

to the Governor of the State. This carries the battle to the State Capitol. Again he must gather his forces and get his friends to see the Governor in his behalf. If this assault of the hustlers is successful, the Chief Executive of the State sends his name to the State Senate for confirmation. Sometimes the work of months is blasted by the antagonism of one powerful political "knocker" who can make himself felt at the State Capitol. The appointment of the Governor secured, the guns of influence are next called into action to secure Senatorial confirmation. If this is won, the candidate is now a justice of the peace, but not, be it remembered, a police magistrate. From the list of justices of the peace the Mayor selects the police justices. Here comes a far more severe test of political influence than any yet encountered, for such a position is very profitable. Once more the candidate must get his backers "to the front" and inspire them with renewed diligence and activity. Then there is still the supreme test—that of securing assignment to the police court of paramount importance and profit. By the time this long and wearisome gantlet has been run the candidate who secures a place in one of the principal police courts has placed himself under obligations not only to almost every man of his own acquaintance, but to his friends' friends as well. And before he is fairly settled in his long-sought chair in the police court he is reminded, by hundreds of demands, that his shoulders are loaded with political debts.

These claims are presented to him for liquidation every day of his political life. He may be a man of strong integrity and fully determined to discharge his duties with strict judicial impartiality, but he cannot escape the haunting presence of his obligations; and his official life is bound to be a constant struggle between conscience and the demands of political creditors. Under a good administration the police magistrate who pays his political debts at the expense of judicial impartiality will be found out and dispensed with, but under a bad one he will thrive and fatten.

#### A SUPERINTENDENT'S HANDICAPS

The same observation will apply in general to the Superintendent of Police. If he secures his appointment through political influence and wire pulling he will be encumbered with obligations which will be pressed upon him with merciless importunity and under the most embarrassing circumstances. When such an appointment is made absolutely without the foreknowledge of the appointee, and without any application on his part for the place, he comes to his duties under the most favorable circumstances possible; and his failure to give a good, sound administration, under genuine civil service rule, must be either his own fault or that of the Mayor by whom he is appointed. It is safe to say, however, that the burden of responsibility will rest with

himself, for the Mayor who resists all political pressure and selects as his chief political executive a man not pushed by any clique or group of politicians, can have but one motive for such independence—that of giving a police administration free from all political entanglements and designed for legitimate and courageous police work.

There is a wide difference of opinion as to what constitutes a good police administration for a big city. A certain element will not be satisfied with anything short of the absolute ideal in morals. But the reasonable portion of the public realizes that this is an impossibility. Ideal morality cannot be universally enforced in any community, particularly in a large city, even by a police force made up of men having the moral courage of martyrs and the stern convictions of Puritans. What, then, is the best that can be expected in the line of approximating the ideal, with human nature as it is now constituted? How much can be demanded, in the limits of human reason, in suppressing vice and crime and preserving order in a modern metropolis? My own definition of a good police administration, as it has been worked out by twenty-eight years of service in the department, is this:

#### WHAT THE POLICE OUGHT TO ACCOMPLISH

First. The suppression of public gambling to a point where the police force does not know of its existence, and where honest and vigilant effort is constantly put forth to discover its outcropping and to punish its appearance.

Second. The suppression of vice to a point where it cannot directly affect those who do not, of their own unaided choice, seek its haunts.

Third. The placing of the saloon thoroughly under the control of the law.

Fourth. The reduction of crime and disorder to that minimum which results from a knowledge, on the part of the potential lawbreakers, that punishment shall be impartial and exempt from the influence of political pull or other form of official corruption.

These are the main points in my definition of a sound police administration; and if the conditions I have outlined are fairly approximated the people may well be satisfied and should give that administration their hearty confidence and support, resting assured that they will never know at what cost of vigilance, hard work and perpetual warfare such a result has been attained.

