

The World-Wide Protest Against Nakedness

"Go Home and Put On More Clothes!" Is the Emphatic Order of Church and State to the Ultra-Fashionable Women Whose Tendency It Is to Wear Even Less Than Ever.

Bare Knees
Come In
Style
With Socks.



The Ultra-Fashionably Dressed Woman Has Been Described As Wearing Little More Than A Feathered Headdress And A String Of Beads Above The Birdie Lane.

BY FRANK DALLAM.

In this year of grace 1920, an era of revolution, an epoch of general insubordination, a harvest time of tradition turned topsy-turvy, there has come within the last two or three weeks the most amazing of all reforms. It is a rebellion which men and women of superlatively fanciful mind never dreamed of. The whole thing is perplexing, puzzling, baffling. As the celebrated mystery-monger of Baker street might have observed to his equally celebrated collaborator, Watson: "What do you make of this, doctor? Men and women actually risen in protest against the extreme style of dress, abbreviated, truncated, perforated, amputated gowns and frocks now prevailing."

As a matter of fact the entire world has risen in protest against—oh, well, you can't possibly be shocked after all you've been looking at recently if the homely, old-fashioned Saturday night bath-tub word is used—against nakedness. There's the naked truth about this newest revolution. In short, the world and his wife have about reached the conviction that the utmost end of the limit has been achieved in the proposition of sparse raiment for women.

This is a condition worth a little study. Why should it be? Of course, there are a lot of men with no poetry in their hearts and no eye for beauty in their heads who will say: "Well, it is about time they reached the limit," and there are some women of acid mind, bitter men and vinagierish tongue who will say: "The brazen hussies! Thank heavens, I never wore anything like some of the terrible costumes I've seen in public."

But that is not the point. The big idea in this insurrection is a mode, as one might call it, in, HOW and WHY did the women who started this vague of highly ventilated garb come to be a factor in the ending of it? To repeat, 'tis a query meriting research.

Of a truth, for a couple of years or more, the man who has started down the main thoroughfare of any one of 200 or more cities you might care to mention, the poor man has been reduced to the jaded and blase frame of mind afflicting the London bus conductor whose fat fare was slowly and timidly laboring her way down the steps from the top of the vehicle. "Urry up, me'am," he ordered testily, "legs ain't no treat to me."

Ordered Out of Church.

Here and there from publicists, preachers, uplifters and reformers in these cities there came occasional remonstrances about the trend of fashions, but no one paid any particular attention. However, audacious femininity carried the fad so far in her daring that a witty woman I know remarked the other day that clothes had become "positively indecent—so shocking a woman can't get married

in them and she even can't get a divorce in them."

Her gloomy conclusions, though lighted by the spark of epigram, were based upon the surprising action of a New Orleans priest of the Catholic church in turning away from the cathedral door a young girl come to be married; and upon the succinct words of an Ohio judge who fired a fair plaintiff in a divorce action, with about half of the more or less petticoated spectators, from his court room until they could go home and insert themselves in a few more layers of skirts and camisoles.

Although the Catholic church has ever been watchful against the faintest suggestion of immodesty in ultra designs, the decision of the New Orleans rector was both drastic and unexpected. Fr. Antoine of the historic St. Louis cathedral, down in the picturesque Vieux Carre of the city, it was who in ecclesiastical indignation at the apparel of the bride-elect bade her begone until she could return properly clad to approach the altar. Embarrassing scene and dramatic—one might almost say melodramatic—after the formulae of the old feverish Theodore Kremer thrillers.

There was the expectant bride-to-be, the bridegroom was waiting in the chancel; the wedding guests were assembled, all supposedly good church people. Now it must be understood that Archbishop Shaw of New Orleans had issued a short time previously strong instructions to the rectors and pastors of his diocese as to what styles of women's clothes would be permissible in the churches. These instructions were duly read in all the parishes and it would seem as though the young woman about to be married must have known all about the regulations. When she was on the point of moving for the altar on the arm of her father a shaft of light suddenly revealed the airy quality of the gown she wore. Immediately Fr. Antoine spoke a few hurried words to the girl, ordered the sexton to put out the lights and retired to the sacristy.

"I think that something should be done to warn others," said Fr. Antoine later in discussing the affair. "This girl, the daughter of a wealthy parishioner, came to the church in such a dress that I was stunned. Above the waist line it was nothing but a piece of gauze. I had the lights turned out so that her shame might not be seen by everyone and in the darkness I let her leave the church to go home and put on another gown in which she was wed at a subsequent hour. It was a warning to all Catholic women. Those who transgress will be treated likewise." Fr. Antoine's action was succeeded

A Very Extreme Parisian Evening Gown Which None But A Warrior With Very Pretty Arms, Shoulders And Back Would Dare Wear.



speedily by that of Fr. Roth of St. Theresa's, who one day posted this notice in the vestibule of his church: "Women who wear low-necked dresses or who wear sleeves so short as not to cover the neck or who otherwise do not wear sufficient clothing, may not enter the church." He also asks women to refrain from dresses cut lower than the hollow of the throat and from tight skirts. He forbids transparent hosiery and all gossamer garments unless the transparency is nullified by an under piece. So much for the reform in New Orleans. Further west, Phoenix, Ariz., has felt the same influence. A notice signed by the rector appears on all four doors of St. Mary's church in that city saying: "Entrance into this church is forbidden to all women wearing low-necked dresses."

