THE MOSQUITO COAST.

A TRIBLED BONE WITH MANY HUNTERS FOR IT.

A Long-Disputed Territory Wanted by England, Spain, the United States, and Nicaragua.

[Special Correspondence of the RECORD-UNION.]

LEON, Nicaragua, February 17, 1889.

That ancient bone of contention, the Mosquito coast—which is hereabouts called by those who ought to know, *Mosquitia* (pronounced Mos-kee-shi-ah, the accent on the second syllable)—has occupied the attention of European nations, off and on, since away back in the seventeenth century. It seems remarkable that the Government of her Britannic Majesty, upon whose vast possessions "the sun never sets," should show so much more interest in this insignificant bit of unhealthy coast, in an out-of-the-way corner of America, than do the Americans themselves; but such, nevertheless, has long been the case.

The contested strip of Nicaragua's territory, which is only about forty miles wide, was under the alleged protection of Great Britain from 1655 to 1850, when that rather un-American document, the Bulwer-Clayton treaty, gave to England certain rights in her colony of Belize in exchange for such claims as she had set up on this coast; and by the treaty of Managua, in 1860, England formally ceded her protectorate to Nicaragua.

But the wrangle still goes on, almost unabated—not that there is now any just cause for it, but because these people must have something to wrangle about, and this much-gnawed bone will do as well as any other.

First, let us see where the long-contested strip is located. You will find it in the northeastern portion of Central America, bounded north and east by the Caribbean sea, south by Costa Rica, west by Honduras and southwest by Nicaragua. The San Juan river divides it from Costa Rica, and —including some disputed portions claimed by Costa Rica—Mosquitia comprises an area of about 34,000 square miles, at least that is a fair average of the many estimates that have been made, for nobody seems to know exactly where the boundary line should be.

The adjacent "Bay of Islands," including Ruatan, Utila, Bonaca, etc., now belong to the Republic of Honduras, but until 1821 those islands formed part of the Spanish Vice-Royalty of Guatemala. The earliest Spanish historians squandered a vast amount of time and ink in pointing out their importance, and subsequent events would indicated that they succeeded in impressing their ideas upon the world. In 1642 a party of English buccaneers took forcible possession of the islands (then claimed by Spain), and held them more than half a century. In 1715 the Spaniards made an attempt to regain possession of them, and finally did so, only to find each once lovely island a barren waste covered with smoking ruins, for the freebooters destroyed everything that could be burned or razed before taking their enforced departure.

In 1742 England again seized the "Bay of Islands," and attempted to take possession of the whole eastern coast of Central America. By that time, however, Castilian blood was up, and Spain—always a proud nation—had then more ability to command respect than she can claim to-day. A war ensued, which was kept up at intervals during twenty years, mostly on the high seas, when a treaty of peace was at last concluded, by the provisions of which England was bound to destroy all her fortifications in that region and withdraw her men.

But wily Albion, relying on a secret reservation, afterward denied that Ruatan was included in the treaty, and kept that island fortified more strongly than ever. War, of course, resulted, and during the course of it Ruatan was seized by Guatemala. A new treaty was made in 1763, and Spain, desiring to protect herself from any future invasion by Great Britain, provided that the British should abandon all Central America and all the islands dependent upon it. It was by solemn treaty England surrendered all her claims to any part of the American continent and its adjacent islands; but, notwithstanding all this, she still held fast to little Ruatan, and she stuck to the point for three long years with perseverance worthy a better cause, while Spain raged in vain. At length another treaty was patched up, by which England agreed to evacuate all her ports and possessions on the American continent and all its islands, without any exceptions or reservations whatever. But in 1796, while England and Spain were at war for other reasons, the English again grabbed Ruatan, but soon gave it up to Honduras. In 1814 another treaty was entered into, precisely like that of 28 years before, except that now England gave the possessions to Honduras instead of to Spain. Indeed, the chief business of the Powers in those days seems to have been the making of treaties and the breaking of them.

Again in 1843 Commodore Macdonald of the British navy took possession of the islands, hauled down the flag of Honduras and hoisted that of England; but hardly had he turned his back upon Ruatan when the British flag was taken down and the Union Jack displayed. Macdonald was removed from his post, and Britain—grown wiser concerning the might of her rebel daughter, the United States—repudiated his conduct as unauthorized. By this action the Central American States naturally imagined that Albion had concluded, at last, to abandon all claim to the long-contested territory. But in that they were mistaken; and, being weak, they were obliged to submit. Great Britain now asserts no claim over the Bay of Island, except so far as the claim is connected with Belize; and her rights there are questionable, being based upon nothing but an ancient treaty with Spain, which simply gave her license to cut wood in Honduras.