It must be apparent to any thoughtful and well-informed man of the world that the materials with which a chief of police has to work are not ideal. The policeman's pay and the nature of his duties are hardly attractive to a man of acute moral sensibilities or highly developed intellectuality, and this is not in any sense a reflection upon the mental or moral make-up of the men who constitute the police force.

They are human; their wage is comparatively small, and their work mainly of a rough sort and repulsive to the man of refined sensibilities. They are constantly brought in contact with the harsh, the corrupt, the vicious and the sordid sides of life, and it is not to be wondered at that many of them yield to the unwholesome influences of such a contact. This makes it necessary for the conscientious and energetic Chief of Police to exercise unflagging vigilance to see that his honest efforts are not thwarted by the men under him. He must keep as close a surveillance upon his men as they are supposed to keep upon the public.

#### LETTERS OF COMPLAINT FROM THE PUBLIC

In addition to this means of detecting corruption, connivance and inattention to duty, he has also the private communications which reach him from the public at large. I receive scores of these letters daily. They must, however, be considered with great care and acted upon with conservatism. All of them are thoroughly investigated, mainly by secret agents, and many are found to have been inspired by malice, spite, envy, rank unreasonableness and other equally unworthy motives. The sifting of complaints is one of the most delicate duties which a Superintendent of Police is called upon to discharge. Though he should be able to locate any "grafting" on the part of the men in his force, that is not always so easy and simple a matter as might be supposed. More than one Chief has gone well-nigh to the end of his administration without finding out the source of certain influences which constantly thwarted his good intentions, and he has exclaimed, when about to retire: "Oh for one month more in which to make good the record!"

But, to recur to the topic first discussed, the bane of police service is political influence. This is the drone-maker. The officer with the "soft snap," who is shocked and almost insulted if required actually to perform police duty, is a perpetual annoyance and stumbling-block to the head of the Department.

Those who are inclined harshly but sincerely to criticize Chicago for a supposed unreasonable prevalence of crime, in the line of confidence workers and easy-money men, fail to take into account the unwelcome legacy left us by the World's Fair, which brought here many strange devices and many clever workers in this field. This sinister influence has been more far-reaching and difficult to uproot than can be realized by any person except the conscientious police officer. It was an educational campaign which introduced the "panel house," the "knock-out drops," and a score of other modern developments in the arts of the professional criminal, unknown here before the great Exposition. To uproot the harvest of that sowing has been a larger task than can easily be appreciated.

## What Women Will Wear in the Twentieth Century

By Octave Uzanne



WHEN the question is of feminine fashions, one may, without any fear of ridicule, skirt all the paradoxes, weave all the fantasies, and festoon in zigzag all the suppositions possible; expose without order researches into and combinations of costume the most fabulous and the most imaginary—nothing that a writer devoted to the art of the toilet might invent or suggest could be taxed with being incontestable foolishness. There is no possible paradox on the question; everything conspires to render possible the most unlikely things. Fashion permits one to irrationalize

at will, for at the most often she is herself irrational. She would no longer be Fashion if she did not know how to escape the laws of ponderation and stability. Her symbol is the weather vane, which whirls on the slightest whimsy of the wind, and which may not be fixed without losing its usefulness; it is also the butterfly, which bursts its chrysalis to spoil the earth of perfume and of color.

#### THE STAMP OF STYLE

Woman seems to have invented Fashion to hold in constant curiosity and eager mystery her loving physiologists, her painters, and her historiographers. Across the evolutions of the centuries she appears continually differing from herself, and her metamorphoses of toilet, in the far-off of the ages as well as in the nearer present, are so complex and so extravagant that they defy the most learned scholars utterly to lay bare their successive expressions.