In all the years that man has attempted to meddle with affairs of the opposite sex, especially in the procedure of regulating attire, he has succeeded only in being derided and ignored. But this time there is significance in the very eagerness with which the news of the New Orleans protest against nakedness was telegraphed far and wide and by the unanimity of opinion evoked by the discussion of it.

Other denominations than Catholic gave it unqualified indorsement. It was taken up in a meeting of Methodists in Chicago and a fervent amen was appended. The tendency of fashion was decrified in the session of the Baptists in Buffalo. The Presbyterians are on record as against the flimsy apparel. And, while no ex-

ecutionary pronouncement has come recently from the conservative Episcopalian, prominent leaders in the Church of England have thrown earnest pressure upon the dress crusade. Rev. H. J. Mathews, rector of the famous St. Martin-in-the-Fields in London, when asked what he thought of the New Orleans episode (all the London newspapers having printed full account of the affair) not only denounced the present immodesty of women's dress but condemned all fads of fashion. "I should have done the same as Father Antoine myself," he said. "Why come to church at all if one wishes deliberately to be immodest?" Father Jarvis of the Church of St. Etheldreda, which is well known to American Catholics who have visited in London, added: "I am much pleased to see that Father Antoine acted so decisively."

What the Judge Said.

Hard upon these expressions of disfavor from the church comes the thunderous voice of the state, spoken through the medium of Judge Frank W. Geiger of the common pleas court of Springfield, O. It is immaterial that the displeasure of the state was not garnished with the dignity of speech marking the anger of the church; the common end is attained. According to the Springfield papers, Judge Geiger was hearing a divorce action. It was a warm day. The plaintiff came into chambers wearing a fetching costume which, while perfectly correct according to the lights of the modiste, recalled to the man



"Bade Her Begone Until She Could Return Properly Clad To Approach The Altar"



The Wedding Gown Of This Young Idealist Bride Refuseth Largely To Skirt And Train.

present the seven veils of Salome. An array of feminine friends trooped into the room and the judge's eyes blazed. The frocks of the friends were as porous as that of the principal in the case. No jurymen in the land could have kept his mind on the fine points of law amid such scenery and the judge knew it. Maybe he couldn't do it himself. "Get out!" he gasped. "Go home! Beat it! I know it is a hot day and all that, but I don't care if it is hotter'n hades. More respect must be shown the state of Ohio. You women have got to wear more clothes when you come into this court. This thing of peek-a-hoo waists and see-more-skirts has got to stop."

The order was obeyed instantly. While his honor's words may not have been recorded in the judicial chronicles of Ohio, they nevertheless constitute a noteworthy example of the revolution of sentiment against the fashions. Reverting to the position of the churches on the dress question, and while touching on the subject of courts, it ought to be recalled that last spring while the Presbyterians were holding an important gathering in Philadelphia one afternoon, Elder Bryan of Lincoln, Neb., dropped into meeting unexpectedly. Being called on for a few appropriate remarks, he obliged. Among other things he said it was not at all improbable that at some not far distant period there would be written into the constitution of the United States another amendment regulating morals and dress. When you pause to reflect that it was this same Elder Bryan who had quite a long finger in stirring up the 18th amendment, that Philadelphia prophesy takes on decided color. In the interview with the Church of



Another Modern Evening Gown Designed To Reveal The Wearer's Charming Shoulders And Back.

Mountain Railway Runs on Steel Cables.

Thirty-Mile Aerial Line Surmounts Traffic Problems.

ONE of the world's most famous aerial cableways covers the stretch of 30 miles between the mountain cities Mariquita and Cajones, in southwestern Colombia. In the near future the company now operating it will extend it 30 miles farther over the extremely mountainous country to the city of Manizales, and it will then be the longest in the world. Little aerial vagonettes (cars) are attached to the cable at certain intervals and each of them carries three cargoes, or to make a specific illustration, six bags of coffee. Two bags of merchandise constitute a cargo, as these bags are suspended from each side of the pack mules that bring them up the narrow mountain trails to this cableway shipping terminal. The usual weight of each bag is about 125 pounds, thus making a total load of 750 pounds carried by a single aerial wagon. Passengers are not usually carried, though some adventurous ones have placed bamboo poles between two wagons, strapped their saddles on the poles and have ridden to their destination. However,

they had to be positive that the cableway would run long enough for them to reach the end of the line, or at least stop in a high spot where the cable ran close to the ground. In any event these adventurous travelers always carried a coil of rope so that they could slide down if the machinery happened to get out of order and left them stranded high in the air. Three 10-horse power steam engines are required to keep the cable in motion, and indicators ring in the power station whenever it is time to attach another wagon to the cable. necessarily the cableway is in a straight line between the two cities, and consists of one endless one and one-half inch steel-wire cable that winds around enormous drums at each terminal point. As this steel wire is extremely hard and tough the drums are made of softer metal so that they take almost all the wear, for it is much easier and less expensive to renew one of the drums than the 20-mile stretch of cable.—Popular Mechanics.

Canadian Customs Increase.

OTTAWA, Ont.—Canadian customs collections for June were \$18,831,815, compared with \$18,673,314 for June, 1919. For the three months ending June they were \$56,340,526, as compared with \$55,852,404 for the same period last year.