

The North Dakota White Ribbon.

A MONTHLY W. C. T. U. JOURNAL.

"Not willing that any should perish."

VOL. 1.

FARGO, FEBRUARY, 1891.

No. 8.

NORTH DAKOTA W. C. T. U.

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LENTEN THOUGHTS.

Formerly confined to the Roman Catholic, Lutheran and Episcopal churches, the observance of Lent is now becoming general in all Christian bodies, although in the three mentioned it is kept with a greater degree of strictness.

As Christ's fasting in the wilderness was a preparation for the few days of life yet awaiting him, and for the final agony on the cross, so this season of abstinence and prayer is a preparation of the days of the year that are to follow, with their joys and sorrows, their vicissitudes and uncertainties.

In Lent the fashionable world pauses in its giddy career to give thought to the serious things of life;

remembering that as Christ's divine life was a cross and a martyrdom, idle repose and pleasure cannot be the aim of any true or noble soul. Lent, with its partial lull in business, reminds the man of affairs that money getting is not the highest goal of existence; that it is the part of true wisdom and foresight to lay up those treasures which neither moth nor rust can corrupt—which no mortal can wrest from him.

Alike for the joyous and the sad, this holy season has its lesson. It brings before the votaries of self and pleasure that one perfect life so full of sorrow and self-sacrifice, and bids them contrast it with their own. To those bowed down by losses and crosses, it says in the words of Thomas a Kempis: "Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above nor a safer way below than the way of the holy cross."

All that can be written of the lessons and the true significance of Lent seem to our mind summed up in these quaint lines of the old Elizabethan poet, Robert Herrick:

Is this a feast to keep
The larger lean
And clean
From fat of veals and sheep?
Is it to quit the dish of flesh
Yet still
To fill
The platter high with fish?
Is it to fast an hour
Or rag'd to go
Or shew
A downcast look and sour?
No; 'tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.
It is to fast from strife,
From old debate
And hate;
To circumscribe thy life,—
To show a heart grief-rent;
To starve thy sin
Not bin.
And that's to keep thy lent.

—*Minneapolis Tribune.*

Miss Francis Power Cobbe, author of many books, and one of the ablest of literary women, is, at the age of seventy, hard at work both as a writer and reformer.

GATHERED HERE AND THERE.

Women are no longer expected to be wholly absorbed in their home duties any more than they are expected to go veiled in the street. Indeed, a larger part of those home duties have been taken from them; they are not expected to do any more spinning or weaving, for instance, and the time which that once cost, if it is not to be wholly wasted, may as well go to the cultivation of their own minds and the healing of the world's sorrows. They have ceased to be mere dependents or appendages, and there is nothing left for them but to go on and be individuals.—T. W. Higginson in Harper's Bazar.

Public sentiment* has become so pronounced, and rightly so, against lotteries and chance games, that we deem it our duty to prohibit altogether the raising of money for religious or charitable purposes by the sale of chances, the use of wheels of fortune, or by any method savoring of lottery or gambling. This rule, which we now make, admits of no exception. It applies to counties as well as to towns, to convents as well as to parishes.—Archbishop Ireland.

Mrs. Sarah Bristol Cooper, of San Francisco, contributes to the Woman's Journal of December 20, a delightful account of the Free Kindergartens of that city, which she has been chiefly instrumental in establishing. Of the 8,000 children collected from the lowest quarters of the city into these kindergartens, not one has ever appeared in a police court for any misconduct—a high testimony to the good effect of kindergarten training.

Congregationalists have ordained Mrs. Drake as pastor in Iroquois, South Dakota. This was done by the largest council of Congregational ministers ever assembled in the state.

The people of Washington spend more than \$6,000,000 a year for liquors, which is at the rate of about \$20,000 for each working day.

MEDAL CONTESTS.

Medal contest work is being carried forward to some extent throughout the state.

The following quotations from letters received will show to the readers of the White Ribbon the interest felt in the work in different places.

From Grandin, N. D., January 4: "We were unable to have our contest on the 13th of December, as we expected. It was postponed until Christmas eve when a large crowd was present and heard prohibition gospel for once. It was quite a success and did an 'amazin sight' of good, I believe, in setting people to thinking. I hope it won't be long before the saloons "pack up their traps and git."