After the discovery of gold in California, and the consequent rush across the Isthmus, England—foreseeing that new attempts would be made to open an interoceanic ship canal (a scheme which had even then been talked of for three centuries)—set on foot negotiations with the United States, through Lord Palmerston, for the formation of a treaty intended to circumscribe the genius of America and put a check upon the evident intention of the United States to appropriate to herself the advantages of such a communication across the continent. The result was that celebrated convention of 1850, between the Hon. John M. Clayton, United States Secretary of State, and the Right Honorable Sir Henry Bulwer, Minister Plenipotentiary and Envoy Extraordinary of Great Britain at Washington, and Member of Her Majesty's Most Honorable Order of the Bath.

The remarkable prodigy which these national midwives introduced to the world is too well known to need reproduction. The treaty hatched between them vauntingly announced to the world that all future disputes were settled in Central America, so far as the pretensions of Great Britain in that quarter were concerned; that the "Mosquito Question" was permanently disposed of, and the general welfare of all mankind assured in a possible mode of communication between the oceans.

The only part of it, however, which had a political bearing, or which really touched the chief question in which the United States was interested—viz., the British aggressions in Central America—was Article 1., which, stripped of its high-sounding phrases, amounts to nothing more than a dextrous play of words, that may be read backward or forward, as interest may dictate. It was blindly accepted by the United States, however, under the belief that it terminated forever all British pretensions in Central America; but only about a year after its perfection a British man-of-war appeared in the commodious harbor of Ruatan, and its Commander, Captain Jolly, proceeded to organize that island as a dependency of Belize, or British Honduras. And in July of 1852 the astonished people of Ruatan and the disgusted statesmen of the United States were made acquainted with the following proclamation, issued from Belize:

OFFICE OF THE COLONIAL SECRETARY,
BELIZE, July 17, 1852.

This is to give notice that Her Most Gracious Majesty, our Queen, has been pleased to constitute and make the islands of Ruatan, Bonacca, Utila, Barbaret, Helena and Morat, to be a colony, to be known as "The Colony of the Bay Islands."

By command of Her Majesty's Superintendent,
AUGUSTUS FREDERICK GOSS
Colonial Secretary.

God save the Queen!

All Americans are sufficiently familiar with the rest, so we need not go farther into the history and results of that ridiculous farce—the Bulwer-Clayton business.

As for Ruatan—or "Rattan Island" as it is now more commonly called—it is thirty miles long by about nine miles broad. The whole group, comprising the Bay of Islands, has a fine climate and most prolific soil. Their estimated population is about 2,000, of which number scarcely 200 are whites, half of these being Spaniards, principally emigrants from Caymano.

FANNIE B. WARD.

SPRING FANCIES.

I.

THE YOUNG MAN.

In the spring the youth his person in the latest fashions decks;
And begins to cast admiring glances on the other sex;
In the spring a nameless yearning, something that he cannot trace,
Comes upon him when he meets a maiden with a pretty fa e
And the fluttering of a ribbon, or the perfume of a glove,
Thrills his pulses, and his "fancy lightly turns to thoughts of love."

II.

THE YOUNG WOMAN.

In the spring the maiden dofls the glossy seal-skin sacque she wore,
Which enables her to don a bigger bustle than before.
Then she puts on lighter garments, snowy laces, ribbons gay,
And a gorgeous hat the climax caps of her new spring array,
All the secrets of the toilet uses with a woman's skill,
For her heart, too, is responsive to the season's magic thrill.

III.

BOTH.

Soon some strange, mysterious process brings together youth and maid;
There are meetings in the moonlight, there are whisperings in the shade,
Wanderings in secluded places, often till the hour is late,
Loving glances, sweet confessions, stolen kisses at the gate,
Petty quarrels, over nothing, that with misery fills life's cup,
Pride's surrender, explanations, and delicious making up.
When the tender grass is springing and the opening buds appear,
When the birds are gayly singing, and the skies are blue and clear,
Thus its course in spring love runneth, culminating in May,
With parental blessings and the naming of the wedding day. —*Boston Courier.*

Superfluous Knowledge.

