamphlet is a note of the address I am now accused of *forcing* on the Convention. It occupied five minutes to deliver, but was condensed into seven and a half lines of print. This was what came on the wrapper: "Mrs. E. H. Bradley, of England, spoke on the White Cross and White Shield work, urging faithful effort along the line of Gospel purity and uplifting. On the wall opposite the speaker hung two beautiful banners, symbolizing the motto, 'Keep Thyself Pure.' 'Mothers are learning,' said Mrs. Bradley, 'to make the grand renovation of the race possible by-intelligent inquiry after truth.'" Even "She" must admit that the speech "forced upon us" fairly or unfairly was not a very wearisome one, *For her own sake*, I wish "She" had

been a little more sparing of her sweeping assertions, as I am now compelled to answer them, at the risk of being tiresome.

The next sentence is intensely interesting, as it gives the answer sought for in vain from all others, viz.:

### The Cause of the Boycott! At Last.

7. "When it was found that she was trying to secure a foothold in New Zealand, to the extent of forcing out our own women, for whose going to that country arrangements were pending, the officers of the World's W. C. T. U. *could do no less than announce that she does not represent the society.*" (Italics are mine. E. H. B)

This sentence fairly bristles with indignation at the "troublesome" woman who was "Excommunicated but not Silenced," and whom "She" and "the officers of the World's W. C. T. U." were *obliged* to denounce. Let me begin with this tail end first, as I have heard snake-charmers do in India. (Dear "She" and "the officers," etc., omitting Mrs. Woodbridge, could you really *do no less than announce that she does not represent the society?* When I first read that edict on May 15th, the words cut like a sword, but *now* I can say no less than if the World's W. C. T. U. is fairly represented by the writer of this collection of libels, and the authors of that boycott, I CERTAINLY DO NOT REPRESENT IT.)

Now turn to the head. First, by stating I was not trying to secure a foothold in New Zealand as a representative of America. Had I gone, it would have been as *an invited guest and as an English woman.* Second—I had no idea of interfering with "our own women" in any way, nor did I know "negotiations were pending" for them until after the boycott was issued. Reserving the true account of the proposed New Zealand visit, let me now present the remainder of this wonderful clue.

8. "She bears no credentials from either of the societies named (at least none that have not been cancelled by recent events) and if she would show you a letter written her by Mrs. Buell, you would understand that she cannot receive the endorsement of the National W. C. T. U. It is well known to us that her affiliations in Chicago were not such as to entitle her to credence as a worker in any of our lines; on the contrary, she was with those who cannot in any sense be said to be "ours." Of her bitter personal attacks upon one of our noblest workers, I will not trust myself to write; nor is it necessary, for I have said enough to shew you that the officers of the societies named acted with unwonted forbearance in saying but the little when so much more might be said. It would seem as if one claiming to work in W. C. T. U. circles should at least have recognized credentials from the officers of those associations."

### A Small Flock of "Black Crows."

Before commencing to pluck these mythical birds, let us count them.  
 (1) Bearing cancelled credentials, (2) Concealment of Mrs. Buell's letter.  
 (3) Disreputable affiliations in Chicago. (4) Unworthy of credence. (5)  
 "Bitter personal attacks," etc. (Just five—one for each of the four and one for "She.")

Believing as "She" evidently did that they were real full-fledged crows, is it any wonder she loses herself in indignation, and refuses to let out any more? I wonder what the eggs are like from which these creatures are hatched? "She" thinks she has said enough, and in this readers and writer will agree; but is the "unwonted forbearance" all monopolized by the four

elect ladies? "She" needs a little towards herself. Yet "She" proceeds to call all this "*but the little, when so much more might be said.*" Curiosity rises to ask what remains for the next hatching? Perhaps they will be "white crows," which will be indeed *rara aves*. Perhaps they will be American eagles. If all these, added to all that has been done and said by others, is not enough to kill my good name, those kindly conscientious officials have had a very discouraging task.

Before attending to the row of crows numbered and pinned ready for plucking, I am tempted to add one more, which flew my way from quite a different direction, in company with several other interesting specimens, which I shall reserve among my "*war relics.*" One was so full-fledged it is quite worth a passing examination. "No direct charges of" (I will not write what) "will be made, *for fear of trouble to the W. C. T. U.*" Apparently not, because they *could* not bring the unmentionable crime against the excommunicated outsider, but the "unwonted forbearance" in that case was in order to avoid *trouble to themselves.*

We may leave this particular crow all the plumage it wears, reminding the hatchers that "slanders like birds come home to roost," and begin with Crow No. 1. "She (that is *this* she with a small 's') bears no credentials, etc., at least none that have not been cancelled by recent events." The only credentials I have ever had need to cancel was one I did esteem most highly for its writer's sake, but alas, it will be used no more, because I never present credentials from persons I cease to respect.

Crow No. 2. This was plucked long ago, but "*She*" did not know that Mrs. Buell's letter was first read by other eyes than mine, and that as it was only "a black crow," I did not try to hide it from my friends. "If she would shew you"—indeed, it is already printed among the Facts, and every reader has seen Mrs. Buell's letter.

Crow No. 3. "My affiliations in Chicago," when I was stranded by the chilling reception and broken promises of W. C. T. U. leaders, need no defence from this pen. Most of my friends there had ceased to affiliate with the W. C. T. U., because they believed the leaders had ceased to represent the principles upon which the W. C. T. U. was originally founded. I shall not insult my friends there by attempting to defend them from such a calumny. He who inclined them to act the part of Good Samaritans to me in that time of need, is able to defend them from the pen which "*She*" has dipped into an inkstand filled with extra bitter gall, and extra sour vinegar.

Crow No. 4. "Evil associations corrupt good manners," so I am no longer "entitled to credence as a worker on any of our lines." A severe condemnation and a wide sweep, covering forty departments of work. Neither I nor my friends have any ambition to compete on the lines of evasion, equivocation, or the incubation of "black crows." Readers may decide who is most entitled to credence.

