

# WHITE RIBBON BULLETIN

"NOT WILLING THAT ANY SHOULD PERISH."

VOL. 17. NO. 12.

FARGO, N. D., JANUARY, 1914.

Monthly—25 Cts. a Year.

## THE VISITOR.

"While the cobbler mused there passed his pane  
A beggar drenched by the driving rain;  
He called him in from the stony street,  
And gave him shoes for his bruised feet.  
The beggar went, and there came a croon,  
Her face with wrinkles of sorrow sown;  
A bundle of fagsrats bowed her back,  
And she was spent with the wrench and rack.  
He gave her his loaf and steadied her load  
As she took her way on the weary road.  
Then to his door came a little child,  
Lost and afraid in the world so wild—  
In the big, dark world. Catching it up,  
He gave it milk in the waiting cup  
And led it home to its mother's arms,  
Out of reach of the world's alarms."

"The day went down in the crimson west,  
And with it the hope of the blessed Guest;  
And Conrad sighed as the world turned gray;  
"Why is it, Lord, that your feet delay?  
Did you forget that this was the day?  
Then, soft in the silence a voice he heard:  
"Lift up your heart, for I kept my word;  
Three times I came to your friendly door;  
Three times my shadow was on your floor,  
I was the beggar with the bruised feet;  
I was the woman you gave to eat;  
I was the child on the homeless street."

## THE FUNDAMENTAL OF THE WOMAN'S QUESTION.

In the story of the creation we read in Genesis 1, 26:27 that God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in His own image, in the image of God created He them! Equal in beauty, equal in authority! Fresh from the hand of the Creator. Herein is the fundamental cause of woman's desire for equal enfranchisement. It is not a question of a vote or ballot simply. It lies deeper. The tendrils of its roots strike further back in history and reason.

It seems as if only in more recent decades have women, in large numbers, awakened to realize their true birthright in Christ's redemptive work, through His birth, life, death, resurrection and ascension.

The curse which came through the fall of man and woman—and they always rise and fall together! Genesis 3:16. "Unto the woman he said: I will greatly multiply thy sorrow. . . . And thy desire shall be to thy husband and he shall rule over thee," was removed through the work of the Saviour Gal. 3:28. "There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female; for ye are all one in Christ Jesus."

As proof of woman's re-establishment in her first estate of equality with man we beg to submit the following briefly set forth reasons:

1. She was given the distinguished honor of becoming the mother of our Lord Jesus.
2. She became His trusted friend and associate. John xi:5 "Now Jesus loved Martha and her sister."
3. Women were entrusted with the first glorious message of the gospel of the resurrection. Matt. 28: "The angel bade the waiting women (verse 7), go quickly and

## GENERAL OFFICERS N. D. STATE W. C. T. U.



MESDAMES WYLIE BUCK ANDERSON BEST HEIDEL

tell His disciples that He is risen from the dead." And in verse 10 the Savior confirms the commission "Be not afraid; go tell my brethren that they go into Galilee. There shall they see Me." Ambassadors of the Cross and the resurrection!

4. Woman's ministry to humanity has been honored by divine recognition and success as typified in such examples as:

(a) Priscilla, who was one who "Improved and expanded the theology of the eloquent Apolis." Anna was a prophetess in the Temple Courts and publicly welcomed the Holy Child to its precincts and Paul mentions a host of women associates in the work of the early Church in his last words to the Romans, Chap. xvi 1:27 and other Scriptures.

(b) Dorcas, founder of the mission of service of clothing poor and needy, which is found in all Christian communities today.

(c) Florence Nightingale, who lighted the way to the honored profession of nursing.

(d) Elizabeth Fry, bearing her message of hope and cleanliness into the prisons to the unfortunate delinquents and criminals incarcerated there.

(e) Josephine Butler, with her loving helpfulness for fallen and cast out women.

(f) Lady Huntingdon, inspiring courage to those who were oppressed for their religious convictions.

(g) Catherine Booth, peeress of preachers, flinging wide open doors on to the platform and pulpit for thousands of women.

(h) Frances Willard, reformer and organizer of women into battalions of aggressive service for humanity. And a great multitude

who stand in the firing line of earnest devotion today fighting for liberty, truth, sobriety and purity.

Why, it may be asked, is woman only waking up in the 19th and 20th centuries to a realization of the full heritage of her womanhood? The question may be answered at least partially by recalling the changed social, political and economic conditions prevailing.

In the "good old days" woman was shielded by the chivalry of man in the higher circles of society. She became his slave often in the lower stratas.

