

OF INTEREST TO

# Women and Others

**WOMAN'S LONG SUIT.**  
She found that her gown didn't meet in the back.

So she cried about it.  
She punctured her thumb on the point of a tack.

So she cried about it.  
She found that a mouse had been gnawing the pie.

She found herself short in her Sunday supplies.

So quick went her apron up over her eyes.

And she cried about it.

One daughter, it seemed, couldn't marry at all.

So she cried about it.  
One hitched to a fellow too gawky and tall.

So she cried about it.  
One wedded a chap that her ma had picked out—

A lad with a bank roll substantial and stout—  
The wedding just pleased her, past every doubt.

So she cried about it.

No odds what befell her, of sorrow or joy.

Why, she cried about it.  
Did happenings please her or greatly annoy.

Why, she cried about it.  
She went right along through the varying years.

Sobbed over her hopes and sobbed over her fears.

Her safety valve always a torrent of tears—  
Yes, she cried about it.

In order to raise money for the Home of Light, the asylum for the blind which she has established near Buchanan, "Carmen Sylva," the Queen of Roumania, has composed a new set of epigrams, which may be regarded as supplementary to her "Thoughts of a Queen."

These she has written upon photographs of herself, one epigram to each, and signed them, and the collection has been sent to Paris for sale.

These are some of the sayings:

"We exaggerate everything in this world. The church is insufficient and we reject religion; monarchies sin and we create anarchy; history is a trifle legendary and we deny the existence of the great."

"If we are afraid of doing harm we will do no good; we will do nothing, lamenting meanwhile the waste of our time and gifts."

"In this century of invention why can't we invent an engine of peace?"

"The heart is like a fountain pen. It is filled but once and it writes forever."

"We never exact enough from our hearts and our heads. It is only our muscles that we use for all they are worth."

"What a friend one's pen is: It seems to be endowed with a will and an inspiration quite independent of oneself."

"Before aiding the unfortunate we should love them like brothers. But how hard that is! Hunger, blindness fail to stimulate our imaginations, for imagination lacks power to create the horrors of the truth."

"The solicitude of work is so peopled that it is the vastest of all worlds."

"Our sweet friend, Death, comes so late and after so many struggles that we do not salute it with the affectionate warmth of our youth. It has tired us with waiting."

"Patience is one of the heroisms that is never appreciated, because no one realizes how much impatience is behind it."

"Vanity is a sense of beauty gone wrong, like good wine turned to vinegar."

"Frankness needs courage, because it is like the surgeon's knife. You never know what vital spot you are going to pierce."

The present vogue of three-piece suits is one of the prettiest and most satisfactory fashions we have had in years, for every one must acknowledge that a waist and skirt of the same color are much more becoming than a light-colored waist and a dark skirt. It is true that when these were in style we thought them rather pretty, but now when we see the dainty lace waists combined or trimmed with some of the skirt material we perceive that they are both more becoming and attractive than before.

The waists of these suits require a little of the dress goods that hardly any additional material is needed to make them, and yet when finished they have the appearance of an entire bodice.

When Mrs. Mary Fay was 105 years old she was lost in Central Park in New York for two days, but suffered little apparent harm in her wanderings. Upon her death recently physicians found her body well nourished and normal, like that of a much younger woman. For forty years she had lived on bread and milk.

Milk is more nearly a complete food than any other substance, yet the kind of milk required at different ages differs greatly. A child needs "whole" milk, rich and creamy. The earth soils in it build up his bones and supply energy for his incessant activity. The sale of skimmed milk is property forbidden in the city because children make by far the greater use of milk, but for persons of fifty and over skimmed milk is actually better. Bone-building materials are no longer re-

quired and the richer ingredients overload the digestion and invite disease. So that if Mrs. Fay used a poor quality of milk, on which a child would starve, that may have prolonged her life.

Prof. Metchnikoff's theory that skimmed milk, sour milk, curdled milk, buttermilk and the like are favorable to longevity is thus not opposed to the popular and correct idea that milk is not good for elderly people. If in a family half the household supply of milk is skimmed for the adults and the cream is added to the other half for the children, every one should be suited. And in old age, which in Mrs. Fay's case began at sixty-five, little or no meat should be eaten.