There is really an amazingly wide difference between what passes currently for knowledge, and educational schemes are apt to be valuable or worthless in direct proportion to the extent to which they take this fact into account. Whoever has considered the subject must have been struck with the vast amount of material which goes to make up our curriculums which is the most worthless of rubbish from an educational standpoint, and which were better eliminated. There are few branches taught in our schools to-day which could not advantageously be weeded pretty extensively, and in not a few instances it would be found, after the weeding was done, that not a great deal remained.

The commonest forms of superfluities in the branches commonly pursued is that of details, which would be of some value if the study were carried far enough, but which are absolutely valueless as it is. The names and places of the constellations are useful and valuable as a matter of celestial geography to those who follow the study far enough really to need such aids in locating the heavenly bodies, but of what earthly use, interest or value is it to the ordinary scholar! Beyond a general knowledge of the half-a-dozen constellations which have by name a place in literature, the pupil does not even derive any satisfaction, even the most superficial, from the laboriously-learned and easily forgotten string of names which makes up so large a portion of the contents of most text-books on astronomy.

The student who passes days, weeks and months in that busy idleness known as "analyzing" flowers has doubtless given the time to a pleasant and strictly moral form of amusement, but the mind would have been as well exercised, the results would have been as valuable, and the process quite as pleasant and moral had the same labor been expended in solving the enigmas and riddles of the puzzle department of a juvenile magazine. The chief difference would be that in one case the learner might feel the distate arising from a forced task, and in that case the odds would be in favor of the riddle-guessing, wherein the mind would act freely and spontaneously.

The principle of modern education is apparently to take the least possible quantity of knowledge, mix it with the largest possible quantity of superfluous matter, and then force it into the student's brain by machinery. Of course that the information actually acquired in a given branch of study is not to be put to practical use is not in itself proof that the course pursued is useless, since the mental training and discipline gained may be the end sought. But this applies only to reasoning processes and not to the dry accumulation of facts, the committing to memory of more or less elaborate trifles which have no significance or use to the mind. In the end the mind retains only the significant, but why should it waste so much valuable time and strength in acquiring the superfluous only to forget it.—*Boston Courier.*

Women and Corsets.

In order to ascertain the influence of tight clothing upon the action of the heart during exercise, a dozen young women consented this summer to run 540 yards in their loose gymnasium garments, and then to run the same distance with corsets on. The running time was two minutes and thirty seconds for each person at each trial, and in order that there should be no cardiac excitement or depression following the first test, the second trial was made the following day. Before beginning the running the average heart impulse was eighty-four beats to the minute; after running the above-named distance the heart impulse was 152 beats to the minute, the average natural waist girth being twenty-five inches.

The next day corsets were worn during the exercise, and the average girth of waist was reduced to 24 inches. The same distance was run in the same time by all, and immediately afterward the average heart impulse was found to be 168 beats per minute. When I state that I should feel myself justified in advising an athlete not to enter a running or rowing race whose heart impulse was 160 beats per minute after a little exercise, even though there were not the slightest evidence of disease, one can form some idea of the wear and tear on this important organ, and the physiological loss entailed upon the system in women who force it to labor for over half their lives under such a disadvantage as the tight corset imposes.—*Scribner's Magazine.*

Doubt Brightening Into Hope

And hope into certainty, is the pleasing transition through which the mind of the nervous, dyspeptic invalid passes who tries a course of Hostetter's Stomach Bitters, which is alike incomparable and inimitable. Increased vitality, a gain in weight, tranquillity of the nerves, sound appetite and sleep are among the blessings which it is within the beneficent power of this medicine to confer, and it is not surprising that after acquiring this new dowry of health the grateful sick should sometimes utter their praises of the Bitters in terms bordering on extravagance. "Out of the fullness of the heart the mouth speaketh," and the proprietors of Hostetter's Stomach Bitters have sometimes been obliged to suppress these eulogiums, least they should be accused of blowing their own trumpet too loudly. For constipation, billiousness, kidney complaint and incipient rheumatism the Bitters is also a deservedly popular remedy.

It requires lots of nerve for a man to deliberately face powder, but a woman has no such a dread of face powder.—*Dansville Breeze.*

TOTAL ABSTINENCE

A THEME OF PAST, PRESENT AND FUTURE.

The Rise and Progress of Temperance Sentiment and Reform—Interesting Facts and Figures

The following interesting contribution to temperance literature is from the pen of Dr. M. Maurice, of St. Louis, and appear in the *Globe-Democrat* of that city:

About 1818 a Boston gentleman wrote an article on the abuse of liquors at funerals, showing how it led to indecencies and prevented any advantage from religious exercises. He wrote soon after another communication concerning offering liquors to ministers, a practice then quite common and often disastrous. These documents had considerable influence.

