

THE OMAHA SUNDAY BEE MAGAZINE PAGE

NEWEST SUMMER FASHIONS--By Lady Gordon Duff.

The Curious New "Waistcoat" Suits That Give a Girl a Vest Like Her Brothers; the Odd New "Pannier" Gowns That Look Like Hip Bags; the Four Ring Dress; the Highwayman Veils.

As I have clearly shown in the detailed description of my newest models, the pannier is making a marked impression in the Spring fashions. Not all women, however, can or should adopt this bouffant style.

To my readers, as to my clients, I would say "know thyself" before deciding to follow the dainty examples of the Dresden china shepherdesses. I have always preached individualism in dress. It is painful to me to see whole flocks of women following a fad unreasonably. Know your face, your figure, your coloring, even your very manners, before adopting any fashion in hats, gowns or wraps.

The French are great believers in the individual fashion. It is in America and England the great ready-to-wear shops thrive. Not in Paris.

This Spring there are so many individual fads that may be adopted by the clever student of fashion. The new veils, for instance, are well worth studying. The one shown in the picture I call the highwayman's veil. The upper part is very much like the brigand's mask, and there is no doubt that the veil in its entirety forms a complete disguise.

Only the woman with pronounced coloring and large eyes should adopt this veil. The woman of indefinite coloring and vague features must content herself with the new fine mesh veils having large flat spots worked in the mesh.

And then the neck! French women of the smart world devote much thought to their necks. They never have worn the linen collar or the stiff, ugly stock, formerly the sign manual of the American woman. The afternoon frocks of this Spring are made collarless; frequently the narrow yoke is also omitted. Generally a high-necked guimpe or tucker of fine net is also made to wear with these collarless frocks, as milady chooses. The collars are supported with the most delicate of silk-covered wire, that is frequently unnoticed by the casual observer.

On the other hand, with the morning frock or tailored costume the neck should be elaborately dressed this Spring. There are charming effects for the woman with the thin neck and restraining effects for the woman with the fat neck and plump chin. Notice the three-tiered collar shown with the smart trotteur costume. This can be developed in fine lace or net and is an admirable setting for the thin face and neck.

Another very new idea for one of the slender neck is the crushed stock of net or mill with the chin bow. This bow must be built of soft material, yet there must be body enough to make it stand out defiantly. Net or mullines are perhaps the most satisfactory fabrics. The bow must be fastened at the top of the stock, with the jabot fastened at the lower end. The jabot must be much shorter than those popular during the Winter.

Will all women adopt the waistcoat? No. The pannier and the chintz waistcoat are fashions that should be adopted by the woman who thoroughly knows herself. They are for the tall, slender woman who carries herself with the grace of the long-stemmed lily. The waistcoat is so very smart that other women will seriously attempt to make it their own. But the woman with individuality will see her limitations and if at all inclined to embonpoint will eschew waistcoat and pannier and cling to her modification of the narrow, clinging fashions. Also, the woman who cannot afford a master modiste should avoid the draped skirts.

The woman with the fat neck and face must wear a high stock of Irish or point Venise; her jabot must be long and narrow and fastened at the base of the stock, with no semblance of a bow. Heavy, restraining laces are appropriate for the plump neck; the fine, soft laces for the thin.

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FIG. 4.—A Lucile "Waistcoat" Suit. Showing the White and Purple Vest and the Man's Full-Dress Effect of the Coat. This Photograph Also Shows the "Highwayman" Vest and the New Collar.



FIG. 3.—The "Four-Ring" Dress, a Dainty Afternoon Gown of White Crepe Chiffon, Each Tier Edged with Pink Satin.—"Lucile" Model.



FIG. 5.—A Charming New Creation in Brick-Red Ratine, with Lower Skirt of White and Blue Striped Material; White Straw Hat with Rouge and Blue Ornaments.—"Lucile" Models.



Declaration of Independence

By DR. FRANK CRANE

THE Declaration of Independence by the nation is not of much importance unless each citizen of the nation issues and abides by his own personal declaration of independence. Join, me, therefore, in this my declaration: I deny that there is any such thing as chance or luck. I affirm that the universe is managed by an intelligent person. I can see only a little way, but as far as I go see all is law; that is just ground for believing that all is law everywhere. I say a Person manages the universe, because my experience furnishes me no grounds for conceiving of an intelligence apart from personality. I deny that God is ever under any circumstances my enemy. I affirm He is always my friend. I deny that there is any caprice in the moral or spiritual world. I affirm the cosmic accuracy of the laws that govern souls. I deny that there is so much as one grain of truth in premonitions. I deny that fear ever does any good. I affirm that the sensation of fear is always poison to be resisted with all my might. Whatever comes I shall meet it better unafraid. I deny that heredity has done anything to me or to any person which we cannot turn to our good. I affirm that the original heredity is that I am a son of God, and that this inherited good spirit, if we can realize it, is stronger than any bad blood. I deny that environment is stronger than I. I affirm that I can make any possible environment serve my success. I deny that happiness is a worthy aim of life. I affirm that I am put here to become great, not to be happy. I deny any such thing as heroic in its depths unhappy. I affirm that joy is the invariable accompaniment of fearlessness, truth and loyalty.

I deny that any habit, instinct or taste is stronger than I. I affirm that I can change these, and that the changing of them is all there is to culture and progress. I deny that money has ever either aided or impeded the power of truth and of good in the world. I affirm that the only spiritual dynamic is personality. I affirm that religion is nothing except the personal influence of God, and that progress is nothing except the personal influence of good people. I deny that I am a worm of the dust. I affirm that I am as important as the rest of the universe. I deny that death ends all. I affirm that my personality shall live on after the dissolution of my body. I affirm that the belief that the human soul ceases to exist at death is the most profoundly immoral of all beliefs. I affirm that this world was made for lovers, that whose misses love misses life, that loyal love is tougher than all hate, envy and malice, and will eventually overcome them. I deny that "as I have made my bed I must lie in it." I affirm that "if I have made my bed wrong, please God I will make it again." I deny that opportunity knocks at every man's door but once. I affirm that every day is an opportunity. I deny that it is worth while to seek to be rich, to be famous or to occupy great places. These things are gambling chances. I affirm that the one thing worth seeking is that work which seems play. Only in doing that work is a human being sound, sane and content. I deny any authority whatsoever over my mind. I affirm that I am absolutely bound to do what seems right to me. I affirm that my personal well being is best promoted by striving for the well being of others. I can prove none of these things. They are axiomatic to me. There is nothing more self-evident by which to prove them.