Science has greatly increased the average duration of human life, and the process is only at its beginning. Thus far the study has been mainly to "cure" disease. Diet and the prolongation of life will be an increasing care in the future.

One of the old Governors of the Carolinas was a man who had lived a farmer's life most of the time until he was elected, and his wife, having never seen a steamboat or a railroad and having no wish to test either one, refused to accompany her husband to the capital.

When the Governor reached his destination he found that almost all the other officials were accompanied by their wives, and he sent an imperative message to his brother to "fetch Melinda along."

The brother telegraphed: "She's afraid even to look at the engine."

The Governor read the message and pondered over it for a few moments. At the end of that time he sent off the following command: "Bill, you blindfold Melinda and back her on to the train."

A popular form of entertainment during fall and winter evenings is fortune-telling, which always proves of fascinating interest to the young folk and the grown-ups as well, although the latter are sometimes loath to admit it. One of the cleverest systems of those who read the future by cards is called "The Star of Fortune." A description of this method of reading the future is as follows:

In the first place, shuffle the cards well, leaving out the one representing the consulting person. (Queen or king of hearts, diamonds, clubs or spades, depending on the complexion of the person.) Lay this face card in the center of the table.

After shuffling let the consulting person or sitter cut twice, separating the pack into three portions, cutting the cards toward him or her. Lay the first cut in front of the pack, and jump the next cut over it toward the one consulting.

Then the fortune teller should look at the bottom card of each cut, taking them up in regular order as they lie, face down.

As the cards run in this cut, good or bad, so will run the general luck of the sitter.

Then take up the pack and begin to deal, with the face card in the center of the table, discard each card from the pack in your hand until you come to a seven spot.

Continue discarding and using the card next after a seven, laying the second card obtained directly under the face card, the third to the left, and the fourth above.

If two sevens come together, place the second seven next to the last card in the pack and continue.

Should three sevens appear in succession, shuffle and begin again on the round, counting it most lucky—seven being the mystic number.

After the four cards are laid shuffle the pack and go around again, this time laying the cards found after each seven at angles.

The third round, being careful to shuffle again, the cards are laid as in the first round. The fourth time at angles, as in the second round, the fifth as in the first, and the sixth as in the second.

Now twenty-four cards have been laid about the face cards, forming the "Star of Fortune."

Taking the red cards—the ace of diamonds means a letter containing happy news, the deuce or two-spot of diamonds is the largest sum of money in the pack, representing a fortune running into millions.

The three of diamonds means a small sum of money, the four a wealthy house. Five of diamonds means a money letter, and the nearest face card means the one from whom it comes. Six of this suit signifies money won by very hard work. Seven of diamonds always means general good fortune and a comfortable state of affairs. Eight is the only unlucky one of this suit, indicating loss of money, and if persistent in returning means downright poverty. The nine of diamonds is the card of the speculator, and always signifies a speculative disposition—if surrounded by cards of evil import, such as the two, nine or six of spades, the sitter should abandon speculation. The ten of diamonds signifies plenty of money.

The ace of hearts means love pure and simple. Two of hearts a ring or a kiss—three of hearts brings happiest thoughts. Four of this suit always means a proposal of marriage (to a single person)—and when followed by the two of hearts it foretells speedy wooing and wedlock. The five-spot of hearts indicates a gift; six, very high honors. The seven of hearts is a mys-

tic symbol designating a religious temperament. It also means the leading of higher powers towards success. The eight of hearts predicts a loving united family. Nine of this red suit is termed the luck card, par excellence, for it is the "wish card." If it faces you in the deal the wish will be speedily realized. Ten of hearts means hosts of friends, the powers to give great happiness, also signifying loyal friendships to the end.

Spades, generally considered of evil import, are not always so.

The ace of spades is not, by itself, the harbinger of woe, for when it appears with the handle up it is of good import, and accompanied by two red cards has pleasant meaning. Thus, it signifies marriage at the church, and a congenial, happy union.

If the nine or two of spades follows the ace, or lie near it, the ace is then the announcer of woe, even unto death, the relationship determined by the nearness of the cards to the face card of the inquirer.

The two of spades signifies falsehood, treachery and trouble from deceitful people.