Crow No. 5. Really this seems to be only a shadow of No. 2, for this was the subject of Mrs. Buell's letter, if I am not mistaken. To prevent its flying off again, however, we may examine its plumes—"bitter personal attacks upon one of our noblest workers." That is *very* black, and no wonder "*She*" will not trust herself to write any more. It is too dreadful! But when criminals are brought up in police courts for assault and battery, the victim and the witnesses are also produced. Occasionally a prisoner pleads for

mercy because he was drunk and did not know the assault was committed. I certainly never was drunk at any time, so that the assault cannot have been committed unconsciously, and my conscience forbids my pleading guilty to any such crime. (Please let me know who was attacked, when the attack was made, and who saw the attack? then that "black crow" will be less shadowy.) Whenever "She" is subpoenaed as a witness in a law court, and under cross-examination by a clever barrister, the futility of such accusations, without a tittle of evidence, will possibly dawn upon her. In all friendliness it occurs to me that "She" may not henceforth be fully entitled to credence, unless indeed she should claim to be the most successful incubator of "black crows," in which case Chicago would scarcely be deprived of the reflected distinction.

The boycottable crime remains to be explained, that the offender's guilt may be justly considered. There are so many "Facts" which lie behind this charge, of which "She" is evidently ignorant, that it will be hard to compress them into any reasonable space. Before recording them it is just and true to say that much of what I have to tell regarding this matter, was told to Miss Willard, when I was her guest at Rest Cottage, in December, 1886. Her memory may have failed; and it is also probable that this clue will be as great a surprise to her as it was to me. It is also possible she is even yet unaware of the midsummer frost she left behind her in Canada, although it was severe enough to block my return to England—to nip the budding harvest from seed sown, and to drive me to my pen because all other work was stopped. But my pen does not create, it only describes events. These links are parts of a mysterious chain, forged and rivetted by an unseen Hand.

### The Proposed Tour in New Zealand.

If "She" is entitled to credence, the above heading states my boycottable offence. The heinousness of the supposed crime cannot be estimated until a few relevant facts are submitted.

On page 21, various invitations from distant friends were alluded to, as having been received during my second seven years of service; also a very urgent one from Zealand in 1884.

It came in this way. Sir William Fox, the well-known veteran Total Abstinence, and ex-Premier of New Zealand, visited England, and was a guest of his brother at Durham, when I was announced for a series of meetings in Sunderland. He made a special journey from there to Sunderland, in company with Mrs. Joseph Lucas (a talented temperance advocate who lived in the latter city), for the purpose of hearing me speak, introducing, himself and delivering his message with the request that I would arrange to go to New Zealand, when he and lady Fox returned.

Some time after, he was in London, and I met him again; when Mr. Bradley and some of our young folks were also introduced to him. His invitation was renewed, with many kind arguments why the visit should be made at that time. Meanwhile letters had come from New Zealand, begging that the proposed tour might be decided upon, and urging the advantages of sailing and travelling under such a distinguished and reliable escort.

It is enough to say many reasons then prevented the invitation from being accepted. Year after year, by personal friends visiting England from New Zealand, and by letter, the request was renewed again and again. But the way was

not clear. In 1887, after my return from America, my sister paid her first visit to England, after thirty-six years' absence, and begged that I might return with her, as they urgently needed at the Antipodes, just the double-handed reform in which I had been so long engaged.

(Miss Willard was told when I was at Rest Cottage in 1886—but had probably forgotten that my only sister was one of a band of mission teachers, who sailed for Fiji with the Rev. Walter Lawry from England, in the ship "John Wesley," in 1851, when Fiji was "cannibal Fiji." She and her husband labored in evangelizing those islands for about ten years; and then removed to New Zealand. They were active total abstainers before the W. C. T. U. was born. She had been sent as the representative of the Good Templars of Taranaki, to Auckland, on several occasions.)

As long ago as 1882 my sister was very anxious to promote more definite women's work for women, on Temperance and Social Purity lines; and sought information from me when I was Secretary of the B. W. T. A., how best to forward such work. Believing that the American women were better organized, and therefore better able to help New Zealand, I advised affiliation with the National W. C. T. U., before Mrs. Leavitt's tour was planned. There is good reason to believe that the first link in the chain connecting American women with New Zealand women was forged quietly as the result of English advice. There were also other magnets at the Antipodes.

The President of the W. C. T. U. in Brisbane, whose name has been quoted many times in the "Union Signal," was not only a fellow-student at Glasgow College with my sister, but they were room-mates, before they knew that their life work was to be on the other side of the world. For my sister's sake that lady and I were close friends; and she spent her last Christmas in England at my Yorkshire home, before she became Mrs. Elizabeth Brentnall. Nor was this all! Many of my own old school-fellows, college friends, Ministerial friends, influential Temperance comrades, had in turn migrated from England, and from more than I could stop to count, of all these dear personal friends a hearty welcome awaited me both in New Zealand and Australia, if I could venture to go so far. And there is the standing promise of Sir W. Fox to "do his utmost to ensure a hearty public welcome and a successful campaign." Credentials had not been *asked* for; and if they had, enough were in possession to assure my friends in the Southern Hemisphere that America did not quite monopolize *all* the Christian workers in the world. Nor were these all!

Informal requests had come from influential W. C. T. U. women, after they were organized, and when my second visit to America was decided upon I gave a conditional promise that *if the way cleared*, I would consider an extension of my journey, and so avoid the long ocean voyage from England. Nor was this all!

Just about the time that the boycott was resolved upon as the kindest and most conscientious thing that could be done, the National W. C. T. U. of New Zealand were holding their annual Convention, and elected Mrs. Catharine Fulton, of Dunedin, their President. An official notice of this appeared in the "Union Signal," immediately above the boycott (significant arrangement, ensuring attention in New Zealand to the edict).