From Grand Rapids, LaMoure Co., Jan. 13: "We have ten contestants preparing recitations. We expect to hold our first contest the first Tuesday in February. Enclosed find postal stamps for which please send medal and two more books, No. 1 and No. 2, to my address."

From Christine, Richland Co., Feb. 4: "Our contest held Jan. 24th was a success. The people will be glad to attend another soon. I think we will hold our second in about a month. I enclose stamp for postage on another medal which you will please send."

From Yorktown, Dickey Co., Feb. 2: "We held our contest on the 15th ult., and it was a grand success. We are getting ready for another in the near future."

From Milnor, Sargent Co., Feb. 5: "Our contest came off very successfully, Friday eve, the 30th. Our next, a gold medal contest, will be held the 20th of Feb. I am so much interested in this department; nothing we have ever had seems to interest all classes as this contest work, and in an educational way it is doing much good."

From St. Thomas, Pembina Co., Dec. 26: "Our contest is over and it was a grand success. I do think this whole plan of contests is grand. The selections when learned will be of lasting good. I mean to take right hold of the work when we get settled again; for we are leaving Dakota after ten years of western life."

These are a few of the good words which come to me from time to time

in regard to this work, and it is very seldom I receive anything but good words for it. The Good Templars are working in this line in various places, and several school teachers are having these contests in their schools.

I wish our young people would more generally realize that if they will they can do much good in helping forward the "good time coming" by taking an interest in this department of temperance work. Can we not have the number of medal contests largely increased during the two months before seeding?

M. H. SOWLES,
Supt. Contest Work.

AN APPEAL TO MOTHERS.

The best possible reason for the gathering of children into temperance societies pledged to total abstinence is found in the first sentence of the following extract from a leaflet by Miss Williard:

It is a fact of statistics that of every one hundred men who reform from drinking habits, ninety return to those habits again, while of every one hundred boys and girls who sign the pledge, ninety remain true to it through life. It is also a fact that two-thirds of the Band of Hope children stand in the front rank at school for deportment and for scholarship.

Now if your children were taking music lessons, how careful you would be to get them off in time; but what is the ability to drum on a piano, compared with the fixed determination, based upon the reasons why, that they will never let brain poisons have dominion over them?

When it is time to go to school how careful you are to get them started, but how much less important is arithmetic than the solving of the problem of a life kept pure in the midst of temptation; and how much less useful is the geography that bounds a state than that which locates on the chart of life the maelstrom of moderation and Niagara of drunkenness, while it marks out the sure, safe "water way" of total abstinence? You may say, "I can teach them all this at home." Happy is it for them if you do, but in your busy life it is doubtful if you have become such an expert in this teaching as our modern methods and facil-

ities have enabled the modern juvenile temperance teacher to be. Besides, there is a mutual strength and helpfulness, a cheery *esprit de corps* in the association of children banded together with a common aim to fight a common enemy, such as no isolated training can impart. Line upon line, precept upon precept, graven on the brain and worked into the warp and woof of character in its formative period, will build strong foundations for the "little soldiers newly mustered in"; this is their discipline, their drill, and their preparation for the battle. You would not expect them to master the music lesson without patient teaching and constant repetition; why should you expect them to master themselves and their temptations in any other way? Nor is their battle, alas! a conflict of the future. It surrounds them every hour. It is set in array by the boy whose seat is beside that of your boy behind the desk at school, and who takes out a bunch of cigarettes or a plug of sugary tobacco and whispers, "You shall have some at recess." The battle comes in the oaths and unclean words of the playground; in the invitation to treat on cider or beer; in the disguised alcohol and tobacco flavors of the candy-shop conveniently located near by; in the nameless habits taught to pure boys and girls by the children of unguarded homes; in the vile pictures and literature that are as a pestilence walking at noonday. The school, whether public or private, to which you send your children, is as dangerous a battle ground as will ever demand of them that forewarning and forearm- ing which the Loyal Temperance Legion is organized on purpose to afford.

