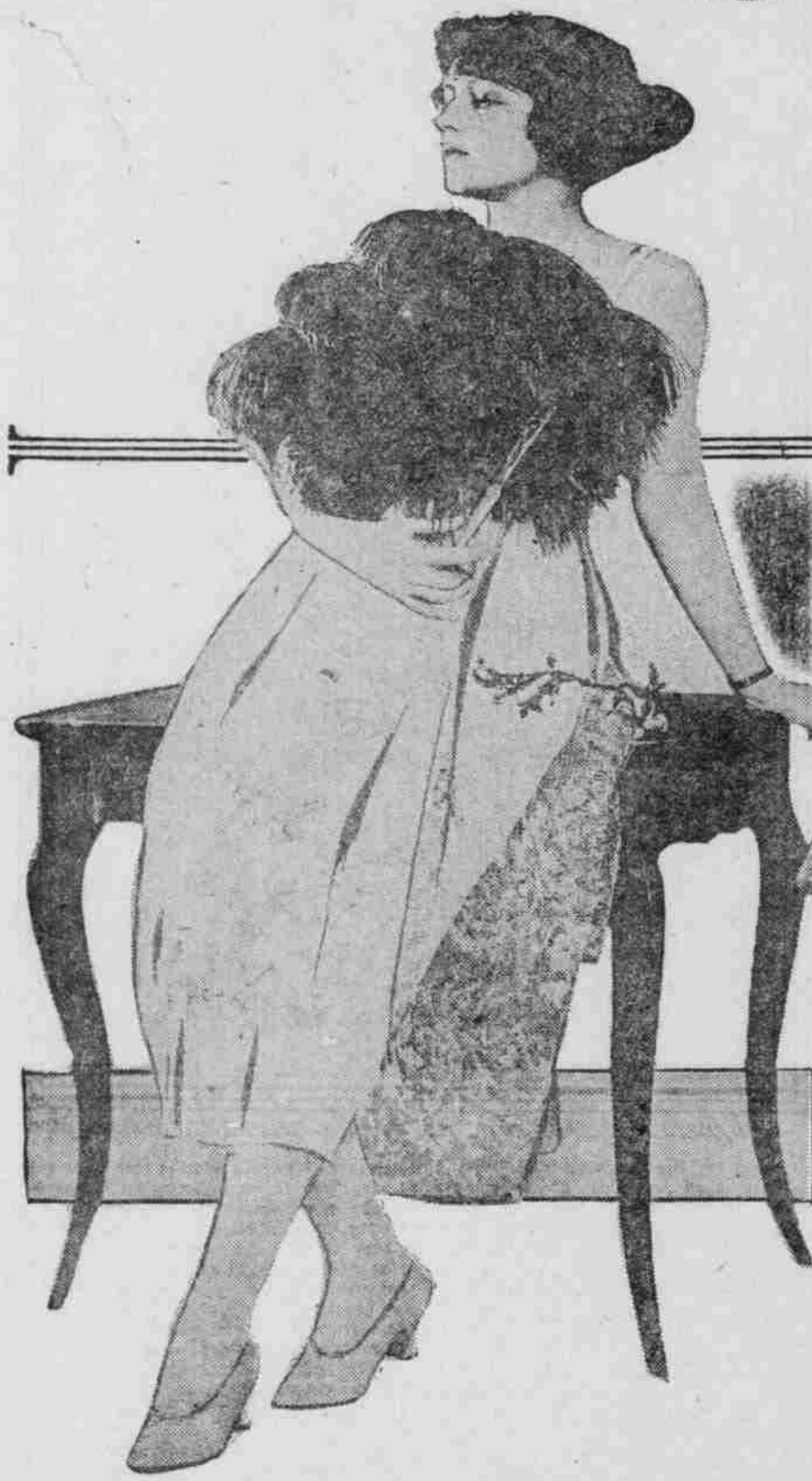


Three Ounces of Clothes!

