

should see, but we should not long see the W. C. T. U., for that would pass swiftly out of existence in a tumult of popular execration." It would scarcely pass away, in spite of what Mr. Mardin says, for that deathless conviction which animates the W. C. T. U. is of the same quality that the inquisition tried to obliterate and failed. Nothing is so hopelessly perennial as that same spirit. A popular outbreak against it would encourage the members and but deepen their belief that the world has gone wrong from drink.

But neither temperance, nor unselfishness, nor chastity, nor honor, can be legislated into a people. The asylums and penitentiaries of Maine and Iowa are as full as those of any other state, though the prohibitionists claim on the platform that nine-tenths of the lunacy and ninety-nine one-hundredths of crime is the direct result of the whiskey habit.

It is the same thing as the question of our childhood: If God is good and He made us and if He hates sin, why is it easier to do evil than good? Not being a connoisseur in virtue, the child has no especial repugnance to a penitentiary goodness for fear of punishment and because evil has been made impossible. The poor child, whose liberty and free will is constricted all the time, does not detect the fine flavour of a virtuous action performed while the devil is close at hand offering bribes for the choice of evil. Even goodness to be of worth must be of free will and temperance, which is only part of goodness, must be from choice. If the prohibitionists would consent to use some of their energy on the saloonkeeper who breaks the law by selling to minors and at unlawful hours, the community could be dragged sooner to that point where the evil could, by common consent, be removed from our midst. But all the tremendous and irrepressible, but not so far, irresistible energy, has expended itself without strategy on the points of greatest strength and the results are meagre. They will not do the good they can because of what they would.

The execution of Mrs. Place for a cold-blooded murder was shocking, but if the death penalty is justifiable at all, it was in her case. If Governor Roosevelt had pardoned her on the score of her sex, such an action would have been condemned by all women who are not controlled by supersentimentalism, and, after all, they are not many.

She was not insane when she murdered her stepdaughter but she was crazed by jealousy and rage. The long months of reflection in a cell have refined her and the sheriff entered to lead her to the horrible chair, she took his arm without a murmur, and with an unaccustomed gentleness. It was impossible to keep from reading of the terrified woman's walk to the chair clinging to the sheriff's arm. And in reading it to be overcome with pity of her terror and anguish and to be glad that there were women there who also looked upon her pitiably.

Since the empress of Austria's assassination Queen Victoria has been nervous about her own safety. She has gone to the Riviera surrounded by detectives and policemen, and has been re-enforced there by French chiefs of police. Nevertheless, assassination has got on her nerves and she is, for the first time in her life, afraid of shadows, footsteps and the muffled sounds supposed to be made by men who entertain murderous designs. The French government was not willing to accept the responsibility of protecting her from anarchists and the cut throats who hold their life cheap

if they can kill a queen first. But Queen Victoria's health demands that she shall not spend March in England so she has spent it in the south of France for many years. Being a woman as well as a queen, she is not easily thwarted nor turned aside from a custom she has set her royal seal of approval upon. So she is now in the Riviera, preceded, followed and flanked by sleuths with a special training in anarchists and assassins. It is said of the French detective that he can invariably pick out an anarchist from other vagabonds, and aided by the laws of France, which, like those of Russia, are specially framed to protect society from anarchists, the good queen is really in little danger.

Municipal ownership of public franchises is a principle held by as many republicans as fusionists. The ownership of the streets and the highways used to be vested in the king and the king was the people in one appointed person. The king's highway is, in America, the people's highway, and they cannot give away their rights in perpetuity to an individual or corporation because highway rights are strictly entailed. They descend from one generation to another and purchasers must take their own risks of the next generation objecting to the sale.

## CLUBS.

[LOUISA L. RICKETTS.]

Following are the officers of the General Federation of Women's clubs:

President—Mrs. Rebecca D. Lowe  
Atlanta, Ga.

Vice President—Mrs. Sarah S. Platt,  
Denver, Colo.

Recording Secretary—Mrs. Emma A. Fox,  
Detroit, Mich.

Corresponding Secretary—Mrs. George W. Kendrick,  
Philadelphia, Pa.

Treasurer, Mrs. Phillip N. Moore,  
St. Louis, Mo.

Auditor—Mrs. C. P. Barnes,  
Louisville, Ky.

State Chairman—Mrs. Louisa L. Ricketts,  
Lincoln, Nebr.

Officers of the State Federation of Women's clubs;

President—Mrs. S. C. Langworthy,  
Seward.

Vice President—Mrs. Anna L. Apperson,  
Tecumseh.

Recording Secretary—Mrs. F. H. Sackott,  
Weeping Water.

Corresponding Secretary—Mrs. D. G. McKillip,  
Seward.

Treasurer—Mrs. H. F. Doane,  
Crete.

Librarian—Mrs. G. M. Lambertson,  
Lincoln.