Miss Mattie X. Rockwood expects to spend the next few weeks in the East and on her return to be better than ever prepared to please her patrons.

Twenty acres of land have been given to the National W. C. T. U. School of Methods in Asheville, N. C., for the carrying forward of that enterprise. The ground borders upon that whereon George Vanderbilt, the literary man of that famous family, is now erecting the finest summer home in America.

THE WOMEN'S COUNCIL.

Great preparations are being made for the first triennial meeting of the Women's Council of the United States, to be convened in Albaugh's Opera House, Washington, D. C., February 22-25.

Mrs. May Wright Sewall, Indianapolis, Ind., Corresponding Secretary, is working up the meeting, and the most distinguished women of the nation will participate. Each National Society in the Republic is invited to elect one member to serve on the Executive Committee of the Council, and to represent the Society on the program.

Mrs. Mary T. Lathrop has been chosen to represent the National W. C. T. U. Besides this, all National Societies of women are invited to send fraternal delegates—one or two each—who will be warmly welcomed and invited to participate in the discussions. These delegates are invited from National Societies that have not become auxiliaries. By being present at the Council and joining in its discussions, they will gain a better knowledge of its motive and its method, and it is hoped, will use their influence to secure the auxiliaryship of the National Society they were chosen to represent. This applies to all denominational missionary societies, both home and foreign, as well as to any and all religious, philanthropic, reformatory, educational, artistic, industrial or other National Societies of women.

Will the press please give prominence to this statement in the interest of women and their work, and oblige.

FRANCIS E. WILLARD, Pres't,
Evanston, Ill.

N. B.—Fraternal delegates will please bring credentials from the General Officers of the societies they represent.

[The above was received too late for the last issue of the White Ribbon.]

EVANSTON, Ill., Dec. 25, '90.

TO THE LOCAL UNIONS:

My Faithful Comrades:—Will you join me in the following resolve, viz: Beginning with the 22nd of February the birthday of the Father of his Country, and for ten days thereafter, I will, as a Christian patriot, deny myself some luxury in food, clothing,

surroundings or opportunities, and contribute the amount thus saved to a self-denial fund, for the treasury of the National W. C. T. U., to help it in its beneficent undertakings for the year 1891.

I suppose that fruit, flowers, confectionery, attendance upon lectures, concerts, extra ribbons and gloves, would naturally be included in such an estimate. Undoubtedly we are all giving from one-tenth to one-fourth or one-third, possibly some of us one-half, of our income already to the white ribbon cause; but this special effort is suggested in view of the losses we have recently sustained and of which you are fully aware through the Union Signal.

Last year I tried this for the first time, and as oranges were the only luxury in which I was just then indulging, they were dispensed with during the ten days set apart as a glad and grateful period of self denial.

This action on your part and mine is purely voluntary, and I reverently and tenderly suggest it, believing that while it does not savor of asceticism, it will enrich us all in spirituality and that sense of the sacredness of brotherhood which is the core of Christianity.

Accept this as my New Year's greeting, for I am sending out no cards this year, and let me offer as our motto for 1891, "The people that do know their God shall be strong and do exploits." Dan. xi. 32.

With every loving wish that 1891 may be the most blessed year in all your history, I am,

You sister and friend,

FRANCIS E. WILLARD.
Rest Cottage, Christmas, 1890.

At the Jamestown convention, a motion prevailed that all unions sending contributions to the Temple should request that the amount be applied on the fund for a memorial tablet to Mrs. J. C. White, of Casselton, who has done so much for our cause and who left us for the "better land" in February. The tablet will cost one hundred dollars. As so many small sums are constantly being sent in from all parts of the country it might save confusion and needless work at headquarters if the unions would send their contributions to our State Super-

intendent of Temple Work—Mrs. Minnie Tibbetts of Ellendale—and when a certain sum has been received she will forward it to Chicago. This arrangement will surely save much work and possibly some mistakes. Please note it carefully and any union or private individual wishing to contribute to this fund send the amount to Mrs. Tibbetts at the address given above. ADELAIDE M. KINNEAR.