Paris Issues a New Mandate for Fashionable Women to Follow, and Here Is the Astonishing Result!



Excluding shoes, jewelry and fan, the clothes this young woman wears weigh little more than 16 ounces.

BY ETHEL THURSTON.

WHEN Shakespeare, in one of his gayest and most whimsical moods, dashed off Mercutio's speech in "Romeo and Juliet" about Queen Mab's coaching outfit—whip lash of film, horses hitched "with traces of smallest spider's webs and collars of moonshine's watery beams" and all that sort of thing—he exposed exactly the intimate knowledge of dainty ingredients required for employment now in description of the newest dictate of fashion, the one-pound trousseau, which Queen Mab herself might have looked on with envy.

Sixteen ounces is a pound.

Five complete toilettes in a trousseau.

Five into 16 "roes" three times and a wee fraction, as we used to say in the arithmetic class back in the little red school house in the old days when trousseaus were, oh, such terribly clumsy and unwieldy affairs!

Therefore, we come to the three-ounce toilette, a complete costume weighing scarcely more than the jeweled rings on the slender fingers of the costume's gentle owner.

For, of course, the owner will be wearing rings. She will be wearing them because she possesses them. That much is assured, for the three-ounce costume of itself computes weight. Formerly we measured styles by the yard. Now we are doing it on the scales, which leads, incidentally, to the observation that when we purchase fashion by avoirdupois weight we must pay by troy weight, for troy, it will require fine gold to be an habitual wearer of the three-ounce toilette.

But that is neither here nor there. Fashion has announced that the woman who would wear the latest mode should have the three-ounce costume, without saying a word about the weight of the price and that settles it.

Introducing Featherweight Fashions.

Right here it should be set forth—and with no attempt at being flip-pant, either—that the three-ounce costume is not intended to be worn at the St. Paul Ice palace, not at the Montreal winter carnival, nor

the snowshoeing contests at Lake Tahoe, nor any of the other places where fashion leaders go in the winter time. The announcement is made in all seriousness for the men who read this article.

And every man who sees it will read it. Be certain of that. What else do they go to see the various assortments of "Follies" and "Frolics" and "Scandals" and "Reveues" for, if it is not to study styles?

However, as we were saying, the three-ounce costume, is not a mere experiment, waiting to be made by some daring leader of fashion. It has already arrived. Quite correct. You guess it the very first time. From Paris. Its success was so pronounced right from the start that the couturiers are now chiefly concerned as to how they may pare off a little more from the three ounces.

The innovation was introduced last month at Longchamps races. Every society leader of the French capital in attendance was clad according to the new featherweight mandate. It was estimated that the average weight of the clothes worn by the fashionable beauties in the grandstand did not exceed three ounces. One world famous designer of woman's clothes gave this amazing compilation of one of the now de rigueur zephyr suits:

Chemise..... ¼ oz.
Combination (shirt and camisole)..... 1 oz.
Stockings (pair)..... ¼ oz.
Dress..... 1 ¼ oz.

So analyzed, the mechanical difficulty of assembling a three-ounce costume does not seem so great. Pumps or sandals, of course, are not included. There are no corsets, certainly; the things are almost obsolete. Correspondingly there are no metallic garters or stocking supporters to add bulk to the costume. One would use silk elastic for the net work stockings or thin rubber bands for half-hose, which are optional. And as for the combination suit, that essentially of the clothes worn by the finest of silk. The overdress, of gown, as one pleases to call it, is of finely wrought lace, with shoulder straps of whatever filmy material the wearer may fancy.

All this minute detail is offered

This 1 1/4-ounce dress for indoor wear is a simple tulle thing of delicate network.

purely for the masculine fat-wits, who are not aware how delicately the spinners of silk and workers in lace can fabricate in their craft. But it is something that every woman knows.