At that same Convention a vote was passed, and the President elect herself forwarded it, to give "Mrs. Bradley a cordial invitation to visit their country" as soon as she could arrange to do so. Terms were proposed, and a non-

official note was added that the New Zealand ladies *preferred* an *English* worker of experience in both sides of the needed reform. My sister's repeated letters all last winter had been left unanswered because I was reluctant to send her the only news I had to send for some time, chiefly because it must contradict the high encomiums so often sent by pen and in type, relating to Miss Willard and the Union over which she presided. This caused her to enquire on both sides the Atlantic, from mutual friends and my family, if I were sick or if I had returned to England.

Mrs. Fulton's official invitation reached me in Canada just about the time the "Union Signal" for May 8th would reach her in New Zealand. The next outgoing mail carried my thanks for the official invitation, with the explanation that owing to the extraordinary action of the American Executive, which was at that time unexplained, I was obliged to remain on this continent in order to ascertain, if possible, what was the reason for the boycott, and to make a stand against the numerous attacks made upon my character and work.

From England came positive orders *that I must not venture further from home*, but re-cross the Atlantic without delay. Home folk had begun to suspect the tribulation I had done my best to hide from them. While preparing *this* section of facts for the press, came news from New Zealand of the unaccountable letter from Mrs. Leavitt to confirm the boycott; also of Sir W. Fox having been at New Plymouth (my sister's home) and his enquiry when I was expected to arrive. If the anonymous "leading worker" had only known a little more, she might have wondered a little less at Mrs. Bradley's wonderful boldness and presumption in receiving so many invitations to visit New Zealand. Had indignant "She" only known *a little* more, her astonishment would have been a little lower at the preposterous idea of an English woman accepting an invitation from English friends to visit an English colony. Had the four elect ladies only known, they might have found it prudent to do something different, if nothing less than issue that unlucky decree.

If at any future time Providence should open my way to visit New Zealand, doubtless the friends there will have learned the wisdom of first consulting the elect ladies of Chicago, to obtain their permission to invite an outsider from England. Perhaps "She" will favor the New Zealand officials with the name and address of the "leading worker" in England, so that she may kindly tell them of the sad disappointment of my former employers and prevent a like experience there. The New Zealand W. C. T. U. can do no less than call a special Convention, and pass a unanimous vote of thanks to the *four elect boycotters*, whose kind conscientiousness saved them the awful calamity of a possible visit from their invited guest, who had the misfortune to be excommunicated while making her second visit in America. Possibly the wonderment and indignation of English leading workers and American officials may be re-produced in the British colony, when they learn of the annexation and the new government assumed over them. Time will tell. These Facts will enlighten them also.

### A Friendly Enquiry.

In collating these Facts, I took counsel as to whether or no "She" should have an opportunity of correcting her flagrant mistakes and so avoid open correction. I was advised to write, and wrote as follows. The three questions were framed to admit of brief and definite answers:

[COPY.]

" HAMILTON, Ont., Sept. 1, 1890.

" Miss \_\_\_\_\_

" MADAM :

" Will you inform me when and where I have claimed to represent the B. W. T. A. since 1883? Also what credentials I have ever used which had been cancelled? And what employers of mine have expressed disappointment in my services? If your several correspondents are credibly informed as you assert, some of my former employers must have falsified their own statements. It would be useless to ask the names of those informers in England, as such information is invariably furnished as "strictly private." But you may not object to say what branches of reform these correspondents represent. This point is of less importance, however, than my direct questions. I have an equal right to demand a statement of the offences imputed to me which makes the world-wide boycott of the W. C. T. U. such a lenient action, when they were warranted in being so much more severe. Your specific answers before the 6th inst. will oblige.

" Faithfully yours,

" ELIZABETH H. BRADLEY."

Please observe! No hint was given as to *how* or *by whom* any information had come to me. Had "She" known me just a little better, she would have seen that *her* information was open to doubt. I sincerely hoped "She" would send me some specific answers, that I might save her the exposure, forced upon me as the only alternative to subsiding into helplessness five thousand miles from home and friends who could distinguish between "black crows" and genuine birds. But no! unfortunately for herself "She" was impregnable in her self-assertion, and promptly replied:

[COPY.]

" HEADQUARTERS, etc., CHICAGO, Sep. 4, 1890.

" MRS. E. H. BRADLEY :

" DEAR MADAM—Yours of the 1st is to hand. I judge from its questions that you have in possession a letter which could come to you only in violation of confidence, as it was written in reply to a confidential letter sent here. I have only to say that any statements I have made have undoubted authority.

" Yours sincerely,

" ALICE M. GUERNSEY."

" A guilty conscience needs no accuser." Her conscience seems to have sharply spurred her into jumping to a conclusion and promptly pleading, "guilty!" "She" also jumped to an unwarrantable conclusion which is a mistake, if so infallible a lady can admit it. "She" says "which could come to you only in violation of confidence, as it was," etc. I assure my readers there was no violation, but only an *extension* of confidence.

Having confessed so much, I trust my readers will pardon yet a little more. The original enquiry was made at my request. I did not desire the insertion of any such words as "strictly private" or "in confidence." I cannot therefore accept the responsibility of any expression by which she was misled.

The wonderful nest of "black crows" was hatched and full-fledged for some time before I saw it or them. Indeed, I suspect the recipient half-believed they were not "black crows" at all, and feared I might possibly faint when I saw how many and how very black they all were. The surprised curiosity and half anxiety which looked out of my friend's eyes and flitted over my friend's face, as I finished my examination of the brood, were a study to

be remembered, when I said, "I am very glad to get this, as I now know of what I am accused." It is due to all concerned to add, that after the receipt of the letter of Sept. 4, I carefully examined the clue, and ultimately submitted it to legal eyes, but no sign of "strictly confidential" could be discovered upon it. From *subsequent* enquiry I learned that "in confidence" was put in the enquiry, but as the enquiry was made at my request, for me, concerning myself, and the reply was of such an intensely personal nature, I confess my conscience does not prick me for using it as an esteemed clue; and is it not in accord with the Golden Rule? That is, if "She" had herself been so unfortunate as to have such a collection of "black crows" flying round to shadow herself, is it uncharitable to think that if "She" had obtained such very tangible evidence of their origin, "She" would have scrupled to avail herself of its suggestive paragraphs? A vivid imagination is necessary to conceive such a reversal of the case. "She" would be most unlikely to have such a big brood hatched about herself, and the ingenuity of collecting and feathering such a crowded nest of "black crows," would be entirely beyond my own capabilities in that line.

