

HAIR BANDS NOW FOR THE HAIR THE DIRECTOIRE MODE HAS REVIVED THE FILLET WHICH ADORNED THE BROWS OF WOMEN IN ANCIENT GRECIAN DAYS



EGYPTIAN FILLET OF ANCIENT COINS

HOW THE FILLET MODIFIES AND REFINES A MODERN COIFFURE

THE fillet that once adorned the classic brows of Grecian men and women alike has returned to be the fashion, and now the greatest sect of the twentieth century is revelling in a mode that was in its heyday when the Caesars were at the summit of their glory.

Although its office is to softly bind the hair and hold it in place, the fillet is suggestive of a crown worn low on the head.

It is but another century of disuse is returned to life after centuries of disuse is but another emphasis of the hold the Directoire mode has on the fashions of today.

The stay of Napoleon on the throne was notable for a return to the modes of the early classical days. Napoleon admired the ancient Greeks. Their ideas of sanitation, of perfect physical manhood and womanhood appealed to him strongly, and whenever he could introduce the adoption in his empire of a style that sprang from ancient Greece, he revolved in the chance, hence for a time the ladies of his realm wore the fillet.

But when he toppled from the throne, fashions changed, too. The fillet here was a lost issue to every one, and even the votaries of fashion who had listened so eagerly to his dictates when he was at the zenith of his imperial power, were quick to change. The dressmakers and the milliners were quick to yield up their devotion as the remainder of the realm.

Thus passed the fillet after lying for a few brief years being revived.

Now it is back again, and if Napoleon could briefly return to earth he would find many modes familiar to him, for they are some of those that he persuaded his followers to adopt.

The fashionable Directoire coiffure of today was enforced by feminine adoption of the modes of the first empire. When the dresses and hats of the period had been accepted into the repertoire of my lady beautiful of today, it was inevitable that the headgear should also be followed, for the grotesqueness of a coiffure out of keeping with the remainder of the makeup was not to be risked.

Most women who live up to the top of the fashions of today will be cheerfully willing to admit that getting the hair fixed after the manner worn by Josephine and her court was a good deal more difficult than donning a beauteous gown.

The whole sense of the Directoire fashion of hair dressing is to keep the lines soft and graceful.

The Directoire coiffure did not adopt into their hairdressing habits a mountain of puffs, switches and frizzes. Nor were there a lot of mechanical devices to keep the hair in rigid lines. The whole effect was designed to be soft and graceful, and the instant it took on a semblance of heavy fixedness the whole appearance sought for had been lost.

Simplicity is the keynote. Just as perfect simplicity was the keynote of the early Grecian maidens who made physical perfection their ideal over everything in life.

The Greek ideal was to make the hair frame the face in naturally graceful lines. The Grecian maidens had so much hair that it was hard to present it in order. The great waves of it were likely to fly in the wind, and to be sure she could maintain it in the semblance of order she had recourse to the fillet.

Sometimes this fillet was a band of ribbon. Often it was a thin golden band, beautifully chased and engraved, and it was sometimes a band of diamonds or perhaps rubies, but in every instance its function was the same.

It was worn across the top and front of the hair, and performed the valuable service of keeping the tresses easily and naturally in place.

The appearance was highly artistic in character, and the Grecian maidens were assured that no matter where she wandered, her hair would always remain in place, kept there by a medium which performed its office so gracefully and naturally that the softness of the whole effect was never lost.

The Greek girl today, the French woman of the Directoire period wore the fillet largely because they were embarrassed by a superfluity of hair.

Many American women will welcome it from an exactly opposite motive.

It is an admitted fact that the daughter of Uncle Sam is less favored in respect to woman's crowning glory than the daughters of some other nations.

Whether this is the result of some unknown effect of the climate, or whether it is a penalty of the dash and hurry and speed with which everything in this country is done, no expert has yet been able to decide, but it is an admitted fact that more American women are poverty off in the matter of hair than any of their sisters of other climes.

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A GREEK MAIDEN WEARING THE FILLET

flourishes in its best estate, and as a large part of the United States is given over to severe rigors of climate, it seems more than likely that hence is the reason why the women of the land of the free and home of the brave gladly welcome any artifice that adds them to present the appearance of more hair than is really theirs.

The fillet exactly fills the bill. Once the natural hair is softly arranged into an apparently large and fluffy pile, the fillet keeps it in just that condition. There is no comb-over, no catastrophe, after midday has started out for her walk, or gone to call, or gone to dinner, or to the opera. In every case the coiffure is just as she arranged it before and after midday has started out for her walk, or gone to call, or gone to dinner, or to the opera. In every case the coiffure is just as she arranged it before and after midday has started out for her walk, or gone to call, or gone to dinner, or to the opera.

Paris has its own original style of fillet, which might naturally be expected from a country which sets the fashions of the world, and where luxurious brains are ever on the search for thoughts in dress that will win the fickle heart of the most capricious class of women in the world.

