

DAILY LIVES OF MOSLEM WOMEN; THE ROUTINE OF THE HAREM

They Are Fond of Outdoor Life, But No Men May Share Their Outings—The Nature of Their Diversions—The Servant Question Solved by Slavery—Cemeteries Their Pleasure Grounds.

Of the reports of changes that come of Turkey one of the latest is of the restriction of public outings of the Moslem women. If this ruling is to be enforced the harem beauties will be confined more closely to the gardens of the palaces; the excursions to the Sweet Waters of Europe and of Asia will be ended, and one of the most picturesque features of life in Constantinople will pass.

The Mohammedan women are fond of outdoor life and spend a much of the day time as possible in the open air. All Turkish towns have resorts in their immediate vicinity which are especially maintained for their pleasure. In Constantinople there are the Sweet Waters, the Sultan's Valley and the Vale of Lindus, all of which are wooded tracts, within easy reach of the city, which are visited during the warm months by thousands of veiled women.

Along the country roads on bright days one meets harem groups on the way for a day's outing. The heavy lock carts, or arabas, as they are called, are packed full, for all the women members of the household and the children are included. The great old lumbering coaches, with their carved beds, are hung with brilliant mats and carpets, and the slow-going bullocks are decorated with ribbons, and over their backs are arches festooned with red silken tassels. The women of the harem, in their yashmaks and ferdjies, the children in fancy colored dresses and little red frocks, decorated with gold and silver ornaments, the dancing girls and story-tellers, all are carefully veiled, and with gay bits of color in their dresses, make an interesting and animated group.

When at last their pleasure ground is reached the servants spread out the rugs and carpets beneath the trees, and by the banks of a running stream. On these the women recline, while the children play about and the story-tellers and singers begin their entertainment. These family parties are frequently joined by other veiled women who have come to the grove on foot. But although they may not have a carriage they always have their accompaniment of servants, who wait on them and carry the children on their backs. There are no men present. The eunuchs, after the parties are settled, withdraw to a short distance and keep guard over their charges.

WOMEN HAVE OUTINGS TO THEMSELVES.

The Turkish women have all their outings to themselves. Men never attend them. Fathers and brothers are excluded as rigorously as strangers, though it is most probable that they would consider it far beneath their dignity to participate, even if they had been invited. While the affection of a Turkish son for his mother, and a brother for his sister is strong, they are never seen together in public. As in all Oriental nations the mother occupies the most honorable position among a man's female relatives. A young man's mother and sister are his only women friends, and to this fact may be traced that strong affection that he invariably holds for them. The mother is always the head of the household. She is above the wife. The wife always kisses the husband's hand, and also that of his mother-in-law. The introduction of other wives does not change this order, but only gives the first wife, in her turn, subordinates of her own. When the mother-in-law enters a room all the women must rise and remain standing till she gives the signal to be seated to the first wife, who passes it to the second, she to the third and so on.

A father is sometimes to be seen upon the streets with his little girl, or a brother with his young sister. But as

soon as the girl dons the veil she enters the rank of womanhood, and is thenceforward amenable to the laws of the harem. The father and brother could not frequent the public promenades in company with their woman-kind without bringing them directly under the notice of their men acquaintances, and in that way bringing the fundamental principles of Moslem domestic life.

THE DIVERSIONS OF WOMEN.

But though strictly excluded from masculine society, there are yet many diversions open to the women. They may remain out of doors, shopping and visiting friends, from sunrise to sunset without obtaining their husbands' permission. It is not lawful, however, for Turkish women to be out after nightfall. In the evening the Turkish woman is very careful to return before sunset, as the husband usually visits the harem before his dinner, and after that, over coffee and cigarettes, all the experiences of the day are discussed. The burden of entertaining the lord in the evening falls in some households upon the favorite wife, while in others the wives take turns in entertaining him at his dinner, pouring his coffee, preparing his sweets and lighting his evening narghile.