Regarding the name signed by herself, I sincerely wish for her own sake it might have been omitted altogether, and that the pronoun used to avoid the name until "She" had herself given it, might be solely used in these closing pages of a painful history. But if this were done, some innocent official at Headquarters might be unjustly suspected. This I could not knowingly permit; not even to oblige the author of the clue.

The idea of "violation of confidence" reminds one of the morality which prevails among some savage tribes, where thieving is *right*, but *being found out* is *wrong*. "She" seems to hint at the crime of "violation of confidence, but slander to destroy another woman's character "in confidence" is nothing. Are these the ethics of morality sanctioned at Headquarters of the W. C. T. U.? Surely there must be a grievous mistake here. With apologies to Shakespeare for changing text, I may truly say:

"Who steals my purse, steals trash;  
But she who filches from me my good name,  
Robs me of that which, not enriching her,  
Leaves me but poor indeed."

There is one consolation, however: a sound character may be smirched; but, like Truth, it cannot be utterly destroyed. This thought reminds me of one more illustration, which may help to teach patience in tribulation to some other troubled one. It came to hand some time ago, referring to another slanderer (not "She"), necessarily alluded to, but not named, in earlier pages. My friend wrote:

"If he is fundamentally dishonest, it is too much for thee to expect fair treatment from him. In that case, whatever enjoyment the poor man gets, he must get here and soon. Therefore regard him with such feelings as thou wouldst regard a man who, for the sake of spattering thy silk dress with mud-drops, jumps from a walk where you are promenading together into a bottomless quagmire. Thy compassion for him would swallow up thy distress at the ruin of thy dress. If thou hast cherished, and dost cherish, no bitter feelings toward those whom thou believest have wronged thee, then their power to really injure is completely frustrated."

These true words led me to see a new meaning in Matt. v. 44, and to all fellow-sufferers I would say, try the Saviour's plan, and it will bring deeper



peace into your souls, and the sting of persecution will be extracted, if the power is not entirely frustrated.

### Closing Words to "She" and Others.

In the same "Union Signal" that contained the report of my introduction to the Chicago Convention, and the short address subsequently delivered there, another speaker is reported as saying: "We profess to be a Christian organization, governed by Christian principles. The world expects us to stand on God's side. We live in an age of equivocation. I believe God calls on the W. C. T. U. to set the Christian example of saying just what they mean." These sensible words suggested the question, "Have not the leaders of the W. C. T. U. caught the spirit of the age?" Were they standing on God's side in permitting that manual to be published—in allowing its sale to go on for months after its errors were admitted—in withdrawing it at last under pressure of public opinion, being *expedient*, rather than earlier, on *principle*—in allowing the 5000 copies circulated to go on doing what evil they may to any and every reader without a public correction—and to denounce the friend who had detected and notified the errors, as an "outsider," and from this proceed as if that "outsider" were an enemy and an active opponent instead of a co-worker? If these deeds and words which have wrought such mischief were consistent with a Christian example, I have failed to comprehend the record of the life and lessons of our Great Exemplar.

Whatever may be the unrevealed facts and motives—with which I and my readers have nothing to do, my own conviction is that *at the beginning* of the difference, there was simply misapprehension on the part of some officials, who imagined that the English visitor had come as a critic of American methods, and possibly to this was added a feeling of resentment, due to their own mistake as to the stranger's motive and action. Miss Willard knew that I carefully guarded against these errors, and I believed that she at least knew me well enough to be sure, and to assure her less-informed comrades, that my only aim was to *guard the principles which are the foundation* of the reform upon which she, and they all, with myself, desired to build. When she allowed herself to be led, instead of leading, in regard to the unhappy results now recorded and presented here, I do not pretend to know, nor shall I hazard a guess. I cannot assert as a fact, but I think that *at first* the switch of division was turned by some official, influenced by the same spirit which led Joshua and John to ask their respective leaders to forbid "outsiders," who were doing good work on their own lines, without credentials that Joshua and John could recognize. Possibly, no one remembered the commands given by Moses and Jesus, so they proceeded, step by step, without desire to injure anybody, but determined to carry out their own plans regardless of consequences to those they deemed "outsiders."

Having persuaded themselves that their own course was undoubtedly right, it became necessary to "prove" themselves right in the eyes of *their* world; and in all probability they did not consider the full effect of their own decree, or the real meaning it carried, beyond desiring to secure the field of New Zealand from the intrusion of *any* "outsider." All the trouble, all the efforts to fulfil their own designs, and to suppress the excommunicated intruder were probably beyond the range of planned official manoeuvres. This is, I

venture to think, *the kindest thing I can conscientiously say* in summing up the evidence of these facts.

The four elect ladies and "She" are doubtless familiar with the old story of the village scandal-monger, who finding herself shunned by all her neighbors, in her loneliness confessed her sin to the priest. He ordered what she thought was a simple penance, which at the worst only "looked silly." She had to take a certain walk prescribed by the holy father, and to carry a bag containing one pound of feathers, one feather to be dropped at each step-till the bag was empty, then to report herself to the confessor. The feathers were dropped, the confessional gladly re-visited, when the priest sternly asked how she had obeyed his order, and on hearing her answer, bade her go the same walk with the empty bag and gather the feathers up again, and report herself once more. "But," protested the appalled woman, "the wind will have carried them away; IT IS IMPOSSIBLE." "I know it," said the priest, "neither can you gather up the slanders you have scattered along your life way. Go! and let their memory be the stings which shall make you suffer as you have caused others to suffer."

To borrow the lesson of the well-known tale, I would ask a few questions. Who will gather up the FIVE THOUSAND printed libels on our dear Lord's character *sold at a price*, and scattered—who knows where? Where are those seeds growing?