In 1812 a teamster partially intoxicated fell under the wheels of his wagon and was crushed. Another tending a coal pit became drunk and laid down, when he was burned to death. These events led to two discourses of great power by Lyman Beecher on the wretchedness of intemperate men, and how to get free, and how to prevent others from becoming drunkards. The means, it was shown, must be abstinence from the use of intoxicants. This was new doctrine and most startling. It caused vast talk all over the land, and the conviction of the truth of the idea was very generally accepted.

In 1825 the first temperance tract was published, entitled "The Well-conducted Farm," showing that abstinence enabled the workman to be better nourished, to perform his labor with greater ease, to have a mind for his work, and to carry away his wages for himself and family; that abstinence was equally advantageous to the employer because he got better work done; cattle and horses were more kindly treated, tools were better cared for, and the men more respectful and friendly.

The agitation was very general, and the hope was strong that the living generation of drunkards having passed away, any further drinking might be stopped. They hoped to establish the nation in sobriety. The arguments broadened out, asserting that temperance would save a vast amount of property, remove one of the principal causes of pauperism and crime, disease, insanity and death; one of the greatest dangers to our free institutions, and one of the mightiest obstructions to religion.

The famous Dr. John Ware, of Boston, said: "It is an impression among laboring men that ardent spirits, if not absolutely necessary, are at least of great importance as a support during labor, and that moderately used they are salutary; or at least innocent. No opinion can be more fatally false. None labor so constantly, with so little exhaustion and endure so well hardships and exposure as those who totally abstain." Dr. Darwin said that chronic diseases arose from the use of ardent spirits and tended to become hereditary. Statistics began to be accumulated. It was found that of 781 maniacs in two hospitals in Great Britain 392 were made such by intemperance. The proportion was about the same in American hospitals. Dr. Willan said that "the use of liquors in large cities produced more diseases than confined air, unwholesome exhalations, and the combined influence of all other evils." Dr. Rush, of Philadelphia, insisted that "men in all kinds of business would be better without the use of spirituous liquors, and there are but few cases where they can be prescribed without essential injury."

In 1826 the American Temperance Society was formed, on the principle of total abstinence, and immediately after, in the same year, the first paper devoted to the cause of temperance was established in Boston, entitled the *National Philanthropist*. It bore for a motto, "Temperate drinking is the down-hill road to intemperance." Branch societies were formed very soon after, and temperance literature multiplied.

In 1827 the Massachusetts society could report that it was becoming unfashionable to drink intoxicating liquors in decent company, and it was no longer considered a necessary mark of hospitality to offer them. Many large establishments ceased to furnish liquors to their laborers. Farmers were refusing to have them in their hay and harvest fields. The effect was better than anticipated. Ship Captains caught the reform and flung overboard all intoxicants. "One Captain refused grog on an India voyage, and all the men came home in fine health." One of the largest New Jersey foundries tried the experiment. "The furnace went in to blast in April and continued until October. All employes had the best of health during the whole season, and went home with better health and fuller purposes than ever before." In two years the use of intoxicants fell off in many towns to one-fourth, and even one-sixteenth of the former sales. Ecclesiastical bodies began to pass resolutions favoring the movement. Churches discussed it, and in some cases took a pledge unanimously. The clergy, as a rule, gave up gin and whisky. Medical societies indorsed abstinence, as a rule. Military companies followed on the same line. Even the lawyers of several counties in Massachusetts, and the Legislature of New Hampshire, voted to abstain."

By the beginning of 1830 there were formed more than 2,000 total abstinence societies, embracing more than 200,000 members. The reform began also to show in the way of large numbers of reformed drunkards restoring to respectability and to happy homes. The contrast was so marked that it preached louder than all other agencies combined. Estimates were also made of savings by abstinence. In one Vermont town $8,000 was saved by those who had been accustomed to drink. The bill of mortality was reduced one-third in some large towns, and through all New England at least one-fourth. The result was startling to a degree we can not now estimate.

