

THE ANCHOR.

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No. 18.

OUR BONDAGE.

BY FRANCES E. WILLARD.

I wonder how many women go back in thought, as I do at this weary hour, to the time when they first lost their liberty? I ought to be thankful, doubtless, for mine lasted longer than that of most. During sixteen blessed years I had feet uncramped, limbs unfettered, trunk unbandaged, hair untwisted, and, largely as a consequence, spirit blithe as a singing skylark. Living in the country, and in much isolation, my dear mother permitted to her daughters the almost unexampled bliss of freedom in both body and mind. There was no hill too high to climb, and no tree, for that matter; no valley too deep to explore, no brook too wet to wade. Out-door air, simple food, eight hours sleep in every twenty-four—all these beauties were ours.

But there came a day—alas! the dark day of my youth—on which I was as literally caught out of the fields and pastures as was ever a young colt; confronted by a long dress that had been made for me, corsets and high-heeled shoes that had been bought, hairpins and ribbons for my straying locks and I was told that it simply "wouldn't answer" to "run wild" another day. Company from the city was expected; I must be made presentable; I "had got to look like other folks."

That was a long time ago, but I have never known a single physically reasonable day since that sweet May morning, when I cried in vain for longer lease of liberty. Those "adornments"—the inquisition of fashion—changed my out-look on the world. A caged bird became my fitting emblem. Of a shy, sensitive nature, I yielded at once to the inevitable. But my high heels threw me out of poise, and I wouldn't try to walk more than was necessary in the clinging folds of that long, tight-fitting gown. Hence I ceased to be a denizen of God's beautiful out-doors; was a rambler and a climber no more, but gave myself to books, and have remained in my cage—the house—right on through the years. After my long day's work with the pen, I say to myself so often, "If I could step off freely, how delightful a walk would be." But no; there are intricate preliminaries before a woman can do anything so simple as take a constitutional. In my own case, the easy wrapper that I wear at my work, with its long heavy skirt, must be changed for a street-dress; the slippers for shoes to be buttoned up; a bonnet, affording no protection from light, wind, or observation, must be "tastefully" put on; tight-fitting gloves drawn to their places, and then only, with skirts to be lifted at

every step until one's knees grow weary, the airing may begin. A man would have two things to do—put on his coat and crowd a hat over his eyes; a woman has three articles to take off (wrapper and slippers), dress to draw on, collar and cuffs to adjust and pin, shoes to button, wrap to fasten, bonnet to tie, and then all of their burdens and constrictions to endure.

So, for the thousandth time, I return to my room, actually too tired to "get ready," and then "get over the ground," though Lake Michigan's splendid expanse stretches away to the east, and there are lovely groves and tempting by-ways all about me. Much I muse why these things are, and clearer grows the conviction that woman will never be a rational citizen of the world while these things are. I recognize joyfully the progress we have made since I was a student at Milwaukee, in 1857, when no girl was really "stylish" who wore less than eight white skirts trailing on the ground after her; but how slowly we move when women of refinement will wear bustles, lace themselves, as of old, pin hands and feet, bare their heads to the blast that their tufts of bonnets may be "like the rest," and smother their criticisms on "dress reform." Near me on the walls of my study hang Annie Jenness Miller's picture and engravings of her new costumes. I look up at them with a prayerful heart, saying, "How long, O Lord, how long!"

Instead of the walk I would like to take, had I the old-time conditions—the modest, simple, short dress, loose jacket, and broad-rimmed hat of auld lang-syne—I pen this jeremiad, and bid God-speed to the earnest-hearted woman who, in roaring Gotham, plans for us women a costume that hints at better days.

SCHOOL DRESS.

BY ANNIE JENNESS MILLER.

No doubt the faculty and trustees of any girls' school would do service to universal womankind by insisting upon a plain, sensible costume to be worn by all pupils during the school years. Many points can be urged in favor: regard for physiological needs of developing girls; the freedom of the costume; the sisterhood, which would at once put all young ladies, rich and poor alike, on the footing of equality in dress during the years they are intimately associated beneath the same roof and in the same work, ending foolish, and oftentimes bitter rivalry between those who can and those who cannot afford to dress richly; and perhaps no less important point than the others, reserve the pleasures of beautiful costuming for the entrance upon social life, which is really the beginning of the necessity for individuality in dress.