And now what is more important than all, the three-ounce costume has the unqualified indorsement of men of science. There may be, doubtless will be, those who will denounce the limit to which the Parisian modistes have gone in their striving for novelty, but, just the same, an eminent doctor, without knowing that he was bespeaking favor for a cause so far removed from the field of health, has just come out with an appeal for feminine garb of less weight than that which has been accepted as complying with the demands of a capricious climate.

This doctor is Josiah Oldfield, one of the most remarkable figures in England's medical world. Britain's youngest centenarian. He has been described as "the doctor who admits being 96 years old, looks to be 60 and acts like he was 30." All of his time is spent at his hospital in Kent, where he receives incurables, persons dying of old age and makes new men and women out of them by scientific feeding. The greatest argument that his course is a success is himself.

"The fewer and lighter garments women wear," he says, "the healthier

and more beautiful and the freer in mind and body they will be. Air and sunshine are the best of all cosmetics.

DEATH, PRICE OF AMAZING VANITY OF PROTEUS

Cynic Philosopher of Second Century Had Himself Burned in Order to Appear in Limelight.

ONE of the most amazing—perhaps the most amazing—instances of vanity in all history is that of Peregrinus Proteus, a cynic philosopher of the second century of the Christian era, who, in order to be in the "limelight," had himself burned to death in a public square.

Peregrinus had spent an eventful life, in which crime was believed to have played no less a part than religious fanaticism. He was born at Parium in Mysia, and, when still a boy, was suspected of having murdered his own father. To escape arrest he went to Palestine, where he ingratiated himself with the Christians and in time became the virtual head of their community.

So inordinately was his craving for being always in the public eye that, to gratify it, he went to extremes of fanaticism in his conduct, and was locked up by order of the governor of Syria.

The governor, finding that imprisonment only seemed to whet the man's fanaticism, concluded that the best thing, after all, was to allow him to go free, as he might otherwise come to be regarded as a martyr.

He now returned to Parium and claimed his father's estate; but the suspicion which had rested upon him in regard to his father's death had not yet subsided and he found the temper of the people so hostile that he concluded it would be wisest to make

a virtue of necessity. According, he gave his inheritance to the municipality of Parium and went away to renew his career of wandering.

Once more he sought to attain distinction among the Christians, but was detected in an act of profanation of the rites of the church, and was put under the ban of excommunication.

He reached Egypt after a while and there made the acquaintance of the cynic Agathobulus and joined the sect.

The Cynics, whose name is derived from the Greek word which means "dog," were so-called on account of their homeless, dog-like life and the snarling manner which they displayed toward every fellow, falling or vice in whomsoever they found it. Agathobulus evidently discerned the true reason for Peregrinus' wish to become a Cynic—namely, an urge to get into the limelight; and accordingly gave him no encouragement at all.

On the contrary, he "snarled" at Peregrinus so viciously that the latter quit Egypt and went to Rome, designing to put the Cynic manners into practice there.

One of the first persons whom he singled out for his invective was the emperor, and he was promptly arrested. Fortunately for him the emperor was the mild-kind-hearted and forgiving Antonius Pius, and when he heard of the imprisonment of Pere-

grinus and the reason for it, he ordered him to be released. The authorities, however, deemed it for the best interest of the city to expel him the moment he was released.

He next appeared in Greece, where he taught philosophy at Athens and gathered a great number of students, among whom was the famous Aulus Gallius, who has left us a highly favorable account of Peregrinus. But again the itch to thrust himself into public notice got him into trouble. His attacks upon some of the most prominent and best-liked men, both Athenian and Roman, brought him so much unpopularity instead of the applause which he had expected that he decided to take unheard-of means to recover popularity. He announced that, on the occasion of the celebration of the Olympian games, in the year 165, he would incinerate himself on a pyre, in full view of the public.

In addition to the many thousands of persons who had come from every part of Greece to take part in or attend the Olympic sports, many other thousands came from other countries, drawn by Peregrinus' announcement.

He did not disappoint them. Lucian, the famous author of "Dialogues of the Dead," was present and has left a description of the gruesome event.

Old Farm Maxims Prove of Some Value.

