

Descriptions of the Designs on the Double-page Supplement.

WE DO NOT FURNISH PATTERNS FOR ANY OF THE DESIGNS ON THE SUPPLEMENT.

THE designs on our handsome supplement are selected from the most reliable foreign sources, and also represent popular fashions here. They furnish suggestions for draperies, trimmings, combinations, etc.—in fact, for every detail of the fashionable toilet,—and the models are so practical, and in many instances differ so little from the patterns we furnish, that they can easily be modified, even by the least experienced amateur, to suit individual needs, and adapted to all seasonable fabrics, simple as well as expensive.

- 1.—Costume of white mohair, full skirt at back, tucked waist, and corselet of rows of blue moiré ribbon.
- 2.—Costume of nuns'-veiling trimmed with rows of braid. Skirt in full breadths at back, waist plain at back, sash of same goods. Good for cotton materials.
- 3.—Costume of summer serge with woven borderings. Simple drapery at back; back of basque a plain postillon.
- 4.—House-dress of Henrietta cloth. Back drapery in broad box-plaits; basque in two points at back; vest and front of skirt embroidered.
- 5.—House-dress of white cashmere, trimmed with pink moiré ribbon. Plain drapery at back; ribbon sash.
- 6.—Directoire costume of mohair, with vest, puffs in sleeves, and front breadth of white surah embroidered.
- 7.—Coat costume of brocaded silk; vest and front of skirt of black lace embroidered with red; black-and-red striped sash.
- 8.—Costume of bordered woolen goods. Basque pointed at back; skirt in box-plaits.
- 9.—Shows arrangement of ribbon sash over full skirt, and trimming for back of waist.
- 10.—Costume of black faille and black moiré silk and ribbon; redingote back.
- 11.—Costume of gray serge partly embroidered with shaded blue silks. Back breadths of plain goods, shirred and sewed to the waist.
- 12.—Directoire coat of faille, with revers of moiré; vest and petticoat of cashmere embroidered in colors.
- 13.—House-jacket of surah trimmed with Mechlin lace and ribbon. Back tucked to form yoke.
- 14.—Back of elderly lady's cap shown on No. 15.
- 15.—Costume of striped and bordered woolen goods trimmed with velvet; plain redingote at back.
- 16.—Shows arrangement of ribbon sash, fichu, and coiffure for a young lady.
- 17.—Toilet of plain and brocaded silk. Simple drapery with loops at back. Short, pointed basque; underskirt all brocade.
- 18.—Toilet of brocaded and plain silk, and lace. Short point at back of basque; drapery slightly bouffant.
- 19.—Costume of silk and velvet. Front of basque like back. Front drapery straight, and open in middle.
- 20.—Boy's dress of blue serge trimmed with plaid. Same at back.
- 21.—Costume of striped surah with underskirt of embroidered écarlawn. No drapery in front; vest of embroidered goods.
- 22.—Directoire costume of wool and silk, trimmed with embroidered galloon. Redingote back.
- 23.—Lower part of sleeve with cuff. Plain at top.
- 24.—Miss's costume of mohair and silk. Redingote back.
- 25.—Miss's costume of satin trimmed with embroidery. Plain waist and full skirt at back.
- 26.—Waist of summer goods tucked at top. Back same as front.
- 27.—Suggestion for trimming any plain basque or jacket. Empire veil.
- 28.—Japanese tea-gown of brocaded silk. Watteau plait at the back, from neck.
- 29 and 31.—Tea-gown of striped surah with lace front.
- 30.—Tea-gown of cashmere and silk, trimmed with embroidery. Full skirt at back sewed to waist. Pockets at sides.
- 32.—Street costume of "faced" cloth trimmed with embroidered galloon. Jacket plain at back; drapery very simple.
- 33.—House-dress of Henrietta cloth and silk. Skirt in broad box-plaits at back; basque in two points, with sash underneath.
- 34.—Costume of moiré striped mohair; embroidered silk chemisette. Skirt full at back; corselet and sash of moiré ribbon.
- 35.—Costume of striped and plain woolen goods. Kilt-plaited skirt; redingote skirt open at sides and back.
- 36.—Little girl's dress of plain and striped gingham. Same at back.
- 37.—Little girl's dress of white veiling, trimmed with Irish lace. Waist and skirt full at back; blue velvet sash-bow, and velvet chemisette.
- 38.—House-dress of cashmere, trimmed with embroidered galloon. Vest and front breadth of silk; back in princess style.
- 39.—Aesthetic house-dress of old-gold cashmere; the waist and sleeves smocked; skirt of plain breadths.
- 40.—Riding-habit. Basque pointed at back, with added pockets on hips.
- 41.—Basque with Medici collar; long coat-tails at back.
- 42.—Little girl's dress of nuns'-veiling and surah. Plain waist at back, and full skirt; narrow ribbon sash.
- 43.—Costume of plain and bordered woolen goods. Plain jacket of "faced" cloth. Gathered skirt of plain breadths; full long bow of narrow ribbon at back.
- 44, 45, and 46.—Suggestions for little girls' hats made of mull or surah, lace, and ribbon.

