

Fashion's Fancies.

Dead-white has been rechristened "snow-drop," which is certainly prettier.

Satin neckties, fringed with beads and finished with a plating on the upper edge, are worn in London.

Bonnets with soft crowns and flat brims fitting closely to the head are favorites with French women just now.

The Pinch is a new hat that justifies its name by sharp little projection in the brim, in front, behind and at the sides.

Washed linen dusters are the feminine enormity of the season. Their wearers call them crepes, and pronounce it "creep."

White lace worn over bright colors suggests a counterpane, and the prettiest costumes are made of lace over very soft tinted satin.

The apron fronts gathered at the top and spreading thence to the hem of the skirt are called palm leaves, because they suggest the fan of that name.

A pretty way of fastening the straps across a puffed or shirred waistcoat is to fasten them high on one side and low on the other, instead of straight across.

A surah skirt trimmed with Spanish lace can be bought in the London shops for \$20 or 15, and with the addition of a waist fitted to the buyer and trimmed with lace costs but \$25.

A snuff-colored ulster, with pockets and color of Lincoln green, is the newest atrocity. It is "severely plain," says its perpetrator, and, indeed, it would be the height of impudence if it were anything else.

An overskirt, caught up on the left side by a strap, and otherwise undraped, is excellently well adapted for a traveling dress, since it is possible to shake all the dust out of it, and to keep it looking fresh and neat.

Children's stockings double at the knee, in which English youngsters, have so long rejoiced, have reached the United States at last, and will be eagerly welcome by all mothers, except those model beings who like to darn.

A pink tinted mitt is the newest thing in hand coverings. It is particularly well adapted for the days when the east wind comes up and chills the wearer to the bone, leaving her fingers violet. Purple and rose color make a fashionable combination.

The small turban hats faced with velvet and trimmed with breasts, wings and short ostrich tips are the earliest if not the most picturesque head-coverings for traveling. It cannot be seen quite so far as one of the big Rembrandts, but one can take one's case in it.

Belgian point is an exceedingly beautiful imitation lace, differing little from Modena point except in ground, which is of two kinds and is so managed that the pattern lies half on one kind and half on the other, seeming almost like a piece of transferred work.

Who pays the Bills.

The traffic in strong drink is a fruitful source of expense and loss. We know who makes the money out of it; the distiller and rum-seller, and they alone. But a question which more intimately concerns us is: Who pays the bills? The question is not whether the rum-seller shall grow rich and the rum-drinker shall grow poor. It is not whether the rum-drinker shall keep his money, or the rum-seller shall win it from him; but there is a vast amount of loss and expense in which neither of them directly participate. We may be silent while the rum-drinker wastes and spends that which belongs to him, which is but little, and which daily grows less and less; but an avalanche of wreck and ruin results from this traffic which neither the rum-seller nor the rum-drinker endures, and yet the bills must be paid; these expenses met. Who pays the bills?

Who pays for the fires kindled by drunken men? Who pays for the ships wrecked by tipsy pilots, or lost through drunken captains and drunken crews? Who defends the city from riots incited by men who are maddened by alcohol? Who pays for the feasting and junketing of wine-bibbing public officials? Who feeds the drunkard's hungry children? Who provides for the broken-hearted wife? Who supports the beggarly tramp who, having wasted their money in drink, wander about the country? Who repairs the losses caused by the failure of intemperate merchants and reckless and half-intoxicated business men? Who makes good the damage caused by the blunders of drunken workmen, and the hindrances of business caused by the speers of intemperate employees? Who pays for the railroad wrecks caused by the drunken conductors and engineers? Who repays the money which the drunkards borrow that they may get strong drink. Who builds the asylums where crazy drunkards are kept? Who supports the idiot children of drunken men? Who pays the bills of officers for watching drunken rowdies? Who pays constables and sheriffs for catching drunken murderers? Who pays the attorneys and juries and judges who try drunken criminals? Whose money supports jails, turnkeys and prison-keepers to take care of men convicted of crimes committed when drunk? Who pays the expenses of trials and commitments and executions occasioned by the crimes of intoxicated men? Who pays for the property destroyed and burned by drunken mobs? Who builds and supports almshouses which but for drink might remain unoccupied? Who endures the sufferings and losses and brutalities which are due to the recklessness and insanity of drunken husbands and fathers? Who pays for the inquests held on drunkards found dead by the waysides? Who pays for a pauper's coffin, and for digging a drunkard's grave in the potter's field, when the last glass has been drunk?

Who pays the bills? The drunkard cannot pay them, for he has wasted his substance in his cups. Will the rum-seller pay them? He has neither the disposition

nor the ability to do it. Whoever would attempt to hold a rum-seller responsible for the ruin he has wrought, would "sue a beggar and catch a louse."

The fact is, you and I, and the sober, industrious, toiling portion of the community must meet all these bills. The drunken rowdy whose head is punched in the street fight, is cured in the city hospital at our expense; the drunken beggar is fed from our table; his hungry children come to our doors for bread; and we cannot refuse assistance to his broken-hearted wife; and when at last, having wasted his substance in riotous living, he comes to the almshouse, the asylum, the hospital, or the prison, honest, sober, temperate men pay the bills for supporting him there. There is no escaping it. We may protest and object; we may growl at taxes and find fault with beggars, but ultimately and inevitably we must foot the bills. We cannot have the privilege of spending our own money, nor can we have even the comfort of saying how it shall be spent.

Probably one dollar in every ten of the hard earnings of honest, toiling laborers throughout the nation, is in some way devoured by this rum devil which haunts the land, and howls about our homes to waste and ravage and destroy. For every ten dollars which the laboring man earns, he may count on being robbed of from a dollar to a dollar and a half, to meet the expenses of this infernal traffic. So, gentlemen, tax-payers, business men, farmers, capitalists, stockholders and gentlemen of leisure, walk up and draw your pocket-books and pay your rum bills: one cent out of every dime, one dime out of every dollar, one dollar out of every ten, ten dollars from every hundred, and a hundred dollars from every thousand that you earn or gain. You say that you do not see the article. That makes no difference, it is used, the nation permits it, the Government licenses it, and you pay for it. So walk up and settle.

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