The Minutes of the Jamestown convention are now ready for distribution. Please send your orders to Mrs. Lizzie J. Boyle, of Ellendale, and she will promptly fill them. Every white ribbon woman in the state should possess a copy. Price only 10 cents. They contain reports and addresses which will be of value to you. Send in your orders.

A. M. K.

A STUDY IN ETHICS.

The relegation to private life of Senator Ingalls, by the Kansas legislature, and the substitution of an obscure farmers' alliance nominee for the brilliant statesman, is an event worthy of passing notice. He was a splendid debater, a rare parliamentarian, an earnest student, a master of sarcasm and invective, a magnetic and forceful orator, but, upon his own somewhat boastful admission, he was lamentably deficient in sound principle. His own state has apparently repudiated him for his own utterances and for the moral obliquity which those utterances imply. He recently said:

"The purification of politics is an iridescent dream. Government is force, politics is a battle for supremacy. The decalogue and the golden rule have no place in a political campaign. The object is success. To defeat the antagonist and expel the party in power is the purpose. In war it is lawful to deceive the adversary, to hire Hessians, to purchase mercenaries, to mutilate, to kill, to destroy. The commander who lost the battle through the activity of his moral nature would be the jest and derision of history. This modern cant about the corruption of politics is fatiguing in the extreme. It proceeds from the tea custard and syllabub diletanteism, the frivolous and desultory sentimentalism of epicenes. —Park River Gazette-Witness.

Miss Willard declines all invitations to lecture this winter.

longer selling liquor; and a large number of the saloons have also closed.

The White Ribbon suggests to our workers, that in circulating petitions they have separate papers for the signatures of men and women. Let our women's petitions go in as such. We have the right to petition granted by the constitution of the United States which no one may abridge. Let us use it *ad libitum*. Perhaps we may, like the poor widow of the scripture, weary them by our continual coming. You remember, "He would not for awhile but afterward he said within himself, 'though I fear not God nor regard man, yet, because this widow troubleth me, I will avenge her.'" We were gratified at seeing the Fargo Argus, which has not strongly favored W. C. T. U. work, acknowledge in its head lines the influence of the Woman's Christian Temperance Union in the passage of the Wilson bill.

We learn that the Central Union of Fargo and the Leonard Union have recently forwarded supplies to the president of Brompton Union for the destitute in that section. The address of Mrs. Cook is, Newark, Marshal Co., South Dakota—Brampton Union being on the border between North and South Dakota. A recent personal letter from Mrs. Cook tells of how gladly she has driven across the prairies to carry to the families of our white ribbon sisters the supplies that have been sent from the different unions. More assistance will be needed before any harvest can bring relief. Let not the good work stop.

The editor of this paper was a little chagrined, on looking over the January number, to find that several bits of copy had in some way been overlooked. In consequence, our readers failed to receive the New Year Greeting of the White Ribbon. Also, the editor's reason, in the long continued and very serious illness of her little son, for the non-appearance of a paper in December; and the request of the state president, found in this issue, concerning temple funds, were omitted.

Our subscribers who have not yet paid their subscriptions will confer a favor upon the White Ribbon if they will pay up at once.

WHO IS VICTOR?

By the act of one man in each branch of the legislature, proving false to his pledge as candidate for election, the cause of the liquor men triumphed in both houses by just the one traitorous vote in each case; but before the senate journal was approved, a new combination was formed by which all reference to the passage of resubmission was expunged from the records, after which the bill was taken up and killed.

Just what the legal status of the question is now remains to be seen.

The W. C. T. U. of our state will regret to learn of the removal of Mrs. Lizzie J. Boyle, state treasurer. She, with her little daughter, has spent a week in Fargo visiting in the home of Miss Kinneer; and, on the eighteenth of this month left for Duluth, where her husband had preceded her, and where they will make their home. Thus our North Dakota white ribboners lose a very efficient officer, and a most earnest, estimable worker. That the best thing's of life may come to her in her new home is our hearty wish.

Mr. C. P. Walker, to whose supervision as manager of the Argus job rooms the elegant makeup of the White Ribbon should be credited, has been a very patient, forbearing man. He has not, or we have not heard it if he has, made one unpleasant remark concerning the unbusinesslike habits of women in general, suggested by failure in promptness on the part of the editor.