The Turkish woman is complete mistress of her time," said an American girl who lived for several years in Constantinople and had many friends among Turkish women. "She generally begins her day with coffee and a cigarette. She has no fixed hour for dressing and as she loves her ease she frequently defers her toilet until evening. She is much dependent upon her bath and spends much time in the rooms of the palace which are set apart for this purpose. She reposes for hours on the sofa, eats fruit and sherbet, drinks coffee and smokes. Besides this, once every month she goes to the public baths, which are numerous and sometimes elegant and luxurious, learns the gossip of the day and meets her friends.

"In the harems of the richer Turks the women entertain frequently, for the Turks are very hospitable. Visitors are offered not only coffee, but a rich preserve made sometimes from fruit, but more often from roses, lilies, violets or other sweet flowers. The services for this delicacy, as well as for the coffee, are very rich. Should the hostess wish to end the visit, or the guest show signs of departure, she kneels, serves sherbet, followed by coffee. This is the parting ceremony.

NO SERVANT PROBLEM.

"The servant question is one that never troubles the Turkish woman. She is surrounded by attendants in such numbers that the duties of no one of them could possibly occupy more than a small portion of her time. The servants of the harem are slaves, for domestic slavery exists in Turkey, although in a mild form. The girls are purchased when they are from 6 to 10 years of age from Circassian dealers, and are carefully trained in all the accomplishments as well as in social etiquette. These slaves are always well treated, and frequently become companions to the wives rather than serving maids. Women brought up as slaves in the harems of rich Turks are in many cases chosen as wives in preference to free women. It is much less expensive in many cases, for the bridegroom's parents to pay the purchase price of a slave girl than to pay for the luxurious presents and entertainments that custom demands in the marriage of free women."

Although every harem has its women whose sole duty it is to amuse the mistress, yet the most favored entertainment comes from outside, from the old women, sometimes former slaves, or more often poor Turks who go about from harem to harem relat-

ing the choice gossip of the town. Every town, big or little, has these old women and wherever they go they are welcomed for the scandal they bring. They make their living in this way, and in addition to bearing gossip, they turn a penny by saying prayers, for the dead or by relating long and wonderful tales. These women are absolutely unscrupulous and delight in the deepest intrigue. The masters of the households hate them, but fear them as well, for they are their tongues and so unprincipled their methods that no one dares set them at defiance by closing the doors against them.

The life of the Turkish woman is ordered to a great extent by superstitions. Fortune tellers, soothsayers, palmists and seers are frequently consulted and their advice receives great respect and is often followed. Certain localities are believed to be haunted by armies of ghosts, vampires or other evil spirits. The fear that dead relatives may become vampires is general, and the most fearful of these horrible specters are told in Turkish legends and poems.

Each fountain, bath and grave has its especial genii, and the curative qualities of mineral springs are due to the beneficent beings that haunt their waters. One well near Constantinople affords on the calm surface of its waters startling revelations of the future, while from another astounding answers are vouchsafed to prayers which are earnestly addressed to the spirits below.

An almost universal custom is the throwing of the *buyu boghcha*—earth, charcoal, human bones, hair and bits of clothing of the intended victim, all tied up in a rag. It is believed to destroy life and to kill or restore love, according to the wish with which it is thrown. If it is the wish that the victim shall die, the bundle is made in the form of a heart and trust full of needles. The women of the Sultan's harem use this means of holding their influence over him, for it is said that upon the death of two of his predecessors an almost countless number of these little bundles was found secreted in the apartments which they had occupied.

CANNOT ATTEND PUBLIC ENTERTAINMENTS.

"Although we Turkish women possess considerable liberty in shopping and visiting with each other, our presence at public entertainments is strictly forbidden," was the plaint of one of the women who were not allowed to appear in the public parks for the frequent band concerts given there. "We attend theaters, concerts or any social gatherings of Christians. No female Ottoman subject can leave the empire on any pretext whatever, and if she were to attempt to do so, she would be arrested at the border and sent back. If she did succeed in leaving the empire, she would not be permitted to return. This explains why so many of the

FISHES GROW OLD?

FISHERMEN SAY NO

DECLARES THEY NEVER GROW DECREPIT WITH AGE.