The home was not only the centre of family life and pleasure, but of industry also. The ladies in the castle halls and their hand maids; the serfs in their cottages, carded the wool, spun and weaved and sewed. All the garments were made in the home. The food was grown in field and garden, and the fruit in the home orchard. All was prepared, preserved, cooked, and cared for in the home, whether castle or cabin.

If necessity demanded the woman finding other employment she went into some other home, a domestic or a governess. The mother kept her children under her own supervision. Her influence formed the child's education.

But a change came. Modern civilization has restricted woman's former opportunities within the limit of the domestic sphere. There has been a tendency to rob her of the more valuable of the productive labor which engaged her in her ancient domain. Our spinning wheels are broken. Steam driven looms now undertake the work. Lace machines, knitting machines and sewing machines run by electric-

ity now manufacture the garments. Vegetables and fruits are preserved in great factories. On the farm, machinery minimizes the woman's labor.

At an early age the little ones trip away to school and in their youthful days rush out into life to engage in its pursuits. Woman's work in the sacred precincts of home has contracted fully three-fourths (says an authoritative writer). An economical revolution has been gradually effected. Modern machinery and science has wrought the change. Everything once made in the home is made in factory and shop. Her work has largely found its way out of the home circle; and woman has followed it!

Womanhood woke up in a new sense. She began to feel her own need and realized her own powers. She demanded and obtained better education. She knocked at the hitherto closed doors of mercantile, professional and official life. She beat down walls of prejudice. She won her way into every line and enterprise. She found herself handicapped. She saw that greed for gold increased evils of the liquor traffic and the oppressions of labor among her sister workers—she saw that her sisters were entrapped into ways of sin. She found laws unjust, inadequate. She was hampered because she had no civil or political power. She found her power of moral suasion and personal influence, valuable and important as that force undoubtedly is, failed in working necessary reforms.

This is the primary cause of woman's demand for equal citizenship. This is the reason, the real underlying reason of the so-called "unrest among women."

It is an unselfish movement. Those engaged in it have no hope of present, personal gain as one has correctly written:—"Not for herself, but for the service of the whole race she works. It is this abiding consciousness of an end to be attained, reaching beyond her personal life and individual interests, which constitutes the religious element of the woman's movement of our day, and binds with the common bond of an impersonal enthusiasm into one solid body the women of whatsoever race, class, and nation, who are struggling after the readjustment of woman to life."

Many women who are surrounded by wealth and luxury, enjoying the adoration and indulgence of their husbands, fathers or brothers—shielded from the world's blasts, may not have heard the soul call of the world's need.

They may be indifferent, careless, or even critical. They have need of nothing. They do not understand the conditions under which many of their sisters live. They know of nothing of the woman's anguish and the burden she bears from the drink

# WHITE RIBBON BULLETIN

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Official Organ North Dakota W. C. T. U.

Elizabeth Preston Anderson

Mrs. E. M. Pollock,  
MANAGING EDITOR.

Subscription price, per annum ..... \$3.00  
Extra copies, 2 cents each.

**OBJECT.**—To promote the advancement of the W. C. T. U. work of North Dakota in all its departments, and to do all in our power to bring the triumph of Christ's Golden Rule in custom and in law.

**STATE MOTTO.**—I am but one, but I am one; I can not do everything, but I can do something; what I can do, I ought to do, and what I ought to do, by the grace of God I will do.

**PLEDGE.**—I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider; and to employ all proper means to discourage the use of and traffic in the same.

All manuscript for publication must be in my hands by the 15th of each month. Send all communications to Mrs. E. M. POLLOCK, FARGO, N. DAK.

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JANUARY 1914.

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A Temperance Paper for Boys and Girls Profusely Illustrated. Premiums to Club Raisers. 25 cents per year; single copies 2c each; per hundred \$1.75; foreign subscrip'n 37c. Sample copy and new premium list free. Address The Young Crusader, Evanston, Ill.

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—ORDER OF—

Nat'l Woman's Christian Temp. Union, Literature Building, Evanston, Ill. Make money orders payable to National W. C. T. U., Evanston, Ill.

## JUST A LITTLE BOW OF RIBBON WHITE.

Do you wish the world were better,  
Do you grieve because of wrong?  
Is your heart surcharged with sorrow,  
Chants your life a minor song?  
There is one thing you can do here  
That will help to make things right,  
Trust in God and o'er your heart, dear,  
Pin a bow of ribbon white.

Yes! It stands for all that woman  
In her heart of hearts regards  
As most noble, pure and Christian  
And against all that retards  
The swift coming of the Kingdom.  
Would you add your little mite  
That the cause of truth may triumph?  
Wear a bow of ribbon white.