A strong illustration of the powers for good or evil of individuals is found in the recent contest for resubmission in the legislature. Axvig, a Scandinavian, a democrat, elected from a prohibition district, a pledged prohibitionist, suddenly found it to his interest to change his vote to one in favor of resubmission, thus turning *the scale in the house*.

A communication from Mrs. A. M. Wilcox, state superintendent of juvenile work, comes too late for insertion this month. She wishes all local superintendents to write her concerning their work, what they have done and where.

The paper upon "College Settlements" from the Sunday School Times gives a clear idea of this new and promising mission work that is being taken up by educated young ladies in many of the large cities. To teach the gospel of cleanly, wholesome, industrious living, to communities that have comprehension of what such living is, surely is no trivial undertaking.

Under a barbarous Minnesota statute the "age of consent" in females is fixed at ten years. We are glad to see the press of the state generally crying out against this iniquity. The present legislature ought not to adjourn without raising the limit to at least fifteen years. The idea of a child of ten being legally supposed to possess sufficient discretion to consent to her own dishonor and thus relieve the seducer from prosecution under a criminal charge, is abhorrent to all intelligent and right-minded people.

JUDGE TEMPLETON'S DECISION

Contrast this with the state of affairs in the Fargo district:

GRAFTON, N. D., Feb. 12.—Judge Templeton pronounced his first sentences in liquor cases, or common nuisances, here this afternoon. The four following men were indicted by the grand jury and each one pleaded guilty to the charge. When the accused were called up for sentence, it could be seen that the judge was, seemingly, very nervous. He told the accused that it was no pleasure for him to pass sentence upon them, but that it was his duty. He said that they were all young men and yet had the making of good citizens; and moreover, that, owing to their having stood their ground, and put in an appearance, he, the judge, would be as lenient as possible, but still he would have to grade the fines.

August Nordus, Park River, ninety days in jail, and thirty additional besides, if a fine of \$750 be not paid.

Andrew Thompson, Park River, ninety days in jail, and thirty days additional besides, if a fine of \$600 be not paid.

Theodore Henkerode, Park River, ninety days in jail, and ten days additional besides, if a fine of \$500 be not paid.

Ole Walden of Voss, ninety days in jail, and ten days additional besides, if a fine of \$300 be not paid.

The judge, in open court, instructed the district attorney to at once foreclose liens upon the property where the liquor was sold, in order to collect the fines.

The North Dakota White Ribbon

OFFICIAL ORGAN OF THE
WOMAN'S CHRISTIAN TEMPERANCE UNION
OF NORTH DAKOTA.

PUBLISHED MONTHLY AT FARGO, NORTH DAKOTA.

MRS. ANNA S. HILL, M. D., - - Editor.

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2 " 2 months.....		3 00
2 " 6 ".....		5 00
2 " 1 year.....		8 00

While THE NORTH DAKOTA WHITE RIBBON is published primarily as a means of communication between the Officers and Superintendents of Departments of the North Dakota W. C. T. U. and the members of its Local Unions, it will endeavor to furnish its readers with a resume of all important W. C. T. U. news of general interest.

Brief communications on W. C. T. U. topics are solicited.

Address all communications intended for publication to the Editor.

FARGO, N. D., FEBRUARY, 1891.

WOMEN AND LAW MAKERS.

"The petition sent up from Fargo against re-submission is said not to carry much weight with it. A majority of the signatures are those of women whose opinions are respected but the politicians like to hear from the business community."—Octopus in Fargo Argus.

A majority of the signatures are those of women whose opinions, however respected, may be ignored by politician and law makers. Our men talk very pleasantly of protecting the women—shielding by chivalrous devotion, and all that sort of thing; and then, when in the exercise of the right granted by the first amendment to the Constitution of the United States she humbly petitions the legislators of her state, praying that they do not, at the behest of the liquor power, remove from her home the protection granted by existing laws until at least such laws may have had a testing—when she does this she is informed politely or otherwise that her opinions do not carry much weight.