It was not unworthy the character of Adam Smith, the celebrated Scotch economist, to write in his Theory of the Sentiments two curious and subtle chapters on Fashion; the one relating to its influence on the conceptions of beauty and of deformity, the other, entirely physical, showing the impression that custom and costume may exercise on the moral sentiments. Fashion, who is the Goddess of Appearances, could only be further exalted by contact with our modern civilization, where ostentation has become more

than ever a necessity of the wealthy. Without Fashion the fair elegants of the smart set would not be endlessly hurried away, indefatigable equestrians in an extraordinary steeplechase through the workrooms of the famous drapers, costumers and modistes of the great cities of the world. The toilet has assuredly become for the woman of to-day the first of the arts; it is in some sort the outward sign of the taste of her who wears it; it gives the stamp of her personality. The fashionable of to-day strives to exteriorize, through the costume which shapes to her form, her more intimate distinctions. Furthermore, in following blindly the decrees of the Goddess of Fashion, the woman of to-day plays also a part of charity, exercises surely a charitable action; for never has the remark of Chamfort appeared more judicious, that change of Fashion appears as the disguised tax which the industry of the poor imposes upon the vanity of the rich.

#### THE TRIUMPH OF THE ETERNAL FEMINE

What inspires a capital idea of the charm, of the beauty and the seductiveness of woman, from the hour when she began to clothe herself in primitive garments worked up from the first fruits of Nature, is the manner in which she has succeeded in triumphing, always and without interruption, as by some powerful enchantment, over the often prodigious plainness and the too-frequent deformations which the habit of Fashion seems to have imposed upon her at various intervals of history.

In the days of the sixteenth century, when farthingales, when skirts starched and plaited, came to imprison her in ells of heavy stuffs, when ruffs tilted high her head over enormous wide-crimped collars, when puffed sleeves in the German style pinned balloons to her arms, and inflexible corsets of iron flattened out those long and waspish waists whose rigorous and haughty expression Velasquez rendered so marvelously—in that armor more difficult to wear than the battle harness of a warrior—woman found means of being at her ease.

How many other tortures, undergone by her in the course of those times with the unconsciousness even of being their victim, she supported! For Fashion, like Religion, works her miracles.

The desire to be beautiful and in the taste of the day has transformed into veritable fakirs of the Occident, insensible at once to the contortions and to the rigors required, almost all women worthy of the name since first coquetry appeared upon the earth.

Run over in your mind the costumes of our grandmothers: the binding frocks of the Grand Siècle; the hoopskirts of the eighteenth century; those costumes of

*nymphes légères*—of the time of the French Directorate especially—which made so many consumptives; then the crinolines of forty years ago—those horrible circles of steel, which so ridiculously cooped our grandmothers; what sufferings must such styles have implied had not an overmastering desire to please come to dominate the constraint of wearing them. When one thinks of the unbelievable combinations that feminine hair-dressing alone has caused to be invented and tolerated, one stands aghast. After the topknots and powdered wigs, the headdresses terraced to a yard above the cranial box, the woolsacks, cropped à la Titus, worn toward the epoch of Napoleon the First, how many other tonorial crimes against the laws of Nature may not one imagine! Tressed filets, chignons trussed up à la chinoise, corkscrew-curved pigtails, puffs built up above the occiput like confectioners' cakes!—surely, if Dante should return to earth he might conceive the idea of adding a new circle to his inferno: that of the devotees of Fashion. Their tortures would be to continue in the infernal regions precisely what they did in our earthly society; to give themselves over without respite to masseuses, hair-dressers, corset-makers, lingères, costumers, shoemakers and gloves, with long hours of trying on, mornings given over to cosmetics, nights to greased masks, to drugs, to soporifics—and that but shortly after the excitements of the evening. On the pediment of this last circle might be read this *résumé* of the life of the coquette:

*S'habiller—babiller—  
se déshabiller  
(To dress—to babble—  
to undress).*

But why philosophize further? Whatever the human passion to which each one of us surrenders, it could not undergo cold-blooded analysis without revealing itself tainted with folly. We all of us, more or less deeply, channel our life in the impermeable shell of a dominating function, which gives us the illusion of a happiness seen in the outcome, like the glow one makes out at the far end of a railway tunnel. We





all progress toward happiness by a thousand paths, all equally misleading—including that of fortune, which, as well as any other, creates so many bondages, such torture, envy and moral indigence.