Who will gather the SEVENTY THOUSAND printed libels on a fellow-worker whose chief crime appears to have been, presuming to work as an outsider, and to receive and consider invitations, repeated year after year, to visit New Zealand in order to help on the Lord's work?

Who will gather the poisoned feathers carried by mail to England, New Zealand, Africa, and who knows where?

Who will gather up the innuendoes, insinuations, whispered hints, confidential suggestions and warnings to avoid the "outsider," indefinitely multiplied by word and pen?

Doubtless the 250,000 members will gladly help to gather some of these wind-borne feathers of suspicion, distrust, and accepted falsehoods, if they do not twist this defence into "a bitter attack" on their elected leader. God knows this effort has been wrung from my heart, because the continual persecution had effectually hedged up my way, and only this sadly perplexing and complex task was open to be done. To the only "Just God" I commend my cause.

## SUPPLEMENTARY NOTES.

My pen was not taken up in haste, or in anger, and it will be laid down in sorrow that the task is not better done. Ever-changing circumstances made concentrated attention and steady progress impossible, while accumulating material made selection and logical arrangement increasingly difficult. No reader will see more defects in these pages, in a literary sense, than the writer sees.

Before yielding to the compulsion of defence, I was convinced that error arising from ignorance largely caused the persistent attacks made upon myself and my work. Hence, when compelled to attempt defence I was also impelled to correct error. The marked contrast between English methods of working by means of distinct societies, and the American method of engrafting divers reforms as departments of one organization, is little understood. Therefore, it is generally believed that as the W. C. T. U. represents, or claims to represent, all kinds of moral and social reforms, the British Women's Temperance Association is looked upon as its English equivalent; so, any Englishwoman who does not represent the B. W. T. A. is of necessity a discredited person, representing no important work or principle. Great surprise has been repeatedly expressed by well-informed persons that Mrs. Josephine Butler and Miss Ellice Hopkins are not also active supporters of the B. W. T. A., as well as being leaders each in her own adopted department of reform. "Preliminary" and "Explanatory Notes" are merely indicators of the existing contrast, and give my readers "a suggestive clue" whereby they can obtain fuller knowledge from reliable sources.

The "White Shield" necessarily occupies a large space, partly because its history had not been previously written; partly because misapprehension as to its origin, purpose, principles and methods created the trouble which led to the publication of these "Facts."

"Personal Notes" were necessary links in this special chain of events, and my apology for obtruding them is the sweeping attempt of our friend, "She" (and others) to prove that the writer was not, and never had been, worthy of being reckoned as a co-worker with the elect. If the "I" has grown too big, my readers will pardon the expansion as due to the re-action from undue compression.

The subsequent chapters explain their distinctive and collective purpose; and it may be well to say here, that besides submitting each section to the censorship of competent friends near at hand, those sections relating to events and persons, connected with the dreary months in Chicago, were also submitted to friends in that city, in order to secure vouchers as to the accuracy of fact and expression. These verifications and criticisms have occupied time, but the increased confidence which may be safely placed upon the record atones for the delay.

Regarding the closing chapters, there must remain the deep and bitter regret that such facts should be possible.

I had hoped to include practical suggestions for introducing White Shield work, with hints on the selection and election of officers; also a list of books, such as are proved to be safe and helpful when wisely adapted to the various needs of workers. All these, except the last item, must wait awhile. The

omissions are the less to be regretted, as many essential facts for the purposes of defence and general information are undesirable in a permanent guide to active reformers. My readers will judge how far these aims have been attained, and how far all "bitterness, and wrath, and anger, with all malice," have been suppressed.

Some predict that these "Facts" will be the forerunner of still greater trouble to myself. It is hard to see how that can be; but, if so, so be it.

Others predict great good to the real reforms for which the W. C. T. U. was organized. God grant this may be so!

Without judging those predictions, these pages are now submitted to the truth-lovers, whose judgment I desire. Nearer home, and surrounded by friends, the troubles of the past year, had they been possible, might wisely have been endured in silence. But when silent endurance became cowardice and complicity with wrong, I fearlessly resolved to place in the hands of friends and foes the means of testing the truth or falsehood of these "Facts."

Frauds and forgers choose darkness rather than light, and cover up their footsteps rather than point out the track by which they have traveled, and the places where they are best known. For safety they rely upon aliases, mystery and flight, rather than upon open statements and submission of evidence. A thinly gilt trinket will not stand the test of solid gold; and a veneered reputation needs careful handling, lest its flimsy surface should be chipped and the sham revealed.

The pen of a fraud, or a hypocrite, or of one who has even doubtful antecedents would hardly supply the data for exposing its owner's deceptions.

The wrong of *too great* forbearance vividly flashed upon me for the first time, when I shared that triangular conference described on pages 70 and 71. When I declined to follow the advice of husband and friends in 1886, and refused to accept legal redress, I believed I was acting upon Paul's instructions, and following a higher example than Paul's. My Father knew that the motive was a sincere desire to do right; and while He has permitted, as He always permits, the natural consequences of error to work the punishment of error, yet, I am persuaded He is even now wisely overruling the untoward events due to that mistake.

That forbearance destroyed, at least for a time, the work so auspiciously begun, gave an immense advantage to the powers of darkness in allowing the awakened interest of Christians to die out; caused grievous wrong to my family, while it was a doubtful kindness to the offender, as the ultimate exposure, come when it may (and it will *surely* come), will be a proportionately greater retribution to the guilty person.

An infringement of a just civil law is a crime, and those who condone it become partners in the crime. I did not see this at that time; hence my costly mistake.

There are those who think this defence is also a grievous mistake, as they say it is folly to expose wrong-doing entrenched behind a powerful organization. It would be fool-hardihood of the maddest type if Wrong were Right because entrenched; or if God were dead, or if he had ceased to reign. Surely these critics have forgotten all the long list of men and women who protested against entrenched evils, of whom the Book tells us.