Judgment, Based on Close Observations, Occasionally Worth More Than Scientific Calculations.

OLD farm maxims are now being collected with a view to proving their worth, and it may be that in a short time the scientific farmer's equipment will not be complete without a botanical garden and arborvitum wherein he will cultivate plants, shrubs and trees for the information they can provide. He may even interview his grandfather on the natural signs that manifested themselves about the time he got his big wheat yield in '73 or thereabouts. Thus does the wisdom of the forefathers manifest itself in this efficient age, when everything is done by the book, and thus it is demonstrated that a wise mixture of old maxims and new science is not without excellence.

For example, there are scientists in the department of agriculture who can tell practically to the day when a season should show some sign of turning the job over to its successor. But the trouble is that no two seasons are just alike. Like conditions should produce like results, as any scientist knows, but when certain elements persistently refuse to be classified according to scientific knowledge, judgment, based on loose observation, must be depended upon.

As yet the department scientists have not gone so far as to admit the truth of many planting superstitions connected with the behavior of the moon, but they have discovered that the farmer who sows his wheat between the full blooming of tall late

prudes who contend that woman has to burden herself with heavy, unbecoming clothing in order to conform with the laws of decency are generally those whose bodies are more slightly covered than uncovered.

"The heaviest clothes in every climate are neither the most moral nor the most healthy. Woman's body is like a beautiful plant. It needs ventilation and sunlight."

So far, neither New York, Chicago nor San Francisco has yet presented a three-ounce costume at any public gathering. The tendency of the vogue, though, is pronounced. In New York, Mme. Frances, exclusive and ultra-fashionable dress artist, has sounded the warning. "It is going to be the season of the flapper," asserts madame. "You must not weigh more than 115 pounds—100 is better—and if you do weigh 115, you must not look it. Therefore, censor your diet. This season is to be corsetless, hipless and curveless, excepting, of course, for

such rounded outlines as are disclosed by undraped arms."

In one other channel, too, the three-ounce costume may show its fine points. One can never tell; in these days of strikes one never knows when the baggage man and the transfer man and the elevator man are going to disappoint us. What a comfort it will be if madame can call Felice, the maid, and speak something after this manner:

"Felice, I think I'll run down to the shore for the week end. Never mind packing a satchel; just stuff about four evening gowns and a couple of boardwalk dresses in one of my handbags, will you—that old beaded one with the gold chain will do. "And, oh, Felice, don't make it too heavy. I don't want to feel all strong myself. If it should weigh too much take out two or three pairs of stockings. Should I run short at the beach I'll get somebody to paint me a pair."

The department believes that wheat sowed at this time runs the best chance of escaping Hessian fly and the rust and still has time to get a good start before winter.