#### WOMAN'S FIELD OF STRATEGY

The toilet is, after love—or parallel with love—the principal goal of the great majority of the daughters of Eve. Many know no literature but that of Fashion. Fashion becomes the manœuvring field of their strategy, the theme of their scientific ambition. They love this Fashion, this daughter of Proteus, who changes each season the decorative treatment of the figure.

Can we blame them for it?

And are not we men recompensed for such fervor for perfection in the setting forth of beauty when we contemplate at each spring-time the metamorphoses of feminine charms, and the new-blown grace of so many pretty women who give the streets of our great cities the appearance of fairy gardens, of which they might be the human flowers?

Although it seems difficult to affirm anything with positiveness upon a subject so delicate, so airy—one might add so illusive—as that which we are treating, it may be permitted us to think that the day of wide eccentricity in dress has definitely passed, and that we enter with this twentieth century into a period of calm, or relative, wisdom, and, so to speak, into the adult age of Fashion. Henceforward, Fashion will evolve about one and the same aesthetic sentiment without return to the extravagance of our mothers. Our cosmopolitanism—this age of leveling commercialism, of uniform apparel, of travel, of utilitarianism—will always bring us back to a necessary simplicity—even in excessive luxury—and will prevent the makers and promoters of new styles from disregarding too brutally a dress appropriate to contemporary life and the habit we have formed of reading the anatomy of the figure in the drapery which closely follows it, or which at the least allows it to be imagined.

#### THE INFLUENCE OF THE TAILOR-MADE GOWN

The modern woman, who more and more emancipates herself from the barbarous prejudices which long time held her in check, is less, even than recently, a dressmaker's model—or, if one prefers, a pretty manikin, whose laziness formerly lent itself easily to furbelows which precluded physical exercise. Both traveler and student, a lover of sport, of cycling and of motor-driving, in mind more independent than ever, in bearing more boyish, it would be hard to see in her to-day the sickly and capricious child she was so long in the Latin countries. It is for this that Fashion, do what she may, cannot from to-day henceforward clothe her like a Spanish Madonna or like an eccentric doll. Farewell pokes and crinolines, immoderate guimpes, pagoda sleeves, and coiffures that scale the heavens! We shall see you no more in days to come, for, aside from the fact that woman will be less frivolous, her time will seem too precious to surrender to the tyranny of the toilet so many hours which might be filled with work or pleasure more interesting and no doubt more healthful.

A definite step was taken the day when the tailor-made gown became part of our life. That day the doll, the fashion automaton, felt, in the appropriateness and the simplicity of her semi-masculine attire, something like an indication of her force, of her rights, of the less subordinate part which might fall to her in the future. She began to draw nearer man with that feeling of kinship, which was, at the outset, but a comrade's playfulness, but which has since so singularly strengthened, especially among the Anglo-Saxon races, where the feminine type has grown to such remarkable perfection in the last fifty years.

Some few sociological writers have expounded the idea that we should consider our fair contemporaries as the vanishing point of a race. Such is not our opinion, and, far from deeming the women of to-day as the last examples of a state of civilization on the verge of disappearing, we believe that they present to us an advanced type of a fortunate evolution, or rather the embryo already formed of that future Eve who shall conspire in our social re-birth.