The essentially Parisian fillet is a gold chain, which bands the psyche director

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A BECOMING FILLET OF PEARLS

The Greek maid had just as much claim to the fillet as did his women folk. Moreover, he had just as much need, for he wore his hair long, it was luxuriant and beautiful, the close-cropped ideas of the modern centuries never having occurred to him as the right way to present himself.

The fillet he wore differed only in that it was less fanciful.

The style most affected by the gentleman of quality was the plain gold band. This is what Glaucon, the Athenian, the famous hero of "The Last Days of Pompeii," wore.

Fashion experts of today have been delving into the literature of ancient Greece to get new variations of the fillet, for the bit he made with smart women is sufficient to insure a liberal reward for all that the researcher may disclose.

At the opera in this country during the coming season the fillet is sure to be seen often, but as betwixt the opulence of the favorite social show place for wealth, it is more likely than not to be a band of diamonds.

Those who have shuddered at the false hair parade of the last couple of years will welcome the coming back to earth of a mode that was old in the dawning days of the Christian era.

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Nov. 28-9 o'clock: Ladies Aid and Young People's Societies meet Thursday at the usual time.

CHRISTIAN SCIENCE. First Church of Christ, Scientist, and Loyal Dispensary, 11 A. M. and 8 P. M.; subject of lesson-lesson, "Ancient and Modern Necessity of Messianism and Hypnotism." Sunday school at close of morning service; Wednesday evening meeting, 7 P. M.

CONGREGATIONAL. First, Park and Madison streets, Rev. Fred R. Dyott, D. D., pastor—10 A. M. Bible school, with address by Dr. J. H. Welthebe; with sermon by the pastor, whose theme will be morning, "Our Heavenly Home." 7:30 P. M. C. E. at 6:45 P. M.; organ recital at 7:30 P. M.

CHRISTIAN. Central, East Twentieth and Salmon streets—Rev. J. H. Ghormley will speak at 10:30 A. M.; theme, "The New Creation." 7:30 P. M. special services; special music; H. A. Barton, chorist.

CATHOLIC. St. Mary's Pro-Cathedral, Fifteenth and Davis streets—Most Rev. A. Christy, D. D., pastor. Low mass at 8 and 9 A. M.; high mass and sermon at 11 A. M.; vespers, instruction and benediction at 7:45 P. M.

UNITARIAN. Church of Our Father, Yamhill and Second streets—Rev. W. G. Eliot, Jr., minister. Rev. T. J. Elliot, D. D., minister emeritus; Rev. N. A. Baker, assistant minister. November 29, 10 A. M., subject, "Socialism and Religion"; communion services at 12:15; evening service, 7:45; sermon, "The Scientific Aspect of Secularism," at 8 P. M.

METHODIST. Mt. Taber—Sunday school, 9:45 A. M.; Junior League, 3:15 P. M.; Epworth League, 6:30 P. M.; preaching, 11 A. M. and 7:30 P. M.; sermon topics, "Hearing Burdens" and "Joshua." J. W. McDougall, pastor.

TRINITY. East Tenth and Grant streets, Rev. Lewis F. Smith, pastor—Sunday school at 10 A. M.; public worship, 11 A. M.; class meeting, 12:15 P. M.; Epworth League, 6:30 P. M.; evening service, 7:50 P. M.; subject for morning service, "Jesus the Christ Among Ten Thousand." The One Altogether, Rev. J. W. McDougall, pastor, will preach in the evening.

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Hall, Rev. E. H. Mowbray, pastor—10 A. M. Sunday school; 11 A. M. "How Commerce Helps Toward Complete Manhood"; 6:30 P. M. Epworth League; 7:30 P. M. preaching.

SWEDISH. Beech and Northwick streets, Rev. John Ovall, pastor—Preaching at 11 A. M. and 8 P. M. topics, morning, "The Christian Pilgrimage," and in the evening, "Life's Greatest Battle"; Sunday school at 10 A. M.; Epworth League at 7:30 P. M.

PRESBYTERIAN. First, corner Alder and Twelfth, Rev. William Hiram Foulkes, minister, will preach upon the subject, "Part of Our Fathers," at 10:30 A. M. Sunday; 12:10 P. M. Sunday school and Bible classes for all ages; 7:30 P. M. Young People's Society, organ numbers by Mr. Courson; 7:30 P. M. sermon by the minister, "Not by Bread Alone."

UNITARIAN. Church of Our Father, Yamhill and Second streets—Rev. W. G. Eliot, Jr., minister. Rev. T. J. Elliot, D. D., minister emeritus; Rev. N. A. Baker, assistant minister. November 29, 10 A. M., subject, "Socialism and Religion"; communion services at 12:15; evening service, 7:45; sermon, "The Scientific Aspect of Secularism," at 8 P. M.

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