

The North Dakota White Ribbon.

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

"Not willing that any should perish."

VOL. 1.

FARGO, NOVEMBER, 1890.

No. 5.

NORTH DAKOTA W. C. T. U.

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RESOLUTIONS.

First. The W. C. T. U. of North Dakota, in our first annual convention assembled, gratefully acknowledging God's blessing and guidance during the past year, and recognizing Jesus Christ our leader in this our work, do earnestly desire to be governed by His spirit, His word and His providence; and whereas we are, first, a christian union; resolved, therefore, that we emphasize more the christian features of our work.

Second. Feeling deeply the value of the christian Sabbath, resolved that we pledge ourselves to discourage railroad travel and mail trains, base ball games and all amusements on that day, and that our influence as a state union be emphatically given to prevent the opening of the World's Columbian Exposition on the christian Sabbath.

Third. That as christian wives and mothers, we recognize but one standard of morality for men and women, and that we receive no man of known impure life to our homes or society, no matter what his social standing or wealth, and pledge special effort to encourage mothers meetings, White Shield and White Cross work.

Fourth. Recognizing the fact that good health is a necessary condition for the doing of much successful work in any line, and that hereditary tendencies are as powerful for good as for evil, and that by judicious culture evil tendencies may be modified and good ones strengthened so that succeeding generations may stand upon a higher plane, Resolved, that we commend to our unions especial attention to the departments of heredity and hygiene.

Fifth. Believing the W. C. T. U. course of study under the leadership of Dean Wright is an inestimable boon to the White Ribbon, we do heartily commend it and pledge ourselves to secure as many students in our unions as possible.

Sixth. That we recognize the great importance of young women's and juvenile work, and pledge ourselves to help the organization of Y. W. C. T. U. and L. L.

Seventh. That we recognize the efficiency of the Demorest contest work as an educational factor, as well as a means of promoting prohibition sentiment, and that we urge all unions to take up this line of work.

Eighth. That the departments of soldier's work be remembered by all unions and especially in cities where there are G. A. R. posts.

Ninth. Having in one state a large foreign population who have materially aided us in securing the prohibition laws we now have, it is resolved that we make our work among them more practicable by distributing literature in their language, inviting the more intelligent to join our unions and so insure their co-operation with us in enforcing these laws and banishing from their homes the original package and the curse in any of its forms.

Tenth. Whereas, the law prohibiting the sale of tobacco to minors is rendered impossible of enforcement through the cupidity of unscrupulous dealers who constantly violate the same. Therefore, resolved, that we petition our legislature to enact the

following law: No child, actually or apparently under 16 years of age, shall smoke or in any way use any cigar, cigarette, or tobacco in any form whatever, in any public street, place or resort. A violation of this subdivision shall be a misdemeanor and shall be punished by a fine not exceeding \$10 and not less than \$2 for each offense.

Eleventh. Resolved, that we are in sympathy with our excellent prohibitory law and that we demand its thorough enforcement. Also, we deprecate the action of some of our officials who, notwithstanding their solemn oath to uphold the law of North Dakota, yet, by various devices and technicalities thwart the enforcement of this righteous law; and we urge every law-abiding citizen to stand for the majesty of law and the speedy punishment of lawless violation.

Twelfth. That we pledge our loyalty and hearty support to the National Union and its president, Miss Frances Williard.

Thirteenth. We reiterate our expression of intention to be, as we have always been, a non-partisan and non-sectarian society, but this shall never prevent us from the frank declaration of our gratitude, good will and prayers for any society or movement, in church or state, that has for its watchword, "The saloon must go."

Fourteenth. We reaffirm our belief in the right of women to express their opinions in matters of government by the ballot, and we rejoice that the constitution of North Dakota allows women to vote for all school officers, and we urge the women of the state to go to the polls this fall and exercise this right and vote for state superintendent of schools.

Fifteenth. That to our departed friend and brother, Judge Mitchell, state superintendent of schools, we are indebted for our excellent scientific temperance instruction law, and in his death we have lost an efficient officer, a faithful friend, a true and noble man, and that we tender to the bereaved family our heartfelt sympathy.

Sixteenth. That to our president, Miss Kinnear, we tender our sincere thanks for her efficient work in the past year, and that we pledge her our hearty support and co-operation in the future.

Seventeenth. That we hereby express our appreciation of the presence of Miss Susan B. Anthony in

North Dakota, rejoicing that she has lived to see the first fruits of her labor, and that she can take with her the assurance that the inspiration of her words and works will go with us through the coming years. That we cordially welcome Mrs. Barker, who will ever be held in grateful remembrance as the one who personally called us from the seclusion of home and pointed out broader fields which those of faith and courage may give and possess.

