



THE EDICTS OF FASHION.

New York City.—The comfort and convenience of the blouse that can be worn with or without an additional wrap requires no urging. The admir-



TIGHT-FITTING BASQUE.

able May Manton model here illustrated includes all the latest features, and is well adapted to all the season's cloths, chevrons and the like; but as shown is of camel's hair albatine in a deep warm tan.

The fronts are curved to give a graceful rounded figure and are fitted with single darts. The backs include side-backs and under-arm gores, and can be trusted to give the desired tapering effect to the figure. The neck is finished with a regulation turn-over collar that forms notches with the fronts, which roll back to form lapels in coat style. The sleeves are two-seamed, finished only with stitching at cuff depth. The basque is closed at the front with small tailor buttons and buttonholes.

To cut this basque for a woman of medium size four and one-eighth yards of material twenty-one inches wide, two yards forty-four inches wide, or one and five-eighths yards fifty inches wide, will be required.

Ladies' Princess Gown.
No other gown takes the place of the well fitted princess that becomes simple or elaborate as the material is sim-



PRINCESS GOWN.

ple or costly. The admirable May Manton model illustrated in the large engraving is of cashmere in the new rich red known as dahila, with trimming of black applique and small buttons, but Henrietta in any color, French flannel, challie and a host of other materials can be substituted. The fronts are fitted with single darts, hidden beneath the trimming, but curve to give a graceful outline. The back includes both side-backs and under-arm gores that fit to a nicety without being over-tight. Below the waist line is an inverted pleat that allows of additional fullness in the skirt and adds greatly to the stylish effect. The sleeves are two-seamed in correct style, the lower edges being lengthened, faced and turned back to form slightly flaring cuffs. At the neck is a high collar with turn-over portions attached.

To cut this gown for a woman of medium size nine and a half yards of material, twenty-one inches wide, six and a half yards twenty-seven inches wide, or four and three-quarter yards forty-four inches wide, will be required.

For a Girl of Twelve.
A school girl wears a frock of Scotch tartan in dark green and deep blue and black. It is made up on the straight, not on the hem, where a scanty flounce is set on like a "cut skirt." A band of black velvet covers the join. The bodice buttons up the back. In front it is bloused considerably. About the shoulders it is cut out to show a deep yoke and collar of taffeta silk, light blue in color. This is bordered with black velvet, and it continues down to the belt. The sleeve terminates in a cuff, with two bands of black velvet on it.

Features of the New Millinery.
It is as well not to consider too closely what kind of birds grew the wings one sees on the season's millinery. Soft pliant feathers of changeable brown, gold and black, soft white breasts flecked with a touch of dove, castor or brown feathers, transformed beyond the chance of casual recognition, come with the passing of floral millinery. A half wreath of snow white wings is set on the brim of a hat with points arranged like the whirling spirals of a turbine.

Gold Tissue.
Ask for "gold tissue" in the shops if you want something fine and beautiful for arranging a full front or the appointments of a dressy bodice. It can be used under a lattice-work of black velvet ribbon, or it can peer through the cut-work interstices of your white silk front or the crepe de chine flounce of a modern gown-waist. Elaboration is adopted by the British army.

is the role and not the exception in these dresses.

In Request of the Jantors.
The very young girls indulge in tomato red in cloth and velvet in school costumes, their elders content with wearing a touch of it in millinery, or perhaps a blouse of the startling color. It is not beautiful in itself, being too garish to give content to the eye, as some equally vivid shades of carnation-pink or rose red may do. Nevertheless, it has a certain vogue just now with the youthful contingent.

To the Bottom of the Skirt.
Sash ends now fall to the bottom of the skirt, or so nearly there that the effect is precisely the same. The ribbons used are quite wide and if you cannot obtain sash ribbon in the desired color or width, it is customary to use a good quality of taffeta for the purpose. The taffeta is not doubled as the old way required, but suffered to fall down in its full width to its full length.

What Little Girls Wear.
Little girls wear a great deal of serge when they discard wash frocks as the season advances. There is little change in the style of making up such a gown. The old-time sailor collar blouse with its shield divides custom with the serge suit which has plain jackets and skirt. This last requires a shirt waist. These are the usual models for school suits.