In 1829 the new reform caught across the ocean, and the first society was formed in New Ross Island. This was owing to a letter from Rev. Joseph Penny, afterward President of Hamilton College. Before the close of the year there was 14,000 members of abstinence societies in Scotland and Ireland. Our Southern States and Western were now thoroughly alive to the work, and the Government at Washington lent it what aid it could. President Jackson gave it as his opinion that drinking habits were decreased one-half. The Secretary of War stated that desertions were mainly caused by whisky, as well as most of the sickness among soldiers. He therefore cut off whisky from the rations. For the first time in the history of the country ships began to sail without ardent spirits, and the number of wrecks decreased one-half. Crime decreased and the general tone of society began that change which has gone on ever since, from coarse and rioting behavior to orderly refinement. It was not long before the young people of native American families were very generally brought under the influence of the new ideas. Special efforts were made to educate, and children's temperance societies existed in almost every school district. Monthly meetings were held in school houses to discuss and listen to those who were converted from making and selling or from using. A few stubborn merchants were, however, found everywhere who preferred gain to a clear conscience. The estimate of liquor consumed in the United States per head by adults was over one pint a day.

So far there had been a great deal of zeal and activity, but a remarkable absence of bigotry and fanaticism. Everything was made to depend on education and the publication of facts. The only prohibition heard of was the effort to prohibit sutlers from dealing out ardents to soldiers. Physycians were everywhere peculiarly prominent in the reform. Some remarkable and permanently valuable documents were published from Dr. Sewell, Dr. Carter, Dr. Hale and others of the most famous men of the age. But the most celebrated document of the time came from Dublin. It was brief, and ran as follows: "We, the undersigned, hereby declare that in our opinion nothing would tend so much to the improvement of the health of the community as an entire disuse of ardent spirits." It was signed by Wilmot, Cheyne, Jackson, Crampton, Marsh, Collins, Osborne and some fifty others of the leading surgeons, professors of medical colleges and physicians. Similar documents came from Glasgow, London and our American cities.

Some curious incidents occurred in these early days of the struggle. During the cholera visitation of '32 the Board of Health of Washington, under direction of the famous Wm. Wirt, Attorney-General, declared that "the vending of ardent spirit, in whatever quantity, is considered a nuisance, and as such is directed to be discontinued for the space of ninety days." Lewis Cass, as Secretary of War, in 1832, ordered spirit to be no longer issued in any fort, camp or garrison, nor sold by any sutler to troops; and as a substitute, with every hundred rations eight pounds of sugar and four pounds of coffee. When the cholera raged in many towns it absolutely put an end to the sale of intoxicants, for the rumsellers ran away to a man. The statement was made, and at least in part verified, that while one in sixty died of those who habitually used liquors, only one in twenty-five hundred died of total abstainers. This show of figures was not based probably on a sufficiently wide collection of data, but it was not far from correct. In Albany, with a population then of 25,000, there were but two deaths of members of the temperance societies, but 336 others. The earliest public speech of Benjamin F. Butler with which I am acquainted was delivered in favor of the abstinence movement in 1834. He said: "Our aim is not to save one, nor fifty, but thousands, and tens of thousands, from the drunkard's fate. Shall we not, one and all, henceforth and forever, deem it not merely a duty, but happiness and honor, to be fellow-laborers in a work so benevolent and sublime?"

In 1835 the following address from thirty mechanics who were drunkards was issued in Great Britain: "Tipplers, drunkards and backsliders!—Friends: You are miserable and wretched, both in body, soul and circumstances. Your families and friends are suffering through your folly. You have no peace here and can have no peace hereafter. And all this proceeds from the delusive, maddening habit of drinking intoxicating liquors. You are told that these liquors do you good. It is a falsehood, invented and propagated for the purpose of getting your money. Judge of the good they have done by the effect which they have produced on yourselves and others. Friends! We were once drunkards. We are now happy. Our wives are comfortable; our children are provided for; we are better in health, better in circumstances. We have seen our delusion, and we now drink neither ale, wine, gin, rum nor brandy. There is no safety for you, nor us, but in giving it up entirely."

The argument for abstinence was so far, universally, that moderate drinkers could not safely go half way and be sure of stopping there; that drunkards were not safe with even a drop, and, as for temperance people in general, they should abstain as an example and encouragement to the weaker. The argument was fair, manly and noble. It stands good forever that a good citizen will do nothing—even "drink wine or eat meat if it make his brother offend."

