

TO DEPART FROM GIRLISH FROCKS

Coming Winter May See Passing of Flapper Type of Dress, Writer Asserts.

DRAPED ON CLASSIC LINES

Important Part is Played by Decorations—Circular Effects Obtained by Godets and Panels—Wide Skirts for Evening.

Fashions are becoming more sophisticated. The flapper has met a formidable rival in the woman. So this winter, writes a fashion correspondent in the New York Tribune, may see the passing of the flapper type of dress.

All of the new styles show a strong tendency to depart from the juvenile types so prevalent during the past few years. They embody dignity and importance, two characteristics which of late years have been almost entirely lacking in dress.

The long skirt and the many variations of drapery now in use have helped to bring about these changes. The important part played by drapery rather than the amateur dressmaker. No more can she hope to be dressed in the height of fashion in the simple chemise frock which she made so easily. No she must include in her wardrobe gowns draped on classic lines.

The ways in which drapery has vacillated in the position that it shall take in regard to the dress is somewhat astonishing. It began by adorning the side of the frock. After assuming numerous other positions it now elects to make the front the most important part of the gown.

Circular Effects Obtained.

Many think it comparatively easy to popularize a new style and that women are waiting to welcome anything new and striking in dress. This is not so. A real change in fashions is brought about very, very slowly. It is months, sometimes a year, after a style is shown before it is accepted even in a limited way. Take, for instance, the circular skirt. Two years ago designers put their best efforts into models with circular skirts in an endeavor to make this fashion popular, and during the intervening time the best creators of styles have from time to time tried to force them. But it is only this autumn that we see this type of skirt making real progress.

It is not unusual to see skirts that are plain and tight across the back with circular panels in the front and at the sides, thus making a compromise between the straight line and the circular.

While daytime dresses show fan-shaped godets and front drapings, there is a strong tendency toward really wide skirts for the evening.

Skirts are very long. Lanvin, always the exponent of youth in dress, makes her models longer than those of any other dressmaker in Paris. So we may expect to see the extremely long-skirted frock taken up by young girls. This always is favorable to the

one-sided effect is exaggerated almost to the point where it becomes bizarre. It is important, as it stresses the strong tendency toward one-sided effects in both neckline and sleeve. On one side the dress is cut so high that it nearly forms a collar and slopes so far to the opposite side that it falls over the shoulder. The right side shows one long, tight sleeve, while there is no sleeve for the left side.

One-Side Trimming.
Another model emphasizing this tendency in dress is of pure Greek inspiration, the drapery falling in classic lines from the right shoulder. This is a Poiret model in rose, blue and white silk, with a very unusual trimming consisting of crocheted bands wrapping about the shoulders.

Hats as well as dresses have come under the influence of one-sided trimming. Some unusual trimmings appear. A lace scarf tied in a tailored bow on a plain velvet hat is quite out of the ordinary. Following in the



Gown in Blue and White Crepe Roman, Steel Embroidery.

train of the long trailing scarfs used on hats during the past summer, the ends of this lace scarf fall to the wearer's knees. This is a simple type of hat, but extremely picturesque and graceful.

Metal lace is far more popular in autumn millinery than it deserves to be, for nothing less practical as a hat trimming could well be imagined.

Many of the high-crowned hats of the Second Empire period show one-sided trimmings in the form of birds or clusters of small feathers.

Great extravagance is apparent in the lavish use of fur trimmings on this autumn's clothes. Chinchilla and monkey head the list. Monkey in black is still a big leader, though gray and sable color will be much in demand. Narrow double fringes of monkey set together with a fancy braid are much used as a trimming.

There is every indication that many short capes will be worn—that is, cape collars nearly large enough to be considered wraps. It is in these pieces that the furrier shows his artistry in making patterns in one fur and filling the interstices with a second fur.

The New Collure.
Hairdressing has always played an important part in the history of fashion. Today the collure and its appendages are receiving even more attention than usual. Aside from the fact that a woman's appearance is either made or marred by the manner in which she dresses her hair, there was bound to be a keen reaction from the far-reaching bobbed-hair vogue. Indeed, it would hardly seem appropriate to combine the more dignified types of dresses and their lengthened and draped lines with anything but real dignity in hairdressing.

In Paris at the present time the fashion is to draw the hair back tightly to reveal the ears. For some time past even the woman who was the fortunate possessor of beautifully shaped ears was compelled to dress her hair so as to completely conceal them.