What manner of woman will she be? A serious problem, the solution of which could be expressed only at great length, and the nature of which many inquisitive minds have attempted to set forth. But to those who more logically should say to us: "What will be the fashions of this coming woman, she who is growing up to-day and will begin to enter

into the flower of her beauty toward 1915?" we should attempt to reply, half seriously, half whimsically: "What will be these fashions? Just this: simple and complex." Our beguilers will abdicate only transitorily the empire of the beautiful and ornate, and their kingdom of pretty trifles, of chiffons, of silk and supple crépon can never be forfeit. They will reign there, as in the past, but provisionally—chrysalides through the long day, in comfortable gowns and easy to wear; at night they will reveal themselves as butterflies, in holiday splendence, in sumptuous robes, diversely draped, masterpieces of taste, which will be still the admiration of artists and still the despair of husbands; for signed work being without other price than that fixed by the signatory, the art of adorning our companions will be in consequence at least as onerous for the purse of the head of the house as now—if not more so.

Toilets will multiply by so much the more as they will be needed for every use. A fair fashionable of the twentieth century will need extremely complex wardrobes, divided into as many departments as the ordinary occupations of life shall make necessary. We shall see a compartment for hunting dress, riding jackets and habits, hussars' pelisses for the hunting field, Scotch kilts, leggins, toques and riding hats; a compartment for easy and ample waists for traveling wear, plaited skirts, loose-fitting polonaises and comfortable cloaks; a compartment for town gowns and calling frocks; one for wheeling and motor-driving; those for tennis, for cycling, for the shore—and what not else! Numerous ladies' maids will be assigned the keep and count of all these costumes, and it would be no sinecure to have to watch over such considerable provisions of strict necessities for all the contingencies foreseen by and to be foreseen of My Lady. The life of a fashionable, under these conditions, would be nearly comparable to that of William the Second of Germany, whose cloakroom, packed with civil and military uniforms of all countries, is famous the world over. Several times a day the pretty woman who wishes to make good her social standing will hurry to one or another of her wardrobes for a morning walking coat, a riding habit or driving coat, the roomy leather tunic for automobile or autocycle, light skirt and shirt-waist for the bicycle, gauze and scarf for tennis, seashore costume of lawn, or some undress caprice for afternoon tea or garden party. Life, become more feverish through the rivalry of riches, the ease of travel, the rage for appearing everywhere, the necessity of being at one and the same time sportswoman and homekeeper, of carrying always the standard of the latest style, whether in the country or in town, the obligation to read everything, to know everything—or to have the air of knowing everything—will render existence furiously agitated and hard to bear for all those who do not enjoy physical and moral health of the first order.

#### THE COSTUMES WE MAY EXPECT TO SEE

Ten or fifteen years from now and we shall see the arrival of this intensive life, which has yet barely shown in outline but whose movement will be infinitely more complicated than even that of our day. Feminine dress will become more nearly that of man, but the small-clothes which will be worn underneath for outdoor jaunts will be never noticeable and always masked beneath a skirt of light fabric, sometimes transparent, which, plaited on the hips, will do away with any feeling of ridicule or shame, any shock to modesty. The ankles, cased in pretty embroidered stockings, will often be seen, or will read themselves, as the artists say, into the lace, gauze or guipure which, from the knees down, will form a wide flounce, as it were, around the bottom of the skirt. The habit of seeing women gaitered for the wheel, the hunt or the ride will no longer allow us to regard such an appearance as immodest. It would be, on the contrary, one more coquetry to the good to make capital of the neatness of one's footwear, the arch of the instep, the slenderness of the ankle. But good taste, delicacy and aesthetic sensitiveness alike forbid any of those get-ups and in their place the pleasant female cyclist have presented to us the unpleasant appearance of deformed Coleoptera, such as we meet with pinned to the cards of natural history collections.

#### A BETTER OUTLOOK FOR GOOD HEALTH

The skirt will become short, cut at the ankle, or rising to attach itself by drawstrings to the beginning of the calf, thus giving every facility for walking, with every desirable guarantee of seamliness. Not only will trailing skirts be no longer the style, but they will be forbidden for reasons of public health. As the result of long discussions among the European hygienists, showing what an unsanitary part in town life women, with their dragging skirts, constantly sweeping and stirring the dust of the streets, have played, decrees will later be formulated recommending and imposing a dress which cannot gather filth.