But by this time, 1835, the cause began to be overloaded with cranks and conceited fanatics; and among the lecturers were all the scamps with glib tongues who found it an easy way to make money. Lecherous scoundrels, and men far from being honest or temperate, paraded the country either as reformed drunkards or as laborers in the cause. It was not easy to sift them out or get rid of them. These men set the example of retailing very disgusting details, and exaggerations and lies. Their statistics were manufactured to order. They assailed every one who did not do their bidding and aid them in fleecing the people. Their vituperations were horrible and created reaction. Whisky-selling was decent by contrast. The "reformed drunkard" as a lecturer and postulant has always been a suspicious character and almost always a fraud.

About this time, also, the work took another turn—or, rather, somewhat before this. The American Temperance Society at the start took the ground that to drink ardent spirits was morally wrong. The next position taken by the society was that it is wicked to make ardent spirit or to furnish it to be drunk by others. Both these points were successfully sustained, and the public opinion of all the land was with them. Whole counties put an end to the sale. Churches were very generally won over, and there were already 6,000 temperance societies, with over 1,000,000 members. It was plumply put down as a sin to tempt our neighbor to drink that which would injure him. In 1833 the societies came, as they said, to the next point: "The next thing to be accomplished is by the universal diffusion of information, and the exertion of kind moral influence to produce throughout the community the conviction that the laws which authorize the traffic in ardent spirit as a drink, by licensing men to pursue it, are morally wrong. As such laws are morally wrong, they never can be politically right, or beneficial, or expedient. The authorizing of men by law to traffic in ardent spirits as a drink is inconsistent with the temperance of the community. Laws which authorize the licensing of men to traffic in ardent spirits violate the first principles of political economy, and are highly injurious to the wealth of a nation." This was the tone of the first effort made to modify laws and influence legislation. It was temperate, just and judicious. It looked to education, and an appeal to the moral sense. It kept the ranks together.

But the road was opened, and the ragtag of frauds rushed in to lay schemes, abuse and violate all laws of common sense. Fortunately at this point began the great crusade of Father Mathew. In 1838 he organized the first society at Cork, and then went to and fro over Ireland and England, and in 1841 over America, preaching the gospel of temperance with astonishing power. He was not out of the field when John B. Gough, in 1843, commenced his famous career. For forty years Gough was a public advocate of abstinence; but for half that time he was not solely devoted to that work. From 1835 to about 1850 the question of prohibition was in abeyance. But there a vast deal of local legislating on the subject. In 1851 Maine passed her famous "Maine liquor law," prohibiting the sale of intoxicating liquors as a beverage. Has the cause of abstinence from that day gained an inch? Several States have passed prohibitory laws, and in most cases they have been abrogated or constantly quarreled over. It has been found impossible to literally enforce them, although in some sections they have been measurably successful in closing bars, if not entirely abolishing the sale. The State of New York passed a law of the sort, and in 1854 elected a temperance Governor by a majority of 200. The law was defied and broken down by Mayor Wood in New York City. Further attempts were vetoed by Governor Seymour. The history of the contest in Michigan is specially instructive. It was in a part of the State so far enforced that, to retaliate, hotels closed their doors and left the traveling public to private entertainment. General business stagnated. Hundreds of men were made antagonistic and not a few drank as often as possible who had not before been accustomed to touch liquors.

What was accomplished? The whole American public was permeated with a conviction that drunkenness is a shame. Before, intoxication was looked on as a joke. The American home was made a temperance home everywhere; and liquors were no more kept on side-boards and offered to guests. American children as a rule grew up temperate. Society was refined, churches made honest and boisterous rioting confined to very backwoods settlements. But the vast increase of immigration poured in yearly, 100,000, 200,000 and finally 700,000 foreigners, of whom not one-tenth are abstainers. Of these the larger part have no moral sense that prevents them from becoming saloon-keepers. The present frontage of intemperance is almost purely foreign-born. The saloon is not a native institution. The pressure of prohibition has made the saloon more powerful as a source of supplying votes. It has brought the reformation face to face with the saloon; and the saloon has conquered.

A SENSIBLE TROUSSEAU.

A WEDDING OUTFIT FOR THE EVERY-DAY AMERICAN GIRL.

Gowns for Economical Wear—Old-Fashioned Underwear—Stock of Household Linen—Etc.

Although our American maidens go portionless to their husbands far more frequently than do their European cousins, they go not utterly empty-handed, for the humblest American mother will stint and scrape and save until she can purchase at least a few new garments for the daughter about to leave her house forever. Indeed, so fixed is this idea among our daughters as among their mothers that many an American maiden has delayed her marriage until with her own hands she has earned enough to procure a few "wedding clothes." These new garments, be they few or many, constitute the American girl's trousseau.

