NEWS FOR WOMEN.

A MODEL OF SIMPLICITY.

BRIGHT WARM HOUSE DRESSES.

With the First Touch of Cold a Woman Longs for Something Pretty to Wear.

AND NOT TOO EXPENSIVE.

Hints for Timid Shoppers who Are Discouraged at the Brocades and Laces.

PLAIN LITTLE HOUSE SACKS.

NEW YORK, Nov. 5.—It is the time to think about house dresses, for Jack Frost is here, and we hurry in doors off the verandas and out of the leafy nooks corners, to avoid him. He has his pinch, cruel BIT, but he brings the blessings in disguise!

At the first touch of cold, a woman thinks longingly of the soft woolen jacket and dishearteddly of the linen shirt waist, which has been her friend so long. Next spring the shirt waist will be brought out and laundered for the preliminary summer season, but now it is the soft bright wool waist which is so admirable.

Our shops, by the way, are showing lovely plaid shirt waists in Scotch cutting—not the thing for the street—but this tale has to do with the house waist.

When all has been said, and the new fabrics all told, the mind somehow reverts to the durable cashmere, and the soft warm wool challie, which is so pretty always. They are making both this year in new weaves that still further endear them to the heart feminine.

As, for instance, a challie that has small silk figures between satin stripes, upon a background of old rose, and another that resembles a brocade, but it is wavy in its lights and shades, and has big figures stamped in it. In cashmere, I saw one so light and soft that I mistook it for men's suiting and was charmed when told that it was wide and only half a dollar a yard.

Don't—if you can help it—get goods too cheap, for it does not pay to make them up. Use the cheap fabrics for crossbars and reserve them for coffee sackings and bonitons. Do not use a twenty-cent material—unless it is exceptionally durable—for collar, cuffs, vest or vest, for it will wear out too soon.

Challie, it may be remarked, is an exception, as are the novelty goods, and the "bargains," but ordinarily priced is good material. Do not begrudge the merchant his price, when he gives you something good. On a flying visit from New York to your city the other day, I saw some pretty bargains at low prices.

When the first sharp fall mornings present, a woman longs for a light woolen wrapper or "mattinee," as the French tersely call those little morning jackets, and, seemingly, among the first novelties for the season are these dainty affairs.

True, some of them are exceptionally expensive, and the little little slipper who has contented out to study some dressed, and then fit home to make some (for it, give one, dressed at the dropped silk and lace with a discount and sigh.

But, on closer inspection, you will see that those hundred-dollar creations are built on simple lines, and may be made up effectively in challie or cashmere, or the pretty French flannels.

A very dainty morning gown of pale tan cashmere fell full from the throat, back and front, with the gathers caught down smoothly at the collar. A generous ruffle of cashmere simulated a square jacket with a heading of narrow deep cream lace, which edged of very cream, almost ecru, would hold in the fullness to the waist.

The collar was a high stand ruffle of cashmere, filled in with cream lace and the right sleeves, which wrinkled from shoulder to wrist, had a ruffle of lace falling over the hand.

The mattinee are usually the plain sacks, that is, plain only when you consider the way it is cut, because the sacks are usually covered with lace, tatted, ruffled, bayadere effect—in fact, every way that lace can be applied with ribbons to add to their dainteness.

An exception in mattinee that was not cut by the sack pattern was made of heavy rose-colored taffeta, stamped with a wild rose vine in deeper pink and green.

A little Sobero jacket came down at the sides in points to the waist line, while back and front the silk was gathered very full and had just enough fullness over the hips to prevent tugging. The collar was a high corsolet effect, filled in with lace, which also edged the elbow-length sleeves.

An inside belt held the sides of the jacket down firmly, but back and front the fullness fell free. This might be easily copied and would be very pretty in Scarred challie.

With all the dainty little house dresses shown in the big shops at very reasonable prices, there is no reason why any woman cannot enjoy a pretty dress in the seclusion of her own little home.

I recall one of the dearest and cleanest little New England housekeepers, who always looks fresh and dainty, for she keeps always a half-dozen pretty house dresses ready for summer and the same number of flannelettes ones for winter. She calmed heart a "Black girl," as she passages in this way in order to lack "dressing."

MARY HUBBELL.

A STROKE OF ECONOMY.

It was George Eliot who, in describing her mother, said that her capacity for economy amounted to positive genius. She could save where other women spent; and without using up time or strength.