"Do fishes grow old and wander around in the ocean, decrepit in their old age, as men do on the land? Well, hardly so, I fancy," said the old fisherman.

"You see, men, when they grow old, are cared for by their kind, nourished and protected from danger, and life is made easy for them, but it isn't so among the fishes, where each one must look out for itself.

"Fishes are cannibals, and every fish, from the time it first waves a fin in the water, is in danger of being eaten by some larger fish. True, fishes of a kind go to schools, and so find some protection, but the able bluefish, for instance, dashes into a school of menhaden and bites and tears and kills and eats, and so it is of all the larger fishes toward smaller ones—they eat them when they are small."

"So the fish is in this constant danger of being eaten by some fish larger than itself, a danger that it avoids by running away or by hiding from its enemies when it can. But as it grows older and comes to what you might call age, it grows less vigorous and alert, and is less able to look out for itself, and then with no help from the outside it is in greatest danger. And then it is more likely to fall a prey to parasites or to disease, and so live a less time than it might have lived if it were possible to have all the conditions favorable.

"We do often get fishes that are very large of their kind, fishes that are not large of their kind, but their great size doesn't necessarily indicate great age. When we see a giant among men we don't conclude from that that he's an old man, do we? No, it's just so with fishes.

"There are giant fishes just as there are giant men, and there are stunted fishes and deformed fishes and all that, but it doesn't follow because a fish is very large of its kind that it's very old. "So I guess you wouldn't find many fine, but feeble old patriarchs wandering around in the sea. I guess there's no old age among fishes as there is among men."—New York Sun.

RAILWAY SPEED.

The traveling public are familiar with the long non-stop runs and high speeds accomplished on leading British railways. Such record runs, however, are, almost without exception, restricted to first-class services, and it will be news to many to learn that the speeds and distances run without a stop by many modern excursions offer the most favorable comparison. For instance, the Great Central Company's excursions between London and Cleethorpes accomplish the distance of 222 3/4 miles in 41-2 hours, deducting the time occupied in changing locomotives at Leicester—the only stop en route. This gives an average speed throughout of almost exactly 50 miles per hour or of 55 miles per hour if allowance be made for reduced speed necessitated by one or two sharp curves and gradients. Within a mile or so per hour this speed equals that of many special expresses. Until a few years ago the best speed obtained by an excursion train seldom exceeded an average of 30 miles per hour. The fare charged for the Cleethorpes excursion is also a record, working out at over eight miles a penny.—Greenock Telegraph.

Turkish representatives at foreign courts are Christians.

"We are permitted, however, to go to Egypt on account of the religious affiliation between the two countries. The cultured Moslem woman welcomes the acquaintance of her husband to an official position, for it gives her an opportunity to visit a winter in Constantinople where she is permitted without violation of etiquette, to visit operas, theaters, and even to visit the race courses.

"She may take her children and attendants and visit a friend's harem for a week or more, and may receive similar visits in return. When she has friends visiting her she has but to place the guests' boots outside of the harem door as a notification to her husband that there is a stranger within, and his presence is not desired."

Turkish women make frequent excursions to the cemeteries, and groups of veiled women on every pleasant day are to be seen under the cypress trees, with which the burial grounds are thickly planted. But the most important outings of the women of Constantinople are made on Fridays, the Moslem Sabbath, to the Sweet Waters, the curved hilly ridge around which the almost motionless rivers flow to meet at the Golden Horn.

They make the trip to these charming excursions in light calques, and on the afternoons the river is filled with these little craft, while at the place where they disembark, the face of the water is almost hidden so closely are they crowded in. In the sunlit shade thousands of women matrons, the slender and graceful ladies are clad, the venerable children in gaudy costumes racing from group to group, petted and caressed by every one, and the great body of eunuchs and servants, form a picture traveler never sees it.

Fruit, coffee and sherbet merchants peddle their wares, a dancing bear or Punch and Judy show, dancing girls, fortune tellers, musicians and other entertainers pass here and there ready to display their skill for a few plasters.