THE COURIER has been sent free to those secretaries of clubs reporting the meetings to the paper. Hereafter it will be sent only to the regular subscribers, though we shall be very glad to receive and print reports from club secretaries. [ED. COURIER]

The National Council of Women held its third Triennial Council in Washington February 13-18th inclusive. The third week in February Washington was the Mecca of American women. Three of the largest organizations of the country held their national conventions there last week. The largest and most representative was the National Council of Women and in spite of the severity of the weather it was one of the most notable in the history of the movement. The National Council for Women of the United States was formed in 1888 in Washington, D. C., at the fortieth anniversary of the first woman's rights convention, which was held in Seneca Falls, N. Y., in 1848. Frances E. Willard was its first president and

Susan B. Anthony, vice president-at-large. At the close of the three years' term Mrs. May Wright Sewall was elected president and presided over that memorable woman's congress at the world's fair, whose daily sessions were attended by 10,000 people. Mary Lowe Dickens was elected third president, but failing health compelled her to resign, and Mrs. Sewall was again elected, and took upon herself the herculean duties of the office, ably assisted by the Rev. Anna Shaw, vice president-at-large.

Since the organization of the National Council of the United States national councils have been formed in France, Belgium, Switzerland, Canada, Germany, New Zealand, New South Wales, Sweden and Great Britain. The Council of Canada, now including twenty-two councils of local character and several national societies, was organized in 1893. That of Germany, composed of sixty-five federated societies, was organized in 1894; those of New Zealand and New South Wales and Sweden, respectively, in 1896; that of Great Britain in 1897. In Denmark, Holland, Finland and Italy councils are forming.

The president of the international council has received word that steps are being taken in Hawaii toward forming a council, and the King of Siam has, through a royal ambassador of that country, officially communicated to the president of the national council of the United States, who is vice president-at-large of the international council of women, his desire that a council of women be organized in his country.

There is no individual membership in these national organizations, except that by the payment of \$100 a man or woman may become a life patron with full privileges, excepting that the man pays his money to listen. He can't talk and he cannot vote. The list of such patrons is long, comprising the names of nearly a 150 wealthy and influential men and women.

The question is so often asked, "What is the National Council and what good purpose does it serve?" We quote the following from its ex-president, Mrs. May Wright Sewall:

"It is an organization composed of national associations, state councils and local councils," Mrs. Sewall explained. "Its objects are manifold. First, to make better known to the general public the magnitude and variety of woman's work for humanity, to the end that public sympathy with the same may be increased and a more generous public support secured; to avoid the multiplication of organizations, each with a special object, and thus to secure results at less extravagant expenditure of time, money and force; to bring together women of all lines of work, to the end that each may be more intelligent respecting all the others, and consequently more sympathetic with all others; to give the united influence of all these women to such general lines of work as all can heartily agree upon.

"The national council never interferes with the special lines of work of the organization which constitute it, beyond that of suggestion and sympathy, so that no society voting to enter this council thereby renders itself liable to be interfered with in respect to its complete organic unity, independence, or method of work.

"To sum it all up," said Mrs. Sewall, in conclusion, "the advantages of the council idea to womanhood and humanity, are: Greater unity of thought, sympathy and purpose, among women who find inspiration, breadth and release from limitations, through the respect they learn to feel for work differing radically from their own, yet like it in its purpose for the betterment of the evil conditions under which humanity suffers today. It brings simplicity and

directness in the application of organized effort to any work that may be undertaken; a conservatism of strength and time and an economy of expenditure. It has an advantage by the means it provides for availing itself of the help of men, which will lead to the ultimate union of men and women in all organized endeavors for the improvement of human conditions. I am firmly of the opinion that the council idea, in its state, national and international application, is the climax in the organization of the moral forces of society by women."

The constitution of the national council provides that its triennial meetings shall consist of two "houses." The president of each affiliated state council is a member of the upper council (or house,) in which originate all measures relating to national work. The one delegate allowed to each state council sits in the lower council (or house,) in which originate all measures relating to local interests. Thus the state council becomes a link between the national organizations in the upper house and the local councils in the lower house.

The council holds two kinds of meetings—public sessions to discuss questions of general interest in the lines of work represented by the members of the council, and business sessions, which are open only to the president and one representative from each of the national organizations and from each state and local council constituting the National Council, to the general officers of the cabinet, to the members of all standing committees and to the patrons.

While the council has passed certain resolutions in favor of certain reforms of national import, it cannot pledge itself to any one cause.

"The eligibility to membership is wide, for it takes in all organizations of women which are national in either scope or value. Many of the national organizations are composed of both men and women. They are all acceptable, but no man can speak in the council deliberations, secret or open. Seventeen national organizations, two state councils and six local councils, now comprise the membership in the national organization. These represent something over 700,000 women, and they in turn, represent religious, educational and social reform, moral reform and civic reform organizations. The national council was not formed to promote either of these causes, or any other one cause, nor can it possibly be made to do so. Each organization enrolled has two votes, no matter how large or how small its individual membership. The council can no more be committed to temperance or woman suffrage than it can be committed to the tenets of the Free Baptist church, or to those of the republican party, though the Woman's Foreign Missionary society of the Free Baptist church and the Woman's Republican association of the United States are members of the council.

"An organization is benefitted by entering the council chiefly through bringing its work before much larger audiences than it can if it works on alone. The public meetings of each organization attract the attention only of those interested in its objects, while the triennial meetings of the council bring together audiences composed of most intelligent and devoted women working along all lines. It is true, however, that the national council of women has officially expressed itself upon several subjects. They have passed resolutions in favor of equal educational advantages for men and women, including the admission of women to all existing institutions of learning, the provision of equal opportunities for industrial training for boys and girls and the admission of women to equality with men in the work of the church of whatever denomination."