The three of spades predicts a short journey, or tears, according to the neighboring cards. If the latter are red the little trip will be enjoyed, if dark then come sorrow's tears.

Four of spades means a prison or a tomb. Sometimes it means widowhood—that is when hearts are near, and when followed by the four of hearts indicates that mourning will soon be laid aside for a gown of second bridehood.

Five of spades foretells a shock—if red cards lie near it, brightness and good luck follow; if dark one, it means disaster.

Six of spades means illness in one's family, and if nine or ace follows it is serious.

Seven of spades, the mystic number, signifies a tendency to mysticism and means spiritually.

Eight of spades is an uncanny card, that means trouble, woe and disaster. Nine signifies a broken heart. Alone it means bitter disappointment, but if near the ace or two-spot it indicates sorrow by death.

If the nine, two and ace range out at the left of the face card in the center the death of the sitter is near.

When red cards follow the black it means that there is merely a danger that may be averted.

Clubs mean business. The ace is a business document, needing a signature—such as a will or deed. Stocks, bonds, mortgages, contracts and notes of hand come under this head. The ace of clubs also indicates a package by express if followed by a red card.

To the theatrical person the ace of clubs promises a contract, as it does to a singer or speaker. Two of clubs promises new clothing. The three of clubs means good tidings from afar, and the advent of this card is followed by unexpected good news. If it falls on the floor at your feet, even if you have been in the depths of despair, expect good news.

The four of clubs means a comfortable home. Five indicates a nice investment for or by you.

The six of clubs is a most welcome card, and when it appears expect a fine business offer.

Seven always indicates changes of various kinds and means that one must exercise great caution, as new business opportunities are about to open up.

Eight of clubs signifies certain marriage based on business reasons. Nine is termed the "booze" card—meaning good-fellowship, wine, woman and song; if next to the nine of hearts it also means remarkable success, but if next to the eight of diamonds, loss of money.

Ten of clubs signifies many good, prosperous times near at hand; it also means a large crowd of people, but it next to the death card, mourners.

When four aces appear in the fortune it signifies luck extraordinary, long life and joy to the end.

Four kings pretend certain marriage, but if the person is already wedded there will be a second partner.

Four queens indicate a love of sociability; also luck at games.

When four jacks appear hurtful gossip is abroad.

When the ten of diamonds is beside the two the floodtide of fortune is at hand.

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## OTHER PEOPLE'S WAYS

For the projected telegraph line from Algeria to the Niger river the telegraph posts in the Sahara will be metallic and placed at distances of sixty yards, the wires being high enough to allow the passage of a man on camelback. At intervals along the 600 miles of the Algerian section six small garrisoned stations will be established. At a central redoubt, surrounded by outer fences, provisions will be stored for three months round a cistern.

Up to the age of 12 Turkish girls are as free and untrammelled as European children, but with her 12th birthday the girl becomes a woman. She adopts the "charchak," and joins that silent sisterhood who are condemned to see the world darkly through a veil, without having lost any of their natural desire to participate in its gayeties.

From Bagdad a bible society's agent reports that in the last consignment of British bibles which he received there all the maps had been torn out which showed anything about Armenia. The dragoman of the British consulate at Bagdad explained that the name of Armenia on a map is forbidden in Turkey.

A statistician estimates that the money given away yearly in tips in France amounts to nearly \$75,000,000, over \$20,000,000 being bestowed in Paris alone. His calculations are based on the assumption that each inhabitant in Paris spends 1-1-6 cents and each inhabitant of the provinces 1/2 cent a day in tips.

In the roof of Durham castle, England, there has been discovered a bucket containing bullets and gunpowder. It is believed to have been walled up about the year 1641, when the castle was being prepared to withstand a Scottish raid. The bullets are molded spheres of two sizes and consist of a little over 99 per cent of lead, with iron and silver, and traces of bismuth, arsenic and antimony. The gunpowder is not granulated like that of the present day and was evidently prepared by simply mixing the ingredients. It contains about 1 per cent of moisture and the proportion of the constituents calculated on the dry powder is practically identical with that of the black powder of to-day; that is, niter, 75 per cent; carbon, 15 per cent, and sulphur, 10 per cent.