Prohibition the Acme of Love, Law, and Liberty.

BY W. JENNINGS DEMOREST.

THE true import of this most expressive word "Prohibition," in its application to law, is to be found in its deep, broad, and profound significance.

Prohibition is a fundamental principle of virtuous action, and has for its basis the attributes of all law, both human and divine.

Prohibition as a moral principle practically applied, includes moral suasion, regulation, restriction, coercion, and the destruction of wrong and oppression.

Prohibition expresses the one all-pervading, dominating influence of God's will and sovereign power, and it is by and through prohibition that God manifests his love to the world; but

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

Whether we scan the attitude or beatitudes of our own being, or drink in all the beauty and grandeur within and far beyond the scope of our vision,—

"The spacious firmament on high,
With all the blue ethereal sky
And spangled heavens, a shining frame,"

with all nature so largely abounding in beauty and gorgeous sublimity, the waving forests, the fertile valleys, the towering mountains, the deep, ever-flowing rivers, the mighty, trackless ocean,—these, together with all the harmony and order of God's creation, above, below, and around, all rejoice in the grand, all-pervading, and bounteous protection they receive through prohibition.

The innumerable worlds above and about us are all kept silently yet majestically moving and revolving in their allotted places by prohibition,

"Forever singing as they shine,
'The hand that made us is divine.'"

All the peace, love, and harmony possible between two or more individuals, all the felicity and security found in society in general, including all the unity and agreement among the many nations of the earth, and back again to the smallest of God's creatures, are governed and dependent on the genial influence and dominating restraints of prohibition.

As God is infinite, his Providence must extend as far below our sight as truly and as effectively as in the realms of space beyond our sight. Therefore the whole universe of God, down to the smallest atom or animalcule, feels and responds to the all-pervading, dominating, and electrifying beatitudes of his prohibitive power. And it is this dominating restraint of God's prohibition that stimulates our intellectual faculties, vitalizes our moral perceptions, encourages our aspirations, and controls our destiny.

It is prohibition that makes it possible that all our impulses shall contribute to our progress and to our mental and material comfort. It is prohibition that can so regulate and modify these passions and impulses, such as pride, ambition, anger, love, and courage, that our personal comfort, our relations to the world, and all the gratifications of our senses can be, and are, made to contribute to our happiness by the restraining influence and dominating restraints of prohibition.

These influences and attributes, together with whatever there is in life with all its real and sometimes apparently conflicting elements, whether of law, love, beauty or utility,

are all dependent on the sway and restraints of prohibition.

Without prohibition our very existence and all that makes our present life desirable would be one conflicting, unmeaning jargon, or rather, all nature would be confusion, and life itself would be impossible. Chaos would reign supreme!