Eighteenth. That as the ladies and other citizens of Jamestown have received us with such cordial welcome and so liberally given us of their best, resolved, that we extend to them our most sincere thanks, especially remembering the band, the visit to the asylum, music in the rink, and the untiring vigilance of the entertainment committee and the kindness of the trustees in tendering the use of the Presbyterian church.

LEONARD W. C. T. U.

The Leonard W. C. T. U. held a Mite Box social at Wood on Friday evening, Oct. 24, in behalf of the W. T. B. A. It was a lovely evening and a goodly number was present at the entertainment. It was a very enjoyable occasion—a decided success.

The mite boxes when opened were found to contain \$23.06. Of this \$1.20 belonged to the Baby Band Box. From the entertainment we realized for our society \$17.50, making in all \$50.56.

Some time ago our young people raised \$5.00 for the Temple fund. This, with our mite box collections, amounted to \$26.89, which we made \$30, and forwarded to the national treasurer to apply on our pledge of \$100 to the Temple. We also paid \$20 for the Temple about two years ago, and \$3.30 for the Baby Band, \$2.20 paid in June, and \$1.20 with the \$30.00 just sent—making in all, \$53.30 already paid toward our \$100 pledge.

LAKOTA, N. D., Oct. 12, 1890.

Dear White Ribbon—Although the White Ribbon failed to greet us last month, to-day the October number looks in and reminds me of a long neglected duty, and right gladly do I take up the pen to tell you the good news. The last saloon in Nelson county has been closed by our states attorney. Ever since this little town was started, it has tolerated one and sometimes four drinking places, although this has been a prohibition county for three years. Score one for the officers of Nelson county, if you please. I think many of us were getting tired of the, to us, seemingly

useless warfare; now, we are up again ready for the work.

Your Sister,
A. M. CRAMOND.

NEW ROCKFORD, N. D., 1890.

Dear White Ribbon—An intelligent and attentive audience listened to Miss Lizzie Preston, Thursday night, Oct. 2nd, on "Reforms." She was clear, concise, and to the point, wasting none of her thirty minutes in flowery phrases that please the ear, to vanish with the sound of the speaker's voice, but presenting truths and thoughts for consideration.

The morning meeting with Miss Preston, Oct. 3rd, was interesting indeed, having the same effect on the semi-conscious state of our union as the Chinese slapping remedy has on their opium stupefied-natives.

Yours in the W. C. T. U.,
GRACE STODDARD MULVEY.

NEWARK, Marshal Co., S. D.,
Nov. 12, 1890.

Mrs. Anna S. Hill, Dear Sister—Enclosed please find stamps in payment for N. D. White Ribbon. Can you tell me any way to get a box of goods for the needy in this part of the state, the southwest corner of Sargent county, that we can distribute through our union. The families of some of our sisters are in need of clothing. Failure of crop will compel them to receive help or do without clothing greatly needed.

Mrs. H. L. COOKE.

Mrs. Cooke is president of the Brompton Union, on the boundary between North and South Dakota.

It would be well for the unions in the Red River Valley, and other portions of the state in which the crop was generally good, to prepare boxes of goods for such as may need them, and notify Mrs. Linda W. Slaughter of Bismark that they are prepared to render assistance to the needy. The sooner preparations for a Dakota winter can now be made, the less suffering there will be; and the W. C. T. U. of this state ought not to allow the family of a White Ribbon sister to suffer for the want of comfortable food and clothing. Read James 2:15-16.

CHICAGO W. C. T. U. WORK.

Let those who regard the work of the W. C. T. U. as trivial note carefully the following list from Union Signal for Nov. 6th, and remember that this is but the work of Woman's Christian Temperance Union in but

one city, and that such records could be gathered from many cities:

Bethesda Day Nursery and Kindergarten. Talcott Day Nursery and Kindergarten. These nurseries and kindergartens have cared for 15,929 children during the past year.

The Anchorage Mission for Women. This home has sheltered during the year, 4,000 girls—500 having found homes.

Hope Mission and Reading Room (for Scandinavians)

Bethesda Mission

Gospel meetings are held nightly at these missions. The attendance at the two during the past year has been 37,000.

The Bethesda Inn.

The inn is a lodging house for men, where beds can be procured at ten to fifteen cents a night—free baths and a reading room are provided for all lodgers. The inn accommodated 52,540 men during the past year.

The Bethesda Free Medical Dispensary.

The Hope Free Medical Dispensary.