When year after year the mothers of Delaware send up to their assembled legislators petitions asking that the age of protection for their little girls, technically called the "age of consent" be raised from seven years to an age that would give reasonable expectation of good judgment and discretion in the ordinary affairs of life, their petitions are accorded a

similar reception to ours in Bismarck. In the words of "Octopus" they do not carry much weight, and the barbarous law remains in force. Were those Delaware mothers voters would their opinions be thus ignored? Could the opinions of the women of this city of Fargo be counted at the ballot box, would our members of the legislature, as candidates, have so readily pledged themselves to the liquor interests?

In Minnesota—the proud, progressive leader of the "New Northwest"—a mother who is also a wife, has no legal right to her children. The father may bind them out without her consent, and may will them away from her whether they are born at the time of making the will or not.

This is not an old law, a relic of barbarous times, that by some strange oversight has come down to us; but a law enacted by men now living in Minnesota, only two years ago, Sec. 132, page 120, Laws of 1889.

Again this winter will the women of Minnesota send up petitions to the legislature. They will ask that these things be changed; that the mother be made joint guardian with the father, and that the "age of consent" be raised from ten years, where the law now fixes it, to an age more in harmony with civilized, not to say Christianized, thought. Very likely, however, the petition will carry but little weight.

A woman may not hold or convey property until she is eighteen or twenty-one, as the case may be, nor can she contract legal marriage without consent of parent or guardian. In matters of property the law throws its protection about the child, guarding it from the wiles of those who might wish to defraud, by regarding the child as incompetent to control property.

But in the matter of far more importance to the woman than any possible property consideration, the law has no protection to offer, no restraint of certain penalty to put upon the evil man who works the ruin of the girl, in law incompetent to control a dollars worth of property—granting that any shadow of consent can be shown, anything short of resistance to exhaustion. Shades of chivalry defend us!

Women are learning to care more

for right and justice at the hands of men than for mere sentimental devotion. The love that is not founded in righteousness and justice is fast losing ground in these last years of the nineteenth century.

The writer has not regarded the granting of suffrage to women as the key that is to open to us millennial rest and peace, but she does see in things like these noted above a very strong reason why women should hold in their keeping the right to vote. By nature a conservative, hesitating to leave old paths, looking with apprehension upon the new and untried; were not these things true, she would gladly leave law making and law executing in the hands of men. Were all law makers and politicians like the ideal knight, "Who revered his conscience as his king," "Whose glory was redressing human wrong," this might safely be done.

Instead of this ideal state of affairs however, we find that it has been only as forced to do so by an aroused public opinion too strong for resistance that legislatures have enacted tardily, and point by point anything like just laws for women.

THE SUPREME COURT DECISION

Our readers have become acquainted with the decision of the Supreme Court of North Dakota in the liquor cases, and all friends of prohibition have rejoiced on account of it. The decision has made a profound impression—the attorney general promptly notified county attorneys that it is their duty to see that saloons and drinking resorts in their respective districts be closed.

We would be unable to give adequate expression to our thankful gladness were it true, as the Union Signal states, that "every saloon in North Dakota is closed as the result of the decision." We think it is true, however that they are being quite generally clothed throughout the state, save in the fourth district (the Fargo district) where the decision has as yet had little effect. Judge McConnell has for some time been in the east, where he is paying an extended visit. We try to hope that upon his return the saloons in this city may be closed in accordance with the law.

Later:—The two first-class hotels have closed their bars and are no

HAVE COURAGE, MY BOY, TO SAY NO!

You're starting, my boy, on life's journey
 Along the grand highway of life;
 You'll meet with a thousand temptations—
 Each city with evil is rife.
 This world is a stage of excitement,
 There's danger wherever you go;
 But if you are tempted in weakness,
 Have courage, my boy, to say No!

In courage, my boy, lies your safety,
 When you the long journey begin;
 Your trust in a heavenly father
 Will keep you unspotted from sin.
 Temptations will go on increasing,
 As streams from a rivulet flow;
 But if you'd be true to your manhood,
 Have courage, my boy, to say No!

Be careful in choosing companions,
 Seek only the brave and the true;
 And stand by your friends when in trial—
 Ne'er changing the old for the new.
 And when by false friends you are tempted
 The taste of the wine-cup to know—
 With firmness, with patience, and kindness,
 Have courage, my boy, to say No!