White ribbons observe Jan. 15, as a day of fasting and prayer for victory. Read Isaiah five; Micah seven and Psalms one and nineteen.

The editor wishes all the readers of the White Ribbon Bulletin a Happy New Year and asks that she may hear from you. The scissors have furnished too much "copy" for this number of the Bulletin.

We trust all the W. C. T. U. women in the state are busy and gathering in that suffrage fund of \$2,000. Won't some of the Unions write and tell how they raised their apportionment.

"Secrets of Success," a small book published by B. J. Kendall, M. D., Geneva, Ill., is a readable book and contains much valuable and wholesome information and advice on the burning and critical problems of youth. It is a good book for every mother to give her growing son.

The religious and reform press throughout the country are resenting the eulogy of Busch, the millionaire brewer. It is a matter of surprise I regret that the house of representatives shall permit to be printed in the Congressional Record any appreciation of a man whose whole career has been to coin for himself, the ill gotten gains from the liquor traffic, to which he consecrated his life. Some of the big dailies have editorially scored this action of the house of representatives. We print elsewhere from one in Texas and our own Courier-News, which paper takes advanced ground on all reform topics.

## RESOLUTION.

Suggested for the adoption by churches, Young People's societies, clubs, and other organizations, and for public meetings generally. W. C. T. U. speakers are urgently requested to secure from all meetings which they address the adoption of this resolution.

Resolved, That we heartily endorse the movement for National Constitutional Prohibition embodied in the Joint Resolution introduced in the United States Congress by Congressman Richmond Pearson Hobson, proposing an amendment to the Constitution forever prohibiting the sale, manufacture for sale, importation, exportation or transportation for sale of beverages or foods containing alcohol.

## PRESIDENT'S LETTER.

A Happy New Year to every woman in North Dakota who wears the ribbon white! May the Christmas spirit, that is stirring the heart of humanity these days, and making it a joy to give, to work, and to sacrifice, for the happiness of others, not leave us, but abide, making this the happiest and greatest year of our lives.

We have a great campaign on our hands this new year. I believe if we as an organization, and as individual white ribbons, leave nothing undone that ought to be done, we shall win this battle, and make the year 1914 a memorable one in the history of our state. We are fighting against great odds, because, in order to win, we must have a majority of all the votes cast at the election next fall. This means hard work, and plenty of it, and sacrifice on the part of each one of us. Are you ready to meet the issue and pay the price? Do not think for a moment, that your effort or influence amounts to but little, and that the work will go on as well without you. No one will do your work—speak the word in season to your friend, write the letter, circulate the literature, or raise your part of the campaign fund. You are responsible for defeat or victory to the extent of your personal efforts.

I know many things are pressing for attention these days; but wise is that woman, who, resolutely and steadfastly, puts first things first, and holds to her program.

We expect by the time this number of The White Ribbon Bulletin reaches you to have our W. C. T. U. Suffrage Headquarters opened, with our Franchise superintendent, Mrs. Edna F. Salmons, in charge. Address her for literature and all suffrage supplies at Jamestown, N. D.

The extent of our state campaign will necessarily be limited by the amount of money raised for this purpose. We must depend upon the local unions to furnish the sinews of war. I believe you will not fail us and I believe you understand the necessity of sending the amount apportioned to you to raise, as early as possible.

We all rejoice in the tremendous enthusiasm with which the plans, formulated at the Asbury Park Convention, for an aggressive campaign for National Constitutional Prohibition, are being carried out.

The great W. C. T. U. meetings at Washington, Sunday, December 7th, with the monster meeting of the Anti-Saloon League and the W. C. T. U. on the steps of the Capitol, Wednesday, December 10th, were epoch making. It is especially gratifying to us to know that the W. C. T. U., through the prophetic proclamation of its wise and far seeing president, Mrs. Lillian M. N. Stevens, lead in this great movement for National Constitutional Prohibition. The prohibition amendment introduced in Congress by Hon. Richmond P. Hobson, in accord with his promise to Mrs. Stevens, has been introduced in both houses of this Congress, and is endorsed by the A. S. L. as well as the W. C. T. U.

We trust every union in the state has planned to observe January 15th,

National Constitutional Prohibition Day, as a day of fasting and prayer, and that you will invite the churches and all like minded to join with you. You have already received programs for the observance of this day, and also copies of letters to ministers and resolutions endorsing the Hobson amendment. Please see that every minister in your town or community is furnished with copies of the letter and resolution of endorsement. If you need more, send to Mrs. B. H. Wylie, Drayton. This resolution should be voted upon—in all churches and other public gatherings, as early as possible, and sent to National Headquarters. From there they will be sent to Washington. Do not forget to place name of town on all resolutions.