The Bethesda Dispensary has treated 1,651 persons during the year—physicians have made 206 visits. The Hope Dispensary has just started.

The Bethesda Sunday-school.

The Hope Sunday-school.

The attendance for the year at these two Sunday-schools has been 8,000.

Central W. C. T. U. restaurant, than which there is not a finer in the city. Here over a thousand are fed daily, and any profits made are to help carry on the local work of the W. C. T. U.

WORTH REPEATING.

"Men need no stimulant; it is something, I am persuaded, they can do without. When I went into the field at the beginning of the war, a good lady friend of mine gave me two sealed bottles of very superb French brandy. I carried them with me through the entire campaign, and when I met my friend again, after all was over, I gave her back both her bottles of brandy, with the seals unbroken. It may have been some comfort to me to know that I had them in case of sudden emergency, but the moment never came when I needed to use them."—Gen. R. E. Lee.

"Twenty-five years ago I knew every man, woman and child in Peekskill. It has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them, and it was an instructive habit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few who were taken off by sickness, every one who proved a wreck and ruined his family did it from rum and no other cause."—Chauncey M. Depew.

There are now published not less than twenty-six state Woman's Christian Temperance union papers, official organs of the respective societies.

AS YE SOW, SO SHALL YE REAP.

Scatter we must, and scatter we will,
 Strewing at broadcast all the day long,
 Down through the valley, or over the hill
 The seeds of right, or the seeds of wrong.

Beware! beware! lest the seeds ye sow
 Be mixed with malice and pride and strife,
 For the wheat and tares must together grow,
 'Till the reapers bind in the field of life.

Cull the good seed for the coming hours,
 That all thy days may be calm and free,
 Evermore plucking the planted flowers,
 Binding rich sheaves for eternity.
 —Home Guardian.

THE TEMPERANCE TEMPLE.

Before this issue of our paper reaches its readers, most will have seen in the daily and weekly papers accounts of a very notable event in the history of temperance, the laying of the corner stone of the temperance temple in Chicago. W. C. T. U. women know how the project of building a grand structure as national temperance headquarters has grown. A thought, a wish, a hope, in the brain and heart of Mrs. Matilda B. Carse, has developed into the fully matured plan, the corner stone of the projected structure having been laid Nov. 1st. The stone was placed in position with song and prayer and bible reading, with the marching in procession of two thousand children, each carrying flag or banner, and in the presence of a great, eager, listening, watching throng. One of the Chicago papers says of the march of the children from the second regiment armory, where the preliminary exercises were held, to the corner of Monroe and LaSalle streets:

"Nothing like it has ever passed through the streets of Chicago. To the strains of patriotic music, with gay banners and flags almost screening them from view, two thousand happy, innocent children went marching to consecrate a temple, reared in the faith that mankind can be made better. At their head marched two little Scandinavian girls, Hannah Grimm and Tillie Hendrickson, dressed in snowy white, supporting the temple banner, with the words, 'For God and Home and Humanity,' surmounted by the figure of a white dove.

Some way, as men looked upon that procession of children, whose faces were aglow with truth and purity and happiness they felt choked and tears came unbidden into their eyes. It was the greatest lesson in temperance, if not, perhaps, of prohibition, ever taught in Chicago. The face of many a man flushed as he looked, and even 'good fellowship'

lost for a moment its nobility. Part of the procession's beauty lay in the fact that it represented no party, no creed and no country.

On arriving at the corner stone, a pretty picture was formed. For a block in every direction, the streets were black with people. The windows of the surrounding buildings were filled. On the platform around the corner stone stood many of the greatest leaders in temperance work. From the enormous derrick, high above the foundation, draped to the very ground, hung the American flag, and below it were grouped the children holding aloft their waving flags and banners. Upon a pile of rock in their midst, stood Miss Hofer, with flashing eyes and laughing face, as she led them in singing 'America.' It was here in the open air and in this song that the beautiful flower garden of little ones burst into full bloom, and thrills of patriotism, such as only a child's patriotism can cause, swept over the crowd."

We clip from the Chicago Evening Post the following:

"The temple when completed will be one of the sights of Chicago and the equal of any one of the many magnificent structures that already adorn the world's fair city. Burnham & Root, the architects, have succeeded in designing a truly superb structure. In style it is a combination of the old gothic and the more modern French. For the first two stories the material used will be gray granite with a dash of pink running through it. Above that will be used pressed brick and terra cotta. This will harmonize nicely with the granite, taking on a tone and color the same, with the exception that it will be a darker pink. The frontage on LaSalle street will be 190 feet, while on Monroe it is ninety feet. In shape the temple will be somewhat novel, and might be likened to the letter H. It consists of two immense wings united by a middle portion or vinculum. On LaSalle street will be a court seventy feet long and thirty feet wide, and on Monroe street a similar one of the same length and eighteen feet deep.

