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Worth up to \$60.00
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Now comes the final clearance of Princess Cloak & Suit Co. We will not go into details describing these suits. It is our first season in Omaha, consequently we have no old stock to dispose of. Remember it is the Princess Cloak & Suit Co. that makes this offer, and the thousands of women with discriminating tastes for dress and unfettered judgment of values will take advantage of this sale, and if you want to be one of them you must come early. Extra salespeople to wait on you. Remember your choice of any suit in stock at—

\$11.75

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Princess Cloak & Suit Co.
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STORY OF THE MOCCASIN

Meaning of the Patterns of the Indian's Footwear.

SIGNIFICANCE OF THE SYMBOLS

Discoveries of Government Scientists—Each Pair of Moccasins Tells Its Own Story, but It Is Often Hard to Read.

Government scientists have been studying the meaning of the patterns worked in beads and quills upon Indian moccasins and have learned some interesting things about them. It has long been known that nearly all native Indian decoration is symbolic as well as ornamental, but it was only lately that the moccasin patterns were discovered to have special significances.

The Indian artist's largest canvas was a buffalo robe. In his moccasin decorations he was confined to the space of a small piece of buckskin. Upon this the picture story, or the story which stood for the picture story, had to be shown in quills or beads, a not very free or plastic medium. Classes of symbols had to be invented for the moccasin, and the Indian decorator, who even in his freest field only indicated the whole by a part, was here reduced to his least dimensions. Nevertheless, he contrived to represent upon the humble field of the foot covering his favorite devices and emblems, ranging from the sun, moon, clouds, man, etc., to the unostentatious worm.

Each pair of moccasins tells its own story, for no two pairs, if they are of native Indian design, are exactly alike. The student finds among the moccasins of the Arapahoe the dragon fly, the crawfish, the scorpion, the worm, the caterpillar, the centipede, the butterfly, though the ordinary observer would never think these objects were intended to be represented.

Deepening the Signs. Some of the designs puzzle even the experts. Thus there are three separate and distinct signs for the bear's foot, ranging in appearance to the uninitiated from an oval to a three-pronged fork. And it further appears that these symbols of the bear's foot are found only among the Arapahoes, and are all different from the emblems of the same object in use among the tribes of the northwest coast. Many persons have seen the painted geometric effect of alternate color squares on a moccasin front and have probably thought the design merely geometric. But

in so doing they would be following a white man's trend of thought and not an Indian's. The latter is designed to convey the idea of the coating of the buffalo's intestine or stomach. The moccasin sign for the buffalo—that is, the entire animal, among the Arapahoes is simply a plain, solid colored rectangle. For depicting the human eye upon his moccasins the Arapahoe had his own ideas. One of his methods for representing the windows of the soul upon his shoes was a solid colored rectangle in a larger open one. Still another was something resembling a small flight of steps, and still another was just a plain rectangle without any border at all. Sometimes too the eye is indicated by a triangle.

The triangle is a much used symbol. Two triangles joined mean a woman, or it may mean a butterfly in some of the southwestern tribes. The signs used to indicate man among the Arapahoes alone are varied. Thus the bird of creation alone is represented by a lozenge shaped figure, a cross, a fantastic delineation such as a youthful pupil might employ to indicate his teacher, or even merely a dot.

Some Arbitrary Meanings.

A triangle with the point downward stands for the heart; with the point upward it may mean a tent, a tepee or a mountain. A series of triangles or notches may stand for clouds. A simple cross of straight lines may mean a star or the morning star.

A line of little squares means tracks, which may be buffalo tracks, deer tracks, or what not. When the initiated one reads an Indian moccasin story he reads a shorthand in which the characters are syncretized pictures.

What makes the task more difficult for the scientist is the fact that the abbreviations vary among the different tribes, and even in the same tribe. As one of the ethnology bureau experts said:

"We are willing to put ourselves in the frame of mind which we entertain when we visit a Chinese theater. We are perhaps able to feel when the chief actor makes a sweep of his leg that he is after that on horseback. But we demand of all Chinese theater that this horseback sign shall be the same, or at least it must always be the same in this one theater."