The mid-yearly Executive meeting will convene in Fargo, Thursday, Jan. 8, 10 a. m., in the Y. M. C. A. building. A report of work done there will be given in the next number of the White Ribbon Bulletin.

After the great conventions at Brooklyn and Asbury Park, I spent several busy weeks at National W. C. T. U. Headquarters at Evanston, getting out the National Report.

I wish you could all go through Rest Cottage, kept by Miss Gordon's generous care, just as it was when Frances E. Willard lived there with her mother. It is worth a trip across the continent to stand for a moment in the "Den," Miss Willard's study, which looks as though her feet had just crossed the threshold, and which seems permeated still with the rare and beautiful spirit of the founder of the World's W. C. T. U.

In this historic cottage, Miss Gordon entertains our National President, Mrs. Stevens, during the time they are in Evanston. I wish you could all know personally these great leaders, indefatigable, alert, resourceful, and watchful always for the best interests of the National W. C. T. U. I wish you might know as I do, the other general officers, the editors of The Union Signal and The Crusader Monthly, and the other workers at National Headquarters. One who has not been there day after day, can have no idea of the busy strenuous life, and of the splendid way these women give themselves to the work of our great organization.

I arrived home a week before Christmas and am now ready, with your help, for aggressive work in the suffrage campaign.

Trusting that in each white ribbon home, there has been a glorious Christmas and happy hearts filled with thankfulness for the Unspeaking Gift, I am

Yours in loving service  
ELIZABETH PRESTON ANDERSON.  
Jamestown, N. D., Dec. 29, 1913.

OFFICE HOURS:—  
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for National Constitutional Prohibition. Enthusiasm and interest the Children and the parents at once are interested.

The HATS are made of blue felt, with the letters Y. P. B. in white. The PENNANTS are 18 inches long, made in red, white or blue felt. The BUTTONS are red or blue, with letters.

|                 |             |                    |        |
|-----------------|-------------|--------------------|--------|
| 1 pennant,      | 1 hat,      | 1 button.....      | \$ .20 |
| 25 pennants,    | 25 hats,    | 25 buttons.....    | 4.00   |
| 100 pennants,   | 100 hats,   | 100 buttons.....   | 15.00  |
| 1,000 pennants, | 1,000 hats, | 1,000 buttons..... | 130.00 |

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION  
LITERATURE BUILDING  
EVANSTON, ILLINOIS

**FROM MRS. WYLIE.**

DEAR COMRADES:

A happy new year to you all! May it be one of such activity as the North Dakota Woman's Christian Temperance Union has never seen and may success crown our efforts! Just before us is our National Constitutional Prohibition Amendment Day—Jan. 15th—for the observance of which you have all received suggestive programs and other material. If any more of such material is desired, please order from me, at once. Note carefully suggestions on back of program and may your observance of the day result in a blessing to your own union, as well as a help towards national prohibition.

To ministers all over the state have been sent letters, accompanied by resolutions which—they are requested to present to their congregations for endorsement and which, when properly signed, are to be returned to National W. C. T. U. Headquarters, at Evanston, Ill. We can always depend upon our ministers for co-operation in all such efforts but if those in your town, have failed to receive the material please notify me and it will be sent immediately. Some have signified their intention to preach upon the subject in the near future, after which the resolution will be presented to the congregation.

**FIELD WORK.**

Rev. Alice R. Palmer spent a week in Tenth District this month, visiting Hettinger, Bucyrus, Reeder Bowman, and Marmarth and encouraging the workers.

Miss Kirk begins work, after the holidays, in Ninth District, at Kintyre, where Mrs. Addie C. Lane has been making arrangements for her. Mrs. Bowers worked in Third District until the holidays, when she left for Fargo to spend her vacation. Since last report she has organized local unions as follows:

In First District—Hansboro, Pres., Mrs. G. W. Cooper; Sec., Mrs. C. Blackorby; Treas., Mrs. N. Fessenden. In Third District—At Newberg the officers of the new union are—Pres., Mrs. W. H. Godfrey; Sec., Mrs. Thos. Neilson; Treas., Mrs. E. L. Johnson.

The union at Maxbass was re-organized with the following officers: Pres., Mrs. Will Martin; Sec., Mrs. V. A. Kemp; Treas., Mrs. John Grim. At Deering Mrs. J. R. Cook is acting president of the re-organized union.