Facing the grand entrance and arranged in a semi-circle, will be eight great elevators, and from the front court will rise two great highways leading clear to the top of the building. A central hall will extend north and south and on each floor, and a traverse one will also extend into the wings. The lower courts and halls will be resplendent with marble mosaic paving, while plain marble will be used in the upper halls.

In height the temple will be a 'skyscraper,' extending thirteen stories toward the heavens. A peculiar and pleasing effect has been gained by causing the building line to retreat at

the tenth story, where the immense roof containing three stories commences, breaking, as it ascends, into gothic turrets. From the center of these turrets will spring a fleche of gold bronze seventy feet high. This will be surmounted by the graceful form of a woman, whose face will be upturned and hands outstretched as in prayer.

On the granite around the grand entrance will be carved the coats of arms of the various states of the union. Upon the corner stone will be engraved the national legend of the W. C. T. U.; 'For God, and Home and Native Land' 1890. On the reverse will be the W. C. T. U. monogram and beneath, 'Organized 1874.'

Such will be the general appearance of this noble structure. The purposes for which it will be utilized are manifold. On the lower floor will be located three banks and a memorial hall, to be known as Willard hall. It is needless to say that the name is in honor of that great temperance worker, Frances E. Willard. The audience room will easily seat 800 people without the galleries, and will be as entirely shut off from the rest of the building as though it were not in it. The entrance will be through a wide hall opening off Monroe street. It will be an amphitheatre in shape and in the center will be a beautiful fountain. Nearly every window in it will be a handsome memorial one, and from numerous pedestals will rise the busts of illustrious persons who have lived and died for the cause of temperance. The hall and the entrance leading to it will be used as tablets on which to inscribe the names of those who have subscribed \$100 or over to the building fund. In a large vault opening off the hall will be kept the record of the work done in each state in the union. In short, Willard hall will be to the temperance cause what Westminster Abbey is to England's greatest celebrities.

The Woman's National Publishing House will find headquarters there, as well as the W. C. T. U. Most of the building, however, will be rented, and the income from this source, it is estimated, will be \$250,000 a year. It might be mentioned that little wood will be used in the construction, and the building will be perfectly fire proof. Work was to begin in July, and it is expected that the temple will be ready for occupancy by May, 1892. The entire cost will be \$1,100,000. Take it all in all, the great temple will be a 'thing of beauty' as well as of use and will prove a 'joy forever,' not only to the W. C. T. U. but to all Chicago.

The North Dakota White Ribbon

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

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

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White 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., NOVEMBER, 1890.

The White Ribbon is very grateful for the many kindly, appreciative words spoken and written to its conductors—doubly grateful where these pleasant words have been accompanied with a subscription list or an advertisement to help along the enterprise. It is a fact, seemingly not always understood, that to publish a paper calls for an outlay of money that should come in in the many small sums from the subscribers that are scattered over the territory reached by the paper.

The North Dakota White Ribbon was started in July as an independent enterprise by white ribbon women of Fargo, who felt the need of such a means of communication between the unions of our state.

They realized that in a locality where so large a share of the work is pioneer work there is an especial need of words of cheer and sympathy from other workers in like circumstances. The work has been to us a labor of love, wholly without compensation, and has succeeded beyond our expectation, almost beyond our hope; however, some embarrassment has been occasioned by the removal for the winter, to Bozeman, Mont., of our very efficient business manager, Mrs. H. L. Campbell, and the difficulty of securing a manager equally competent to succeed her.

The grounds for scruples of any who might have hesitated to give

countenance to an unofficial paper have been wholly removed by the action of the convention at Jamestown, in endorsing and making the paper the official organ of the North Dakota Woman's Christian Temperance Union.

Now, the purpose of this writing is to make a plea to our unions for further support. We acknowledge the very generous support and large subscription lists a number of unions have given; but from quite a large number of unions we have as yet received no names. Can we not have at least a small list from each union in the state? We had hoped by January to be able to make the White Ribbon a semi-monthly without an increase in the subscription price. With the hearty co-operation of the W. C. T. U. throughout the state, it can easily be done, not otherwise.

Miss Kinnear and Mrs. Boyle left Dakota for Atlanta, Ga., Tuesday, Nov. 11, to attend the National Woman's Christian Temperance Union convention. Tickets from Chicago to Atlanta and return were sold for \$20.10, and the excursion train was to stop several hours at Chattanooga and Lookout Mountain. Tickets will be good until Dec. 1st.