In these days of piano lamps and great ornamental lights of all kinds which stand around the parlor, the matter of lamp wick is not a small economy of the wicks for the large banquet lamp cost fifteen or twenty cents each, and are so difficult to fit into the lamp that the hand of a professional is required.

A very clever home-maker has this suggestion to offer with regard to renewing a wick:

"When a wick is used-up," says she, "do not destroy the old one, but fasten it to the new wick, which can then be made to do longer service. Without removing the wick, sew the old one to the new with cross, fine stitches, and turn up as required. The two wicks will be found to have formed themselves into one."

500 CLEVER INDIAN GIRLS.

They Want to Come to This Part of the Country to Earn Their Living.

There are in the Indian territory—the great reservation seen which the Indians live—500 young women who will soon be released (through the United States) they are full-blooded Indian girls, who want to get away from their home.

These Indian girls have been compelled by the laws of the reservation to attend school; many of them have been there enough to be promoted in the preparatory schools such as the Hampton and White agencies, and the Southern Methodist Seminary. They have become contented far beyond the rest of their race, and on going back home they have found it insufferable.

The Indian girl is a prisoner before the working out of the Dawes treaties, and had enough, but as soon as the treaties were made the Indian would become citizen, it was unbearable. The Indians, at the best, sneer at girls, but when they will exhibit the sneers look off their other dresses, and wrapped around themselves a blanket, and the women dropped the rudiments of civilization, and took to the blanket and paint, the contented girls, more than looking on with horror.

A few days ago we heard of one of the conversations in question, and it seemed that one of the native women who had been educated as a school teacher had been married to an Indian, and had gone home, and she showed itself to the paternal brother. These were that she could give up her array of clothes and put on the blanket and paint, and was worn by her mother, and that she should pick up the tent poles and follow her father to a new hunting ground. This, the girl, who had learned the ways of peace and Homemaking, refused to go. At first her father declared she was bewitched and her mother wept over her; then they both became opposed to her attitude and finally their feeling turned to hatred. She was like a white girl and must be murdered with the white!

These Indian girls now ask to have their carfare paid to any city in the United States where they can obtain a living. They say that they are strong and capable, and can do as well as most other girls. Though they do not want to devote to housework, they will make excellent housemaids, and they point out the fact that they are absolutely incapable of weariness. As seamstresses, they could make a living anywhere, for they are quick and clever with the needle, and can sew long stretches without resting.

As actual teachers, in charge of girls' homes or blended strains, they would be excellent, for, by the nature of their outdoor training in childhood, they know the language of beasts and can tell the look of pain in a horse's eye before he shows indisposition. As dog judges, they are unexcelled; they know every mark upon every full-blooded strain that has ever been shown there.

These girls are neat, good, young and faithful; as wives for workingmen, they would be superior, but it is doubtful if they would descend to the level of the average laborer, unless he had an education. They have been taught that education is a good and they demand it, even as people of wealth must have it.

The Indian girl matures earlier than the civilized maiden; at 12 years she is infanticide, and at 15 she has the judgment of a grandmother; at 20 she is beautiful, lithe, yet fully developed; strong, with sweet voice and a disposition that is ever joyous. At 30 she begins to fade, but the educated Indian says that this is because of her hard life, and they assert that in a civilized state she would hold her own until the fifties, or as long as any other woman.

As candle snuffers, the Indian girl would be in demand in every family in the land; a thirty-pound baby would be a feather to the Indian girl, and a child of four could be tossed like a baby to a blanket. A peculiarity of the Indian nature is determined to the cause which he conceives to be right, in other words, fidelity to duty. Such families as have secured Indian girls for nurses are fond to their pride of the care which these girls take of their children.

An Indian girl with a baby in Central Park successfully defended the baby carriage against the onslaught of ferocious dogs that escaped from a dog fancier near the Park, where they had been sent to be trained. The girl caught one of them around the throat and carried it to the ground; the other she choked until it was nearly strangled, then she pushed the carriage away with the child still laughing.

Indian girls who are very clever can become teachers; they need only to be taught a trade, after which they never forget it, for they have remarkable memories.

If they come to this part of the country, there will be a special association formed for their care, until they can find suitable employment; and, perhaps, through them, the Indian generation will be saved, for the rising generation of Indians will have shown its preference for civilized ways.

THE JAPANESE BOOM.

