PASSED UP THE TEMPLE

Continued From First Page.

Mrs. L. M. Wylie, North Dakota.
Mrs. Flora Nailor, North Dakota.
Mrs. Mattie Meacham, North Dakota.
Mrs. H. C. Routh, North Dakota.
Mrs. Muire, North Dakota.
Mrs. M. J. Rownn, Ohio.
Mrs. Helen Shay, Ohio.
Mrs. Dora L. Webb, Ohio.
Mrs. Rounds, Oregon.
Mrs. N. E. Oliver, Oklahoma.
Mrs. Shane, Oregon.
Mrs. Anna B. North, Pennsylvania.
Mrs. M. A. Irvine, Pennsylvania.
Mrs. Lucy Anthony, Pennsylvania.
Miss Lizzie Lloyd, Pennsylvania.
Mrs. A. Starr Martin, Pennsylvania.
Mrs. A. Elmore, Pennsylvania.
Mrs. M. Brosius, Pennsylvania.
Mrs. Elma Preston, Pennsylvania.
Mrs. E. Houston, Pennsylvania.
Mrs. Jennie Pallock, Pennsylvania.
Mrs. W. Heebner, Pennsylvania.
Dr. E. D. Kane, Pennsylvania.
Mrs. John Hall, Pennsylvania.
Mrs. E. M. Mickel, Pennsylvania.
Miss M. E. Mickel, Pennsylvania.
Mrs. Griselda Kane, Pennsylvania.
Miss Eliz P. Nickels, Rhode Island.
Miss Eva Williams, South Dakota.
Miss Dorothy Weaver, Texas.
Mrs. L. R. Schimelpfenig, Texas.
Mrs. Lizz Mason, Texas.
Mrs. A. Paddock, Vermont.
Miss Clara L. Ansarge, Washington.
Mrs. W. J. Hamilton, West Virginia.
Miss Jennie Williams, West Virginia.
Mrs. W. A. Lawson, Wisconsin.
Mrs. Ita M. Cook, Wisconsin.
Mrs. George I. Follet, Wisconsin.
Mrs. E. A. Yates, Wisconsin.
Mrs. Dr. A. J. Shaw, Wisconsin.
Mrs. Gertrude Kellogg, Wisconsin.
Mrs. H. L. Yantis, Arkansas.
Mrs. Ella Mow, Texas.
Mrs. J. B. Foltz, Minnesota.
Mrs. Mary L. Herr, Connecticut.
Mrs. Cynthia J. Woodbury, Minnesota.
Mrs. Maggie A. Bowman, Missouri.
Mrs. Mattie Vanderbogart, Maryland.
Mrs. C. F. Graw, Illinois.
Mrs. S. M. D. Fry, Illinois.
Mrs. Clara C. Chapin, Illinois.
Mrs. M. Inglehart, Illinois.
Mrs. C. E. Bigelow, Illinois.
Rev. Annah H. Shaw, Pennsylvania.
Mrs. Luce B. Tyng, Illinois.
Mrs. A. V. Hutchins, Illinois.
Miss Thomas, Pennsylvania.

NAYS.