In the winter of 1921 this mode of hairdressing was affected by many smart women, particularly in Paris, but was not taken up very widely, nor with much enthusiasm. There is still some doubt as to whether it will be generally accepted this year because it is undoubtedly a trying fashion.

Matching Headdress for Gown.
Many women will not be willing to adopt this mode of hairdressing in the daytime, but will, aided by one of the new hair bands, find it quite attractive in the evening. These bands are made of tinsel-edged velvet leaves colored to match the gown, of rhinestones and velvet combined, of metallic brocades, silver lame, flowers and feathers, as well as all sorts of pearl, crystal and colored beads.

Occasionally the maker of the evening gown designs a headdress to accompany it. With the wide choice which obtains in the selection of hair ornaments and bandeaux and the opportunity of having a real artist create a suitable one, there is no longer any necessity for wearing anything inappropriate or unbecoming.

Preserved for All Ages.

All that mankind has done, thought, gained or been—it is lying as in magic preservation in the pages of books.—Carlyle.

Bookshelves for Children.

Teach children the proper care of their books by having low bookshelves around the walls of their room and insisting upon their putting their books in place after the story hour.

Trouth for the Day.

Some people think they are conservative when they are really ignorant.

SNAKE DANCE IS AGE OLD RITE

Weird Ceremony Is Performed Yearly by Hopi Indians.

HANDLE REPTILES UNHARMED

Tradition Says Ceremony Originated During Great Drought Which Was Broken When the Children Went Out on the Plain and Gathered Snakes and Played and Danced With Them—Sometimes Dancers Are Bitten, but They Do Not Even Get Sick.

Many years ago a great drought visited the land of the Hopi Indians, in northern Arizona, according to an Indian legend. The corn and the melons died and there was no game. By and by the people themselves began to die of hunger and thirst. The old men planted many prayer sticks. The gods were invoked in every way the people could devise. But no rain came. There was great suffering. Then the children said: "We must help. How can we make the gods listen? By doing something that we hate." So they went out on the plain below and gathered snakes, and played with them, putting them in their mouths, and singing and dancing with them.

Then came great rains and the people's lives were saved. And the old men said: "The children have pleased the gods by playing with that which the gods love. We have learned our lesson." So they bound themselves in the great snake fraternity, made songs and prayers, and once every year since then they have appealed to the gods for rain with their "snake brothers," who are the messengers to the underworld, says Frederick J. Haskin in the Chicago Daily News.

Dance Remains the Same.
The dance is carried out now in much the same manner as it was years ago, it is believed. Two fraternities always participate, the Antelope and the Snake, the former as assistants in certain rites. For nine days before the dance the men of the latter organization go out on the plains with notched sticks, buckskin bags and walters of sacred meal to hunt for their snake brothers.

Late in the afternoon of the day before the dance, the Antelope priests appear in full regalia of painted bodies, dance sashes and kilts of brilliant colors, and with symbolic equipment such as bows of sacred meal, prayer plumes, sacrificial plants, and feathered wands. For half an hour they chant and enact a prayer for rain and for their brothers, the Snake priests.

The next morning before dawn runners have gone far out on the plain that they may race to the mesa top, hoping to reach it as the sun rises. They go loping along various paths, all of which converge in the trail to the top.

The court in which the dance occurs looks as usual except for the kisi built at one end. The kisi is the shrine of cottonwood boughs covered with canvas wherein the snakes are put for the ceremony. A shallow hole is dug in front of it, over which a board is laid. This is Shi-pa-pu, the entrance to the underworld or the abiding place of the gods.

At 5 p. m. or a little later the Antelope priests enter the court with the same paraphernalia they employed the day before. After circling over Shi-pa-pu a few times they take their places on either side of the kisi and sing lustily, rhythmically, and with a wild, vigorous melody.

Then the snake priests dash in—literally dash in—their rattles jingling madly, their feet pattering the hard-packed earth faster than ear can conveniently count.

The Dances Grow Furious.
They take their places in front of the Antelope priests and with them chant and wave their wands for many minutes. The music seems to grow wilder. Suddenly it breaks. The snake priests separate. One of them kneels in front of the kisi, reaches in and pulls out a snake. He grips its neck with his lips so that its head projects a little beyond his left jaw, and if it is a large snake, six or seven feet long, he grasps its body with his hands. Meantime another priest, with feather wand, has taken his place at the dancer's right, places his left hand on the dancer's left shoulder, and with the wand strokes the body of the snake. Together, with high rhythmic step, they start around the court. A third priest, also with a feather wand, falls in behind. Thus the whole fraternity forms into groups of three, making the circle of the dance.