They must also have forgotten Savonarola, Luther, John Knox, John Wesley, the freeborn Englishmen who denounced and caused to cease the power

of British slaveholders ; John Brown, whose "soul went marching on" till American slaves were also free ; Josephine Butler, who lifted her woman's voice against legalized vice ; Mothers Thompson, Stewart and all those brave women who led forth the praying bands in America to protest against the entrenched liquor traffic ; Ellice Hopkins, who lifted the White Cross as a barrier against the tide of social vice ; Thomas W. Stead, whose hand rent the curtain of secrecy which hung over the nameless crimes of adulterers and the panders to their vices. These all protested against organized powers which had done, or permitted wrong-doing. These were all in turn denounced as fanatics, and charged with hopeless folly, or worse.

Mine is a small effort compared with any of theirs, yet—my critics notwithstanding—seeing that my *first* protest was against a wrong as I believed, to my Lord and His work, and this latest protest is directly due to the persecution which arose against me because of that protest, I see no cause for alarm at possible consequences. I have too much faith in the principles of truth and in the God of truth, and too much sympathy with all these men and women who dared obliquely rather than suffer dishonor to their Lord's name and cause, to be at all alarmed at what may happen as the result of this compulsory task. It may be a mistake in method, but I trust not in principle. Be this as it may, the results are now beyond my control, even as the winged arrows of slander, which caused these pages to be written, are beyond the control of those who shot them out.

"The Lord reigneth !" *And by HIM ACTIONS ARE WEIGHED.*

# APPENDIX

[COPY.]

## SPECIAL NOTES.

ERRORS, like snakes, are hard to kill ; PRINTED errors baffle correction. MISTAKES in MORALS, as in MEDICINE, are POISONS.

Truth seekers need light and wisdom to estimate Truth. The Moral Reformation of the 19th Century has excited the special malice of the enemy of all good, and he has found too many short-sighted, half-informed, well-meaning folk ready to wear his spectacles, and accept his gross distortions of facts as realities, both in the Old World and the New.

Let all reformers give heed and remember.

**The White Cross Pledge and Standard are for true men.**

**The White Shield Pledge and Device are for pure women.**

The first was founded in 1883, the second in 1885, BOTH IN ENGLAND.

The pledges are alike five-fold, and voluntary. The second was modelled with scrupulous care to be a worthy counterpart of the first. See ! are not their principles equally pure, scriptural, undenominational, universal and tending God-ward ?

### WHITE CROSS (FOR MEN).

*I promise, by the help of God,*

1.—To treat all women with respect, and endeavor to protect them from wrong and degradation.

2.—To endeavor to put down all indecent language and coarse jests.

3.—To maintain the law of purity as equally binding upon men and women.

4.—To endeavor to spread these principles among my companions.

5.—To use every possible means to fulfil the command, "Keep THYSELF pure."

### WHITE SHIELD (FOR WOMEN).

*I promise by the help of God,*

1.—To uphold the law of purity as equally binding upon men and women.

2.—To be modest in language, behaviour and dress.

3.—To avoid all conversation, reading, art and amusements which may put impure thoughts in my mind.

4.—To guard the purity of others, especially of the young.

5.—To strive after the special blessing promised to the PURE IN HEART.

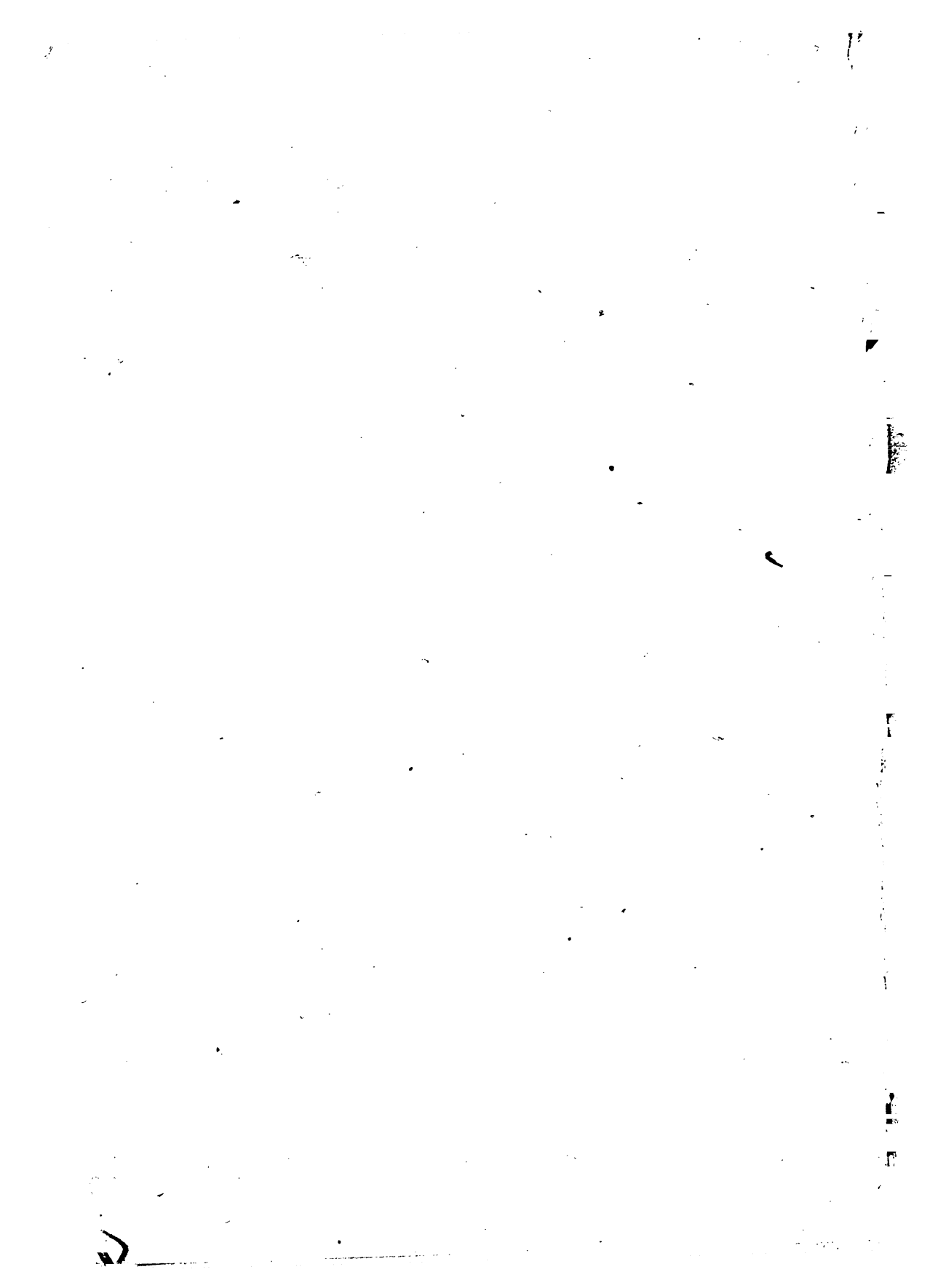
Surely the originators of each have equal rights to preserve their respective pledges intact, and to insist that their distinctive titles shall not be divorced from their legitimate headship, at the will of others who admire the name and desire to adopt the beautiful symbolism for totally different work.