RELIEF FUND DOUBLED

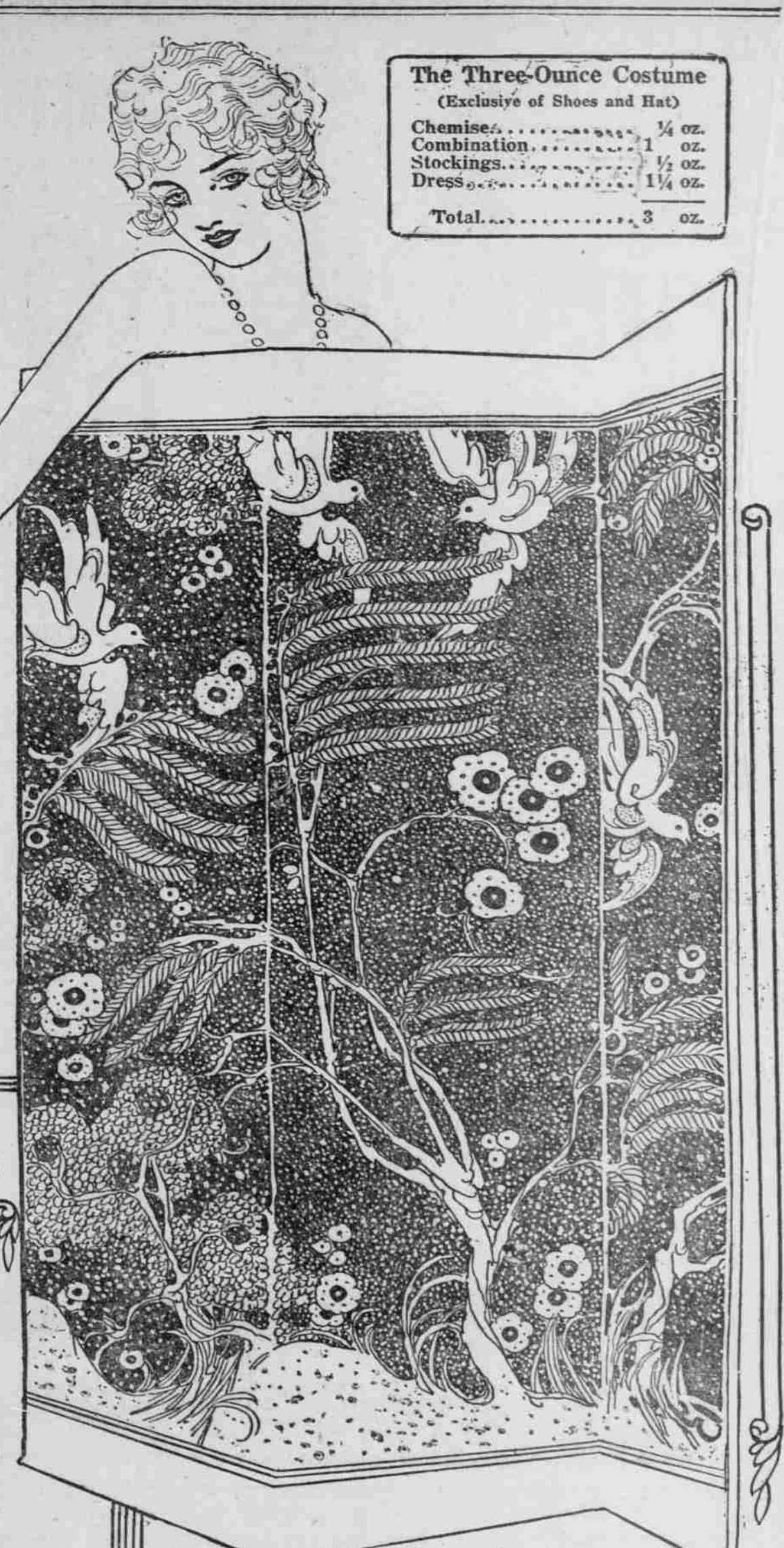
British Treasury Gives Pounds for Pound With Private Charity.

LONDON.—Since the inauguration on June 1 last of the pound-for-pound scheme, by which the British treasury allows £1 for every £1 raised and spent for the relief of the famine-stricken areas of Europe, nearly £200,000 has been contributed by the government.

The relief work for which these sums have been granted by the treasury is carried on by about 15 societies depending on voluntary contributions and to a great extent on unpaid workers. The area in which relief is carried on covers Poland, Czechoslovakia, Vienna, Budapest, Serbia, Montenegro, Asia Minor, Caucasus and Syria. Applications for grants are also expected from organizations which have recently started operations in Russia.

Burglar Kills Himself.

HILO, Island of Hawaii, T. H.—Morris Stratemeyer, 22 years old, who was serving a 10-year term for burglary and who escaped in woman's clothes, committed suicide the other night when he was recaptured in his feminine garb while boarding a steamer to go to Honolulu.



The Three-Ounce Costume
(Exclusive of Shoes and Hat)

Chemise.....	¼ oz.
Combination.....	1 oz.
Stockings.....	¼ oz.
Dress.....	1 ¼ oz.
Total.....	3 oz.

HERBERT JOHNSON