Mrs. Marion H. Dunham, Iowa.
Mrs. Berrie L. Scovel, Minnesota.
Mrs. S. M. Walker, Nebraska.
Mrs. Anna W. Clark, Ohio.
Mrs. Jennie Smith, Maryland.
Mrs. Rose M. French, California.
Mrs. S. Brayton, California.
Mrs. E. M. Craise, Colorado.
Mrs. Cora M. Sellick, Colorado.
Mrs. K. C. Cushman, Connecticut.
Mrs. Mary D. Hubbard, Connecticut.
Mrs. Mary D. Gordon, Illinois.
Mrs. T. C. Riley, Illinois.
Mrs. T. A. Dunlap, Illinois.
Mrs. I. A. St. Clair, Illinois.
Mrs. Carrie K. Godfrey, Iowa.
Mrs. Sallie R. Ferris, Iowa.
Mrs. J. B. Shessler, Iowa.
Mrs. Satella Penman, Iowa.
Mrs. Chloe Callin, Iowa.
Mrs. S. A. Stout, Iowa.
Mrs. Anna M. Bunting, Nebraska.
Mrs. L. M. Cobb, Nebraska.
Mrs. M. A. Wakeland, Nebraska.
Mrs. Charlotte Hoyt, Nebraska.
Mrs. Susan D. Chase, Nebraska.
Mrs. L. S. Ferguson, Nebraska.
Mrs. S. M. Smith, Nebraska.
Mrs. F. H. Ensign, Ohio.
Mrs. Mary E. Mehaffey, Ohio.
Mrs. Maria S. Morgan, Ohio.
Mrs. Alty Williams, Ohio.
Mrs. Florence Richards, Ohio.
Mrs. C. A. Hawley, Ohio.
Mrs. L. J. May, Ohio.
Mrs. Mary W. Castle, Ohio.
Mrs. S. M. Perkins, Ohio.
Mrs. Lydia Graham, Ohio.
Mrs. E. J. Beach, South Dakota.
Mrs. F. Cochrane, South Dakota.
Mrs. Emma A. Cranmer, South Dakota.
Mrs. Augusta E. Strong, Wisconsin.
Mrs. Lillie Stickney, Wisconsin.
Mrs. M. A. B. Smith, Wisconsin.
Mrs. George I. Follett, Wisconsin.
Mrs. J. B. Hogland, Wisconsin.
Mrs. M. A. Hartwell, Wisconsin.
Miss Otterman, Pennsylvania.
Mrs. E. W. Smith, Nebraska.
Mrs. Maria F. Hanschett, Wisconsin.
Mrs. Matilda B. Carse, Wisconsin.
Mrs. E. F. Stafford, Massachusetts.
Mrs. Emma R. Green, Michigan.
Miss Mary A. Dickinson, Michigan.
Miss Louise E. Hollister, Minnesota.
Mrs. Bare?, Minnesota.
Mrs. Ruth M. Barnes, Minnesota.
Mrs. Fannie Norton, Minnesota.
Mrs. Martha W. Sulloway, New Hampshire.
Mrs. Julia A. Carr, New Hampshire.
Mrs. Sarah L. Leetor, New York.
Mrs. R. M. McGee, Pennsylvania.
Miss M. L. Heiner, Pennsylvania.
Mrs. R. C. Chandler, Pennsylvania.
Mrs. A. D. Clark, Pennsylvania.
Mrs. H. E. Butler, Pennsylvania.
Mrs. I. C. Wade, Virginia.
Mrs. Lucia B. Ting, Illinois.
Mrs. Marie C. Brehm, Illinois.
Mrs. Caroline M. Woodard, Nebraska.
Mrs. Leuella A. Ramsey, South Dakota.
Mrs. A. M. Palmer, Iowa.

WAS A HOT FIGHT.

Incidents of Debate That Ended in the Adverse Vote.

The first gun in the Temple fight was fired during the morning session, when a letter was read from Lady Somerset which was in strong opposition to the Temple. Mrs. Carse came into the convention hall during its reading and asked that it be repeated for her benefit. This was done, and then Mrs. Carse asked that the letter received from Lady Somerset last May be read. Now, one of the policies of the opposition party is prayer. Prayer is, of course, every Christian woman's resort in time of trouble, but the anti-Temple people are even more firm believers in the power of prayer than the average church woman, and they know when and how to pray; and yesterday the anti-Temple women were troubled. They were troubled just at the time the letter was called for, because it was too early to have the Temple question discussed. They were not ready yet. So it was moved that the Somerset letter be read at the afternoon session, and all joined in the noontide hour of prayer.

Again, at a most critical time in the afternoon, a meek-looking old lady arose and moved that they all join in the singing of the first verse of "Rock of Ages," and yet men say women are not born politicians.

The fight was a warm one. Mrs. Carse was given a hearing. Her report was given, and she was allowed as much time in which to make it as she required. It was a long report, and yet, despite the fact that there had been a motion carried to the effect that no applauding should be indulged in, there was no stopping the cheering when the pith of Marshall Field's pledge and contribution were made known. Mrs. Carse could not repress a smile.

But she might as well have discussed the merits of somebody's hair restorer to a stone wall. It had been said that, were there any hope of saving the Temple, the convention stood ready, as a body, to continue it. But certainly it seems that there is more behind this hard-fought opposition than the fear of not being able to call the great building their own.

The rule in regard to applause seemed to be to the disadvantage of the Temple people. When a rising vote was taken the opposition side always had the first question, and, lacking the uplifting of their friends, many a timid woman, who was at heart in favor of the Temple, seeing the many standing round, would slowly and reluctantly rise up into place. Then the Temple people would have their turn, and the loss of these sisters played havoc in their ranks. They talked much about the possibility of influencing votes through a ballot. But who counted the votes lost by the Temple people through the will power and influence of will power and force of numbers of the opposition? The opposing people themselves, else why were they so bitter on just this point?

It was noticable, too, that Mrs. Stevens, whether intentionally or because of the excitement of the moment, favored always the woman who arose to speak against the Temple. One could but wonder during the afternoon, as the fight grew warm and the women warmer, and the windows were lowered to let in the fresh air of heaven, if the angel of peace and good ill and Christianity had indeed folded her wings and fled for a time from the ranks of the W. C. T. U.

The public generally has been led to believe that the W. C. T. U. stood for all that was good and pure, but there was anything but good will in many of the faces which looked with unsympathic eyes straight into Mrs. Carse's face as she spoke.

An attack was also made on the work the young people have done for the Temple cause, and they were criticized for holding their rallys in the churches of the city. Other departments of the work did the same thing.

"We do not want the young people," said one speaker. "This is none of their affairs."