While girls are in the school-room their minds should be occupied with its work and the simple healthful pleasures incidental to harmonious development of the

mental powers which are to make the grand woman later, and a simple costume, varied in color to save monotony, would conduce greatly to the benefits of a school or college course. Make this regulation dress pretty and attractive, light in weight, refined and graceful, always bearing in mind the freedom for development of good, sound limbs and muscles; but keep rich fabrics, and jewels for the social debut.

Keep the girls young, and with something always in anticipation, for nothing is more disheartening to thoughtful people than the *blase* miss of sixteen who knows everything and doesn't see much in life anywhere—*Light of Home*.

TEMPERANCE REFORM.

When the political convention convenes to make a platform for the coming canvass, the representative man of the *liquor* interests of the country dictates his terms to them in language and manner that they never fail to heed. He says to them, "now if you insert in your platform a plank that will fully meet the demands of our trade, our support is at your command, and if you do not, there is not a vote in our ranks that you can touch." He means what he says, and the aspirant for office knows it. The result is not hard to conjecture; he gets the plank, and it is generally a broad one too. Why does he get it? Because he represents an interest that is powerful in elections, powerful in the influence of votes that vacillate, that are not always locatable, that are always subject to the influences that surround them at the voting times, powerful because the class he represents hold the balance of power, and the candidate must have it at any cost.

Thus it is, that in the great cities, this whiskey influence, with its money to bribe and votes to tempt, places in office whom it will. Thus it is that municipal administration is corrupted, as we see it to-day. Whiskey and whiskey money control the officers, and the men that they can handle are of course corruptible. They seek the office for spoils, and the spoils they get.

What is true of the cities is more or less true of the State legislatures, and "the love of money being the root of all evil," and the supply being abundant with this class, they spare it not in placing whom it promises large returns. They buy up whole bodies of men, and use them to further their diabolical designs. "Every man has his price," it may be said, and so it seems in these days of bribery and perjury, for this whiskey power invades the halls of our national legislation and exerts there an influence that puts to the blush every honest American.

There is the germ whence is developed the legislation that fortifies the whiskey traffic that is the philanthropy of the day would abolish. There is the fountain where it drinks in fresh vigor year after year for its warfare upon the best interests of the country and society.

There is where it is endorsed by high authority, and fostered by legal encouragement. Is it any wonder that it is

THE ANCHOR.

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GREENSBORO, N. C., - FEBRUARY, 1888.

Mrs. Goodale sends kind remembrance from her fir away home in Louisiana: "I shall always remember with pleasure the many pleasant friends I made in your State, feel the deepest interest in your State work, and a personal interest in your workers."

11,000 natives of Ceylon gave their signatures to the world's petition, which was translated into the language of Ceylon. While the island is only half the size of North Carolina, more than five times as many names have been secured. Though all our unions have worked faithfully in circulating this great petition, yet there is much territory beyond the limits of the local unions which have not been canvassed.

Drink and Vice is a leaflet which should be freely circulated. Price 50 cts. per 100.

Another is *The White Cross*, Its Origin and Mission, a sixteen page pamphlet by the Rev. C. E. St. John, President of the Northampton (Mass.) White Cross Branch, which presents delicately, but plainly, the equal obligation of chastity for men, and appeals forcibly to the chivalry of true manhood for the protection of woman's purity and honor. It is a timely and most valuable contribution to the literature of the Social Purity and White Cross movement, and merits a wide circulation. Price, post paid, 5 cents; per hundred, \$3.00. Address *The Philanthropist*, P. O. Box 2554, New York.

PROHIBITION ROUND FOR 1888.

Frances Willard sent out a unique Christmas card of her own this year. On the face of the card is a design of a school house, and under it the words, "In this school house I helped to raise the rafters, as, divided into four competing choruses we sang 'Scotland's Burning.' In the long round of years, I've come to better words for the famed old 'roundelay.'" On the reverse side are the Madonna and child, the star, the cross and flag, the music of Scotland's burning, the words "Whisky's going, whisky's going; vote on, vote on; everybody, everybody; Join our home protection party."

KINDERGARTEN INSTITUTES.

Mrs. E. G. Greene, of Santa Cruz California, National Superintendent of Kindergarten work for the W. C. T. U., proposes to visit our State in April. It is the prospect that she will hold institutes of a week's duration at several points, and give pre-

Nothing like a course which requires months of patient labor is anticipated, but just that general instruction and training which every mother and every teacher needs. We believe many women will be glad of this limited opportunity for learning something of this grand system. There would be fewer wrinkles and gray hairs if we observed Fœbel's exhortation: "Come let us live with our children." The object is not only that of selfish interest, but in every city and town the W. C. T. U. should conduct mother's meetings, and establish a free kindergarten, or a play room for poor children, and thus give the future citizens a bent in the right direction, but Mrs. Green, who is the author of numerous works, and is a trained kindergarten in the Fœbel system, will explain all these things when she comes; in the meantime it is our duty to interest all in the work she is to do, and to induce as many as possible to attend the institutes.