Flounced White Petticoats.
French women have always been very partial to white petticoats, trimmed with much flouncing and many yards of lace, and once more they are becoming fashionable, and are ousting the silk ones from the popularity they have so long enjoyed.

The Very Nevel.
Girl's jacket of mixed woolen goods belted at the waist, with a strap of the same material, the bishop sleeves having narrow velvet cuffs.

A Favoring Fur.
Black fox showing a few white hairs is reported as one of the favorite furs for boys.

Child's Apron.
The apron that is attractive at the same time that it protects the gown is a necessity to every well dressed little girl. The pretty May Manton model



CHILD'S APRON.

here shown is essentially useful at the same time that it is dainty and smart, and includes the bolero suggestion that is a feature of the season and so becoming to childish figures. As shown, the material is nainsook, with trimming of beading, through which ribbon is run, the arm-eyes being finished with sleeve trills of needlework, but dimity, lawn and all the range of familiar wash stuffs are equally appropriate.

The apron is shaped with front and back portions and is fitted by means of shoulder and under arm seams. At the upper edge are laid tiny tucks, which give the bolero effect and below which the fullness falls in soft folds to the hem of the skirt. The trimming is applied over the upper edge and the base of the tucks. The apron is closed at the back with buttons and buttonholes. At the lower edge is a deep hem that can be hemstitched or simply trimmed, as preferred. At the arm-eyes, forming an epaulette-like finish, are graduated frills that are wider at the shoulder and narrow beneath the arms.

To cut this apron for a girl of six years of age two and a quarter yards of material thirty-six inches wide will be required, with two yards of bead-



CHILD'S APRON.

ing, one and five-eighths yard of needlework four inches wide, and three and a half yards of velvet ribbon to trim as illustrated.

HOLD LAST SUN DANCE

MARCH OF CIVILIZATION PUSHING OLD CEREMONIES ASIDE.

Indians to Give Up the Rite.—It Was One of the Most Important and Interesting Events in Their History—Description of the Barbaric Ceremonies.

The last sun dance that will ever be held in the Indian country south of Wichita, Kan., took place recently and was attended by thousands of Indians. It was one of the most important and interesting events of Indian history that has occurred in a great many years. Following closely, as it does, the ancient custom of initiating an Indian chief of the Sac and Foxes, it reminds the students of Indian lore that the day of the redskin is passing away. The sun dance is one of many ceremonies and around which clusters much of the ancient religion of the redskins. It was held this time on the banks of Beaver creek, in the Osage nation, and the Osages were the ones who took charge of the dance. It commenced early one morning and lasted just a week. During that time the dancers took no food except some of the sacred herbs and decoctions fixed up by the medicine squaws.

The sun dance is one of the few important Indian dances where the squaws are allowed to take part, but in this dance they played a leading role.

Rainwater, a big Osage medicine man, acted as master of ceremonies. He was assisted by Pull Many Horses, a Ponca brave, who had passed through many wars and was covered with scars. The Indians who came brought their tents with them and stretched them in a circle around the dancing grounds and left an open space about one mile square in the center. The ground was worn of smooth and the grass—that is what little was left—was turned brown from being wallowed upon by the visitors. All of the Indians who came seemed to have made preparations to stay a long while, having brought most of their clothes with them. They did not wear any of it except a breechcloth and the squaws wore blankets. It was learned later that they were going to sacrifice this clothing to the Great Spirit as a last offering for peace.

The first night in camp the Indians did nothing but ride around and sing war, love and religious songs. The young men were out making love to the dusky squaws, while the old folks were within their tepee making loud prayers for the repose of their soul in the great chasm where the Indian soul is supposed to roam after death. From the tepees came the sounds of doleful praying and shouts of revelry. The Indian camp was awake most of the night despite the fact that on the morrow they were to commence a great ceremony, which must be done right or not at all.