But will not the W. C. T. U. of twenty years from now, depend on the young energy taken into the work at the present time? And will the young people forget what was said from the platform of the People's church yesterday afternoon?

After Mrs. Hoffman had made her strong appeal against the Temple and Mrs. Carse, one of the women said:

"I move that the speakers be limited to five minutes."

"I amend that and make it three minutes," interrupted an even more excited member.

Five minutes was then given by a vote to the speakers who followed, which cut down decidedly the reply the Temple people constantly had to make (which they were given the opportunity) to motions and remarks.

Often, owing to a question of parliamentary usage, Mrs. Carse was not allowed a hearing, as the matter was decided by vote.

Thus the merry war went on. The golden rays of sunshine which had blessed the first meetings, were absent from this one, and the flower-decked chair, with its shroud of white, stood gloomy amidst them.

If the spirit of the departed woman who used to occupy it and controlled these great meetings, with so much gentleness and tact, were still there, could it have been other than grieved?

MISS BELLE KEARNEY.

One of the organizers who has done much to further the interest of the W. C. T. U. is Miss Belle Kearney, of Mississippi. She was made state superintendent of Y. and L. F. L. work in 1889, in her native state. Miss Kearney has already been heard in connection with the present convention. At the national convention in Boston she was made organizer and has since traveled a wide extent of country. Miss Willard and Lady Henry Somerset appointed Miss Kearney to represent them and the W. C. T. U. at the international congress of Christian workers held in Grendelwald, Switzerland. While in Paris she spoke at the Belleville mission, and Miss De Broen, president of the W. C. T. U. of France, urged her to remain and organize among the English-speaking people of Paris. After a tour through England, Scotland, Ireland, Switzerland, France and Italy she returned to America. Miss Kearney is looked upon as one of the leaders of philanthropic thought in her own home land, the South. She has become identified with the great heart of the nation—endeavor after sober homes, noble thought, purer living and justice to woman. Miss Kearney is a young woman of pleasing personal appearance and wonderful oratorical abilities. She is a fine specimen of noble and intellectual Southern womanhoood, her natural graces reinforced with an earnestness of purpose that makes her eloquent. Miss Kearney's addresses are interspersed with many apt and forceful illustrations from her own experience of the evils and the crimes and misery wrought by liquor.

STORY IN DETAIL.

A Bitter Debate Followed by Victory for the Executive Committee.

The Woman's Christian Temperance union yesterday evening, by a vote of 285 in the affirmative to 71 in the negative, dropped the Woman's Temple in Chicago as an affiliated interest, and disclaimed all connection with or interest in the building which is intended to be a memorial to the late temperance leader.

The action of the convention was taken after a long session and a protracted debate, during which many bitter words were exchanged between the leading advocates on both sides of the Temple question. The lie direct was not passed, but several times during the afternoon delegates called each other to account for misstatements, and it was even charged by some that matters of record had been distorted to apply to the case's point.

The Templeites, as the advocates of the retention of the Temple are called, declared that the W. C. T. U. had repudiated a debt which it was in honor bound to pay, while the anti-Templeites denied it. They did not like the term repudiation, and said the W. C. T. U. simply withdrew from any obligation to stand back of the Temple project.

After the vote had been announced, Mrs. Marion H. Dunham, of Iowa, offered a resolution to the effect that, while the W. C. T. U. no longer recognized the Temple debt as a legal obligation, it still would consider it a moral obligation against it. This resolution, it was agreed, will be considered this morning. It may result in another battle, for there are many delegates in the convention who said yesterday that if they thought the dropping of the Temple would absolve the W. C. T. U. from the moral phase of the question they would vote to retain the Temple.

SPRUNG IN THE MORNING.

It was intended that the Temple question should not be brought up for discussion until the afternoon session, but it was precipitated suddenly and most unexpectedly during the morning, and in so clever a manner as to win the admiration even of the Templeites. An attempt was made early in the session to have the report of the Willard Temperance hospital considered, but the proposition was voted down by the anti-Templeites. The vote stood 82 to 38, and it was a sad dampener to the Templeites.

It was supposed that the matter was laid away until the afternoon, and the delegates were transacting routine business quietly and apparently with perfect harmony, when suddenly Mrs. Clara C. Hoffman, the recording secretary, of Missouri, announced that she desired to read a letter recently received from Lady Henry Somerset. Everybody was of course interested and anxious to hear the letter, and Mrs. Hoffman was requested to read it, and it was as follows:

LADY SOMERSET'S LETTER.

Eastnor Castle, Ledbury, Oct. 24, 1898.