Finally, almost unnoticed, women come from an inner room with plaques of sacred meal and draw a huge white circle in one corner of the court. Then the lines break. The snakes are thrown in a heap inside the circle, the women hastily and timidly sprinkle them with meal, and as hastily depart. Certain of the younger Snake priests dart in and, seizing as many reptiles as they can hold, dash in the four directions. Far out on the plain they release their loads—and their serpent brothers seek their holes and bear the recently enacted rain-prayer to the gods below.

The snakes' fangs are not pulled. Sometimes the men are bitten, but it is claimed they do not even get sick.

Lines to Be Remembered.

O thou who hast still a father and mother, thank God for it in the day when thy soul is full of tears, and needs a bosom wherein to shed them.—Jean Paul.

Footprints.

"Some men," said Uncle Eben, "leave footprints in the sand of time, and others merely scatter their tracks around neighbor's chicken coops."



THREE WHIRLWINDS AND MADELINE
A quartette of wonderful colored dancers with "Sliding" Billy Watson and his Hilarious Jubilee at the popular Gayety twice daily all next week. In Kansas City last week they actually stopped the show at every performance.

WEALTHY VICTIM OF TULSA RIOT MOVES TO MEXICO

Los Angeles, Calif., Feb. 23—(Pacific News Bureau)—Mr. O. N. Gurley, one of the pioneer Negro merchants of Tulsa, Okla., and whose three-story brick building was totally destroyed in the riot, is in Los Angeles enroute to the new Mexican townsite and colonization colony a few miles across the Mexican border from San Diego, Cal. Immediately following the Tulsa riot Mr. Gurley rebuilt his building and sold it. With a number of other prominent Oklahoma colored business men, he visited the various colonization projects for Negroes in Mexico, going as far in the interior as Mexico City and San Luis Potosi.

Mr. Gurley favors the Lower California colonization project in preference to those far in the interior of the Republic, as he claims it is possible to live in perfect freedom and security, amid ideal locations for farming, yet within a few hours by automobile from San Diego and Los Angeles.

He further states that in the Santa Clara Valley, 60 miles below San Diego and 30 miles from the great Mexican seaport city of Ensenada, the Negro controls over 5,000 acres of wonderful land where he is welcomed by the Mexican government and people and where he can live in peace and without persecution, enjoying a freedom of independence and security heretofore unknown.

LINCOLN NEWS AND COMMENT

Rev. T. J. Porter conducted services at the A. M. E. church last Sunday, preached morning and night. The Sunday school and A. C. E. societies held their services as usual with a fair attendance. Word comes that Rev. Mr. McKnight of Quindaro, Kans., has been assigned to this church, but who is delayed on account of illness.

Mrs. Belle G. Riley and assistants of Omaha will appear in recital at the A. M. E. church on Wednesday night, February 28th.

No improvement is last report from Joan L. Wright at the State hospital. Services at the Mt. Zion Baptist church were quite interesting on last Sunday. The church is seemingly spiritually revived. The pastor, Rev. H. W. Botts, delivered two of his well thought sermons to the enjoyment of all. The Sunday school and B. Y. P. U. had usual interesting lessons, being well attended.—The Saturday night suppers continue with success at the parsonage.

Among those reported sick, but not seriously, the past week are Mrs. M. Todel, Mrs. J. Spahn, Mrs. Nettie McDonald, Mrs. L. Abner, Miss M. Bell and others.

Father Evans Corneal is reported growing weaker, and his children are watching over him with care.

The students of State university held a two night carnival in Masonic hall on last Friday and Saturday, which was well attended and a success, they say.

Rev. C. W. Wilson of the Morning Star Baptist church is conducting his services and is trying to interest his members of good.

Rev. J. H. McAlister of the Newman M. E. church is holding his own and conducting his services as usual on Sundays.

Remit for your paper, please!

SIoux CITY NEWS

The N. A. A. C. P. held a mass meeting Sunday afternoon at Mt. Zion Baptist church. Rev. H. C. Boyd, pastor of the A. M. E. church, delivered an address on the "Trend of the Races", extracts of which were taken from "Trend of the Races", a book which is being extensively read by most of the Sioux City churches. Every member of the Race should read this book.

The Girl Reserve which meets on Tuesday of this week at the Y. M. C. A. (white) have been asked to sing for the members of the Y. W. C. A. at their official opening.