—*Epworth Herald.*

THE COLLEGE SETTLEMENT.

BY GRACE H. DUFFIELD.

"95 Rivington Street, New York." That was the address that I repeated over and over to myself, as the dingy horse-car jingled noisily up from the City Hall and into the Bowery, stopping every now and then to add to its crowded inmates still another tired woman with a bundle or a baby, or just one more man who could struggle for a foothold on the platform.

Meanwhile one could look about and read the signs, those chapter headings of the story of a great city. Here were pawnbrokers' shops innumerable, with their "unredeemed pledges," cheap lodging houses, and the flaunting vulgarity of dime museums.

A little beyond this region the car stopped; the sour-visaged conductor glared at me, and called "Rivington!" and I stepped out and made my way through swarms of little children, many of them unmistakably fellow countrymen of Daniel Deronda, to number 95.

The plain brick building, looking like any other modest boarding house in an unpretentious neighborhood, represented the object of my search,—the "College Settlement." The dwellers in its vicinity, however, knew it by no such high-sounding name. To them it is "the place where those nice ladies board." Not quite two years ago, Miss Fine, a graduate of Smith College, who had worked for some years among the poor of New York, conceived the idea which she and her co-workers have carried out in the "College Settlement."

The house, at one time a respectable tenement, was rented, a house-keeper installed, pretty, simple furniture put in, and sleeping accommodations for seven provided.

One of the first requirements was that the inmates of the house, young lady graduates from different colleges, who were to be the real workers in the carrying out of this scheme, should have some regular occupation, that they might not seem to be fine ladies merely to these people among whom they intended to labor, but only simple working-women, not far removed from themselves.

Books suitable for young folks were provided, and a few games for children, and then the College Settlement opened its doors, and made welcome any boy or girl who wanted to borrow a book. That was the way it began, and already a great deal has been accomplished. Now, at the beginning of the second year, four of the places in the house are filled by permanent workers, who pay boarding house prices for their accommodations, and make this simple place their home for the winter. There are, beside, three "transients," who stay as long or as short a time as they please, and then make room for new comers; for in this one corner of the vineyard, at least, the laborers are not few.

Around the walls of the parlor are some good pictures, and shelves well stocked with books of all kinds. "Captain Marryat" and the great explorers delight the boys; and these unloved, unsheltered girls from the street read, like their more fortunate sisters, "Jack and Jill," and "Donald and Dorothy," while dear old "Hans Anderson" shows on well-thumbed pages the marks of loving, if untidy, childish fingers.

At first it was the books and the games and the sweet-faced women which attracted the children, and brought them in out of the streets, away from vulgarity and profanity—and worse. They came in by dozens, as an unkempt crowd of little human beings who yet were not of the desperately poor, but only of the desperately neglected. Food and clothing to sustain life they could get at home; sympathy, and a recognition of their individuality, of their powers to be somebody and do something,—these were the things for which they were

starving. At home they were always "in the way;" and so they grew coarse and hard from street life under garish gaslight, at hours when better cared for children were fast asleep in bed. Here, in this bright, home-like room, and yet a room so unlike all they had ever known of "home," among these gentle women, they forgot about the street, and each child felt the influence of a personal love and care.

And now that more and more children are coming, there are the clubs. Every boy and every girl can belong to a club; and at the head of the club, to guide and control, is one of the "teachers,"—as the children insist on calling their friends.

Not long ago one of the ladies gave a talk on astronomy which set even the most dull and ignorant of her young listeners to asking questions.

Then there is the girls' club, which meets two nights in the week, and half of the girls are initiated into the mysteries of cooking, while the other half are learning to sew "a long white seam," and to become good needle-women. To these busy workers their instructor tells stories—true stories always—of "brave men and noble women and golden deeds."

There is not an evening in the week which is not a "club night," and every day after 3 o'clock books may be taken out, so only in the mornings are the ladies free from their self-appointed tasks; and rainy days—oh, then they need all their patience!