Owing to circumstances beyond the control of the editor, our paper is late this month. We desire to issue about the tenth of the month and will endeavor to be on time. Busy housekeepers will be kind in their judgments if they know that the work of editing the White Ribbon has been added to the ordinary work and care of the house mother.

Accounts of medal contests past and projected, at Steele, would have been inserted in our last issue but that the convention absorbed the paper. We trust that our correspondent will favor us with an account of the later ones held by the vigorous W. C. T. U. of Steele.

A very interesting and successful session of the New York W. C. T. U. was held in Elmira in Oct. About 300 delegates were present. Several of the public addresses were of unusual strength and force.

WOMAN IN METHODISM.

At the present time, during the months of October and November, in the Methodist Episcopal churches throughout the country, the question of the admission of women as lay delegates to the electoral and general conferences of the church is being voted upon. Considering the attention the question received in the last general conference, a whole week being spent in discussion, in regard to seating five women who had been regularly elected as lay delegates, the very light vote that is being given is surprising, indicating that the church at large does not regard it as a matter of great importance. Some of the papers of the church have of late been engaged in exhaustive (not to say exhausting) discussion of the question pro and con.

Both sides have gone over the Scripture arguments from "Thy desire shall be to thy husband and he shall rule over thee," to "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus,"—and each side has argued logically and well from its own preconception of what ought to be the right interpretation, both sometimes, in the judgment of the writer, leaving common sense, that "rarest sense of all," wholly out of sight. Dr. J. M. Buckley, editor of the New York Christian Advocate, aims to be the leader of the conservative forces of the church, and is both strong and bitter in opposing the movement to admit women to the law-making bodies of church or state. Like the proverbial hen-pecked husband, he is exceedingly sensitive lest suspicion that the woman rules should get abroad. He has, however, been as fair in conducting the discussion in his paper as it is possible for one so strongly prejudiced to be.

Many wise and some foolish things have been written, as for instance, the following by a dear little woman who hails from Reading, Pa. We judge she must be *small* to have written just as she did, and must belong to the order of the clinging vine. As a final argument against the proposed change in the restrictive rules she says: "One more thought, we all agree that in order to fill any posi-

tion in church or state intelligently, men and women ought to be well informed. It ought not to be the case, but nevertheless it is true, (note the strength of that *nevertheless*) that women generally are not given to the reading of the proceedings of legislative bodies in or out of the church; for illustration, go to any of our women, ask them what is the cause of the coming election and you will not find one out of twenty who *know* anything about it. They will tell you that they never care to read anything about law. Should they be admitted to our legislative body it will be the same, and we will be no better represented than at present."

Now the editor of the North Dakota White Ribbon has passed but one night of her life in Reading, and does not know what manner of women predominate there, but she does affirm without fear of contradiction that in the Methodist churches with which she has been personally acquainted, as large a proportion of the adult women who are members, as of the men, are persons of intelligence who read books and journals and are informed concerning current events; and she mildly suggests that it is not probable that women not broadly intelligent concerning the history and legislation of the church would aspire to the honor of a seat in the highest council of the church; neither could they be elected should they chance to aspire.

In the beginning, God gave to man and woman joint dominion over the earth and all it contained (see Gen. 1-28); and when that joint dominion is re-established, will there not come back to earth that "statelier Eden" for which we look? It is the family in which husband and wife rule jointly and harmoniously that is the ideal family. That home in which the mother has no authority being equally unfortunate with the one in the guidance of which the father has no voice. State and church are aggregations of families; and it may be that, in the future, these conservatives of to-day will be regarded like those pious, God-fearing conservatives of an olden day, who, when Galileo said, "The world does move," had for him but imprisonment and torture. History repeats itself.

An undenominational, non-partisan

journal is not the place for the discussion of questions of strictly denominational or party bearing. Our excuse for this paper is the wide interest in the question pending in the Methodist church, felt by the W. C. T. U., from the fact that our national president was one of the delegates denied seats in the last general conference; and the further fact, that the matter was officially discussed by the Dakota Woman's Christian Temperance Union convention, two years ago.

May not each local union appoint a superintendent of the White Ribbon whose duty it will be to take subscriptions and send on names and money to N. D. White Ribbon, box 1683, Fargo?

A DRY BOOK.