Therefore the prohibition that God puts on His creatures and His universe for their guidance and protection, becomes the source, the agency, and the medium of all the happiness we experience in this world, or expect in the beatitudes of a higher sphere.

God's love, justice, and wisdom manifested in and developed by His sovereign power for the protection of the good and the restraint of evil, which includes every act and design in the realm of His universal sovereignty, are all expressed by and through prohibition.

"He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love."

But prohibition includes more than the sanction of the law as expressed in the words "Thou shalt not!" Prohibition, even in human law, has a higher, greater, nobler significance in the more comprehensive expression of a righteous indignation and determined purpose to punish the wrong-doer. Without this, prohibition would be unmeaning babble. Prohibition, therefore, dignifies, ennobles, and sustains law as the means of security for the people from any wrong or injury, by including in its benign sanction of authority the infliction of penalties for its infraction.

All the liberty, security, and happiness we enjoy in this world or anticipate in the next comes through and is dependent on prohibition. Prohibition therefore becomes the ultimate, the acme of all good; the first and last, the permeating and all-pervading essence of God's will in exercise, or the fiat of His sovereign power, exerted for the good of His universe, and all expressed in its most potent, perfect, and significant embodiment of good, by prohibition.

"Thy bountiful care
What tongue can recite?
It breathes in the air,
It shines in the light."

Prohibition is the expressed majesty of law for the protection of our personal liberty, the promotion of conscientious conviction, security of the home, national prosperity, and an advanced civilization. Prohibition for good will and peace on earth, and Prohibition for love, peace, and harmony in Heaven,—

"Prohibition! We'll echo that dear name,
While listening millions laud its honest fame;
Speak it, altho' it blister lips and cheek.
It is a holy word, speak it, oh, speak!
Its reign supreme, its fields forever vernal,
'Tis based on Truth, and Truth has life eternal."

And as this is an age of intellectual development, and the world is making progressive and rapid strides in thought and mechanical genius, what we most want now is a new resurrection of the moral sentiment contained and expressed in a full, complete conception, a controlling and dominating sway of prohibition, especially in its application to the great overshadowing evil and curse of the Liquor Traffic.

The moral world should not only realize the iniquity, but should stand aghast to find in this age, when so much has been said and done to show the terrible results of this poison of alcohol, such wicked subserviency to crime and the criminal tendencies of the people, in allowing that an insidious poison which had proved itself to be the worst

foe and most dangerous enemy to the community, could be tolerated and sanctioned so as to become a legitimate business, and that men having any position in society or any self-respect should be engaged in such diabolical prostitution of their time and influence by indorsing this traffic even by their silence.

No words are too strong or condemnation too severe in stigmatizing the toleration of this horrible traffic as a pernicious perversion of law. For it is a terrible stigma on our civilization, and an outrage on the morals of the nation, to justify and sanction this Gorgon of evil, this monster of iniquity, the Liquor Traffic, with any toleration, much less by making it a legal business to sell to the people a fiery, fascinating, and deadly poison as a beverage.

It is still a greater outrage on the common sense of the people to have this horrible concoction of alcoholic poison sanctioned by an internal revenue filtered through an infernal avenue of bribery, to corrupt and destroy the morals of the people.

This legal and moral sanction to the traffic in alcoholic poison is the culmination of human deception and the very acme of total depravity, and shows how low the people can sink in moral degradation and national dishonor, while pretending to be actuated by patriotic motives and religious convictions; therefore we must have a new consecration of time and thought to Prohibition as the means to secure the best interests of the nation.

To save our homes and country from a terrible maelstrom that threatens our civilization, to provide for the common defense, Prohibition must become the watchword and rallying cry of the people, especially in the exercise of their political rights at the ballot-box. The church, the home, and the best interests of the people require prohibition of the Liquor Traffic, because it is the greatest injury and curse of our country. The people must be inspired with a patriotic zeal to banish this terrible and monster foe from our land.