"We instinctively ask, that these symbols, these thought condensations shown on Indian moccasins, shall be the same in all the tribes. Even with our experience we cannot rid ourselves entirely of our white methods of thought."

The Sioux makes one moccasin sign for buffalo, elk, bear or some other simple object. The Pawnee of the northwest coast makes a simple wavy line to indicate the shade of the forest or of a tree, but a double wavy line indicates lightning. In many tribes east of the Rocky mountains

The heat makes no difference, crowds attend daily the great clearance sale at Kilpatrick's

Where room is rapidly being made for the workmen. Lime and dust does not improve dry goods. As we near the end of improvement sale Saturday we will sell SUITS. If you need anything in that line, take a tip from us. COME IN THE MORNING EARLY.

Linen Coat Suits and Dresses, sold up to \$22.50; Saturday at \$12.50.

Linen Coat Suits and Dresses, sold up to \$16.50; Saturday at \$9.90.

Linen Coat Suits and Dresses, sold up to \$10.00, Saturday at \$6.50.

Linen Coat Suits and Dresses, sold up to \$8.50; Saturday at \$4.95.

A lot of fine Tailor-made Suits, man tailored, splendid workmanship—which sold up to \$37.50—will go Saturday at \$14.75.

Just a few Silk and Wool Suits—not the very latest style—pleated skirts, will be found worth more than the asking price for the suits. They did sell at \$35.00; Saturday at \$9.50.

A lot of lace, silk taffeta and Covert Jackets—sold away up to \$22.50; some will go at \$7.50, at \$5.00, at \$3.98 and down to \$2.98.

Stylish new summer coats, made of nets, laces, embroidered taffeta silks and pongees; marked one-half and less for Saturday.

You can take away for \$1.50 eton, lace or braided Coats which were at one time \$16.50.

One lot of Children's Linen Coats, sizes 8 to 12 years, values \$5.00—will go on Saturday at \$1.50.

Lawn waists—a little mussed, some slightly soiled—worth up to \$2.50, will go Saturday at 95c.

Take your pick Saturday from our high grade Panama Skirts, and voiles—worth up to \$13.50, at \$7.45 each.

All the made-to-order skirts went out in a couple of hours. And the wool dress goods is going rapidly. If you have an account, and wish to buy for early fall, upon request we will charge dress goods, bought at this sale as August 1st, making bill due September 1st. A reasonable deposit paid on any purchase and we will hold goods for any buyer until later.

Remember the entire Dress Goods Stock is offered for sale without any reservation.

We will make merry with the men's goods Saturday, five entire lines of men's shirts and drawers, all sizes, formerly sold at 50c and 75c, on Saturday, one price, 35c.

\$1.00 Union Suits, 79c.
\$1.50 Union Suits, \$1.15.
\$2.00 Union Suits, \$1.39.
Fashioned Suits, \$1.69.

Long sleeves, short sleeves, knee or ankle lengths, the Shirts will go on sale; Socks will not escape; and there will be a merry scramble for the Neckwear.

One section given over to a sale of Women's Vests: 12½c quality at 8½c; 19c quality at 12c; 25c quality at 19c; 35c quality at 25c; and the 50c grade at 39c.

A lot of handsomely trimmed lisle and mercerized Vests, sold up to \$1.00, on sale Saturday 59c.

Saturday we will offer for sale a splendid line of women's gauze mercerized Stockings—in tans, pinks, skys, lavenders, niles, navy's, roses, oxbloods, at 25c a pair.

Again we beseech you—for your comfort, and ours also—trade in the mornings if you can.

Thomas Kilpatrick & Co.

The single wavy line means snakes, which again may symbolize wisdom and power. The original symbolism of the moccasin has been considerably modified in recent times. The Indian has abandoned much of his ancient symbols and has followed the white man's pattern, flower, rosettes and scrolls. The half-breed's influence and the mission school influence extend deeply into the native art of every tribe today, although Miss Da Costa, the native teacher of Indian decorative art at Carlisle, is endeavoring to revive all the ancient symbolic designs.

No Sunflowers or Roses. If your moccasins, probably bought on some reservation, or at some collection store, show a flower pattern, it is certain that they are not of ancient design and are not typical of Indian art. The Indian woman might represent the interior tract of the buffalo, but she never imitated the prairie sunflower or the wild rose.