"The Bible is such a dry book," it is said. Well, perhaps it is. There was old Bill Jones, who used to be such a terrible drunkard. A medical man was once heard to remark that he was a good subject for spontaneous combustion, and he was so constantly in liquor that the neighbors used to call him a walking whiskey-barrel. Through some kind friend he was led to read the Bible, and became a follower of its teachings; and the result was that he became terribly dry. For days he fought against a thirst which seemed consuming him, and even now he is not free from occasional struggles; but they grow less frequent and severe, so that he hopes the alcohol is getting dried out of his blood.

And there is his wife, who used to sit up nights and drop her hot tears on the worn garments which she mended, as she thought with dread of the midnight home-coming. Since Mr. Jones—that is what they call him now—took to reading the Bible, the fountain of her tears has dried up, and her face, once so careworn and sad, looks like sunshine after rain.

And those children who used to come home from school with their gaping shoes on rainy days, and sit down to shiver with their wet feet in their fireless home—since father has taken to the Bible instead of his cups, they are dry and well-clad and warm.

Even the old house has felt a change. The snow and rain used to find easy access through the leaky roof and the broken window-panes; but all that is stopped now, and the house is dry as well as its master.

Then there used to be a little silver stream flowing at fitful but frequent intervals from Bill Jones' pocket into the rumseller's till; but since the Bible has been put in authority that stream has dried up. Yes, the Bible does seem to be rather a dry book. It dries up a good many things.—*Rev. B. B. Merrill.*

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ANNOUNCEMENTS.

WOODFORD W. C. T. U. HOLDS ITS REGULAR meeting on the first Friday in every month in the parlors of the Niagara House, cor. Front and Ninth streets.

CRYSTAL FOUNT LODGE NO. 5, I. O. G. T., meets every Friday evening in I. O. G. T. Hall, first floor of Ely Block, North Broadway. W. F. DEVAL, C. T.; MRS. T. S. LIPPY, Sec'y.

FRUITFUL (JUVENILE) TEMPLE, NO. 3, I. O. G. T., meet every Friday afternoon at 4 o'clock in hall in Ely Block, North Broadway.

MRS. L. A. LANE, Superintendent.

The following poem, written by Mary T. Lathrop, was read by Miss Julia Ames at the laying of the corner stone of the National Temperance Temple in Chicago, November 1st, 1890.

WHAT MEANS THIS STONE?

Along the misty stretch of time
A million bells peal out their chime,
A million bells of every clime,
And silver tongue;
They ring from steeples tall and fair,
They sound from turrets carved and rare,
And over altars steeped in prayer
For ages long;
Till at this shrine a vanished time
Thrills into song.

The world has reared its temples old
In ages dim and days of gold,
And evermore in reverence wrought
Its highest faith, its deepest thought,
Its strongest love and sacred pain,
In marble white of holy fane.
Then ring, sweet bells of olden years!
With joyous tone:
A morning breaks, a promise cheers,
A newer temple woman rears
For God and Home,
And, as the World's slow vision clears,
Comes to her own.

Upon the years that are to be,
There glows a radiance fair to see,
There dawns the coming century
Of truth and right:
The clouds are lifting from the skies,
From valleys dim the mists arise,
Before the morn the midnight flies,
And all is light.
The gate of hope now softly swings,
Above its arch a great bird sings,
The shackles fall, of night and wrong,
And all the world breaks into song.
Ring, temple bells, from steeples gray!
In gladness ring!
Love's golden day is on the way,
And, Christ is King!

Between the darkness and the dawn,
The days to come, the cycles gone,
The age of love and age of brawn,
Is laid this stone:
On which shall rise a temple set
Like jewel in a coronet;
In purpose high unrivalled yet
By shrine or throne.
Its walls rebuke the blighting shame
That, sheltered by a legal name,
Now dims a nation's fair renown
And tears her holiest altars down.
Our ensign here in faith we rear—
Henceforth this place is battle ground.

From fair foundations wide as love,
To slender turret far above,
Shall into stone and arch be wrought
The glory of prophetic thought;
And, throned upon the graceful light,
Its emblem true shall stand in light
Serene and fine—

A woman's figure, calm and fair,
Outlined against the upper air,
With hands uplifted as in prayer.
Who builds this shrine
Saw age divine
Come swiftly on to human kind.

Beyond the shadows long and dim,
Upon the future's golden rim,
We lay the stone and raise the hymn
Prophetic, grand.
Abide in strength, Oh jeweled stone!
For thou art set for God and Home,
For feet that stumble, hearts that moan,
In all the land.

Abide in strength before the gates
Where God's eternal promise waits,
We give thee to thy mission sweet,
With lavish wealth of love complete,
Nor count the sum.
Who knows but on this altar-place
May shine the glory of his face.
When Jesus comes?

THE PROGRESS OF WOMEN.