Mrs. Bowers returns to Third District to complete her work there, after which she will work in 15th and 16th districts.

Rev. Nelle M. Osmun will work in Fourth and Fifth Districts when her church work will allow.

**THE EXECUTIVE COMMITTEE**

holds its mid-year meeting in the Y. M. C. A. building at Fargo, Thursday, Jan. 8th, at 10 o'clock. This will be a most important meeting and a large attendance is desired. Plans will be made for carrying on the suffrage campaign. It is hoped that all unions will respond by sending in the appropriation required, early in the year. Many have already done so, others are busy raising the fund. Some interesting methods have been devised. Cavalier and Hamilton have been selling cake recipes for 10 cents a-piece. Members of Drayton union will raise the balance due by having each one earn one dollar and at an "experience social" tell how it was done. Another interesting device is the "Social Ten" whereby one woman invites any ten of her friends for a social afternoon, each bringing 10 cents for the work. Each one of the ten, who cares to, may then write ten others—and so the interest and money grows.

It was my privilege to spend the 16th of this month in Grafton, as the guest of Mrs. Lynn Williams, a September bride and a former Drayton girl. In establishing her new home, Mrs. Williams joined the Grafton union and that afternoon entertained the members. It was a pleasure for me to be

present and to tell of the great conventions in the east. In company with Mrs. Ohmie, president of the local union, I had the opportunity of visiting the High School and addressing the students.

How much work there is, everywhere, for us to do.

Your comrade in service,  
BARBARA H. WYLIE,  
Drayton, N. D., Dec. 29th, '13.

**PROGRAM**

For National Constitutional Prohibition Amendment Day—Jan. 15, 1914.

PREPARED BY THE NATIONAL WOMEN'S CHRISTIAN TEMPERANCE UNION.

**MORNING PROGRAM**

10:00 Singing—"How Firm a Foundation," No. 133.

Scripture Reading—Crusade Psalm, No. 146.

(To be read responsively or in union.)

Singing—Crusade Hymn, No. 28.

Special Thought—"Speak to the Children of Israel That They Go Forward." Exodus 14:15.

Reading—Proclamation for National Constitutional Prohibition, issued Sept. 11, 1911, by Mrs. Lillian M. N. Stevens, President of the National Woman's Christian Temperance Union.

Prayer Service—Special prayer for those called to lead the Woman's Christian Temperance Union in National, state, district, county and local unions; that each be given special guidance, wisdom, strength of mind and body, and that united all white ribboners may work toward the victory sure to come if each one faithfully does her part. Also prayer for all temperance and reform organizations working for National Constitutional Prohibition, and for all other societies that they may "catch the vision" and cooperate in this campaign.

10:30 Singing—"Crusade Glory Song," No. 131.

Scripture Reading—Ephesians 6:10-18.

Singing—"A Mighty Fortress Is Our God," No. 3.

Special Thought—"If Ye Shall Ask Any thing in My Name, I Will Do It." John 14:14.

Reading—Joint Resolution introduced into Congress by Hon. Richmond Pearson Hobson.

Prayer Service—Remember especially the president of the United States, the governors of the states and all other national and state officers, senators, congressmen, members of the legislatures and the voters who give to them their power. Special prayers for the members of the committees in the United States Senate and House of Representatives who consider the Hobson resolution, and for Congressman Hobson, our congressional champion in this battle for National Constitutional Prohibition.

11:00 Singing—"God Speed the Right," No. 7; or "The Crisis," No. 18.

Scripture Reading—Mark 11:22-24.

Singing—"Stand Up for Prohibition," No. 90.

Special Thought—"And It Shall Come to Pass that Before They Call I Will Answer, and While They Are Speaking I Will Hear."

Reading—Plans for National Constitutional Prohibition Amendment Campaign.

Discussion (or explanation) of the Plans, section by section.

Symposium—How can we most efficiently carry out these plans? (Each one present to be invited to take part and asked to tell

how she can best assist the campaign.)  
Noontide Prayer.  
Adjournment.

**AFTERNOON PROGRAM.**

2:00 Singing—"All Hail the Power of Jesus' Name," No. 126.

Scripture Reading—Joshua 1:6-9.

Singing—"We March to Victory," No. 36.

Address (by a pastor)—"Prayer a Power."

Singing—"In the Name of Christ as King," No. 17.

Address—"Individual Responsibility."

Singing—"Lord, Speak to Me," No. 73.

Informal Discussion—"What This Movement Means to Me." (Secure participation from those present.)