My Dear Sisters and Comrades: "Mutual thought makes mutual presence," said the voice, which having once heard none can forget; the voice that I know today is ringing in your ears; but you hear it in memory only, and silence aches around you, bringing back afresh the sorrowful reality. In thought I am with you today, and I share with you the overwhelming sadness. I realize how empty is the platform, how terrible the task of those who are called to conduct the first convention for twenty-five years without Frances Willard. Had I strength I would have crossed the Atlantic only to have been able to stand with you in the commemorative assembly that is gathered at St. Paul, only to have shared with you in these memorial meetings, only to have endeavored to bring to them something of the spirit which she would pray must reign; but you meet in loneliness and you meet in difficulties, and, alas, you meet with differences grave and great, and my earnest prayer goes up to God that wisdom and strength may be given to those who stand at the helm of your vast organization, and patience and perseverance to the many who are enlisted in your ranks.

But although absent from our sight, I cannot but feel that her spirit will be in your midst, that that beautiful presence which always brought with it a sense of harmony and peace will be allowed to hover round you, that she will direct your counselings with a greater power, a keener foresight and more heavenly wisdom that she did even when she stood in our midst. It is difficult "to bless His holy name for all those servants departed this life in His faith and fear," but although it be with blinding tears and broken voice, we can each one of us plead that we may be given grace to follow their good example, and with them be partakers of that Heavenly Kingdom." Dear sisters, the only message that I can wave to you across the Atlantic today is a

MESSAGE OF PEACE,

Not "peace at any price," but rather peace, because that is more precious than possession. The real monument to the memory of Frances Willard can never be built with hands, can never be made of bricks and mortar, but must be reared in human hearts and human lives; and it is the great association that we represent today that is her noblest memorial. Therefore, I pray that your deliberations may be carried on with the desire to act in strict justice, with loyal uprightness, with the determination to build up the spiritual rather than the material, and to believe that the welfare of the Woman's Christian Temperance union was the dearest thing her heart held. I know the great billows that are breaking over you; I know how hopes seem to be fading in your midst, how ambitions are vanishing. I well remember when I first went to Chicago the pride with which I looked upon the Woman's Temple, and then I also remember how often a look of sadness would come over the face of our blessed one, and a little quiver in her lip as she would say, "Tillie is good, she meant well, but she built too large; it is a burden that I don't know how we are going to carry;" and then she would hope against hope, and she would believe that when the money was collected the women would own the Temple; but all the while I knew that at the bottom of her heart she dreaded the outcome. I am writing quite frankly, I have no motive for doing otherwise; I am no partisan; I only loved Frances Willard, and I love her still, and I think it right to put before this great convention in unvarnished terms just how

I KNEW SHE FELT

about it. In 1894, when last I was in America, I went with her to Philadelphia to meet Mrs. Carse, and the object of the meeting was to plead with Mrs. Carse to drop the idea of owning the Temple and to try so to arrange that the women should own their own floor and Willard hall; but that everything else should go. How well I remember the Sunday morning when Frances asked me to interview Mrs. Carse, how she rocked back and forth in her chair, saying, "I wish Tillie would do what I want, it would lift such a burden from us, and we should own all we want of the Temple; and there is something bigger after all than houses made with hands." But Mrs. Carse, loyal to her great ideal, with a spirit which has always seemed to me absolutely undaunted by want of success and one never to recognize a failure, absolutely refused to listen to Frances. Anna and Mrs. Stevens were present, and will bear out all I say. Often and often after that we discussed the matter, and while I know that her heart was set in doing all she could to help the enterprise, back of it there was a great dread as to whether in the end it might not prove disastrous to greater work.

She believed that after the bonds were redeemed the women would have the controling power in the building; but we know now that such would not be the case, and it is this knowledge that must make you pause before you proceed with that which in the end will bring no real pecuniary benefit to the W. C. T. U., and which may cause such division in your camp that the dearest wish of Frances Willard's life and the holy work that she built up may be frustrated and demolished. My sisters, you have always been so good to me that I dare to speak plainly. I

ADMIRE THE ENERGY

that Mrs. Carse has given to her great design; but I cannot believe it wisdom to push an enterprise which does not seem to me to be for the best interests now of the society for which it was proposed. On the preservation of the W. T. P. A. Miss Willard's whole mind was bent. Over and over she would say and write that "that was the armory where the weapons and ammunition for the work is stored, and I pray that every effort may be directed towards building up that which was considered so essential a part of your work. But apart from that enterprise the great spiritual forces of the W. C. T. U. must stand as a mighty leverage to uplift the people, and therefore you must for the future, it seems to me, keep clear of commercial enterprise, and of all that may involve loss or gain save the great gain of souls and the loss of all that can hinder or weigh down your work. May God grant you wisdom to act, "as seeing Him who is invisible, who dwelleth not in temples made with hands. Whose you are and Whom you serve," and may every word that shall be spoken, may every debate that shall be entered upon, be in the sweet charity of our dear saint who never said a harsh word of any, and who like her Master when He was reviled, "reviled not again." I have a deep sympathy with those who have given their life to the enterprise which is under discussion, but I believe that all work done for God is never wasted, but that in the future perhaps the very building you may never own may yet be allowed to stand as a memorial of what women wrought, for more is given to use sometimes when we clasp our hands in prayer and let the treasure go than when we eagerly grasp the thing our Heavenly Father does not design for us at the moment.