It has been an interesting feature of the moccasin studies to discover if among this most varied and abbreviated type of Indian symbolism there are any signs of universal significance among the different tribes. There have been found many such signs, though there are some figures or symbols which appear to have a widely accepted meaning. Perhaps your pair of old moccasins may show a straight, narrow line in quills or beads, extending from the toe to the upper portion. This decoration may be found in a Cree or Blackfoot or Cheyenne or Sioux, Crow or Arapahoe shoe. It will not occur invariably, but will often appear. This straight line seems to have about the same significance in all the tribes, meaning the path of the sun, the path of life, the way to a destination. It seems also to be the sign of departure of going somewhere.

Possibly the owner of a pair of moccasins has noticed thereon, as upon many decorated buffalo robes, certain cross lines in beads or quills work. These lines may mean different things, but in proper relations to other lines they seem to indicate among many tribes the same thing; that is to say, paths or trails usually in the older specimens, of the buffalo. Even after the practical extinction of the buffalo the symbols indicating that animal signified abundance and plenty, and few moccasin signs occur more frequently.

The figure denoting the four winds, or four cardinal points, usually takes the form of a cross with limbs of equal length and seems not to be confined to any one tribe. At times the cross takes the form of the swastika. Indian Interprets Picture. One of the government scientists asked an Indian to interpret a certain piece of decoration. The latter said that the straight lines meant straight paths, a good life, and that the cross shown meant the morning star. The streak of red at the edge meant the rising of the sun, the little little triangles along the bottom of the pattern indicated clouds, etc.

The thunder-bird, or eagle, appears here and there in the moccasin patterns of nearly all the plains tribes in the form of a more or less elaborated figure based on the double triangle. A few sharp lines at the bottom of this figure change it into a swallow, that being the simple method of denoting the stiff tail feathers of the latter.

The eagle figure has almost as wide a significance as the rows of squares indicating animal tracks or the transverse straight lines which mean paths. The Arapahoes denote the bird of the sun upon their moccasins by an inverted pyramid, a figure like a carpenter's square, and across of which each arm is formed of double lines.

It is a notable fact that the experts of the Bureau of Ethnology now know more about moccasin signs than do the Indians themselves. Indeed it is said that if you took your moccasins back to the tribe which produced them scarcely two Indians would be found to read their symbolism alike. "Ah, it was a woman of another tribe, who married here, made them. She makes them like her own people's," is about all the satisfaction to be expected. The color symbolism in moccasins has

puzzled the scientists not a little. The arbitrary establishment of symbols seems never to have contemplated any sort of universal color signification. Red in many tribes denotes life, man, bravery, the male child. Yellow indicates the sun, green the verdant earth, white the arid plains. The Pawnee medicine men wore black moccasins to denote wisdom and power.

SETTLING FOR A MAN'S ARM

How the Unsophisticated Victim Was Victimized by Indemnity Company.

A tragically true and pathetic story is published in the July American Magazine. It is an account of a man—a Dane—who lost his arm in a tannery and of how his employer treated him afterward. What lends particular interest to the incident is that it is told by the lawyer employed by the indemnity company with whom the crippled man's employers were insured.

The following is the story in part: "He was a Dane and had been in this country but a year. In Denmark he had been a master butcher earning the equivalent of \$2 per day. With his wife and one child he had come to America in the hope of bettering his condition, and had taken the first work offered in the city to which he came. This work was manual labor at a machine used in a tannery for removing the hair from hides. The hides are treated in vats, then removed heavy and dripping, and thrown over the machine which is in the form of an inclined plane running down and away from the operator. Back and forth over this plane, which is flexible, runs a knife roller, revolving rapidly, which cleans the hair from the hide. This whirling cylinder is controlled by a lever near at hand, which stops, starts and changes its direction."

"Dane had worked at this machine several months without accident. One day he saw a 'lap' in a hide as the cylinder came upward, he reached for the lever and so set it that the cylinder should have stopped. As he did so, and relying on its proper action, he reached over to straighten the hide with his left hand. The machine did not obey the lever, the cylinder armed with its swiftly revolving knives, came upward and in a twinkling had chewed and destroyed his arm to the elbow. The surgeons saved part of the stump of arm which remained.