But it is only with pleasure that they see their number of little ones grow larger every day, for it means so many more lives made brighter, so many more souls lifted up into the light.

There is no attempt at religious instruction so called. The children are almost all the children of Jewish parents, and to attempt to teach them Christianity, as a religion, is to lose them altogether. But it is on other lines than this that the teaching is done; no opportunity to inculcate the great lessons of unselfishness, of helpfulness, of courtesy, is neglected, for these will remain beyond all lesser things.

And yet, no direct attempt has been made to influence the parents; they are not paupers, and resent interference in their homes, which are miserable enough oftentimes. But in the

basement of the house is the office of a resident physician, a noble woman whose hold on the older people grows stronger daily, as she goes quietly about, relieving their physical pain. She, with a true physician's instinct, feels a great interest in the popularity of the other portion of the basement, which is given up to bathrooms, where soap, towels and water in abundance, are furnished for ten cents.

Usually, there is only a moderate demand for these luxuries, but before great Jewish festivals there is ample proof that a belief in cleanliness as next to godliness is still abroad in the land. As many as fifty women came in one afternoon, not long ago; and many of them, while waiting for their turn in the bathrooms, sat in the kitchen, and watched with great interest the housekeeper's dainty preparation of the family dinner. Several, lingering to see the end of a process whose beginning they had watched, forgot their baths that time, but gained in one way what they lost in another.

Surely the end of such a work as this is not yet; it must be that from so much sowing of the seed there will one day be a generous harvest; and in the meantime the patient workers cling faithfully to their belief that "the greatest thing a man can do for his heavenly father is to be kind to some of his other children."

The following is an outline of plans for the exhibit of the juvenile department of the World's W. C. T. U., at the Columbian Exposition, Chicago, in 1893:

1. Secure a large number of autographs of children belonging to temperance societies, the names to be written on cards of a uniform size (3x2 inches) and wherever practicable made from card board of different colors, each country using its own national colors. For instance, in America, where we have three colors, red, white and blue, we will have some of the autographs on red cards, some on white and others on blue. These cards will be linked together in a "temperance chain," with which to decorate our booth in the Exposition.

2. On an unruled piece of stiff white paper twelve inches long and six inches wide, let the president of

each country have the children's pledge written at the top in native language, leaving a blank space above it of exactly one and one-half inches. Below the pledge let there be in a double column twelve autograph signatures, reserving space enough at the foot of the page for a statement of the total number of children enlisted for temperance in said country.

3. We greatly desire a photograph of the largest juvenile society in each country, taken in native costume, the picture unframed being about eight by ten inches in size. These we will frame and hang on the walls of our pavilion.

4. We need several flags from each country.

5. We ought to have a juvenile temperance banner from each country, bearing the name of the country, motto of the juvenile work, etc., in native language.

6. Please send us specimens of badges used.

7. We wish to leave in Chicago as a memorial from the children of the World's W. C. T. U., a beautiful fountain, which shall be unveiled with appropriate ceremonies during the exposition, and the cost of which shall be defrayed by contributions from children the world over, each child paying not more than 10 cents.

8. We should like articles from each country for our sale tables, all profits to be used in building up the world's department of juvenile work. The articles sent should be characteristic of the country from which they come, and should be such as could be sold for about an English shilling apiece. Simple and useful articles are most desired, and if they could be made by the little folks so much the better.

The Young Crusader, organ of the Loyal Temperance Legion of America, the juvenile auxiliary of the W. C. T. U., is out with a World's Fair number, containing the plans of the small folk for their "exhibit" in 1893. Among the things they propose, is a drinking fountain, to be built in the thirstiest part of Chicago—as evidenced by the number of sa- loons. It is to be called "The Willard Fountain" in honor of Miss Francis Willard. The February issue of the Young Crusader has a fine program for Washington's birthday.

ANNOUNCEMENTS.

W^oDFO^rD W. C. T. U. HOLDS ITS REG-
ular meeting on the first Friday in every
month in the parlors of the Niagara House, cor.
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C^rY^sTAL FOUNT LODGE NO. 5, I. O. G. T.,
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F^rUITFUL (JUVENILE) TEMPLE, NO. 3, I. O.
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