THE WHITE CROSS AND THE WHITE SHIELD.

This old department, under a new name, needs the careful attention of every local union. It is time the inactive moral forces in the W. C. T. U. of this State be brought to bear unitedly on this great question. Three divisions of work are engaged in—preventive, reformatory and legal. The first, which is educational, deals with literature and pledges addresses and societies for one sex exclusively. "They do not sweep the sewers, but seek to turn on the mountain springs that shall purify and make sweet and wholesome." The second line, reformatory, requires such consecration and grace as can only be received by prayer and faith. What a crying need for help in this division! Many whom the world terms outcast would forsake the path of sin if there were only some means of earning a living; but these unfortunates stared in the face by "starvation or damnation," with no knowledge of how to do anything, or if they have such knowledge, with every avenue shut against them, continue in their course as the only alternative.

Our last State Convention passed the following resolution:—

Resolved, 10th. That we believe the cause of Social Purity and the White Cross to be a part of our work, and that there should be but one standard of morality for men and women, and since we believe there must be an educational basis for all this movement, we will circulate our own temperance literature on the subject, first reading it in our own local unions. We will also strive by our efforts, at an early day, to provide a home for those poor unfortunates who would turn from a life of sin to one of truth and purity.

The third division seeks better protection for women and girls, and pleads that the age at which a girl can legally consent to her own ruin be changed from ten to eighteen years.

On Dec. 5, Judge Harlan, of the U. S. Supreme Court, gave an important decision, and one which is final, as the decisions of the U. S. Supreme Court cannot be reversed. There would have been endless litigation as prohibition advanced in the different States by dealers clamoring for compensation for the injury done by prohibition. The test case was from Kansas. The defendant Zeibold contended "that any State adopting prohibition, and failing to compensate the owners of breweries and distilleries for the depreciation of their property, violated the Constitution. The U. S. Circuit Court of Kansas gave that decision, but the Supreme Court reversed it, to the delight of every one who rejoices in the right, and of every one who has a constitutional brain. The Supreme Court says, "if the people of a State deem any business detrimental to the welfare of the community, they have the power to suppress it, just as they have the power to abate a nuisance without being required to make compensation for what ever damage to property may thereby be caused." "This is called the 'police power' of a State." Where would the cry of compensation end if the decision of the Court had been otherwise? Who is to compensate for ruined homes and lost estates, and broken hearts and lost souls?

From more than a hundred thousand homes there comes a wail for a lost father, a ruined husband, a dissolute son; all because the rum traffic has been so long tolerated, and now the great red dragon demands compensation because it must quit living upon the homes and hearts and souls of the human race. As well might the horse-leech cry out for compensation when compelled to relinquish its hold and drop from the body of its victim.

Mrs. Elizabeth Wheeler Andrew has just issued a National Leaflet, Number 28, A Course of Reading for Local Unions, in which she gives most helpful suggestions concerning why to read and what to read, with a list of books and prices, covering the varied needs of the time. The leaflet costs but a penny, and I earnestly wish every local Union would send to Mrs. Andrew at our headquarters in Chicago, and procure her thoughtful article and list, introducing the course at once, and raising the intellectual plane of the local Union to such a level that women of cultivated minds will gladly come with us for the sake of the culture to be had in our society, and from this starting point will, in most cases, go on into the happy comradeship of the "real work."

FRANCES E. WILLARD.

At the annual meeting of the Charlotte Union, held in December, the following officers were elected for the ensuing year:

President, Mrs. Dr. Gibbon; Vice Presidents, Mrs. Liddell, Mrs. Tate, Mrs. Swindell, Mrs. Sadler, Mrs. Johnston, Miss Schiff, Miss Vail; Rec. Sec., Mrs. R. E. Cochrane; Cor. Sec., Miss Cora L. Vain; Treas., Mrs. Rufus Jones.

Superintendents of seven departments were elected. COR. SEC.

A WEEK OF PRAYER.

of the National, State and Local W. C. T. U.
March 18th to 25th, 1888.