The Indians arose early and hundreds of them took plunges in the stream which ran placidly at the foot of the camp. Men and women went swimming together and the medicine men stood on the banks of the stream and sold the sacred soap for any price they could get. Notwithstanding the fact that they were assembled to participate in a great religious ceremony, the Indian's idea of making money, which is very queer, lit upon this scheme of enrichment. As the doctors had ordered all of the dancers to make themselves pure the sale was naturally great. About noon, the master of ceremonies, mounted upon a plunging mustang, rode over the camp and announced that the dance was soon to commence. The young men arose and hustled off to their tepees, appearing in half an hour clad in gay colors, with many jingling bells upon their ankles and beads around their necks. Their heads were all decorated with red feathers and their faces painted in white, blue and green.

The paint was put on in round spots and they wore a sheet tied around the waist. The upper part of the body was bare and it was also painted in many colors. Each one of the medicine chiefs held a small whistle and the young warriors carried tomahawks. They were all singing some weird war song. They all assembled in a bunch in the center of the dancing grounds, where Rainwater delivered an address of welcome and told them of the sacredness of the sun dance. He impressed on the young men that this was to be the last sun dance they would ever witness and that they must take close heed of everything so they would dance it when they went into the other world. Some of the old men who had taken part in the dance many times were so excited over the address that they commenced to make signs to the sun. Then in the center of the dance and started their weird motions without waiting for the speaker to finish.

The movements of the dancers are about the same as those of any other Indian dance—the dancers jumping straight up and down and moving around in a circle. Sometimes they would catch hold of hands, but in the excitement every Indian went for himself, sometimes leaping as high as four or five feet in the air. The song was a verse especially composed for the occasion and it appealed to the Great Spirit that the Indians should be made never to forget the antics of this dance even if they were never allowed to take part in it again. The dance was kept up this way until dark and every member of the two or three tribes present took a whirl in the dizzy and dusty circle. Toward night it looked as though it would rain, so the medicine men were called upon to stop it. Two or three of them went into a sweat lodge and were supposed to be praying. When they came out each one held a white bag of something in his hands which they threw at the sun. The clouds at once disappeared and no rain fell. This was considered as a good sign—that the Great Spirit was with them in the meeting, so they concluded to dance all night without stopping. This they did and about daylight, so many were worn out that they dropped exhausted in the ring. The dance was resumed and kept up as long as one time as they could stand until Saturday night.

During the afternoon many of the dancers brought offerings to the sun and piled in a heap on the river bank. These offerings consisted of old clothes and jewelry. Some were devoted enough to sacrifice their fattest dogs which they brought—dead, of course. At night after a long speech by many of the prominent Indians, a big bonfire was kindled of these offerings, and amid the wild yells of the redskins their sun dance was concluded. There are many secret things to the dance which are not performed in the open, and every painted redskin has some sacred place in the circle, but the real inwardness

of the occasion cannot be made plain to the white visitor. However, as the Indians present said, the onward march of civilization has crowded out another of their old customs, and this is the last sun dance that will ever be held in Oklahoma or Indian Territory.—Chicago Record.

GOVERNMENT MATRIMONIAL BUREAU

Romances That Occur in Uncle Sam's Money Printing Shop.

"Fully 60 per cent. of the married plate printers employed here have married their assistants at the presses, or one of the girls who has worked in the bureau," said one of the foremen of the pressroom of the bureau of engraving and printing.

With its hundreds of employees about equally divided between the sexes, the makes Uncle Sam's plant for printing his notes of hand one of the greatest matrimonial markets in the country.

Reading over the presses, polishing the plates so that they throw off a perfect impression, Cupid is busy 18 hours out of the 24.

"I have not been here long," said a pretty guide, "and know very little of the romances of the bureau—that is, so far as others are concerned," as she glanced down at a sparkling diamond ring on her finger. "But all the girls I knew when I first came were married and I am the old maid. Of course a girl doesn't like to be called that, and so—I'll have to follow their lead."

"What do I know about the romances before I came here, but I could have been married 20 times over when I was working on the presses—all of them good fellows, too.

"The girls come here, fresh, young and pretty, and they have to learn their work. The pay is good and the positions are much sought. Many of the girls come from fine families.

"Well, they are put under some old plate printer, married and probably crabbed, and he makes life anything but roses for them.

"They are transferred and work with some young man. Well, he's good looking, making splendid wages, dresses well, and is full of the joy of life. He treats the girl kindly, lets her rest when she seems tired, talks to her, looks in her eyes and laughs, their hands meet in their work and then—a gentle pressure, and the bureau has a new romance.