In the afternoon, at the approach of sunset, the women suddenly disperse and Turkish women hurry homeward in all directions. Calque after calque glides swiftly along the river, and heavier barges, loaded with a whole harem listening to the tales of the day, are slowly moving along the banks, hung with Chinese lanterns, and groups of women and children call greetings to the people in the boats and are answered gaily back. The voices of the mandolins, and the voices of the singing girls add to the fascinations of the homeward journey. At the pier other servants and slaves await the arrival of their mistresses, their outting over, are packed into tight closed broughams and hurried within the palace walls.

OLD GRAIN ELEVATOR

THING OF THE PAST

MODERN ONE IS GROUP OF BIG TANKS MADE OF TILING.

There has been a revolution in grain elevator construction in recent years. In the familiar tall red structure which is a common accessory of the western landscape, the grain bins and machinery were in the same building.

Nowadays, according to Insurance Engineering, the practice is to put the machinery in a separate building and store the grain in large tanks connected with the machinery building by belt conveyors. There is little doubt that the old-fashioned wooden grain elevator, with all its objectionable features, is a thing of the past.

In the modern grain tank of hollow terra cotta tile, built circular in shape, the walls consist of blocks six inches in thickness and eight inches in height, furthered outside with tiles two inches in thickness and eight inches in height (the tiling tiles overlapping in height blocks), making a wall eight inches in thickness, the whole being reinforced by pairs of steel tension bands running through the wall at frequent intervals.

The steel tension bands are imbedded in a cement grouting, and the outside tiling is applied with a cement mortar. The foundation walls and base are built of concrete.

One of these new elevators has a capacity of 1,000,000 bushels, and consists of 24 tanks, 24 feet in diameter (inside), and 100 feet in height, with a steel operating house at one end, 42 by 70 feet, containing all the machinery for filling and emptying the tanks. There is nothing in the construction of this plant to burn. All the machinery is driven by electricity from an adjacent public generating station.

Where Does Consumption Begin?

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The Chilean nitrate fields escaped earthquake damage in the recent shocks. The increased American demand for nitrate of soda has been so great that a number of additional outside vessels have been chartered to the product from Chile to the United States. The American imports of nitrates from Chile in 1905 amounted to 272,525 tons, valued at \$9,306,577.

MINARD'S LINIMENT CURES GARTKOP IN COWS.

According to the Pioneer a post is now running weekly to Gartok, the new trade mart in Western Tibet, so that the British trade agent at Gartok is kept in close touch with India. The route is by way of Almora and the Lipu Almora, takes about ten days.

DO NOT LET a cold settle on your lungs. Resort to Bickel's Anti-Consumption Syrup at the first intimation of irritation in the throat, and prevent disease from lodging in the pulmonary organs. Neglected colds are the cause of untold suffering throughout the country. All of which could have been prevented by the application of this simple but powerful medicine. The price, 50 cents, brings it within the reach of all.

THE RED BRIDE IS THE LATEST

SOCIETY GAPES OVER NEWEST FAD IN PARIS.

Countess de Rezeny Sets the Fashion—Bridesmaids Carry Out the Scheme.

The Red Bride is the rage of Paris. The Countess de Rezeny, one of the prettiest and most popular of the young royalist set in the French capital, was married in red—in a bridal gown of red, with red veil, red gloves, red shoes, red lingerie, red stockings. Red, red, red, everything red, and the darning of the countess and her four bridesmaids, who also wore startling red costumes, has started a fashion which may drive white satin and white veils forever from the altar, and substitute American Beauty roses for orange blossoms.

Perhaps never before has a revolutionary movement in fashion created such a sensation or caused such a stir. Red—the color of revolution—was successful in this revolt against the seemingly absolute reign of white. Society gasped when it was announced that the countess would wear red at the altar; yet came, saw, and was converted, and red has become the rage. Already in England, conservative English brides and bridesmaids have compromised with the French fad, and are wearing red garlands instead of orange blossoms, and at the winter weddings the holly berry will replace the orange wreath. Perhaps next year the English will surrender to the French fashion, and the makers of fashion the world over declare that red had come to stay, and will supersede white entirely as the color for bridal gowns.