Presentation of the Resolution of Endorsement of the Prohibition Campaign.

Prayer Service—Consecration of time and talents to the campaign for National Constitutional Prohibition.

Singing—"Onward Christian Soldiers," No. 69.

Children's Rally.

Singing—"Some Glad Day," No. 46.

Adjournment.

(All music designated in this program will be found in The Temperance Songster, for sale at the National W. C. T. U. Literature Building, Evanston, Ill., price 15 cents a copy.)

**STAGGERS.**

Each white ribboner is urged to devote at least one hour to prayer and study of God's Word before coming to the morning meeting. She is also requested to spend a quiet hour at the close of day in personal consecration.

Hold the meeting where people can easily attend. Invite all who are interested in the abolition of the liquor traffic to join in the service of the day. Give a general invitation to everybody to be present. Make an especial effort to secure a large attendance of men as well as of women.

Invite the representatives of the various churches and other organizations present at this union meeting to secure in their respective churches and organizations the endorsement of the resolution for the campaign for National Constitutional Prohibition.

Advertise well, give personal invitations. "Pray as if there were no work and work as if there were no prayer." When advertising, specify the hour at which well known men or women are to participate in the service.

Place the music in the hands of a good leader, making the singing a special feature of the meetings.

As a closing feature of the afternoon program invite the boys and girls from the public schools to march into the meeting, singing "America." Have a stirring five minute address and organize the children as Young Campaigners for National Constitutional Prohibition.

**The Liquor Traffic Must Go**

The new poster ordered by the National Convention at Asbury Park IS READY

This is a most striking poster printed in red and black, size 28x42, printed on heavy paper. Price 5 cents each; per hundred, \$5.50. Printed on cloth, 15 cents each, two for 25 cents; one hundred, \$10.50.

Post the public by posting this poster in every available corner in the country.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION  
LITERATURE B'LDG, EVANSTON, ILLINOIS

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298 Main Street, Cooperstown, N. Y.

## FIELD NOTES.

**REEDER**—We at Reeder are so proud of the State banner which was given us for conducting the most medal contests last year, and which our delegate, Mrs. Garberg, brought back from the convention at Lisbon, and we are going right ahead to win it again next year. We are working now on a contest which is to be given soon after Christmas. Mrs. Garberg brought back a splendid report from the convention, with many new ideas and helpful thoughts. I wish we all could have been there, but our thoughts and prayers were there at least. We arranged a very interesting Woman Suffrage meeting not long ago, and held it one of the churches. It was very well attended, and was very instructive and helpful to all of us. Our monthly meetings are well attended, and prove to be a source of inspiration and help, under the efficient leadership of our President, Mrs. Breckenridge.

Bowen Union held several good meetings this fall. The Union from Forman went twice as guests. The next program of the Forman Union will be the Crusade and Pioneer W. C. T. U. work in Sargent Co. They appointed me president at late meeting. I take for my motto for the new year my motto of 1913.

Then fare me well or fare me ill,  
This be my prayer,—to do God's will.  
Mrs. B. L. Marcellus.

**TEMPERANCE DAY**—In the Sunday School at Forman, Nov. 23rd.—There was an interesting service at the Congregational church last Sunday morning—it being the twenty-year jubilee of the Lincoln Lee Legion and a pledge service in honor of the national convention of the Anti-Saloon League of America. A picture showing President Abraham Lincoln, representing the North, and Gen. Robert E. Lee, representing the South, standing side by side for total abstinence, was a feature of the altar during the service. It was a distinctively temperance service, and was listened to by about 100 men, women and children. Mrs. Blanche Marcellus, who has rendered good services along temperance lines, presided during the program. Following is the pledge of the Lincoln Lee Legion—the same which Lincoln gave to the boy Breckenridge in 1846, to wit:

### PLEDGE:

"Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

The Sunday School choir assisted very materially in the rendition of the musical part of the program. The songs were all timely and of a character to arouse needed enthusiasm. We would like to publish the songs and recitations in full, but lack of time and space this week. There were some pertinent questions and answers pertaining to the campaign for national prohibition. Following was the program of recitations:

"My First Speech"..... Harlow Hudgen  
"Drink's Doings"..... Primary Class  
"What's Total Abstinence?".....  
..... Primary Class  
"The Drink For Me"..... Ruth Jones  
"I'll Take What Father Takes".....  
..... Rudolph Johnson  
"He Knew What It Meant".....  
..... Hannah Dyte  
"The Coming Man"..... Francis Malby  
"Anecdotes of Abraham Lincoln  
As a Temperance Man".....  
..... Richard H. Jones  
"Anecdotes of Gen. Robert E. Lee  
As a Temperance Man".....  
..... Roderick Ross

Rev. Ross and Mrs. Marcellus also made appropriate remarks. A liberal collection was taken up. It was truly a pleasant hour for old and young alike at these exercises.—Forman Independent News.