Moreover, the methods of hygiene and antisepsis will soon govern the coming fashions. We shall understand before fifteen years have gone how many victims the corset actually

in use makes. In place of corsets our women will wear supple physiological girdles, conformable to the movement of the torso and of the lungs. And the veil, so favorable to the complexion of pretty women of uncertain age, so sought after by young girls fond of this trellis—this screen to modesty, as it were—will be likewise marked as contrary to healthful respiration and to the order of general prophylaxis, or the prevention of disease. We shall expose the misdeeds of the veil, the network of which retains no end of hurtful bacteria which are sucked in by the breath to the mucous membrane of the throat. We shall allow veils for one day's use only, easy to wash the day after, like handkerchiefs—which also should be antiseptically treated.

#### THE RETURN TO OLD LOVES

As to fashions rightly so called (and thereby we understand those which have to do with the designing of corsages, of hats and headdresses), they will be in some sort a simplification of those which we know or have known. There will be something like a resumption of the models of 1830 to 1840, which set off so charmingly the feminine contours and graces. We shall borrow from all times and all nations becoming costumes, whose styles we shall modify and which we shall endeavor to make as practicable and as easy to wear as possible. We have imagined some types which our illustrators here on these pages have interpreted to the best of their powers. Perhaps our oversea fashionables will appreciate their practical side without our going into the details of their make.

For evening dress the Neo-Greek style will prevail; tunics of crépon, skillfully draped, requiring no corset, leaving perfect freedom of carriage, giving to every movement the beautiful and seductive unction, the suppleness, of a body free and richly clothed. Jewels, girdles of chased gold,

necklaces of pearls streaming down in long pendants, casques of gold to bind up the hair, long kid gloves decorated with floral painting, signed by the masters, Roman togas for the matron, and tunics of linen or of silk plaited across the breast for the young girls—such will be, we believe, the principal expressions of receiving costumes and even of ball gowns. No more tight-laced busts and swelling necks; no more whalebone compression and misshapen chests—instead, free bodies, supple, clothed like the statuettes of Tanagra in floating folds; Indian crépons, transparent gauzes cut low across the shoulders, but without exposing the neck, yet leaving the arms bare; costumes calling to mind, in short, the famous heroines of antiquity, those beloved by the philosophers of Attica and sung by the sweet poets of old, enamored of beauty, of harmony, of wit.

#### A RENASCENCE OF OCCULTISM

Such do we hope and foresee for 1915.

We shall no longer choose the colors of our garments on the freak or frivolity of the moment. Astral influences and the occult sciences, which are to win anew their vogue and which will again be the rage in society (still another fashion to foresee), will lead women rather to search—with due allowance to the indications given—for the tint corresponding to the star whose influence they desire to attract. They will learn that black predisposes them to the melancholy of Saturn; that blue holds them tributary to lunar fantasies; that gray binds them to Mercury and to his happy hests of financial prosperity; that reds lay them under the Olympian rule of Jupiter; that old gold puts them at outs with the sun, distributor of success; that, finally, green surrenders them wholly to Venus and the dizzy sleight of hand of Cupid.

This renaissance of occultism will, by the evocatory symbolism of individual tones and the inevitable pleasantries derived therefrom, to a great degree stimulate liveliness of social intercourse.

Shall I prophesy further? To what end? "We little know what we are," said Lord Byron, "and still less what we may become." Heaven which hides from us the Scroll of Fate

conceals equally that of the future fashions. It is permitted, however, to trace the course of the evolution of costume and to determine the almost immediate consequences of changing customs. We hope that our provisions, which we have made as conformable to Nature as possible, will be realized, and that we all of us shall be blithely alive, fifteen years from now, to verify and to applaud them. Perhaps we are too optimistic or even too little revolutionary. What odds! Woman should permit the wise to establish her fashions; she would at least win this advantage by it—that she could follow them without putting herself out of breath.