Prohibition must be our motto, with Prohibition ballots booming for Prohibition, first, last, and always. The aspirations and heroic voice of the people should be heard with a determined energy and faith all over the country, calling for an early consummation of Prohibition as the dawn of an advanced Christian civilization, and the ballot as the means to this end.

"Onward, voters! hope is blooming,
Dawns the day of ruin's death.
Sunlight breaking lifts the glooming;
Raiding ranks the right assuming,
Rum and ruin are entombing;
Tardy statesman, hold your breath!
Let the drum beat loud and long!
See Prohibition legions coming,
Many hundred thousand strong."

Mrs. Caroline Elizabeth Merrick,

PRESIDENT OF THE WOMAN'S CHRISTIAN TEMPERANCE
UNION OF THE STATE OF LOUISIANA.

THE daughter of Captain David Thomas, from an old South Carolina family, Mrs. Merrick's childhood was spent on the plantation where she was born, Cottage Hall, in the parish of East Feliciana, Louisiana. A large element in the formation of her character, with those of her five brothers and sisters, was the fact that in Jackson, five miles distant, was located the State College, in which her father was an active trustee, and from which the professors came on frequent visits to the plantation. Their intellectual discussions and learned conversation naturally awakened in

the young minds that listened, a love of noble themes and pursuits.

But as Mrs. Merrick herself loves to say, with generous enthusiasm, she owed most of all to her father's third wife, *née* Susan Brewer, her own mother having died when she was seven years old. This lady had been an eminent teacher, and she was termed by the Rev. Wilbur Fisk the pioneer in the South of the cause of woman's education. She had also a reputation as a writer and a conversationalist. Her superior abilities she devoted to the training of her foster children, who rewarded her care by their improvement and tender affection.

As was customary among wealthy planters of that day, the children were educated by governesses at home; and while still very young, Caroline was married to Edwin T. Merrick, who became a distinguished member of the Louisiana bar. In 1855 he was elected Chief Justice of the State, and they removed to New Orleans from Clinton, Louisiana, where they had resided for fifteen years.

Judge Merrick has always given his earnest sympathy and generous support to the causes that his wife has championed, and these are by no means few. For fifteen years she has been an active member of the Board of Directors of St. Anna's Asylum for the relief of destitute women and children, and for thirteen years she has served as its secretary. The judge has repeatedly given his professional services to this institution, securing moneys that would otherwise have been lost, and obtaining its exemption from taxation which saves a large annual expenditure.

Mrs. Merrick was one of the first women in the South to accept the belief that the condition of women would be improved and the welfare of the State advanced by woman suffrage. She addressed the State Constitutional Convention on this subject, and was instrumental in getting an article inserted entitling woman to serve in any capacity on the school boards of Louisiana. She represented Louisiana at the Woman's International Council at Washington, March, 1888, and at the Woman Suffrage Association which immediately followed.

Miss Willard, whose quick eye is always on the lookout for able lieutenants, wrote to Mrs. Merrick about six years ago, urging her to throw her energies and abilities into the W. C. T. U. movement. A correspondence ensued, resulting in a visit from Miss Willard, and in the organization of the Louisiana State Temperance Union, of which Mrs. Mer-

rick became President, and which now numbers seventy-nine local unions.

Here in the peculiar conditions of the work she grapples vigorously with every difficulty, moderating her own views to keep pace with the steps of her co-laborers.

Mrs. Merrick's many official duties take much of her time, but she still finds ample leisure for all her family and domestic interests. Her dainty home in the "garden" district, set among roses and sweet olives, is the frequent scene of refined and generous hospitality. The young children of her two deceased daughters are under her motherly care. Her two sons are both living and performing well their parts, one as a planter, and the other as a lawyer in New Orleans.

JULIA COLMAN.



CAROLINE E. MERRICK.