We have pretty generally adopted the foreign word, but many of us have failed to accept it in its full meaning, says *Harper's Bazar*, as abroad the trousseau includes, besides the personal apparel of the bride, a full supply of household linen. In Germany, and in many parts of France, the thrifty and far-seeing mother begins to treasure linens for the daughter still toddling in her creepers, adding to them year by year, until upon the approach of her marriage day the ancient chest reveals a plentiful store, so gradually accumulated that the attendant expense has scarcely been felt.

A trousseau, when provided by American parents in ordinarily comfortable circumstances, should by all means contain both household linen and personal apparel in quality and quantity sufficient to last at least a year or two. Household linens may be divided into three classes—bed linen, table linen and kitchen linen.

Dining-room and kitchen will be moderately well supplied with eight to twelve table cloths of varied length, two to three dozen napkins, a dozen doilies, half a dozen tray cloths, four to six long strips of linen known as table runners, to be used instead of the old style table mats, a dozen dish towels, as many more of softer material for glass towels, and half a dozen roller towels.

Two dozen towels, a dozen sheets, two or three white bed spreads of honey-comb variety, a heavier one to be used as a counterpane, a dozen pairs of pillow slips, a wadded, or, if possible, an eider down quilt, a pair of pillow shams and a blanket will answer for bed linen. Square pillow slips can be plainly hemmed and arranged to button over the pillow. Long ones require trimming of some kind on the open end, and must be cut long enough to hang below the pillow. These cut more advantageously and require but one side seam when made from five-quarter muslin.

Such a stock of household linen can be obtained in good quality for from seventy-five to one hundred dollars; with ordinary usage and ordinary care the young housekeeper will require no new linens for at least four or five years, excepting, perhaps, kitchen linen.

THE MARKING OF THE LINEN.

It is customary to mark all the articles in the trousseau. While a few mark everything with the initials of the bride's maiden name, others again prefer the initial of the groom's family name. Usually a monogram, like J. M. B., for John and Mary Brown, or the three initials, alone, are used on household linen, and M., or M. B., appears on personal linen. Kitchen linen is marked with a single letter in cross stitch worked in red marking cotton.

The letters on table and bed linen should always be white, worked in satin stitch embroidery over a solid filling. They are usually from two to three inches in length on everything except the napkins. On these the letters must be similar in style, but a size or two smaller. Fanciful letters are no longer used. Whether script, old English, or Latin text be employed, they are considered more effective if severely plain. Towels with colored borders may be worked with white, or with flax threads of harmonizing shade.

Whether the monogram, the group of three letters, or the single letter is chosen, it is usually embroidered in two places on tablecloths which measure three yards or over. Find the center of the cloth by folding crosswise and lengthwise. Each set of letters should be placed on the lengthwise fold, and each one should be fourteen to sixteen inches from the center. There will now be about three-quarters of a yard between the two sets of letters, but if this space be considered too small for a center piece, it can be lengthened to suit. Each set of letters will now be in a conspicuous place upon the table but they must be so placed that looking toward the center from the foot, as well as from the head of the table, one can read them at a glance.

Smaller tablecloths are marked about ten inches above the hem, and equidistant from the two corners on one side. Napkins, tray cloths and doilies are marked in one corner. Sheets are marked about ten inches below the center of the upper hem.

In making up the bed the upper sheet is laid with its right side downward, and when folded back over the quilt it assumes its proper appearance. The initials must stand with their base toward the hem. Square pillow cases are marked in the middle, about two inches from the top. On long ones the letters run parallel with the hem. These long slips must be marked in pairs so that when in use the initials on the one will be to the right and those on the other to the left. Towels are marked on their lengthwise fold, about two inches above the border.

FOR A DAINTY BED.

For those who like a dainty bed and who desire the upper sheet to harmonize with the embroidered or lace-trimmed pillow-slips comes what is known as the sham sheet. It is ten quarters wide and four to five quarters long. It is trimmed only on one of the two long sides, the other one and the two short sides being left plain. Like the pillow-slips, they may be edged with lace or Hamburg edging, be hemstitched or scalloped out with buttonhole stitch, or be decorated with a border of drawn-work, of fine tucks, of insertion, of heavy brier-stitching, or a combination of all of them. These are invariably marked with a monogram or the three initials in the middle, just above the trimming. They are usually pinned or basted to the upper side of the white spread, and turned back upon it. While they are an improvement to any bed, they impart an air of luxury to the sick-bed, and are a source of pleasure and satisfaction to the invalid.