Charles Dudley Warner, in Harper's Magazine for May, raises the question whether "men are not leaving the intellectual province to women?" He says: "Does he read as much as she does?" Is he becoming anything but a newspaper made person? Is his mind getting to be like a newspaper? Speaking generally of the mass of business men—and the mass are business men in this country—have they any habit of reading books? They have clubs to be sure, but of what sort? With the exception of a conversation club here and there, and a literary club more or less purfunctory, are they not mostly social clubs for comfort and lounging, many of them known, as other workmen are, by their "chips?" What sort of a book would a member make out of "Chips from my workshop?" Do the young men to any extent, join in Browning clubs, and Shakespeare clubs, and Dante clubs? Do they meet for the study of history, of authors, for literary periods, for reading and discussing what they read? Do they in concert dig into the encyclopedias, and write papers about the correlation of forces, and about Savonarola, and about the Three Kings? In fact, what sort of a hand would the Three Kings suggest to them? In the large cities the women's clubs pursuing literature, art, languages, botany, history, geography, geology, mythology, are innumerable. And there is hardly a village in the land that has not from one to six clubs of girls who meet once a week for some intellectual purpose. What are the young men of the villages and cities doing meantime? How are they preparing to meet socially these young ladies who are cultivating their minds? Are they adapting themselves to the new conditions? Or are they counting, as they always have done, on the adaptability of women, on the facility with which the members of the bright sex can interest themselves in base ball and the speed of horses and the chances of the street? Is it comfortable for the young man, when the talk is about the last notable book, or the philosophy of the popular poet or novelist, to feel that laughing eyes are sounding his ignorance?

This interesting contribution was crowded out last month by the press of convention news, and though it is now a little late, it will be enjoyed by our readers.

WOMAN'S DAY AT THE SOUTH DAKOTA FAIR.

Editor White Ribbon: I send a few notes that may be of interest to your many readers. The fair passed off very pleasantly. "Woman's Day" was a grand success, and was under the superintendency of Mrs. Emma S. DeVoe, of Huron. The gate receipts were \$600 more than any WEDNESDAY in the history of Dakota state fairs. The Woman's Relief Corps led the procession as escort to the women, followed by the W. C. T. U.

All in the procession were admitted to the grounds gratuitously.

A lady quartette from Huron furnished the singing.

Rev. Anna Shaw gave the speech of the day. The other speakers were, Rev. Olympia Brown, Susan B. Anthony, and Emma A. Crammer; the last named welcoming the people in behalf of the state W. C. T. U. Inclosing Mrs. Crammer said:

"No one having at heart the best interests of our nation, the purity of our government, and the enactment and enforcement of good laws, can consistently oppose equal suffrage. Politics needs the balance wheel of womanly tact, judgment and self-control, without which politics is fast sinking into demagoguism; statesmanship is a thing of the past; bribery in different forms prevails; and the laws go unenforced. Our social and religious life has felt her uplifting influence. The churches of South Dakota stand as monuments to her faithfulness, our prohibitory law is woman's answered prayer, and she now asks that her purifying touch may be felt in government affairs, for mother-love will ever act as a lever to lift humanity upward, and the ballot box is a mighty fulcrum by which she can raise the world nearer ideal manhood, nearer Heaven and nearer God. The Knights of Labor, the Farmers' Alliance, and all industrial unions would be side-tracked without the ballot, powerless to right their wrong. The ballot is a little key that unlocks many doors that otherwise never

would swing outward. As Senator Blair says, 'All talking amounts to but little in a democracy like ours unless the talker can vote, and if he can vote he does not need to talk much. In fact, a dumb voter is a greater power than a talking angel.' But I believe the chivalrous manhood of South Dakota will, on the 4th day of next November, clothe woman with this power. Crops may fail, but our yeomanry will not disappoint us. We have in our people, a crop that winds cannot blight; wheat that is not rusted; wheat that will stand the hot winds of adversity, and not bend nor break; wheat that can stand the roller process and come forth pure and white. Such is manhood and womanhood of South Dakota."

After the appearance of the September White Ribbon, the editor received several letters concerning the articles on non-alcoholic medication; and the question was asked, how do the members of the homœopathic branch of the medical profession stand upon the question, the prominent physicians named in the September White Ribbon being old school physicians. The answer was made that, as a rule, homœopathic physicians very rarely administer alcoholic stimulants. In support of this statement, we quote from an editorial review in a recent number of the Medical Advance, a leading homœopathic journal:

Alcohol Inside Out, from Bottom Principles: Facts for the Millions. By Elisha Chenery, M. D. Octavo: Pp 340 Philadelphia: Records, McMillan & Co., 1889.