DEAR SISTER: We call every Union and every woman in our heroic constituency to spend a week in united and special prayer, both private and public, for such a baptism of wisdom and courage upon ourselves, and such a putting forth of divine power as shall be felt in all this land. Reasons: The year upon us is one of struggle and of destiny. Within these months the temperance cause shall be in the very heart of a mighty contest. Then let us pray. First: That upon our great organization may come a fresh impulse from Heaven; and on every active worker a new anointing of the Spirit.

Second: For our unused membership, held to us by pledge and name, but not consecrated to the spirit and activities of the work. Let us ask God to call our own women from idleness to service.

Third: For the great body of Christian womanhood who yet stand afar from this greatest of missionary agencies for the salvation of our own and other lands.

The meetings of the week need not be widely public, nor their aim to invite universal attention. Begin quietly an afternoon meeting for prayer in your own usual place of meeting, or in a parlor, with the hearts touched already with a longing for more of God in our work, and more of His power on all our people. Make special effort first for all members of the Unions, that together we may offer our prayers. If attendance widens, as it will, do not allow discussions upon the temperance reform or set methods.

Seek God. Seek Him alone for a great awakening of the church and the nation. The liquor traffic is here with its abominations legalized because of spiritual death. We need conscience aroused and made true. Sisters of the W. C. T. U., set the week apart, hold at least one meeting a day for the quiet, unostentatious seeking of God herein suggested. Two public evening meetings, with sermons, gospel talks, or conference, would be of great value. The evening of March 25th might be made effective by union services where these can be secured. When the churches cannot give way for this, hold such a meeting in the afternoon of that day. No topics are suggested lest they lead from the *one central thought* of all the days.

Many things you will remember: our own work; our country's need and perils; the workers who must go out into the coming contest; the pleaders at the fireside; the voters at the ballot box; but this one thing seek and find: God's touch of power upon our own spiritual life, and the spiritual life of the nation.

On behalf of the National W. C. T. U.
FRANCES E. WILLARD, President.
CAROLINE B. BUELL, Cor. Sec.

GREENSBORO, N. C., Jan. 7th, 1888.

DEAR FRIEND: As the Greensboro Local Union has not seen itself in print for some time, I venture to send you a line concerning it. We have been doing some work, and I think the zeal of the members increases as the days go by. To speak of the last thing first, we held a temperance prayer meeting on Saturday afternoon, it being the temperance day in the week of prayer, and we all felt it was good to be there.

We have just got up and forwarded to Washington a petition in favor of Senator Blair's prohibition bill, and are actively canvassing for signatures to a petition urging our Representatives to vote for his Educational bill.

Several of us canvassed the town recently and obtained a large number of signatures to a petition sent by Mrs. Weaver of Washington city, begging that the manufacture, sale, &c., of alcoholic be prohibited in the District of Columbia.

There has been no great increase of active members in our Union lately, but we have had quite a number of valuable accessions to our *honorary* membership. E. D. H.

INTERNAL REVENUE ON ALCOHOLIC LIQUORS.

The repeal of all Internal Revenue Laws concerning the manufacture and sale of alcoholic liquors is desired by temperance people on moral and economic grounds: it is demanded by citizens from considerations of public policy.

TEMPERANCE PEOPLE BELIEVE,

1. A traffic which is thoroughly bad in character and results ought not to be recognized by this great government as among its established industries.
2. State legislation and enforcement—restrictive and prohibitory—in the interest of temperance and good morals—is damaged by the tax supervision of the government.
3. The price of drinks to the consumer is not materially or continuously affected by the tax.
4. The consumption of drinks by the masses for whom legislative aid is sought, is not essentially influenced by the price of drinks.

CITIZENS BELIEVE,

1. The system of Internal Revenue Taxation is a most extraordinary exercise of the derided powers of the general government, justified only by great financial necessity.
2. To continue such a system after the necessity is passed, and in the present congested condition of the United States Treasury, is unconstitutional.
3. The system is an unnecessary occasion of friction and collision between the States and the general government.
4. As a police regulation in the interest of morals it cannot be approved or defended. Police power is vested in the State, not in the general government.

Therefore, Congress ought at once to remove this menace to morals and good government. J. ELLEN FOSTER.

OCCUPATIONS FOR WOMEN.

Among the occupations appropriate for women I place the following, into many of which she has already entered, and all the others she will enter:

Stenography, and you may find her at nearly all the reportorial stands in our educational, political and religious meetings.

Savings banks, the work clean and honorable, and who so great a right to toil there, for a woman founded the first savings bank, Mrs. Priscilla Wakefield?

