

FASHION MUTATIONS.

SOMETHING NEW AND PRETTY SEEN EVERY WEEK.

Olive Harper Just a Bit Tired of Ruffles. The Cardinal's Purple—Novelties In Wool—Warm Weather Hats—Some Odd Shapes.

[Special Correspondence.] NEW YORK, April 6.—The fashions this season remind me partly of "Now you see it, and now you don't," and partly of "M. Tonson, come again," for they change so fast that you do not get a chance to look a second time before it has changed to something else, and likely as not that something else is just like the piece grandma shows you in the old patchwork quilt, saying, "That was a piece of a dress I wore when I was your age."

Still it is rather nice to find something new every week, for generally the new things are pretty, and it is always pleas-



NEW MOURNING GOWN AND COAT.

ant to see pretty things. Among the prettiest of them all is the new line of spring and summer capes. They are short, very full, lined with changing silks and beruffled on the shoulders and around the necks until you feel a little tired of ruffles, however pretty they are, singly. These are made in all sorts of material, satin, velvet, bengaline, clay diagonals, kerseys, meltons, faille, cashmere, serge and velutina, both plain and corded, and all lined with the changeable silk. They are trimmed "variously," some having rich jet, others lace and ribbons, others again having the butterfly, empire or Austrian effects obtained through the different styles of ruffle.

There has been quite a display of novelties in new woollens this week, and I noticed among the most remarkable of them some bannockburns in all the new colors, even including emerald, the cardinal's purple, and some colored serges and cashmeres, with rich woven Turkish borders. These are double width and really beautiful. There was a fancy diagonal in all the new colors, and in each pattern the most of them were interwoven so that the goods would shade off in different lights, something, I should imagine, difficult to do with woollen threads only. There are also changeable serges, very pretty, but not durable if they chance to get damp.

There are several novelties in silk and wool mixtures, which make lovely lustrous dresses, and they will wash well and wear well. There are some pearl grays where the warp is silk and the woof wool in natural color, the shade of gray light or dark, according to the amount of black wool. These are simply everlasting and will wash like calico and look as good as new as long as there is a thread. When these are all black, they make the most elegant black fabric we have, both for nice wear and for mourning, two new styles of which are here given.

There are some new designs in natural wool which are soft and light and warm, and they are very useful for children and also for nice wrappers. It is tinted rather than colored, which makes it especially dainty for babies and morning wrappers.

There is a new hard twilled serge which has a side band woven in different colored silk. It is expected that the side band will be used to trim the skirt, and



SOME NEW HATS AND WAISTS.

flosses with the band for the bottom part are the most suitable. Another odd stuff is called hop sacking, and it is striped, checked and plain, and still another is like burlaps, with borders in pale shades woven along the edges. This is principally intended for outing dresses, but while it is a novelty many a dainty girl will habit herself in its penitential looking texture.

I had nearly forgotten that I wanted to show you some pretty waists. The top is of white chin silk and navy blue velutina, with velvet ribbon of the same. The lower one is a waist of cardinal surah, with white flouncing draped to represent a fiasco jacket.

The two hats are for warm weather—one of rough lilac straw with pinked silk ruffled all around the edge and with a wavy-rosette on top of the crown. The other is of black chip with beads, black ribbon and an owl's head for ornament. The shape is very odd, but it is also "the newest."

OLIVE HARPER.



THE MORMON TEMPLE

HISTORIC NOTES EXPLANATORY OF THE RECENT DEDICATION.

The Mormons Have Completed Five Temples, but All Were Insignificant Compared With This—Forty Years In Building—Salt Lake City Full of Enthusiasm.

[Special Correspondence.] SALT LAKE CITY, April 6.—The Church of Jesus Christ of Latter Day Saints has at last completed, and even as I write this is joyously dedicating the most remarkable structure, all things considered, in the United States. It has been the subject of more ardent hopes and trembling fears, of more confident and more virulent prophecy, the cause of more wild rejoicing as well as of heart-burnings and bitterness, than any other American building, and it stands to-day a monument of sustained hope and perseverance which is truly sublime. Say, if you will, that it is also a monument of folly and fanaticism—it is at least a splendid and harmless one.