That Prohibition does prohibit, read the following extract from "Bonfort's Wine and Spirit Circular":

"Every dealer in the United States should remember that a Prohibition victory in Pennsylvania would probably lead to Prohibition victories in Massachusetts, New Hampshire, Nebraska, Michigan, and Heaven knows how many other States. In a word, *we must* defeat the Pennsylvania amendment. It is too important a State to lose. The moral effect of a defeat in that contest would be incalculable. It would demoralize trade from the Atlantic to the Pacific. It would depreciate values millions of dollars. It would cost every dealer in the country many annual subscriptions to the National Protective Association. It is a contest in which every man connected with the wine and spirit trade is vitally interested."

And yet "Prohibition does not prohibit."

FROM letters received at the "Demorest Medal Contest Bureau."

MRS. S. P. STUBBS, Cor. Sec., W. C. T. U., Sterling, Kansas: "The good ship Prohibition is moving on, and I consider this 'Contest' the greatest propeller we have found. 'God bless you evermore,' is our wish."

HANNAH A. FOSTER, Berea, Ohio: "The influence of this Contest work is unquestioned. Nothing like it to make people hear the truth, and compel thought, has ever been known here. It ought to be pushed energetically and persistently."

WM. G. GALE, Hantsport, Nova Scotia: "I think the Contests are an inspiration. I know of no better method to excite interest in the temperance question."

THE handsome large steel engraving from which our full-page picture of "Lady Washington's Reception" was reproduced, is published by Emil Seitz, and can be purchased at any art store where etchings and steel engravings are sold.

The Battle Cry Must be Prohibition.

BY W. JENNINGS DEMOREST.

THE desperate conflict that is now impending promises to be the most important movement ever inaugurated for the benefit of humanity. The liquor dealers are getting desperate in their clamor for protection for their nefarious business, and they are nursing their forces and are becoming defiantly aggressive in their movements in all sections of the country. But the demands of the people for the protection of their blighted and blasted homes and a debauched humanity are equally urgent, and the people are determined that the Saloon must go under.

That this monster of vice and desolation must be annihilated through the votes of the people, is becoming more and more apparent every day. Ballots for Prohibition are the new reapers and mowers that are to be used to gather in this rich and abundant harvest for God, Home and Humanity; the conscience of the people is being vitalized with enthusiasm, and is loudly calling on the intelligent, conscientious, and heroic voters of our country to concentrate their efforts at the ballot-box; and we will find that faith, energy, and devotion will soon sweep all barriers into the sea of oblivion.

We must use these weapons of Prohibition, that have been so skillfully and effectively arranged, to batter down our enemies' defenses. Political Prohibition, enforced by the votes of the people at the ballot-box, must be our battle cry for demolishing the citadel of the rum-seller.

The ballot and a will to enforce Prohibition are the modern appliances, the long-range Gatling guns, which, if brought into requisition with all the conscience and energy that God has endowed us, will settle the whole question, and the rum-seller with his horde of sycophantic sympathizers will be hurled into such a deep abyss that no drinker or drunkard will be able to see the smallest remnant of this destructive and hateful business; and this culmination of enforced Prohibition through the ballot-box will inaugurate the dawn of a new moral and Christian civilization to bless our country with a glorious future of intelligence, moral development, and material prosperity.

"Wrong the right is hard assailing,
All advances to defy.
Never mind! God's help availing,
Right will conquer wrongs entailing.
Forward! banners never trailing—
Forward! let us do or die."

The Effects of Prohibition.

IN his message to the Legislature of Kansas, on January 8, 1889, Governor John A. Martin makes the following plain and unequivocal statements in regard to the practical results of the Prohibitory Laws of that State. His words ought to be read by every voter in the United States:

"There is no longer any issue or controversy in Kansas concerning the results or beneficence of our temperance laws. Except in a few of the larger cities, all hostility to them has disappeared. For six years, at four exciting general elections, the questions involved in the abolition of the saloon were disturbing and prominent issues, but at the election held in November last, this subject was rarely mentioned by partisan speakers or newspapers. Public opinion, it is plainly apparent, has undergone a marked change, and there are now very few citizens of Kansas who would be willing to return to the old order of things.