Copyists, and there is hardly a professional man that does not need the service of her penmanship, and, as amanuensis, many of the greatest books of our day have been dictated for her writing.

There they are, as florists and confectioners and music teachers and stationers and bookkeepers, for which they are specially qualified by patience and accuracy; and wood engraving, in which the Cooper Institute has turned out so many qualified; and telegraphy, for which she is specially prepared, as thousands of the telegraphic offices would testify. Photography, and in nearly all our establishments they may be found there at cheerful work. As workers in ivory and gutta serena and gum elastic and tortoise shell and gilding and in chemicals, in porcelain, in terra cotta, in embroidery.

As postmistresses, and the president is giving them appointments all over the land.

As keepers of lighthouses, many of them, if they had the chance, ready to do as brave a thing with oar and boat as did Ida Lewis and Grace Darling.

As proof-readers, as translators, as modelers, as designers, as draughtswomen, as lithographers, as teachers in schools and seminaries, for which they are especially endowed, the first teacher of every child, by divine arrangement, being a woman.

As physicians, having graduated after a regular course of study from the female colleges of our large cities, where they get as scientific and thorough preparation as any doctors ever had, and go forth to a work which no one but women could so appropriately or delicately do.

On the lecturing platform, for you know the brilliant success of Mrs. Livermore and Mrs. Hallowell, and Miss Willard and Mrs. Lathrap.

As physiological lecturers to their own sex, for which service there is a demand appalling and terrific.

As preachers of the Gospel, and all the protests of ecclesiastical courts cannot hinder them, for they have a pathos and a power in their religious utterances that men can never reach. Witness all those who have heard their mothers pray.

O, young women of America! as many you will have to fight your own battles alone, do not wait until you are flung of disaster, and your father is dead, and all the resources of your family have been scattered, but now, while in a good house, and envied by all prosperities, learn how to do some kind of work that the world must have as long as the world stands. Turn your attention from the embroidery of fine slippers, of which there is a surplus, and make a useful shoe. Expend the time in which you adorn a cigar case in learning how to make a good, honest loaf of bread. Turn your attention from the making of flimsy nothings to the manufacturing of important something.—From *Talmage's Sermon*.

powerful and defiant? Is it surprising that with such patronage that we find it influential and popular? Any wonder that we find it uncontrollable, yea! and uncontrollable?

Is it not time for the friends of reform to wake up to a consciousness of the magnitude of the evil, and the threatening attitude it assumes for future conquests? How can any professing philanthropist look indifferently upon the states of society in this christian country, where this demon exercises such control? Is it in truth a christian country that tolerates it? How can any professing christian look indifferently upon this great struggle between good and evil? How can any professing patriot look indifferently upon a warfare like this, for human weal on the one part, and human weal on the other?

There is no neutral ground for philanthropist, christian, or patriot, each and all has a part in this grand work for reform, an individual work that cannot be delegated to another. This war against the liquor traffic is one of individual effort. Every one, if true to the duty nearest to hand, ensures the victory to all.

"ASHEVILLE"

A TEMPERANCE ALPHABET.

Mrs. Round, after vainly searching for a temperance alphabet to be used by the Band of Hope in a concert, prepared the following:

- A is for Alcohol, a tyrannical king;
- B is for Brandy, for biters and beer;
- C is for Cider, taste or handle, its wisdom to fear.
- D is for Douch, and cigars, too, as well;
- E is for the danger of using, O, who, who can tell?
- F is for Fenjolin, with demon enclosed;
- G is for Gutter, but meet them as foes.
- H is for Heredity, the serpent's sure snare,
- I is for Fight, and 'tis folly to say
- J is for Judas, his Lord who betrayed;
- K is for Knight, and a true knight is he,
- L is for Lawyer, who'll find business enough
- M is for Monkey, who is wiser than man;
- N is for Nations, who hold in their hand
- O is for Orphan, and thousands are made
- P is for Peace, powder and plenty indeed,
- Q is for Queen, who from idleness bought;
- R is for Rum, and the ruin it brings,
- S is for Sorrow, and sickness and shame;
- T is for Tobacco, a poisonous weed;
- U is for Union; strong is the band
- V is for Vineyard, Noah sowed from the flood,
- W is for Wine, and for whisky so strong;
- X is for Xcess in the use people plead is the sin,
- Y is for Youth, tho' young we do plead,
- Z is Zion, the hill of the Lord;

No drunkard ever enters the Zion of God.

DIRECTORY.

STATE UNION.

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