MAY COME UP AGAIN.

How tenderly I think of all your workers, of the dear well known faces, of the kind hearts, of the strong words, of the keen debate, which I remember so well in years gone by. I trust if God gives me health or strength I may yet be with you another year, and I am almost looking forward to the possibility, if it is His will, of coming to you at your next convention.

I pray for dear Mrs. Stevens in her difficult task. None valued her loyalty to her singleness of aim or her strong purpose more than our blessed Frances, and none knew better her sterling worth. Of Anna I hardly dare to speak; God comfort her, for Her only can. I know how tenderly you will surround her who was so near to our beloved. Of Mrs. Stevenson, Mrs. Barker, Mrs. Hoffman and Mrs. Beauchamp, I think with true affection; and to you, dear sisters, I send my heart's love and loyalty, for we are bound not only by our common cause, but by the knot or white ribbon that we wear, by our aim, by our holy vow, but we are bound to that world where she who is still our leader, holds out beckoning hands and bids us arise and follow till we too kneel at the feet of her Lord and ours. Your affectionate and loving comrade,

—Isabel Somerset.

SAW IT WAS A TRAP.

That part of the letter referring to the writer's sympathy with the W. C. T. U. was appreciated by all, as was also that portion in which she paid a tribute to Miss Willard, but as soon as Mrs. Hoffman began reading that portion relating to the Temple and Miss Willard's remarks concerning Mrs. Matilda Carse and the hopelessness of continuing the struggle for the Temple, the Templeites saw that a trap had been sprung and that their opponents had played a clever political trick worthy of a Tammany convention. In the midst of the reading Mrs. Carse entered the church, and hearing her name mentioned in the letter she became interested, and interrupted Mrs. Hoffman with a request that that portion of the letter referring to herself be reread. The delegates maintained the deepest silence during the reading until Mrs. Hoffman reached the sentence, "Keep clear of commercial enterprise," when there was a round of applause.

As soon as Mrs. Hoffman had finished the letter, Mrs. Carse was on her feet, and, turning to the delegates, she said the sentiments in the letter were not the same as Lady Henry Somerset had formerly expressed.

"Miss Willard believed differently than she is represented," said Mrs. Carse. "I ask for the reading of the letter from Lady Henry Somerset received last June, which contains different sentiments. I showed Miss Willard the impossibility of giving up the Temple and occupying only a portion of the building," she declared, "and told her the Temple must be built. It must be continued."

"This letter," said Mrs. Stevens, the acting president, "was written by Lady Henry Somerset to be read here."

"I ask for the reading of Lady Somerset's former letter," said Mrs. Carse, "so that the other side of the Temple question may be heard."

PRAYER, BUT NO LETTER.

Mrs. Hoffman said there was no copy of the former letter at hand. Matters looked stormy for a moment until Miss Marie C. Brehm, of Illinois, moved that, as the devotional hour had arrived, the delegates should join in a hymn. "Jesus Safely Pilot Me" was announced, but the delegates were too much excited to do more than give faint attention to it.

Miss Brehm then said that, as a grave question was to be decided in the afternoon, the delegates should pray earnestly for guidance that they might decide wisely and honestly. Most of the prayers were offered by persons identified with the anti-Temple faction.

During the noon recess the anti-Templeites distributed a catechism containing questions and answers as to the status of the Temple. In it Mrs. Carse was indirectly accused of wanting to get the W. C. T. U. to stand behind the Temple stock in order that she might control the Temple finances and management, and it was declared that it would take the W. C. T. U. 400 years and an expenditure of $18,000,000 to get absolute control of the Temple at the present rate of progress. It was also announced that the Temple bonds were simply a business investment, and that the W. C. T. U. was in no wise responsible if the holders lost the money they invested in them.

FULL OF INTEREST.

In anticipation of a warm session the delegates were in their seats early in the afternoon, and even the galleries wre filled with visitors. There was hardly a vacant seat in the church when Mrs. Stevens rapped for order. Immediately after the devotional exercises, Mrs. Stevens announced solemnly that the hour had arrived for consideration of the Temple question. A delegate in the rear of the church asked that during the debate applause be omitted, and that there be no demonstration of any kind.

As soon as possible Mrs. Carse ascended the platform and asked that the former letter from Lady Henry Somerset, which she had asked for in the forenoon, be read. Mrs. Stevens said it would be produced later. Mrs. Carse then stepped to the front and read the report of the Temple trustees. It was as follows:

MRS. CARSE'S REPORT.