"The change of sentiment on this question is well-grounded and natural. No observing and intelligent citizen has failed to note the beneficent results already attained. Fully nine-tenths of the drinking and drunkenness prevalent in Kansas eight years ago have been abolished; and I affirm, with earnestness and emphasis, that this State is to-day the most temperate, orderly, sober community of people in the civilized world. The abolition of the saloon has not only promoted the personal happiness and

general prosperity of our citizens, but it has enormously diminished crime; has filled thousands of homes, where vice and want and wretchedness once prevailed, with peace, plenty and contentment; and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact that the population of the State is steadily increasing, the number of criminals confined in our penitentiary is steadily decreasing. Many of our jails are empty, and all show a marked falling-off in the number of prisoners confined. The dockets of our courts are no longer burdened with long lists of criminal cases. In the Capital district, containing a population of nearly sixty thousand, not a single criminal case was on the docket when the present term began. The business of the police courts of our larger cities has dwindled to one-fourth of its former proportions, while in cities of the second and third class the occupation of police authorities is practically gone. These suggestive and convincing facts appeal alike to the reason and the conscience of the people. They have reconciled those who doubted the success, and silenced those who opposed the policy, of prohibiting the liquor traffic."

From the Chicago News, (Independent.)

HIGH LICENSE NOT A REFORM MEASURE.

THE dives and dens, the barrel-houses and the thieves' resorts, are as bad and as frequent in this city to-day, after five years of high license, as they ever were. Call high license what it is, an easy way to raise a revenue from vice; but let there be an end of indorsing it as a temperance or reform measure.

From "The Pioneer."

SHAMEFUL FACT.

WERE it not for the church vote that protects it, the saloon would now be in a resurrectionless grave. In quite all the elections wherein the saloon is on trial for its life, this vote is the factor that decides the day against the home and for the organized institutional evil.

The liquor makers and sellers are in the minority and cannot alone keep the saloon alive. The church vote—a majority vote—is the guilty vote. Why is this? Simply because with the general run of church people, loyalty to party has larger influence over their ballots than has loyalty to Christ.

The saloon and its minions are a unit in offensive and defensive warfare, while the church and its adherents are not so wise, but divided into factions, a fragment true to principle, and the bulk sacrificing right upon the altar of selfish expediency.

Thus the moral elements in society are forced to occupy a position of humiliating weakness, and hence we so often hear the banded sneer that the saloon vote is more prized by parties and politicians than the church vote.

The deceitful and treasonable conceit underlying this damaging and unrighteous condition of affairs is that the ballot of a Christian may be cast without sin on the side of the Devil—that a Christian is under no moral obligation to be politically true to his religious vows.

Just at this point, and especially at this day, the cause of Christ in Church and State is being murderously stabbed in the house of its friends. Vice in a Niagara volume is pressing down upon the church and its work through the channels of politics and governmental methods, and Christian citizenship, instead of presenting a united and conquering resistance, is weakened by division, and has become the common plunder-ground of all manner of political godlessness.

Not till the church vote is as true to God as the saloon vote is to the Devil, can or will the cause of Christ make headway in saving men and in saving the country.

THE MAY MAGAZINE will contain, among its numerous other attractions, a splendid biographical paper, "Ten Woman-Poets of America," embellished with portraits accompanied with autographs; an exhaustive article on the "Slave Trade in Africa," with copious illustrations; "Modes of Travel in Japan," also very fully illustrated; an excellent talk with "Our Girls," entitled, "The Company You Keep;" and an especially interesting article for mothers, "What Shall We Do With Our Boys?"