In 1858 Horace Greely spoke of people and temple with a philosophic contempt. In 1869 Richard F. Burton, the noted Asiatic and African traveler, took a slightly more favorable view, but declared that no Pacific railway would be built in this century. Richardson, Bowles and Colfax in 1865 thought the temple might be finished in time to serve as a statehouse for the Gentile state, soon to rise on the ruins of Mormonism. In 1870 Beadle, the frantic anti-Mormon, declared that the temple would never be completed. Mrs. Waite, another radical writer, declared that the Mormons would soon flee to the Sandwich Islands. And so the stream of prophecy flowed on, but here the temple is, and 100,000 Mormons are celebrating it.

Leaving details of this week to the talking wire, I present a few points of history which will serve to explain these proceedings. Sixty-three years ago today, in the house of Peter Whitmer, in Fayette, Seneca county, N. Y., Joseph Smith and five others organized the "Church of Christ," as they called it. The other words were added to the title at Kirtland, O.; but their new revelation being designated the "Book of Mormon," the world gave them the name of Mormonites. Next year they founded Kirtland, O., and located the site of their great temple to be at Independence, Mo. There all faithful saints (Mormons) fondly believe is their last gathering place on earth, and there they will have a temple far surpassing Solomon's.

March 27, 1836, they dedicated their first temple at Kirtland, its cost reported at \$10,000. The next year they fled thence to Missouri, and that temple, after being used as a porkhouse and warehouse, has recently been purchased and restored by dissenting Mormons known as Josephites. No temple was built at Independence, but the site is still owned by another dissenting sect known as Two-Velvetes. Driven again from Missouri to Illinois, the Mormons built the city of Nauvoo, and in May, 1846, a remnant completed and dedicated a great temple. "But scarcely," says a most unfriendly historian, "had the notes of the trumpet



THE MORMON TEMPLE.

ceased and the first ray of light on the air when the work of removing the sacrosancta began. Everything portable was taken down and carefully packed for the new Zion, and the building was dismantled to the bare walls.

The mobs soon came on 1,500 strong, bombarded Nauvoo for three days and shot down many of its defenders, and so the remnant of the Mormons was driven across the Mississippi and followed the pioneers to Salt Lake valley. About midnight of Nov. 9-10, 1848, a fire was kindled in the steeple of this Nauvoo temple by one Joe Agnew, a fanatical anti-Mormon. At 2 a. m. of the 10th the citizens awakened to find the whole wooden interior a mass of flames. At daylight nothing remained but the bare, hot walls. In November, 1850, a hurricane completed the work of destruction, and now not a stone marks the spot. A lovely vineyard covers what was the temple block, and the stono is in scores of walls in the now German town of Nauvoo.

The first Mormons entered Salt Lake valley July 24, 1847. In 1850 the population was 11,380 and increasing, according to the federal census, at the rate of 35 per cent yearly. In 1853, as aforesaid, ground was broken for this temple, but in the intervening time the Mormons have completed other and greatly inferior temples at St. George and in Cache valley. The present temple the great temple till Independence is restored to the saints is 200 feet long and 99 feet wide, with corner towers 188 feet high and a central spire on which the gilded statue of the angel Moroni is perched, 210 feet from the ground.

The material is a bright gray mountain granite, delicately flecked with blue, the most enduring stone known to builders. Earthquakes aside, it may be relied on to endure till the last trump shall sound. The cost in money and labor cannot fall much short of \$3,000,000. So far as any one man can be credited the honor of its construction must be given to Truman O. Angell, church architect. SWAN J. BROWSE.

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"LO, THE POOR INDIAN!"

Five Hundred Senecas Living on the Alleghany Reservation. (Special Correspondence.)

SALAMANCA, N. Y., April 6.—Ancient Indian traditions tell of a mighty race who, stretching their possessions mainly throughout what is now Pennsylvania, New York and Ohio, bade defiance to all who attempted to subdue them. But at length the indomitable Iroquois became numbered among their foes, and after terrific battles and long conflict the ancient race, the Alligewi, were hopelessly conquered and driven from their homes.