Thunder, just because it is a noise for which there is no visible cause, has always excited the imagination of the unscientific. One old writer explains the belief of his day that "a storm is said to follow presently when a company of hogges runne crying home," on the ground that "a hogge is most dull and of a melancholy nature and so by reason doth foresee the raine that cometh." Leonard Digges, in his "Prognostication Everlasting" (1556) mentions that "thunder about noon rain and in the evening a great tempest."

There was a time when dogs did the roasting—at least they kept the meat turning, so it would not burn. "Spit dogs" they were called, and their descendants are called "spits" to this day. Spit dogs were trained to turn the spits on which roasted chickens, beef, ducks and turkeys. The little fellows did their work well. They were never known to let a fowl burn or to snatch a mouthful or two from it. As late as 1816 spit dogs were employed.

While the Chinese government is trying to coerce the editors and prevent them from interfering with local customs and usages, the native press here in the south is attacking idolatry with sword and spear," writes a Canton correspondent to the North China Daily News of Shanghai. "There was a time when missionaries were blamed for venturing to say anything disrespectful against the idols of China and when we have heard some of them preach we must say that, in the main, they have been very tactful in their dealings with these things. But the Chinese themselves are not in any way sensitive in their handling of the question."

"Idols and the like, incense burning and all its accessories, incantations and all their kindred superstitions are heaped together and, so to speak, set on fire in the presence of the people. The whole system is held up to ridicule and condemned as stupid, expensive and degrading in the extreme. The people are urged to sweep away the whole paraphernalia without keeping any part of it worth a cash."

"Confucian classics are quoted as showing that when Confucius was leading the people into paths of righteousness and happiness, idols had not yet invaded China; foreigners are also held up as worthy of imitation, for they at least only worship one God. Such attacks on the part of the native press will do much to hasten the disintegration of the superstition of idolatry."

Tailor—Excuse me, sir, but could you pay something on your account today?

Customer (angrily)—Say, I wish you would quit dunning me so persistently. Do you object to giving me a little time?

Tailor—Oh, no; but I object to giving you that suit.—Chicago News.

Jack (after acceptance)—Shall I speak to your father now?

Helen—Mercy, no! Not to him!

Jack—Your mother, then?

## HAWAIIAN SINGER AND TRAINER

Age cannot wither nor custom stale the infinite variety of the true music-lover's devotion to art. Mrs. Annis Montague Turner, famous twenty-five years ago in opera circles as Annis Montague, is going to live over again her operatic career, only this time, she says, she will see its realization in the most wonderful baritone voice she has ever heard, says the New York Evening World of February 7. The article continues as follows:

The old-time opera singer has adopted a young Hawaiian whom she hopes soon to introduce to the operatic world. Quietly studying day after day in an artistic apartment in the Weldon, at No. 205 West One Hundred and First street, Mrs. Turner and her adopted son and protegee are living with but one idea in their minds—the perfection of the young man's talents. When the twenty-three-year-old baritone from Honolulu makes his bow to the public it will be as Carlo Sebastian, though when Mrs. Turner found him in Hawaii seven years ago he was known as Lot Sebastian Kaulikou.

"I have not been saying much about Lot," said Mrs. Turner to-day, "because I was not willing to make it public until he had studied. Now I consider his a baritone second to none, and I have the verdict of one of the most famous impresarios in America on his voice."

Madame Melba who for years has been a friend of Mrs. Turner is interested in the young man, and the prestige of her influence will do much toward his successful debut.

Carlo Sebastian is a handsome young man with expressive dark eyes and wavy black hair. He is by no means a pure Hawaiian, his mother having been part Spanish and Portuguese. His father was only part Hawaiian. Mrs. Turner has given up her life to the future of this young man between whom and herself there are no ties of blood. It is only her belief in the youth's future and her duty to art that has prompted her to sacrifice many of the minor luxuries of life in giving him his musical education.

"Nearly eight years ago," said Mrs. Turner, "when I was in Honolulu, my old home, I was approached by this boy on the street. He knew all about my career, of course. You see, my parents had been among the first missionaries to Honolulu, and when I returned from Australia, where I was at the head of the Annis Montague Opera Company for eleven years, I stayed at my old home. This boy here asked me if I would hear him sing. Although his voice was changing, I recognized in it wonderful qualities. I had him sent to Oakland to school and when he returned I took up personally his vocal instruction. Previous to this he had attended a Catholic school."