"It's an interesting girl that does not have an opportunity of marrying a year or two. The young men, who come from all parts of the country, are anxious to make friends, as they miss their home life. They squander their earnings unless there is some one for them to care for.

"They begin to think about this and then the right girl comes along. They meet outside and then the bureau wakes up and finds that it has overlooked a romance.

"There is so much love making going on here that we are experts on the malady, and a glance of the eye or an anxious look is enough. They seldom escape detection."

There are three classes of female employees at the bureau—those who are assigned regularly to a certain printer or press; another set dubbed "rough riders," who are skilled and work at any of the presses, and, in the third class, the girls who make money and do clerical work.

A place among the "rough riders" is eagerly sought. Here the girls are thrown in contact with different printers and every now and then one of them is claimed and a recruit is needed.

Nothing more unromantic than the surroundings at the bureau could be imagined. The pressrooms are hot almost to suffocation. It is noisy and the smell of oil and ink permeates the air. The printers, their hands covered with ink, dressed in old clothes and oftentimes with their faces smeared, work steadily.

Their assistants, in old gowns, are busy preparing clean sheets and taking away the beautiful new printed ones. They are selected for this work on account of their neatness; every spoiled sheet is charged against the printer, and the slightest mistake is fatal.

"Yes, we loose many of our girls through marriage to the men in the bureau," said Acting Director Sullivan. "Sometimes they go before they are well trained, and we don't mind that. But to loose a well-trained girl—well, I don't suppose we can offer any objection."

So far as is known, the marriages have almost invariably proved happy.—New York Journal.

Can Walk on Water.

Many attempts have been made at various times, but hitherto without success, to invent an apparatus which shall enable a man to move about on water as freely as on land. The problem bids fair to have been solved at last by a German ship's captain. Captain Grossmann's invention by the aid of which he can cross rivers, reminds one most of the Norwegian "ski" or snow shoes.

It consists of two tin tubes of about four yards in length, the upper part of which is fitted with three flaps apiece, after the fashion of and performing the same functions as a fish's fins. These shoes weigh about 40 pounds and can support a weight of 200 pounds.

The apparatus is fitted with a rudder, thus enabling the runner to turn about in any desired direction.

As a testimony to the practical value of the invention it is said that by its aid Captain Grossmann has already been instrumental in rescuing 20 persons from drowning.—London Leader.

Tomato Insecticide.

It is reported that a farmer in South America has discovered that leaves of the tomato plant will drive insects away from other plants. He covered the tomato leaves over rare young shrubs he wished to protect from the sun and small insects, and was delighted to find that the latter left as soon as they got the odor of the tomato leaves. He then extended the same treatment to an entire row of young peach trees, and his success was complete. He tried the process more simple, to render a decision of the fresh tomato leaves as a spray in other trees and shrubs and found that he had a perfectly effective weapon, which cost practically nothing. He also found that a spray of the same kind would keep flies off his horses.

In the rubber forests of Para one laborer disposes of 100 trees in seven months, securing from 400 to 800 kilograms of rubber, of which he gets half from his employer.

JEW'S LONG-LIVED.

Indoor Occupations and Temperate Lives Favor the Race.

From time immemorial physical vigor has been considered a sine qua non to longevity. The races that distinguished themselves in the history of the world for their aggressiveness and their physical prowess and valor have in the main been people inured to hard manual labor, out-of-door exercise and active modes of living. The Greeks of old were as assiduous in their devotion to their sports and games as the Englishman of today is to his national pastimes of cricket and racing or the German to his fencing.

The Teuton of the nineteenth century in his physical development surpasses all other races and rules the world. He is on the whole a long-lived race. He works with his hands, with his body, with his legs, and with his brain; in fact, he works altogether. He is not apt to stunt one portion of his physical make-up to aid in developing another portion. In his normal condition he is a country dweller and does the plow. In a contradiction to the physical development of the Jew, and we speak now of the masses, he is a city dweller and does not work with his hands, with his body, with his legs, and with his brain; in fact, he works altogether. He is not apt to stunt one portion of his physical make-up to aid in developing another portion. In his normal condition he is a country dweller and does the plow. 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