After giving the history of the movement, which resulted in the building of the Temple, and replying to the criticisms made about her, Mrs. Carse continued as follows:

From the above facts it will be seen we all indorsed the bonds, and they were purchased largely by temperance people of very limited means. In the statement lately printed and sent out by the national officers that "It is now supposed that most of the bonds are held by capitalists," is entirely a mistake. There is not over $50,000 worth of them held by persons of means. Scores of poor widows are on the list of bondholders, and a very large percentage of ministers, who put in their little savings of years. Why did they purchase them? Because the great organization of the Godly Woman's Christian Temperance union were behind them. They did not know Mrs. Carse, but they knew the great W. C. T. U. that stood for righteousness as well as temperance, and they felt their money was safe. A white ribboner from Minnesota writes that she is over 70 years old, without children to care for her, that unless the $1,000 she put in the Temple bonds is forthcoming the poor house is all that is left to her. Two maiden sisters in the state of Massachusetts, advanced in years, one a cripple, reduced to the last extremity, pleads for the money, $700, invested in the bonds. And so it is with scores and scores of others. The following extract is taken from a letter just received from a minister in Illinois: After stating that $1,000 invested in the bonds was a little patrimony left his wife by her father, he says, "It was our confidence in the union that decided us to invest in the bonds. I am now without salary, having resigned to the pastorate. I am engaged in evangelistic work, receiving as remuneration only the free will offerings of the people. The interest which we expected would have been a great help during the year, but we will gladly surrender it if only the principal were sure. It will embarrass us not a little to lose that. We hold the W. C. T. U. morally responsible for the bonds. How could we do otherwise? That organization cannot afford to repudiate their obligations. I predict for it a decline in power and usefulness should the act of repudiation prevail."

WHAT THE WORLD SAYS.

Repudiation, which our ministerial brother uses, is an ugly word. We do not like to hear it, but repudiators is what the world will call us unless the W. C. T. U. pay off the Temple trust bonds. Others write in the same manner as the above, and use this very same word which we shrink from. No amount of talk about "God and home and native land" will make the world forget it. No prayers and songs, however loud and long, will make the world consider us honest unless we pay for the bonds. * * *

Women of the White Ribbon, can you do less than vote at this convention to stand by the payment of the Temple trust bonds? If you vote otherwise you stand for repudiation. If you do this you are dishonoring the memory of Frances E. Willard, but above all, you are dishonoring the God whom you profess to serve. Can you face public odium if you vote for such a measure? Can you return to your homes and meet husband and children and talk to them about honor and honesty if you vote to repudiate the Temple trust bonds?

Why do I intimate that there is any danger of this convention being guilty of such a deed? Because on July 1, when I was East working night and day securing subscriptions from bondholders, without a single intimation to me, the national officers of the W. C. T. U. sent out a call for an executive committee meeting at Chicago, July 15, on account of the critical condition of Temple affairs.

I was not apprised of the meeting until I arrived in Chicago July 9. I then pleaded that it might be postponed until the national convention, as such a gathering at this time was

SUICIDAL TO THE TEMPLE

interests, and would stop the inflow of money. I knew it was a foregone conclusion if the meeting was held the majority of the executive committee would vote with the general officers. In the past, I had found, with a few noble exceptions, that the greatest hindrance to the success of the Temple, was in the inertia, if not open opposition of the state presidents to having money sent by their unions to the Temple; their theory being that the money would have gone for state work if it had not been sent to the Temple. This is a very general but erroneous theory to hold. The facts are, the unions that have given most liberally to the Temple, are the ones that have done the most for local and state work. The same holds true in the church. The churches that give most liberally to home and foreign missions are more deeply alive to the needs of their own home work. "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully, shall reap also bountifully."

The report then gives "the excuses offered by the national officers for calling the meeting of July 15, which has acted so disastrously on the interests of the Temple," adding:

Only one short month of active work had been given towards securing the funds when the general officers met and decided that as money had not come in as rapidly as they expected, they would call an executive meeting and use their influence to have all future contributions cease. The following resolution passed by the executive committee at the meetings of July 15 and 16 will show how well they succeeded: "Resolved, that it is the sense of the executive committee that the appeal of the general officers sent out March last, should be at once withdrawn, and that all effort on the part of the National W. C. T. U. to raise money with a view to owning the Temple be discontinued, and we recommend that no further call to local unions or efforts by them, be made to own the Temple."

SOME POINTED QUESTIONS.

Mrs. Carse continued:

Why did they recommend the bondholders to exchange their bonds before Nov. 1 for their collateral security Temple stock? Was it in order that the W. C. T. U. might be relieved from the moral obligation of paying for the bonds? Did they not know that small amounts of stock scattered over the country among hundreds of holders was ruinous to its value under existing circumstances, and the poor people who exchanged their bonds for stock would not probably during their natural life receive any income from it?

The question may arise why then is it of value to acquire it for the W. C. T. U? Because we are negotiating to secure it all, and this is a good time to it, when values have so depreciated. After it is all secured we intend to go to the rich people of the country and get them to help us pay off the $600,000 mortgage on the building. When this is accomplished the stock will be valuable and will pay dividends.