"Dane was taken to the hospital, thence to his home, and was treated by the employer's physician. His wages were continued, and within six weeks, though scarcely able, he returned for work and was set to pling bark in the yard.

"Matters went on as usual for a few months, but at the request of the liability company which insured the employer, the superintendent of the factory asked Dane, in a matter-of-course way, to sign a paper releasing the employer from all liability for the loss of the arm. He refused, asked for time; friends had advised him not to do so, he said. The liability company then asked for a full investigation by their local attorney.

"The evidence was investigated, the friends and fellow workmen were interviewed and statements made by them reduced to writing. Then, it being the policy of these concerns to buy claimants off if it can be done cheaply enough, their attorney was authorized to pay him \$250, less the amount already expended for his doctor, hospital bills, and wages while not working. These items amounting to \$175.00, it left the magnificent sum of \$75.00 to be paid to this man as the net price of his arm.

"I am the lawyer in the case, and I confess it with shame. I made the offer, but he refused it, saying that he had seen a lawyer who advised a suit, offering to accept as his fee one-half of all that was recovered (generous soul). After several interviews he offered to accept \$500 as full payment. His offer, of course, was laughed at most scornfully and promptly refused as utterly absurd. I told him of the great resources of the company, the attorneys

paid to fight such claims, the law's delays and expense. He did not know of the liability company's interest and supposed the settlement would come from his employer. He became silent and reflective, and his eyes held a fugitive gleam. It was then that he said, as he raised his face: 'Better, these things go hard on the woman.'

"The liability company meantime had used the last arguments, had reduced the offer, and had instructed the employer to threaten Dane with discharge unless he accepted a settlement promptly. He came to me again, and, hardening my heart, I told him bluntly that the offer was now \$500, which means deducting what had already been paid out for him, that he would receive \$127.50. I thought he paled slightly as I spoke to him, and as he sat with face half averted.

"He finally accepted the sum offered, signed a full release, and his personality and troubles passed from my life. 'His employers should have seen John Dane's helpless look and heard the sigh in his voice as he rose to leave me and get back to the work that made his shoulder ache, for his last words were: 'No, we can't go back to Denmark now if we had the fare money. I found out since I was here that cripples can't come unless they are rich.' Meaning, I presume, that bonds must be given or deposits made to protect the country against the danger of their becoming public charges.

"Yes, truly he had abundant cause for being depressed. In this land of freedom and hope to which he had come with buoyant heart he had been driven to sell one of the arms with which he had supported wife and child for \$127.50. In the name of God, have we forgotten this greatest of commandments, 'Love on another'?"

Tornado's Terrible Force. Each day brings to light some new freak of the tornado which caused death and destruction in Georgia a few days ago. As an evidence of the freakish force of the wind a big pine tree and a large plank on the property of the Hon. S. M. Roberts, about twelve miles from here, are now joined as if done by an expert carpenter.

Although the tree was a large one, the plank was picked up and driven through the center as neatly as if shot from a gun. Not only was the plank shot through the tree, but it went through without tearing the tree.

The plank was picked up in the yard of Mr. Roberts' sawmill, and other planks in

the pile were not molested by the wind. So singular does Mr. Roberts consider this action of the tornado that he has posted a notice telling how the plank was driven through the big pine and ordering that it shall not be cut down.—Atlanta Georgian.

RUSHING THE CAN CUT OUT

Steel Mill Employees Put on the Water Wagon During Work Hours.

The United States steel corporation has taken a determined stand against its workmen drinking liquor. Within the last week there have been posted in all the big mills of the Pittsburgh and Ohio districts notices that workmen once entering the mills to work will not be allowed to leave until they are through their day's work. There is no reference to "booze," but the managers and superintendents, speak their minds plainly.

The corporation has found that much time has been lost daily by the workmen leaving for a few minutes to go out and get a drink, perhaps several times a day. In addition to this, those in direct charge of the men say they do not do as good work when they are allowed to fill themselves with drink, and so the order is imperative.

The order permits of but one class of men leaving the mill. Those who live near the works and who have been in the habit of going home for their meals will be permitted to continue this, but they will be allowed to go only at meal times, when they will have special permits issued to pass guards posted at all the exits. Quietly, too, the men who take their meals at home have been approached and asked not to take a drink while they are out for their meals.