While the embroidered bed sets are not necessary to the trousseau, they are certainly desirable, and three sets might well be provided. A dainty trimming for such a set, and one comparatively inexpensive, is a scalloped edge, from under which projects linen lace, and two rows of brier-stitching worked in heavy crochet cotton. The lace, which was about two and a half inches wide, had been basted without fullness on the under side of the scallops, on a line just below their inner points. The scallops were then worked through both linen (or muslin) and lace. The linen was then carefully cut away from the scallops without injury to the lace, as was also the selvage of the latter where it still showed beneath the scallops on their inner curve. When finished it was hard to tell how the lace had been put on. When pillow cases are used which have open work insertion, it is advisable to cover the lower half of the pillow with white, blue or pink silesin, in order to hide the stripes of the ticking. Pillow shams and their accompanying cross-pieces are marked with a monogram or the initial of the last name, worked in a large ornamental letter.

GOWNS AND UNDERCLOTHING.

The personal trousseau should contain at least six sets of underclothing, the set comprising nightgown, chemise, drawers and corset cover. There should be six white walking skirts and one colored one; two or three short flannel skirts, six pairs of stockings, a dozen collars, a dozen handkerchiefs and two white dressing-sacques. A few aprons, a morning wrapper, a tea-gown, a dress suitable for morning wear, another for the afternoon, a traveling dress, a black lace or else a black silk dress, and if possible another to be used as a reception dress, are required. The wedding dress usually supplies the immediate need of an evening dress. One or two outside wraps according to the season, a bonnet, a round hat, two pairs of shoes, a pair of slippers and three pairs of gloves, will answer all requirements for a bride in moderate circumstances.

The bride's underwear is usually embroidered with a very small letter, either white or colored. Handkerchiefs, unless when embroidered to match the borders, are always worked with white embroidery cotton.

The cost of the above trousseau (everything being of good quality and purchased at regular retail prices), inclusive of dressmakers' bills, will range between $500 and $600, according to the varying grades of fineness. It stands to reason that the dressmakers' charges must not be excessive and that many items of expenses have been saved by judicious purchasing and by personal attention to details. She who pays an embroideress from $25 to $50 for the marking of her linens will find herself that much short when the wardrobe is being purchased.

NO TEA GOWNS OR FAL-LALS.

The bride for whom this trousseau is intended will not possess a tea gown of plush and lace, but she will find a more real pleasure in the one of cashmere with its surah silk front, which no doubt will far more suitably harmonize with her surroundings and with the rest of her attire. Her morning wrapper may be of flannel or of cheviot, with collar and cuffs of velvet; her dresses will be both serviceable and presentable if made of serge or mohair or Henrietta. With good management, old garments may be cleaned and turned and made over into morning dresses or into wrappers. I have seen cheap challis which had already done good service during two seasons tranformed into a wrapper which looked like new. The old drapery formed a shirred skirt; the basque back was retained, and the skirt back was shirred below its waist line. In front a yoke produced a Mother Hubbard effect, and a bodice starting at the under arm seam concealed the seam at the waist line necessary to produce the required length.

A worn-out wash dress, or one of wool, can be transformed into a blouse waist or Norfolk jacket and a plain gathered skirt. Such a house dress, with a linen collar, is at once neat and convenient for the young housekeeper who is obliged to do all or even part of her housework, and who desires to save her wrapper from soil or hard usage.

While there is no limit beyond that of money and common sense to the number of personal garments a fond mother may provide for her daughter, it is useless to give so many that they grow old-fashioned long before they can be worn out. On the other hand, household linens may have the dozen multiplied another dozen; closets and chests may overflow, but at one time or another they will prove useful, for under the manipulations of the laundress their number sadly but perceptibly dwindles with a rapidity which would horrify the housewife of "ye olden tyme," but to which we of to-day are forced to inure ourselves.—*Philadelphia Press.*

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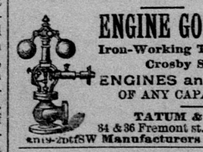
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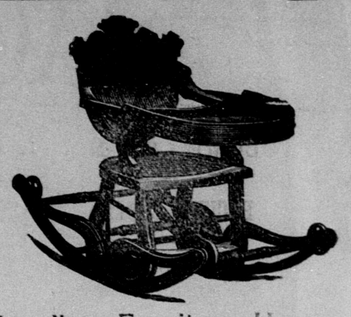

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