Mrs. Carse criticises the general officers for going to Mr. Field and bothering him about the stock, and sontinues:

However, I have the pleasure to present to you today a most generous offer from Mr. Field. As there has been so much said in the papers he did not want me to make his offer public until I presented it to this body today.

MR. FIELD'S OFFER.

"Chicago, Ill., Nov. 2, 1898.

"Mrs. Matilda B. Carse, President Board Temple Trustees, City, Dear Madam: In order to enable you to make a clear and definite statement of my purposes in the matter of Temple debt, for presentation if desired, to the coming National W. C. T. U. convention to be held at St. Paul, Minn., Nov. 11, 1898, would say that if the friends of the cause evince sufficient interest in the enterprise, to subscribe an amount that will pay off and cancel the remainder of the issue of $360,000 Temple trust bonds outstanding, I will in fulfillment of my conditional agreement of Feb. 16, 1897, subsequently renewed with regard to date of expiration to Jan. 1, 1899, and which I am willing to still further extend to Jan. 1, 1900, give $50,000 in stock; and to further help the cause I will donate in cash $50,000, same to be applied towards the payment of $60,000 floating debt, and $30,000 interest on the first mortgage bonds, which will be in arrears on Dec. 1, 1898. Should the Temple trustees decide to abandon the enterprise, this proposition becomes null and void.

"In the event of the acceptance of this proposition, it must be understood that I am to retain control of majority of the stock of the building so long as the first mortgage bonds of $600,000 remain a lien against the same, and are held by the Field-Columbian museum. Very truly yours,

—"Marshall Field."

His offer is certainly most generous, and stimulates effort in the hearts of all who desire to make the Temple

MISS WILLARD'S MEMORIAL.

You notice he gives us until January, 1900, to pay off the Temple trust bonds. When this is accomplished he gives $100,000, $50,000 in stock and $50,000 in cash, the latter to be applied to pay off all floating debts on the building, caused by the past years of financial disaster. This is most helpful, as it stops the outgo of interest for loans. When the Temple trust bonds are paid off we can count with what stock we have on hand and pledged, beside other stock I know can be secured, $50,000. The stock account would then stand as follows: Released by the payment of Temple trust bonds, $300,000. Mr. Marshall Field's subscription in stock, $50,000. Subscribed by other stockholders, $60,000. In the hands of Temple trustees, $9,600. Total, $419,600. Stock outstanding, $179,400. This I am sure we could buy for a very low figure, as it is all held, with the exception of one individual, by rich men. Probably for a sum not to exceed $50,000.

Then we could go, as I have before intimated, to the rich people of the country and ask them to help us pay off the $600,000 first mortgage bonds, the only remaining debt on the building, which will not be due until 1910, but which Mr. Field offers to liquidate at any time we secure the money to pay for them. Let it be remembered if this mortgage was paid off it would turn into our treasury $30,000 a year from rentals, which in the past has gone to pay the interest on the mortgage. In seven years the Building association has paid $221,000 rentals towards said interest. * * *

TAKES AN INVENTORY.

We might as well at this point take an inventory of the amount in cash, bonds and conditional pledges we now hold toward the payment of the Temple trust bonds.

Temple trust bonds donated, and bonds purchased by Temple trustees	$27,800
Subscribed by bondholders	$1,000
Other cash subscriptions	29,700
Temple trustees' cash	12,000
Miss Dow, custodian, (approximate)	3,200
Total	$173,500

This leaves $126,500 yet to be secured, and if this convention passes a resolution to stand by the payment of the Temple trust bonds and make the Temple a memorial to Miss Willard, I will guarantee that the new year will find the entire amount for the liquidation of the Temple trust bonds on hand.

Then follows a number of letters pleading that the Temple be not given up. Mrs. Carse closes her report as follows:

FINAL APPEAL.

We have now coming to our aid the Young People's Christian Temperance union, at whose head as president is Miss Eva M. Shontz, whose love for Miss Willard and the Temple is without limit. Her splendid enthusiasm has fired the hearts of the young people of Chicago, and they are flocking to her standard 40,000 strong to save the beautiful Temple and make a memorial to our fallen leader. They are now at work trying to raise $50,000 in Chicago to aid us in paying off the Temple trust bonds. If this convention will but pledge to stand by the payment of the Temple trust bonds, and all the unions who have collected money for the Temple and are holding it in their treasury awaiting the action of this convention, will send to us, and all who have collection cards would send as we have requested, four of these 50 cent subscription cards to each of their friends, it would bring in from the cards alone $200,000, for we have over 400,000 still out. We sent out over 500,000 during the winter, at very heavy expense. The expressage alone cost $750. We have probably received about $10,000 from these, and no doubt a large amount has also been sent to Miss Dow. It will be seen from this how a little concerted action would accomplish the desired end, and remove the stigma of repudiation from the W. C. T. U., and also carry out the dying wish of our promoted leader. Remember her last cry was: "Oh, if I only could be of help! Oh, that some one would help me in my extremity, so that success might come to the Temple. Yes, they should go on and help the women and get everything in shape. * * * It is a grand work for a great cause and you mustn't let it fail."