This work contains a very careful analysis of the question of alcoholic stimulation from the medical standpoint, and should be read by every medical man of every school of practice. The general heads under which the author discusses the question are:

"Alcohol, what and whence is it? its family relations.

"Alcohol: Its way through the system, with observations by the way.

"Alcohol as a poison, a food, a medicine."

From an overwhelming mass of professional testimony, the author demonstrates that the medicinal use of alcohol in any form is prejudicial to the best interests of the patient, and on page 333 asks and answers the pertinent question:

"In what cases is alcohol physiologically appropriate? It is certainly shut up to two classes of cases—one where an anæsthetic is required, and another where a heart ex-

citant is temporarily needed, in both of which there would be much demand for it were it either a pure anæsthetic or self excitant; but it is neither, and this is the rub. It is a double-edged tool which cuts opposite ways at the same time, so that the good we might hope for from its use as an anæsthetic or as an excitant is offset, and usually more than offset by its back-cut upon the blood globules, whose due functions we have seen to be absolutely necessary at all times. Emphatically, then, there are no diseases where its use is clear and not attended with unavoidable drawbacks; for there are no known conditions where its special interference with the blood globules, and the consequent depressive effect upon the system can be of service, but must always be harmful."

The position here taken as to the use of alcoholic stimulation in the treatment of all forms of acute disease, will, we believe, meet the hearty approval of a very large majority of the homœopathic profession. The author has presented this vexed question in a scientific manner, and we trust that every reader of the Advance will some day have occasion to read it as the best authority on the subject.

The first state convention of the W. C. T. U. of North Dakota was held in Jamestown, Sept. 26-29. About one hundred delegates were present, and every section of the state was well represented. All the sessions were interesting and profitable, and the workers returned to their homes with renewed inspiration for another year's work for "God, Home, and Native Land." We were pleased with the action of the convention concerning "The White Ribbon of North Dakota," published by Mrs. Anna S. Hill and Mrs. H. L. Campbell, in which they endorsed the paper, making it the official organ of the W. C. T. U. of North Dakota, yet leaving it in the hands of the able women who launched the enterprise.

The lecture on Friday night by Susan B. Anthony on "Woman Wants Bread not the Ballot" was a drawing card and gave many persons the privilege of hearing this early pioneer of woman's suffrage. We, however, deprecate the continued efforts of the suffrage element among this noble band of workers in continually pushing this question to the fore, and are fearful that instead of helping, it may prove a hindrance to the cause for which the W. C. T. U. was organized, and for which it is maintained. On this point the worthy treasurer of the state organization, Mrs. Lizzie J. Boyle of Ellendale, showed most excellent judgment in delivering a response to the addresses of welcome; for while all the other speakers dwelt largely on woman's suffrage, out of deference, no doubt, to the distinguished lecturer, yet she spoke earnestly and forcibly on the special work

of the organization, winning the hearts of her hearers and their sympathy for her cause. Another thing of special note, and which we think is at least of doubtful propriety under the auspices of that organization, is the discussion of woman suffrage on Sabbath night as was done at the recent convention. We understand, however, that the authorities were somewhat misled by the subject announced and expected a lecture more within the realm of morals. In our judgment, such things ought to be guarded against by prohibition and temperance workers or it will not be long before political meetings of all kinds will be held on the Sabbath day.—Methodist Pioneer.

The fact criticised above has been much regretted by the White Ribbon, and we agree with Elder Plannette that such things should be guarded against. It is not well for the Woman's Christian Temperance Union to give occasion for politicians who fear not God, neither regard men, to say to White Ribbon women, "We do not hold our political meetings Sunday as you do." Let us take heed and avoid all appearance of evil.

Bro. J. S. Campbell of Fargo, N. D., has the contract for building the Episcopal church, the great Hotel Bozeman and Mr. Sammis' fine house. He is a christian gentleman and loyal to his church. He is a help to us, and now his good wife has come to spend a few months in Bozeman, from whom we expect much assistance. She is conference secretary for W. F. M. society for North Dakota, president of Woodford W. C. T. U. and superintendent of Sabbath Observance for her state.—Montana Christian Advocate.

"Show me a spot on this planet ten miles square where a decent man can live in decency and comfort and security, supporting and educating his children unspoiled and unpolluted; where manhood is respected, woman honored and human life held in due regard; and when skeptics can find such a place where the gospel of Christ has not first gone and cleared the way, and laid foundations, and made decency and security possible, and then it will be in order for the skeptical literati to move thither and ventilate their views."—James Russell Lowell.

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