INDIAN HOMES.

These Alligewi, so there is much reason to believe, were the veritable mound builders, and the word "Alleghany" is but a white man's corruption of their name. But how strange it is that along the banks of the Alleghany river the descendants of the greatest enemies of the mound builders still live!

In a reservation of some 30,000 acres, a strip of territory 40 miles long by about one mile in width, varying somewhat as the width of the valley varies, with the broad and gentle Alleghany flowing throughout its length, live some 900 Indians, almost all of them being Senecas.

The original meaning of their Indian name was, "they who are at the doorway," for the ancient Iroquois, by a splendid conception, pictured their magnificent realm as one great house, stretching from the Hudson, where the Mohawks guarded the eastern portal, to the great lakes, where the Senecas kept watch at the western door.

One who passes through the dreary Alleghany reservation, where the fields are covered with countless stumps still to be uprooted, and where but little farming is carried on, and that but in a sadly inefficient manner, thinks of the original meaning of the Seneca name, for truly these Indians are still "at the doorway."

The reservation is hemmed in on either hand by a line of dark and loftily abrupt hills, and it is claimed that the Indians were induced to accept such a narrow strip by being made to believe that 40 square miles meant the same as 40 miles square.

Yet a generous government does not forget them. By treaty they have the right to the annual interest accruing from the sum for which they sold their former lands, and each one on the reservation receives, therefore, each year what is supposed or claimed to be the worth of \$4.20 in gingham or sheeting or some such material.

The reservation consists largely of river water, and through such part as is land several railroads have been allowed to run their tracks, while more than this, one good sized city, Salamanca, is located within the reservation, and several smaller towns as well.

The whites went in without any right, and recognizing the illegality of their tenure put up frail, unsubstantial buildings without foundations, so that little loss would ensue should they be compelled to remove.

But the government came to their relief. Such deserving citizens ought not to be neglected. An act was passed in 1875 allowing them the legal right to lease lands of the Indians for quite a term of years. It was known that the majority of the tribe would not refuse the small amount of money offered, and the Indians were therefore allowed to part with the right to large portions of their lands, no regard whatever being had for future generations of their race.

The Indians are confronted by a serious problem. Their own timber has been chopped down and is therefore no longer a source of revenue. They must either obtain work in sawmill and lumber regions, as some of them already do, or they must farm, and how to cultivate those rough and stumpy fields is a problem.

The inside of an Indian home is usually a scene of careless disorder. Articles of furniture and use stand about in all sorts of positions, and the walls, if papered at all, are usually papered with newspapers which more than likely are flapping and loose.

Yet the Indians, both men and women, are pleasantly happy as a rule and do not seem to dread the future.

We took shelter one day from a heavy rain in one of their homes and were received by a most pleasant, cheery little body, a barefoot Indian woman, perfectly self possessed, with the brightest of eyes and splendid form, well poised, and finely shaped head, and pretty mouth and nose. Poorly dressed she was, but really handsome.

And how she loved and watched her two little children—petting and fondling them when frightened by the lightning and thunder, and ever and anon breaking into peals of gleeful, chirrupy laughter!

In the best room the ceiling was of board whitewashed. The kitchen had boards up the sides, while the dining was lathed but not plastered. There was at one side a little open cupboard of four shelves, the upper and lower in disorder, but oddly enough the middle two carefully arranged, with simple pieces of glassware in the center, and on each side two cups and two saucers, each saucer inverted and with its cup on top.

Two pieces of white cloth, each being half a width of sheeting, served for curtains, each of these curtains being tucked in place at the two upper corners.

Most of the women are good looking and have small feet. The children in general are bright and chubby. The men are stolid and grave, many of them being of rather heavy frame and of clumsy and fat from another cause. They no longer follow the pursuits of their ancestors, and do not attain the same physical perfection.

ROBERT SHAWKLETS, JR.

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