Women of the white ribbon, can you hear this, her last wish, and let it fail? If you do you are unworthy of your high calling. The mildew of ingratitude and the blight of dishonesty will fall upon this great organization, the hour you vote to abandon the Temple, and repudiate your moral obligation; that hour the hand-writing will go forth that the decadence of the society has begun. The Temple trustees stand ready as soon as you aid them in paying off the Temple trust bonds, to relieve you of the Temple as an affiliated interest. They will take the work upon themselves of raising the balance of the money to make the building Frances Willard's monument, and devote the income, when the building is all paid for, to the work which our great leader gave her life to build up.

EMPHASIZED EVERY POINT.

Mrs. Carse was quite dramatic during the reading. She emphasized every point that she scored against the opponents of the Temple, and at times she was extremely sarcastic in her manner. There was silence on the part of the audience until Mrs. Carse read Marshall Field's letter, when there was a burst of applause. Mrs. Louise S. Rounds, of Illinois, asked if there was

Continued on Third Page.

YERXA

SEVENTH AND CEDAR STS.

Tel. 732. Meat Market, 782.

$2.50

For full-sized 16-gallon kegs of pure, sweet cider. This is the best cider in the city. It's put up in full measure 16-gallon oak kegs, with iron hoops, and in a proper place will keep all winter.

$3.00 to $3.50

A barrel for some good Michigan Ben Davis Apples.

We have some very fancy New Hampshire and New York Baldwin Apples.

23 cents

Per pound for very choice high flavored Creamery Butter, either in jars or by the single pound.

18 cents

For ten-pound bags of Best Rolled Oats.

40 cents

A bushel basket for good, large Sweet Potatoes.

5 cents

Per peck for best Rutabaga Turnips.

3 cents

Each for Hubbard Squashes.

25 cents

Per quart for Standard Oysters, received fresh every morning.

Fresh Strawberries.

We have consigned to us, once a week, the finest Strawberries that are grown in Southern California. Those desiring them should leave orders in advance.

Extra Buckwheat.

Buckwheat Flour, a gilt-edged article; new, pure, fresh; impossible to mill anything of finer quality; per 10-lb. bag 25c
Buckwheat of ordinary quality at lower prices.

15 cents

A dozen for Selected No. 1 Eggs.

6 cents

A pound for a nice lot of fresh Smoked Sugar Cured Picnic Hams.

20 cents

A quart for Gedney's Pickled White Onions.

WHAT DO THE CHILDREN DRINK?

Don't give them tea or coffee. Have you tried the new food drink called GRAIN-O? It is delicious and nourishing and takes the place of coffee. The more Grain-O you give the children the more health you distribute through their systems. Grain-O is made of pure grains, and when properly prepared tastes like the choice grades of coffee, but costs about ¼ as much. All grocers sell it. 15c. and 25c.

The Globe Remembered.

To the Editor of The Globe:

Three cheers for you and The St. Paul Globe, because you have so royally come to the help of the Chicago young people in their efforts for the one building in the world that stands for the destruction of the accursed liquor traffic. We are, indeed, truly grateful to you. May God's blessing rest upon you as you labor on to "help heal the heart-break of humanity" through the tremendous power of the public press. Yours gratefully,

—Eva M. Shontz,
—George Peters,
—Adah Jenks,
—Mrs. M. A. Cambell,
—Mattie Guild,
—Lucy Page Gaston.

Select Your Xmas. Gifts
In Jewelry and Watches and have them reserved at
EMIL GEIST'S,
66 East 7th St.

Field, Schlick & Co.

Wonderful Silk Purchase.

64 pieces (3,500 yards) of heavy double warp Surah Silks in 20 different shades and colors. They were made by the best makers in this country. They will not muss or wrinkle, and they will outwear two or three Taffetas. They were made to sell at 75 cents a yard.

12 pieces of Fine French Crepes in 5 different colors, full 24 inches wide, imported to sell at $1.00 and $1.25.

This entire collection—Surahs and Crepes—will go on sale at the unheard-of price of

33c 33 Cents 33c

a yard.

Specials for the Charity Ball:

Brocaded Evening Silks that would be cheap at $1.75 and $2.00 a yard, for **$1.25 a yard.**

Satin Striped Taffetas in new tints and novel designs, **$1.50.**

Extra Fine Taffetas in newest French syndicate colors, actual $2.00 quality, for **$1.50 a yard.**

Satin Brocades and Figured Taffetas, in evening shades, **75c, 85c and $1.00 a yard.**

Fine Dress Goods.

Today we'll speak only of fine Dress Goods. We have low-priced goods in abundance, too. The strictly All-Wool Goods which we're selling at 50 CENTS are the best in the United States at the price. But that's another story to be told some other time.

THE BEST of our fine goods are the popular and fashionable Broadcloths. OUR BEST quality is finer and of lighter weight than