### HOW TO INTRODUCE AND ORGANIZE.

Mrs. Bradley strongly advises a series of meetings in any locality, to allow the different phases of this needed reform to be judiciously presented to suitable audiences. A wiser choice of fit persons to guide each definite line of action is thus possible.

Failure in the beginning ensures prolonged failure. A large Public Meeting where all sects of Christians can meet on neutral ground, is best for hearing of the general History of the New Crusade and its Development. Other meetings for special classes, viz: for Men only ; for Women only ; for Mothers only ; for Young Women only ; for Christian Workers of mature age and both sexes only, are each and all desirable to lay broad and safe foundations for sound progress.

NOTE.—The above is the protest printed in Aug. 1890, against the errors of the White Shield Manual.



# WHAT THEY SAY :

(Continued from Inside Front Cover.)

Referring to a series of meetings in Toronto, Ont., commencing November 16, 1890, under the auspices of the Central W. C. T. U., and which included eight public meetings and four for women only (one being a large meeting of lady day school teachers of the city), the following noteworthy testimony is submitted :

(From Mrs. A. M. Cowan, ex-President and active member of the W. C. T. U. Executive.)

(1) I have much pleasure in recommending Mrs. E. H. Bradley as a Christian worker and lecturer on Temperance and Social Purity. She is an earnest Christian, and handles difficult subjects in a delicate and sensible manner. Her kindly, motherly talks are well calculated to lead to thought and enquiry concerning social problems.—A. M. COWAN, Toronto, Nov. 29, 1890.

(From Mr. J. L. Hughes, Inspector of Board Schools, Toronto.)

(2) It affords me much pleasure to express my hearty commendation of the work of Mrs. E. H. Bradley, in favor of Temperance, Social Purity and other subjects so intimately connected with the physical, mental and moral development of humanity. I consider that her work is truly educational in its character, and inestimable in value. The upward growth of the race, physically, intellectually and spiritually, which is the aim of all true men and women, has been greatly retarded by the personal habits of the boys and girls, resulting from heredity and evil associations. It is of the utmost importance that mothers and teachers throughout the world shall be made acquainted with the dangers to which their children and pupils are exposed.

Mrs. Bradley, as an experienced teacher, as the mother of a family, and as a woman of culture and Christian character, is eminently qualified to deal with the vital questions which she discusses. She has a great message, and she conveys it in a faithful and womanly manner.—JAMES L. HUGHES, Inspector of Schools, Toronto, Nov. 29, 1890.

TORONTO, Dec. 1st, 1890.

(3) It is unnecessary for me to add to the extensive list of testimonials and press notices written commending Mrs. E. H. Bradley as a temperance and moral and social reform worker. Her years of careful study of the great social problems in the old land qualify her eminently to speak with authority in Canada. Her address at Grimsby Park during the summer of 1889 and her recent addresses in this city under the auspices of our Gospel-Temperance meetings have impressed many with their individual responsibilities and duties to society, and wherever she speaks she deals in an uncompromising manner with the hindrances to moral and social reform. I have much pleasure in commending her to all temperance organizations in need of a revivalist.

WM. MUNNS, Sec. Canada's New Party.

**TERMS:**—Mrs. Bradley is chiefly anxious to arouse and enlist as many earnest workers as possible, and in order not to exclude smaller towns or societies from such help as she may render, has consented to reduce her usual fees to meet such circumstances. One well advertised public meeting, \$10; two, in same place, \$15. (In special cases she will accept a collection instead of a fixed fee, if TRAVELING EXPENSES are guaranteed beyond such risk.) A home during her stay is always expected.

Address, for Canada :

MRS. E. H. BRADLEY,

c/o ROYAL TEMPLAR DIRECTOR, Hamilton, Ont.

OR, c/o MR. W. MUNNS, 1286 Queen St. W., Toronto, Ont.

For Eastern States :

369 Michigan Street, Buffalo, N. Y.



## SELECTED BOOK LIST.

### FOR THE USE OF CHRISTIAN WORKERS IN MORAL REFORM.

NOTE.—In this branch of reform great discretion is essential, both in acquiring and using sound knowledge. As in medicine, success in healing depends upon a judicious application of general principles by a careful diagnosis of individual cases, so in moral reforms in an *increased* degree, because this disease is mental and spiritual, therefore less open to observation of results, and requiring infinite patience and calm courage. The following works are chosen as among the best, of many that are good, not by any means as a complete catalogue of even desirable books. They are also included in this list entirely on the personal responsibility of the author, and in no sense as advertisements for any publishers.