RED BRIDE IS STRONG BRUNETTE.

The daring countess who started the revolt is one of the prettiest women in Paris. She is wealthy and a leader in her set. She is a brunette, extremely dark, with a mass of jet black hair, with black eyes. Her rivals declare that the only reason she dared break all precedents and adopt red, she cannot wear white, and she is a brunette, and wears white. She is glorious in red.

However that may be, it is declared by the brunettes of Paris—and they are in the majority—that never before was there a more beautiful wedding, or a more striking-looking bride, than the countess, who became the bride of Hugo des Beaucour.

The bridal gown was made of the richest satin, and in color it was red that bordered on flaming scarlet. The gown was made in princess, with a berthe of old lace of deep, rich wine red. The berthe was deep in front and narrow behind, and the wine red lace was draped perfectly over the shoulder, half hiding, half revealing the more vivid red of the elbow sleeves. The gloves were of the wine red and the lace of the elbow sleeves was of the same color.

The gown, fitted perfectly by one of the greatest modistes of Paris, followed the lines of the figure far down, and the flaring effect of the lower part of the skirt was achieved by a facing of hundreds of little frills that caused it to stand out from the feet. The entire gown proper was of cardinal red, but the triumph of the bridal costume was in the court train, which was worn attached to the shoulder. The satin for this train was manufactured especially for the occasion in a loom of a mill controlled by the groom. In this loom the most expert workers were employed for weeks making the material under the direction of the bride.

The court train was of the heaviest of embroidered satin, the body color being the same as that of the satin of the gown proper, while the fleur de lis embossed upon it were of the wine red to match the lace of the berthe. Every inch of the scores of yards of satin used in the train was embellished with the wine red veil.

BRIDESMAIDS CARRY OUT SCHEME.

The costume created a sensation, the like of which Paris has not known for years, and when the bridesmaids appeared in gowns of satin that followed the color scheme adopted by the bride, there was, it is recorded, a flutter of applause in the Church of St. Sebastian, where the ceremony was performed.

At the reception that followed the red wedding, as Paris now calls it, the bride wore an empire gown of red, the body of the gown being of the same startling shade of red as the bridal gown, while wine red flowers were embroidered upon the lower part of the skirt, and the little puffs of lace which passed as sleeves were of the wine red. Instead of the glorious family diamonds of the countess she wore a magnificent tiara of bloodstones, alternating with diamonds, the gift of the groom, and a ruby chain that circled her neck four times, forming a collar effect.

Her going-away gown was of the same red shades, and after she started on her honeymoon tour, she on the Mediterranean, Paris awakened and the red wedding became an epoch maker in the fashions of the world.

Already it is said preparations are being made in Paris for almost a score of red weddings during the early winter. Some of the tresses that are being made at the great Paris shops are being changed from the conventional white to the reddest and the most brilliant red that can be obtained. Many of the brides who thus dare to follow the fashion set by the countess are brunettes. But one wedding which is expected to be bizarre beyond measure is that of a beautiful blonde, whose creamy skin and red bronze hair will form a strange harmony with the general color scheme.

When the countess returns from her honeymoon she will find herself the most noted woman in Paris.

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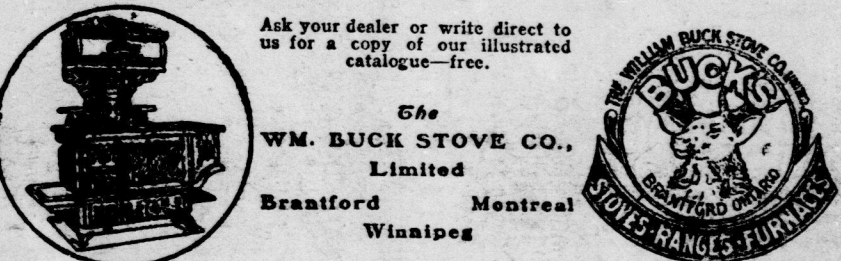
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