The young man is full of artistic temperament. He paints and draws, and his love and appreciation for music is a passion.

Already he has mastered eighteen operas.

"The only thing I have to caution him about is getting too enthusiastic," said Mrs. Turner. "His whole soul is in his work."

Mrs. Turner and Carlo Sebastian have been in New York a year. Before that they were in San Francisco, where the young Hawaiian was receiving the best musical instruction.

"He is a fine pianist, and, of course, he has many advantages in the way of practice others have not. Every day when I see that he is in the best condition he has a lesson from me. I have a fine accompanist here to assist at the lessons, and I have just bought him a grand piano."

Unlike many a musical genius upon whom advantages have been showered the young singer from Honolulu is appreciative of all that has been done for him.

"I only hope I can repay all that mother has done for me," he said, modestly, for as yet this youth is unspoiled by adulation.

The life of the old-time opera singer and the coming baritone, as Mrs. Turner pronounces him, reads like a musical romance. Every interest and every hope of the former companion of the Kellogg sisters and Emma Abbott, with whom she sang, is centered in this protegee.

"We left the hotel and took this apartment so that Carlo could pursue his studies more freely. Besides, I want to put every penny I can where it will tell most in his education," she said.

I study composition from three to four hours a day, study the text of the operas two or three hours, practice piano and take a singing lesson," said he.

"There never was such a dutiful boy," said Mrs. Turner. "When I first took him he smoked cigarettes, but I told him how harmful it was and he stopped without question."

All the outside acquaintance with the world the young Hawaiian has had is in going to the opera.

"I like to hear the roles I am studying," said the young man, "and we go to the opera two or three times a week."

"We go as often as we can," said Mrs. Turner, "but I have never asked for a pass. My husband, Charles Turner, the tenor, who was with me when I toured Australia, and I made a vow that we would never ask for a pass, and I never have."

In order to be adopted by Mrs. Turner the handsome young Hawaiian baritone had to give up his own mother, who is in Honolulu.

"Of course it was hard for both of us," said the young man, "but my mother realized what was best for my future and she watches my progress with great interest. I have taken the name of Carlo for my uncle, who was very fond of me."

"Musical people who have visited Mrs. Turner and who have become acquainted with the musical secret she has been guarding in this young man's voice agree that he has exceptional talents. Already two Broadway managers who had heard of the young man's voice, have offered him leading roles in comic opera, but the old time opera singer would have none of it."

Mrs. Turner is confident that his debut into grand opera will be an artistic triumph.

Some Uses of Tea

In China tea leaves from the cup are used in sweeping floors, as they are sometimes used in the United States, but this does not end their utilitarian purposes. In regions where fuel is scarce the refuse leaves are pressed into bricks, dried and used in the same manner as blocks of peat. This fuel is particularly prized for cooking—and the tea-scented or tea-smoked meat is to the Chinese what beech-nut and sugar-cured bacon and ham are to the American. The ashes from the fuel are used as a fertilizer. But even before its use as fuel the refuse tea serves another purpose. The leaves are vigorously stewed or allowed to steep in cold water, in order to recover the tannic acid which they contain (about 12 per cent).

This is used in tanning leather and in dyeing textiles. It gives a fine permanent nut-brown color, requires no mordant and is unaffected by sunlight, bleaching or washing. Sometimes the refuse tea leaves are used as fodder for farm stock—at least providing bulk if not much nutrition. Again they may be dried, mixed with the low-grade, factitiously scented scented teas of commerce and are then known as "le-tea." The dejection resulting from such tea cannot be far superior to one made from hay.

Briek tea even serves as money. It is still in circulation as a medium of exchange in the far-inland Chinese towns and central Asian markets and bazaars. Between the Mongolian town of Urgas and the Siberian town of Khatka there is usually as much as half a million taels (\$850,000) of this money in circulation. At the latter place it ceases to be used as currency and enters into the regular brick-tea trade of Siberia and Russia. As brick tea it is largely used in the Russian army, by surveying engineers, tourists and hunters.

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