#### For General Readers Desiring Complete Information.

- HOME HAND BOOK**, of Domestic Hygiene and Rational Medicine. 20th thousand. 1624 pages. 500 engravings, 25 colored plates, and a paper Mannikin. Cloth, \$5.50; heavy leather, \$7.50.
- MAN THE MASTERPIECE**, or Plain Truths Plainly Told about Boyhood, Youth, Manhood. Contains 620 octavo pages, 30 full-page illustrations, and a Mannikin. *A book for every man.* Price, cloth, \$3.90; library, \$4.50; half morocco gilt, \$5.
- THE LADIES' GUIDE IN HEALTH AND DISEASE.** Prices: cloth, \$3.90; library, \$4.50; half morocco gilt, \$5.
- SUNBEAMS OF HEALTH AND TEMPERANCE.** 220 quarto pages. Cloth, \$2.25, finely illustrated. Safe for intelligent boys and girls to read. The foregoing are by J. H. Kellogg, M.D.
- SOCIAL PURITY.** By J. H. Kellogg, M.D., including *A TALK TO GIRLS*, by Mrs. J. H. Kellogg. Contains 64 pages. Price, 15 cents. 40,000 copies of this work have been sold within a few months.
- All the above may be obtained post free, on receipt of price, from Good Health Publishing Co., Battle Creek, Michigan.
- THE JUKES.** A study in Crime, Pauperism, Disease, and Heredity. 3rd edition. Cloth, \$1.00. By R. L. Dugdale. Pub. Putnam and Sons, West 23rd St., New York. (This is specially commended to Day and Sunday School Teachers and District Visitors, etc.)
- THE TRINITY OF EVIL.** By Canon Wilberforce, M. A. Paper, 30c; cloth, 50c.
- HIDDEN DEPTHS.** By F. M. F. Skene. 3rd Canadian edition. Price, 35c.  
(These two, Toronto Willard Tract Depository.)

#### For Parents and Women.

- VITAL FORCE: How Wasted and How Preserved.** By E. P. Miller, M. D., 41 West 26th St., New York. Paper, 50c; cloth, \$1.
- HOW TO BATHE** On use of Water in Preserving Health, etc. Same author. Paper, 30c; cloth, 75c.
- A FATHER'S ADVICE**, a book for every boy. Same author. Price 10c.
- A MOTHER'S ADVICE**, a book for every girl. By Mrs. E. P. Miller, M. D. Price, 10c.  
(These should be first read by parents and at the *right* time placed in hands of children.)
- THE BEACON LIGHT** (Physiology for the Young, to help Mothers and Teachers.) By T. L. Nichols, M. D., London, Eng. May be had of Miss Julia Colman, 47 Bible House, New York. Price: paper, 25c; cloth, 50c. (This was most appreciated by refined Christian mothers in England, after the White Shield was inaugurated in 1885, and should be re-published in America at cheaper price,) and at Willard T. D. Tor.
- TOKOLOGY, a Book for Every Woman.** By Alice B. Stockham, M. D. Price, \$2.
- TRUE MANHOOD.** For Young Men. By E. B. Shepherd, M. D. Price, \$2. (Highly recommended for boys on leaving Christian homes.)
- THE MAN WONDERFUL** in the House Beautiful. An allegory, teaching the Principles of Physiology and Hygiene, and effects of Stimulants and Narcotics. By Chilion B. Allen, M. D., and Mary A. Allen, M. D. Price, \$1.50.
- These three post free from Dr. A. B. Stockham, 161 La Salle St., Chicago.
- PLAIN TALKS** with Young Home Makers. By Hope Ledyard. Cassell & Co., 106 Fourth Ave. New York. Bound, 40c.
- BOYS AND OTHER BOYS.** By Lucy A. Scott. Paper, 25c; cloth, 50c. (These two for boys and girls)
- GIRLS OF TO-DAY.** Same author. Pub. W. T. P. A., 151 La Salle St. Chicago. Paper, 25c; cloth, 50c.

#### For Mothers.

- SCHOOLBOY MORALITY**, by (an English woman) E. C. P. CLEAN HANDS; SECRETS. By Dr. Kate C. Bushnell. Pub. W. T. P. A., 161 La Salle St., Chicago. Each, 3c; per 100, \$2.
- LEAFLETS FOR MOTHER'S MEETING** (List from W. T. P. A. as above). Each, 2c; 50c per 100.
- ("LETTER OF ELLICE HOPKINS to the Women of America" in this series should be read and pondered by every Christian woman.)
- MARRIAGE—ITS DANGERS AND DUTIES.** R. H. Darby, 432 Ninth St., Washington, D. C. Price, 10c.  
(For the Society for Moral Education of Washington, D. C.)
- LEAFLETS No. 1 TO 4.** By Mrs. C. T. Cole. Sold by Miss Jennie Duty, 180 Arlington St., Cleveland, Ohio.
- NOTE—These are newly published and surpass in simplicity, accuracy, and practical purity of expression, any of the size and price I have yet seen.—E. H. B.

#### Temperance and Social Purity Journals.

- THE PHILANTHROPIST.** Ed. by Aaron Powell, P. O. box 2354, New York City.
- THE TEMPERANCE TEACHER**, a new monthly by Julia Colman, 47 Bible House, N. Y. City, from whom may be obtained all kinds of reliable Temperance and Purity Literature. (Each contains valuable Book Lists.)
- These are two inexpensive journals, invaluable to practical workers on these important lines.

#### White Cross, larger and smaller series.

- (Where all are good, selection is difficult, but the following are most practically useful as ammunition for W. C. Soldiers:)
- |                         |                               |                               |
|-------------------------|-------------------------------|-------------------------------|
| No. 4. True Manliness.  | No. 6. Wild Oats.             | No. 10. God's Gift of Speech. |
| No. 11. What can we do? | No. 12. Little Kindnesses.    | No. 17. A Strange Companion.  |
| No. 19. Damaged Pearls. | No. 22. White Cross Standard. | No. 23. Buried Seed.          |
- (These are in the larger series, mostly 3 cents each.)

Lost in Quicksand, Touching Pitch. Is it Natural? The Defaced Image Restored? My Little Sister. These are best of shorter papers; 2 cents each.

A leaflet called The Temple of Eternal, and The Apocalypse of Evil, are worthy to be had at 161 La Salle St., Chicago.

The Willard Tract Depository, Toronto, keeps supply on hand from Eng., convenient to E. P. Dutton & Co., 31 West 23rd St., N. Y., and American White Cross