## THE FUNDAMENTAL OF THE WOMAN'S QUESTION.

(Continued From Page 1.)

traffic and the social evils or the suffering imposed by unjust economic conditions. We cannot think any true woman would be heedless if she really knew. Those who have wiped the tears of the sufferers and cared for the neglected childhood—the victims of men's greed and selfishness, have had the need and value of a ballot thrust upon them. They feel it a "divine opportunity" rightly used which would in time, help to mitigate the undesirable conditions that have pressed heavily upon heart and brain, and so make the world a cleaner, safer place for the young.

Let all who feel disposed to criticize ways and methods study into the deep heart of this whole woman's question and they will find in it a tidal wave of powerful forces which cannot be turned back until it sweeps into the calm waters of victory and free, full citizenship and woman enters into her first God-given heritage of "Dominion" not OVER man, but WITH him over all things that a Loving Father made for His children.—Canadian White Ribbon Tidings.

### DECLINE OF DRINKING IN NORTH DAKOTA.

We have long been convinced that the consumption of liquor under prohibition, even where indifferently enforced, is considerably below that consumed in states and communities where license prevails. There are a number of simple reasons that lead to such conviction, one of which is that if prohibition did not cut into the amount of liquor consumed, and into the profits accruing from such use, the liquor interests would not be spending their good money to fight prohibition, or be storming heaven to endeavor to get prohibition repealed.

The amount of liquor consumed under prohibition is, with the average man, usually a matter of vague guessing, or of superficial inference. A drunken man, for instance, is seen on the street—under prohibition! Men forget that under prohibition we have no saloons, with their back rooms and their back doors where drunks may be laid away until they sober up and regain the use of their legs. Here, indeed, the drinking that men do they have to do almost upon the street. It is a rare instance where a business man will permit cronies to gather in the back end of his store or shop to draw a whiff from the bottle. It drives away a respectable trade.

Or men will see several kegs of liquor unloaded at the local express office. They forget all about the brewer's sleek horses—auto trucks they use now—and the ceaseless rumbling of the brewer's wagon through the streets of the license city.

These exaggerated estimates of all the delirium that is alleged to happen under prohibition bring to mind the remark of the lady on the ocean liner:

"Yesterday we covered 3,000 miles."  
"You mean 300," her friend ventured to suggest.

"Oh! Perhaps, I understood some one to say 3,000."—North Dakota Standard.

### NEW USE FOR GARBAGE.

It is a matter of general knowledge that whisky and beer are made from all kinds of mill and factory refuse. And now, it is authoritatively stated, liquors are to be manufactured from garbage. "Such an enterprise bids fair to become an important industry," the National Liquor Dealers' Journal tells us. Hereafter, remarks the Chicago Daily News, there may be passed over the mahogany bar the aromatic highball, the pony of brandy, and other alcoholic drinks, plain and fancy, distilled from the city's garbage. Appetizing thought for the drinker!

## WASTING OUR VITAL ASSETS.

Society accepts as a matter of course the fact that physicians urge measures and promote schemes which tend to prevent disease and therefore in large measure reduce their own incomes. A medical practitioner who was known to employ methods to spread disease germs would not only lose all professional standing, but would be branded by society as devoid of conscience and human feeling. Yet with strange inconsistency we permit and license in our midst an institution which in order to increase its revenue sows the seeds of disease, corruption and death among the youth of the nation every day of the year.

When a branch of the railroad from the Cape of Good Hope to Cairo was being constructed, it was said that every tie laid cost a human life. The construction superintendent, when asked how he overcame such obstacles to the progress of the work, replied, "We got more men." If the liquor men were to truthfully answer how they keep up their business when so many of their customers in the prime of life are dropping into the grave, they would reply, "We get more men or boys to fill their places."

In a recent protest to congress on the part of the liquor interests against an appropriation to send delegates to the congress on alcoholism, they boasted that the government could not run with out the revenue derived from the liquor business. The question for patriots to consider is rather, how long we can exist if we permit it to depreciate and waste our "vital assets," our future citizens.

There is one way to stop that out raged extravagance—prohibition of the traffic by state and nation. Read the text of Congressman Hobson's resolution and then start a campaign in your community for a "saloonless nation in 1920."—Open Door.

