

Temperance Department.

"Unsexing Herself."

GATH THROWS A STONE.

[Gail's New York Letter.]

"It is thought queer that the Prince of Wales should have given his society and indorsement and those of his wife, the Princess of Wales, so absolutely to a careless woman like this, who has not only traveled about the country for much of the past year with a single man, and that a rather fast one, but finally took up her public abode with him in a palace sleeping-car on a siding at a fashionable watering-place. An Englishman said to me that nothing much was expected of English actresses in the British Islands, and that Mrs. Langtry had been an actress when she was the friend of Wales and his wife, but had probably since taken up the profession experienced its deteriorations."

This Gebhardt-Langtry woman, who has thus deserted her husband, probably forever, and "made him a miserable man by her conduct"—(as the English papers tell us), has been for months traveling all over our land with a young man in—to say the least—a very objectionable relationship, and traveling almost entirely "on her shape; and yet the liquorites and their friends and apologists have had no word of condemnation for her, although they could not claim that she was anything of an actress. She, or any other actress, may improperly expose her person upon the stage; or may array herself in shirt, coat, breeches, boots and spurs, and we never hear that she has "unsexed herself." Nay the woman who exhibits herself theatrically may dress in flesh-colored tights and flimsiest apologies for skirts, and turn double somersets upon the stage, or upon the back of.

A HORSE IN A CIRCUS;

or thus attired may even walk a rope stretched across a street from house to house, above the bravoes of these staring, gaping liquor-men, their friends, and apologists; but let the same woman, becoming converted to the Temperance cause, attempt to say a word in public in behalf of the same, and although she may be now "clothed and in her right mind," modestly dressed, and modestly urging men to beware of her worst enemy, liquor, why these liquorites, their friends, and apologists will pretend to be terribly shocked at a woman thus "un-

sexing herself!"

On the other hand the *Southern Herald* is terribly shocked at their inconsistency and hypocrisy. When a man asks us, "Don't you think it a shame for these women to be traveling about speaking for Temperance?"—we answer, "Yes, but the

SHAME IS ON THE MEN,

who are so ungallant and cruel to the women as to allow the existence of the necessity for women doing the work they themselves are shirking!" Let the brave, wise, chivalric objectors answer that if they can. If a sufficient number of men were to enlist in this Temperance work, and a majority of the male sex were to signify their intention of voting liquor out of the land the first opportunity they could create, the women-workers would gladly retire at once to the quiet and security of their homes. Domestic by nature and education, nothing short of absolutely imperative, indispensable, service on their part "for God, and Home and Native Land" would keep them in this field of un congenial combat one hour longer. Stick a pin there!—*Southern Herald*.

The Arkansas "stump-saloon" is the latest device of the liquor-men of that State to defeat that three-mile license law. One of these impudent, impious imps of Satan deposits in the woods on a stump his liquor, and the slave of alcohol takes it, leaving the money in place. This is an ingenious way of "whipping the Devil around the stump," and is but a sample of the utter inefficiency and hopelessness of all license laws. But, at the same time, here is a silent, but eloquent, pleading stump-speech in favor of the absolute extirpation of this extirpator of human prosperity and happiness, intoxicating beverages. This alone can finally stump the stumbers.

Collections netting in all over one thousand dollars were taken up at the temperance meetings which Miss Frances E. Willard has recently been holding in California. She was strongly urged to take this for her own necessities and use, but she preferred to leave it to help carry on the work.

By a unanimous vote of its Legislature, New Hampshire decided last month to introduce scientific temperance education into the public schools. It is the third state to adopt this precautionary measure

for opening the eyes of the children to the physical and mental results of intemperance, Vermont and Michigan having enacted similar laws previously.

Grocers' licenses are thought by the Woman's Union of the Church of England Temperance Society to work much mischief in promoting drunkenness among women. Ladies, whom shame would keep from seeking a saloon, purchase liquor along with their household supplies, and drift into habits of intemperance before their families or friends suspect the state of the case.

New Zealand is suffering sadly from the evils of drunkenness. The Maori, already a physically degraded race of men, like other aboriginal peoples brought in contact with the mercantile interests of more civilized nations, learn whisky-drinking more rapidly and more completely than anything else. As a consequence, the race is fast disappearing, and will apparently soon be extinct. To foreign residents the warm, semi-tropical climate renders intemperate habits disastrous in a remarkable degree, and strong drink swiftly does its evil work. A temperance movement has at length been started.

An intemperate citizen of Rochester calls his stomach "Hades," because it is the place of departed spirits. And one in Cincinnati calls his "The Tomb," because it's where the bier goes.

At the celebration of the two hundred and fiftieth anniversary of Jesuitism in this country, at the church of Immaculate Conception in Boston, recently, Bishop O'Reilly said: "No one outside the Church of Jesus Christ can be saved, and it is needless to prove that this Church is the only Church of Jesus. One might as well have tried to be saved out of the ark in the days of Noah." After this there followed a banquet, and on the bill of fare were five different kinds of alcoholic drinks.—*National Temperance Advocate*.

Rev. Stopford A. Brooks has become a strong advocate of total abstinence. He went to the Crystal Palace Temperance fete, in July, saw that old veteran of the temperance reform, Samuel Bowly, heard the choir of 5,000 Band of Hope children sing the Hallelujah chorus, and resolved that, before another week, his own Chapel

should witness a temperance meeting, and an earnest commitment of himself and all his powers to total abstinence. He has started a society in his own church, and great enthusiasm is manifested, as the result of his labors.

The Lost.

The Lord Jesus said that He came "to seek and save the lost." Whom He meant and what He meant everybody knows who knows anything about the Gospel. He meant that all men, without an exception, were sinners and under Divine condemnation, and without Him were lost—morally and spiritually ruined, and going down to perdition. He meant that all men were like one off from the road to his home, wandering in a trackless wilderness from which he knows no way out. He did not except the moralist of His day; on the contrary no men were more severely condemned by Him. Now, why is not this great fact plainly declared by the Church now-a-days? Are ministers and people more refined or more wise than Jesus our Lord was? Why are not men, the best of them, told plainly and kindly that they are lost?

The British Council of the Evangelical Alliance have taken measures to secure a meeting in London of representatives of various societies, with a view to some combined action for commemorating the 400th anniversary of the birth of Luther.

Forgetfulness is one of the broad ways to sin. A ship can be lost by carelessness as well as by design. The evils of life come mainly through inattention. If I mind not, I find not. Souls are lost at no cost. Every man has a week side; but a wise man knows where it is, and will keep double guard there.—*John Reid*.

"A person should be careful never to tell tales of himself to his own disadvantage. People may be amused, and laugh at the time, but they will be remembered, and brought up against him upon some subsequent occasion."

Love is the light by which we see God, by which we understand His Bible; by which we understand our duty, and God's dealings in the world. Love is the light by which we understand our own hearts, by which we understand our neighbor's hearts.—*Ez.*