The Dames Club meets on Tuesday afternoon at the home of Mrs. Dr. R. A. Dobson, 400 West Seventh street, entertained by Mrs. R. M. Williams. Subject for discussion, "Trend of the Races".

Word has been received that Mr. Walter White, assistant secretary of the N. A. A. C. P., who is making a tour of Kansas, Nebraska, Iowa and two points in Missouri, will hold a mass meeting in this city on April 17th. Do not fail to hear Mr. White who is a very forceful speaker, and has also made personal investigations of twenty-eight lynching and Race riots, and many other experiences that

will enable him to bring us a splendid message.

Mr. Murdock announced the opening of the Oriental Cafe at 707 West Seventh street. When you are hungry and want an up-to-date meal kindly drop in Mr. Murdock's cafe.

Mr. and Mrs. Wm. Joseph, 1217 McDonald avenue, wish to extend their heartfelt thanks to the many friends for their kindness during the latter's illness and to especially thank Rev. Mr. Tutt, Rev. Mr. Williams and Rev. Mr. Boyd for their many visits. We also appreciate the donation tendered by our pastor and friends.

Personals.

Mr. Henry Kendrick Bedawin of the local Sheikh club has recently returned from his home in Marianna, Ark., where he left his grandmother and parents in good health.

Mr. George Tolson has been sick for the last few days at his home, but is able to be out again.

Mr. Albert Kavens is reported to have left the city Saturday evening enroute to the home of his parents.

Mr. English who has been employed at the Woolworth 5 and 10c store since arriving in this city a few weeks ago, left for Chicago where he expects to accept a position with the government as a bookkeeper.

Rev. H. C. Boyd, pastor of the A. M. E. church, who has been invited by Governor Kendall of Iowa to attend the Negro National Educational Congress which convenes in the city of Washington, D. C., March 5-9, has gladly accepted the opportunity.

Rev. H. C. Boyd has been empowered through the Sioux City branch of the N. A. A. C. P. to visit the Iowa senators asking them for their support in getting the Anti-Lynching Bill before the next session of congress.

Church News.

Presiding Elder Mr. Stovall of the Northwest Conference of the A. M. E. church will be in the city Saturday to attend the quarterly conference.

ORNAMENT FOR BOBBED HAIR

Feather Band Now Used to Decorate Milady's Locks—May Be Worn High or Low.

Feathers, which claim the utmost attention in fans, are trying for equal prominence as hair ornaments. They appear in the loveliest hair bands, some of which tower to great heights, while others are worn low on the head, the plume either shooting upward from the middle of the brow or falling over the ears.

Blue glycerined ostrich placed at the sides of a blue velvet band studded with rhinestones droops gracefully over either ear. Another model consists of a narrow rhinestone band with green feathered wings perched jauntily at the sides directly over the ears.

One-sided effects are evidenced in bands in which a large silk flower or a twisted velvet leaf is placed at one side only.

The woman who has bobbed her hair may wear it in the new, tightly drawn fashion by employing one of the combs or bandeaux which are made expressly for her. A particularly appealing ornament is made of silver wire and rhinestones, and resembles a horse-shoe. The hair is combed straight back and then drawn through the ornament, which is placed at the back of the head in an upright position with the rounded part at the top.

Still another arrangement for bobbed hair is to catch it up under a band, the front of which consists of silver wire with connecting bars and the back of flowers.

Books Centuries Old.

Some of England's oldest and rarest, from Durham cathedral's monastic library, were recently brought to London and placed on view at the Victoria and Albert museum. Most of the work in northern English of the earlier Anglo-Irish schools of Lindisfarne and Durham, and the examples of calligraphy and illumination range in dates from the Seventh to the Fourteenth century. Among the manuscripts are two traditionally attributed in the Middle Ages to the venerable Bede, but this ascription is not now accepted. There are, also, several of the books given to the monastery by the Bishops William de St. Carleph (1080-1096) and Hugh de Pulset (Pudsey) 1154-1195. Three of the four volumes of Pudsey's Bible, as one of the most splendid in existence, are included in the exhibit.—London Times.

Built by Boy Scouts.

The lodge house of the W. W. W. at Treasure island is said to be the finest building ever erected by the boy scouts anywhere. The work was done entirely by scouts and it is a proof of the value and permanency of the order. The building is about 30 by 45 feet, two stories high with two large porches. It will be filled with mementoes.

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For news when it is news, you must read the Monitor.

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