The corporation appears to want to run the mills hereafter on a strictly temperance basis. Numerous instances of spoiled work in the last few years have been traced to workmen who have been in the habit of going outside for their drinks at any time they feel like it. Until now neither corporation nor mill bosses have objected.

Many men have been discharged in the last week on being found carrying liquor into the mills in bottles.—Pittsburgh Dispatch.

LONG WAIT FOR PAY DAY

Checks Promising a Ghost Walk Several Thousand Years Hence.

Checks that are not payable for 17,100 years are the objects of contention in a suit brought in Oakland, Cal., by A. S. Gottlieb against Andrew J. Bowman, an administrator of the estate of his wife, Sarah E. Bowman.

The checks were signed by Gottlieb and made payable to Mrs. Bowman. The first of them is on the First National Bank of Oakland for \$2,000 and bears the date March 15, 1908. It is endorsed as follows: "Payable March 15, 1908." The rest of them are as follows: October 8, 1908, \$800, payable October 8, 1910; November 6, 1908, \$1,000, payable November 6, 1910; January 2, 1909, \$2,000, payable January 2, 1911, 1909, \$1,000, payable January 11, 1911.

Besides these checks, there is one given by Gottlieb to Mrs. Bowman for \$500, bearing date February 8, 1909, but no mention of waiting 17,000 years for presentation. Another check that is involved was given by Gottlieb and his wife to Mrs. Bowman for \$1,500.

Gottlieb, who is proprietor of a cloak house in Oakland, wants these checks surrendered to him and canceled, as he says he paid Mrs. Bowman the money they represent, either in cash or services. The checks were placed in two envelopes, one inside the other, and on one of them Mrs. Bowman wrote: "This is the property of A. S. Gottlieb. No one is open to it but himself." But Bowman got possession of the checks after his wife's death and listed them among the assets of the estate. Mrs. Bowman died April 22 of this year. Gottlieb contends that the checks were canceled by delivery to him. He asks the court to issue an injunction forbidding Bowman to negotiate the instruments and for an order that they be delivered to him and declared void as obligations against him.

Mrs. Gottlieb made a scene in the probate court when Bowman offered the checks as assets and cried aloud: "May the curses of God fall upon the man who failed to respect the wishes of a dying woman."—San Francisco Call.

For Wage-Earners the monthly repayment plan of home loans is surest, cheapest, quickest. Nebraska Savings and Loan Association, 1608 Farnam street.

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SPECIALS IN OUR BASEMENT

FLAGS for the "FOURTH"

Silk and cotton flags in all sizes, mounted on sticks or with metal grommets for flag poles; special for Saturday, each.....

FLAG BUNTING, by the yard.....4c

All the hammocks On Sale in the Basement.
worth up to \$1.50, at.....98c
All the \$2 Hammocks, at.....150
All the \$2.50 Hammocks, at.....198

"4TH OF JULY" SALE OF HAMMOCKS.

All the \$3.50 Hammocks, 298 All the \$4.35 Hammocks, 350

THREE SPECIALS IN BASEMENT SATURDAY

Men's summer underwear—shirts and drawers, worth up to 75c—25c and 35c
Men's and Boys' Negligee shirts, worth up to 50c, at.....19c
Men's \$1.00 shirts in basement, at each.....49c

In Sheet Music Department—East Arcade
BIG SONG CONCERT All Day
Come in and Hear Your Favorites



Extra Special for Saturday, "Red Wing" song for.....10c

I Love My Wife, But O, You Knew—Catchiest popular song of the day, Saturday, at.....19c

Now I Have You—A new semi-classic ballad. Hear it sung Saturday, at.....19c

The new Indian song hit—shines above all the others. The original melody accounts for its immense popularity—Saturday.....19c

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The First Hands

Hands do not touch
GOLD MEDAL FLOUR
at the mill.

The work is all done
by machinery.
Buy **GOLD MEDAL FLOUR**
Have clean bread

WASHBURN-CROSBY'S

GOLD MEDAL FLOUR

THE VERY HIGHEST QUALITY