If the matting in your Japanese room begins to look dull and dusty do not wash it outright, but spread upon it damp sheets of newspaper. Now with a brass fireboy rather the sheets of newspaper together, as the wet papers are pushed ahead of the broom they will gather the fluff and dust which might be hard and lodge. You will find that your matting screens can be cleaned in the same way. Lay them upon the floor and give them the wet newspaper treatment.

WOMAN PLANTER IN THE PHILIPPINES

She Can Work Much More Comfortably and Profitably Than Her Sister in the Klondike.

The Klondike woman was an evolution and a perfect, an evolution from the woman who stayed at home and did the sewing, and a protest against the one who lived with her relatives.

The Philippine woman is another example of what women can do when she is released from her environment and gets a chance.

There sailed for the Philippines from San Francisco the other day three women, who are going out to be, not farmers' wives but farmers' ladies, not abettors! A planter in the Philippines makes a farmer of the term in the North because as the gentleman farmer the planter directs the plow and hoes the weed and sees that the crops are properly gathered.

At home this is thought very ungraceful work for a woman, because there are so many men who are willing to fill the shoes which pass across land, but in the Philippines they are great tracts of unutilized country which are cultivated, in our sense of the word, with no one ready to do the work.

The three women planters who started out intend to raise broad acres of rice and fruit, and to pursue their much outside work a thousand miles before going on. They made an extensive study of the country, and their leader, Miss Divine, has studied horticulture, and she is prepared to make the most even from the quality of the soil. If they can get the land low enough—and the home council said that it could be obtained for $10 per acre—they will run out and from farm with small game, such as the choice markets of Europe demand, as a ground crop.

Chinese labor can be shipped via the Chinese Railroad to St. Petersburg, where it finds an extraordinary sale, and the other products can easily be preserved for Kimberley and. They can, of course, ship to America, but with California's rich acres this would be at present not profitable.

The woman planter in the Philippines can gather her crop all the year round, for it is never too cold for outdoor work, and so she can enjoy a steady revenue. In the matter of labor she can indulge in all the native talent she claims, and for an amp and a dollar a month, she can get a native workman, who is proficient of the Dons and Cuzos will be invaluable.

To reach our new Eldorado, only a small sum is needed—about $100 in all, for first of which she spends one fifth for her passage, a woman can get to the Philippines purchase her land, build a Philippine house, and get to work. Her crop is immediate.

The Agricultural Office, at Washington, is besieged with women applicants, who wish to obtain a Government treatise upon the fertility of the Philippine Islands, and the book, supplied to them is rich in promises.

MISS DIVINE'S FARM IN THE PHILIPPINES, WHERE SHE EXPECTS TO MAKE ONE HUNDRED THOUSAND DOLLARS IN THE NEXT THREE YEARS.

THE CZARINA AND HER OLDEST LITTLE GIRL. OWING TO CONSTITUTIONAL LAW IN RUSSIA THIS BABY CAN NEVER COME TO THE THRONE. THE CZARINA HOPES FOR A BOY.

THE CZARINA'S COURT.

This is the season in Russia, when the Czar and Czarina are holding imperial Court, which will last until the middle of December. Under ordinary circumstances Court is held until the first of the year, but this year, the Czarina, for her own reasons, will dissolve the Court six weeks earlier.

Those acquainted with royal etiquette, or accustomed to the easy of a republic, would find Russian positively democratic by the side of Russia's ceremonie elegance. Each day, during "the season," the Czarina must receive relatives, and each evening at dinner she must attire herself in full dress, and dine in an immense state dining hall with her lords and ladies around her, and the Czar opposite.

At the season she can receive her relatives, though it is not etiquette for her to do so at other times. Russia and the Czar are supposed to claim the attention of the Czarina, except during Court months. Just now, the Princess Henry, of Prussia, who is a sister of the Kaiser, is visiting the Czarina with her two children. The two young women, the Czarina and the Princess Henry, walk daily in the gardens of the palace at Livadia, but etiquette and the necessity for secrecy will not allow them to stroll outside of the grounds. When they drive, it is behind a pair of remarkable horses that are kept galloping at a certain rapid pace, to avoid the danger of the assassin's knife or the stray bullet.

A baby so sweet as a flower,
Lay in an Indian bower;
"Oh, dear," said she, "how odd to be here,
And to be called Miss Falling Shower."

THE MOST CIVILIZED BABY OF THE INDIAN RESERVATION.

THE VISITOR'S GOWN IS OF BROCADED SATIN AND LACE. THE HOME WOMAN WEARS A CHALLIE SACK OF PRETTY PATTERN AND EMBROIDERED SKIRT.