

## HAWAII LIKES SHORT SKIRTS

Dusky Island Flappers Even Roll Their Own, Excelling American Beauties

CAPE HAITIEN, Nov. 14.—Haiti often has been referred to as a backward nation, but in dress the Haitian woman of the predominating peasant class long anticipated the American flappers in two of her most distinctive traits. Short skirts and the trick of "rolling her own" were adopted here long before the flapper took them to her heart. Short skirts are a necessity to the woman who spends her days toiling in a garden or riding a burro. They wore them short in Haiti when Andrew Jackson was in the White House, and the style has not changed.

**Marines Aid**  
It was in 1915 that the peasant woman began to "roll her own." In that year the occupation forces of American marines and shore leave parties of blue-jackets brought a golden trail of American coin to the impoverished island. Regiments and ships bought freely in the markets, and the women reaped the benefit. Haiti is a country of caste, and the possession of shoes and stockings marks a decided social advance for the peasant class. They invested their earnings in them, but drew the line at garments, and necessity taught them a substitute.

**Women Are Wise**  
It is now a common sight to see the women of Haiti on the roads leading to the city markets, seated side fashion on their gray burros, whip out stockings at the city limits, don them while the little burros amble patiently on, and then give them the final twist and roll before lacing their shoes. When the day's work is done, the reverse is accomplished as the city limits drop behind, and stockings are packed away until the next state occasion.

**Arrays Are Gaudy.**  
There is one distinctive feature of women's dress in Haitian peasant circles, however, that will hardly find favor in the sophisticated eyes of the American flapper. Frequently one sees among the universal faded blue and white attire, one of red, white and blue, with the three colors arranged in fantastic patterns of stripes and squares, usually topped by a bright red bandanna turban. A peasant woman thus arrayed, accustomed to carry burdens on her head from infancy, strides along in this gay costume with the carriage of a Greek goddess. She is a "penitente" who has broken one of the laws of the peasant code of conduct, and her self-elected costume openly proclaims to her sisters that she has背离了从 their curious code and is wiping it out by public penance.

## GLASS EYE KEEPS MEN ON THE JOB

Dr. Nigman, German Col., Relates Amusing Incident of Past Days

BERLIN, Nov. 14.—East African superstition and ingenuity are amusingly illustrated in an incident related by the German colonel, Dr. E. Nigmann, in his memories of the days when he was in charge of colonial administration in that part of the world.

One of his most reliable aides, he says, was a native lieutenant-colonel who had lost an eye during one of the local expeditions, and wore a glass one in its place. This officer was assigned to superintend the erection of a post-office in a rural district. The inhabitants had long been delinquent in tax payments and consequently each male adult was required to meet his civic obligations by putting in a week's labor on the new government building.

One day while the native laborers were industriously at work under his vigilant watch, the lieutenant-colonel was temporarily called away. On leaving the building, he took out the glass eye, placed it on one of the walls and announced to the workers: "Look here, my men. I must go now, but I am leaving my eye to keep tab on you and to see that you keep on working while I am away." It was with considerable self-satisfaction that he returned to find his gang hard at work.

Next day the lieutenant-colonel had another summons to leave his post. Again he placed the glass eye in charge and left. Returning, he noticed from afar that building operations were at a standstill and all of his dusky help snoring peacefully. Upon looking for his "foreman" eye he found it carefully covered with an old hat.



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