### KEEP RIGHT ON.

Some one has said that in any cause that is right we should "just keep right on, keepin' on." It is a homely way of saying, "there is no discharge in the war against evil."

Great reforms are brought about by the persistent efforts of the few who have determination enough "to keep right on."

It is related that Wilberforce made a motion in the British House of Commons that slavery be abolished in the British colonies—he made this motion every session for 30 years, before he could get his motion seconded. A second was necessary before the great mover could talk to his motion. After more than 30 years someone seconded the motion and Wilberforce eloquently pleaded for the oppressed of the British colonies—and finally the victory was won, and the sun did not shine on a slave of Great Britain. Perhaps if Wilberforce had not "just kept right on, a keepin' on" the reform would have been delayed God only knows how long.

The same persistence was a characteristic of the sainted Frances E. Willard. Knowing that "our cause is God's cause" and that it is a grand privilege "to be on the Lord's side" in this great work, she "kept right on" until the cross was exchanged for the crown.

And it is this persistence that has brought all the splendid achievements of the Woman's Christian Temperance Union. If all our membership were workers and put heart and brain into the work, and then added persistence, some grand results for which we hope and pray would come in such waves of victory that we should well-nigh be overwhelmed.

Nation wide prohibition, an arousing that would banish the traffic in women of every color and the sweeping of the "red light district" from every city, are results assumed when united, continued effort is brought into the contest. What results would soon appear if only every W. C. T. U. woman was a worker and "just keep right on a keepin' on."

## WAS HE A GREAT MAN?

The funeral of Adolphus Busch cost \$126,497 according to bills filed against the estate last week, as reported in the St. Louis Dispatch. This included a special train conveying the body from New York to St. Louis.

He owned a palace with beautiful sunken gardens in Pasadena; it was such a show place that Pasadena women voted saloons into that prohibition city a little over a year ago because Busch threatened to withdraw his sunken gardens, etc., if Pasadena staid dry. It was shown by analysis of the vote that the women who voted for license carried the day—or else the papers lied tremendously.

It was along about that time that the Huchses celebrated their golden wedding and were presented with a golden crown, with congratulatory addresses and received letters from our president and ex-president and very many others who lauded Adolphus to the skies until one was reminded almost of the people who cried of an old king "It is the voice of a god and not of a man."

And why? Because of the \$50,000,000 he had amassed in the brewery business, forsooth. One would wish that those who were praising him so might have been able to see in the background the haggard faces of his victims, the ragged children, the maudlin, gibbering drunkards, the squalor and misery made by him in amassing those millions.

The traveler down the Rhine was pointed to Busch's palace there; St. Louis regarded him as its first citizen; "he lived sumptuously every day."

"And it came to pass that the rich man died—," and the other day [Representative Dyer of St. Louis, delivered a eulogy upon the dead brewer which was inserted in the congressional Record. The temperance people protested against this act as it enables this thing to be sent free all over the country, holding up this brewer multi-millionaire as a model to the young men of America.

The San Saba (Tex) News comments upon this as follows:

"Adolphus Busch, the great beer king died in Europe last week. A millionaire, he is being heralded as a great and successful man by the secular press of the world. These fawning press notices are really sickening. A success. Measured by what? How many fathers and mothers in America would have their boys pointed to Adolphus Busch as a standard for manhood and life? As a gatherer of filthy lucre he was a wizard. If the dollar mark is the band of a successful life then his was, indeed, a success.

"As for me and mine I had rather have the benediction of just one Christian mother's prayer than the maudlin plaudits of every saloon keeper on earth. I had rather dry one orphan's tears than to float the world in Busch's beers. I had rather have my name inscribed in one church record than in every saloon and bawdy house and gambling dive around the globe. For Adolphus Busch the path to fame and success led through marshes of sin and murder and crime; then the swamps of poverty and wretchedness, despair and desolation—swamps and marshes wet with tears of orphan children and the life blood of broken hearted mothers, wives, sisters and daughters. When I asked them to think of this man as great and successful, I cannot help but think of the oceans of intoxicating liquor he has brewed and branded beer. Then comes the sickening thought of the lives he has wrecked, of the homes he has darkened, of the hearts made desolate, of the ambitions he has blighted, of the homes he has crushed, of the tears he has made to wet the cheeks of the innocent, of the characters he has destroyed, of the wives he has worse than widowed, of the children he has orphaned, of the souls he has damned. Instead of churches, colleges, universities and charities, the monuments of his life work are saloons, houses of ill fame, jails and penitentiaries."—Fargo Courier-News.