

A wooden shoe here is simply a sole three-fourths of an inch thick, into which are mortised two cleats or brackets which raise the sole three, four or six inches off the floor. The reader may better understand by being told that these shoes look like diminutive footstools fitted with a strap to hold them to the foot. Some of these stilts, footstools, or shoes for fine trade are inlaid fancifully with ivory, precious wood, silver and pieces of looking-glass. The common shoes are manufactured from the wood of the plantain (*musa paradisaica*) and of the acacia (*mimosa*). The better sort from the *ficus sycamorus*, of which were made the coffins of the Egyptians, some of which successfully resisted decomposition several thousand years.

The next row we reach—small cradles, pails, dippers, mugs and round boxes (like our cheese cases) are manufactured from veneer or exceedingly thin boards of the male mulberry tree (*morus*) and the paper mulberry (*broussonetia papyrifera*). Here, too, are made those small fig boxes we often see in America. Soon a hot iron will brand them, "Smyrna, 1st Quality." Further on trunks, chests, wooden spoons, ladles, forks and cabinet work are manufactured and besmeared with rough mineral paints of the "loudest" colors imaginable, grotesquely illustrating Oriental lore.

A little further a wood-turner, like all Oriental mechanics, is using both hands and both feet while at work. With a bow in one hand he "turns," with one foot he controls the block or stick he is working, while the other hand and foot guide the chisel.

VARIOUS PROFESSIONS.

Except the lower order of shoe makers, who manufacture Moorish boots and slippers of yellow, green and red morrocco, the shoemakers of Turkey make the most exquisite, elegant and serviceable goods, far ahead of the average in Paris, London or New York. The weavers employ the most primitive methods. The looms are rickety structures composed of sticks, ropes and rocks. A number of apprentices comb the warp, wind skeins and rebind broken twines. The work turned out is more durable than sumptuous. The bakers make sour dough from a meal of barley or wheat as coarse as shorts. This is patted into cakes one foot in diameter and one quarter of an inch thick, the dough being quite wet. The oven, a small one, is strongly heated; when sufficiently warm, the baker takes one cake after another and hurriedly slaps them up against the roof of the oven. When these cakes are done they peel off the oven's ceiling and are taken out by the baker, who immediately slaps up another in its place.

The barbers necessarily come in for a large share of notice in a country where the Mohammedans, and Christians as well not only shave the face but occasionally even the whole head—every hair. There sits an old Arab sheikh, not a hair on his skull, nor on his face except his eyebrows. He holds under his chin a large brass bowl, inclining his bald pate, while a boy on a ladder pours

water on it and the barber washes off the lather. When not otherwise engaged he gets off long verbose sentences, expounding the unknowable mysteries connected with his patients' ailments, for he is also doctor, dentist, pedicure and charmer. On the walls around him are long and short razors, primitive surgical instruments, lancets, forceps and looking-glasses.

THE TURKS.

The reader who could imagine a Mexican or South American town inhabited by Chinamen, would realize the aspect of the Turkish city; only this would lack, viz., twenty or more towers (called minarets), shaped exactly like a new candle in its candlestick, from which the Muerrin calls the faithful to prayer. The majority of the Turks and Tartars here shave their heads, leaving a tuft or cue on the scalp. This habit was either imposed or imported by the conquerors of this land (Asia Minor) who came from Turkestan, a vast territory stretching from the Caspian to Mongolia and China. However, it is allowable to shave the head quite clean, as the fez (skull-cap) has a black, silk tassel which represents the missing tuft of hair by a curious proxy. Pure Turks are semi-Chinese; their history proves it. Settling here they mingled with the conquered; when falling short of women they either bought or stole wives from the Circassians, who being blue-eyed naturally somewhat modified the hard Mongolian features and dark eyes of the Turks and their Tartar kinsmen the Kurds, who form a great part of the inhabitants of Turkey. From the nomadic Asiatic tribes from which they descended they have inherited a civilization closely related to that of our China towns, calm and imperturbable natures, and like the Chinese a strong attachment for time-honored customs, a dislike for innovations and the encroachments of western civilization, considering themselves like the Celestials of China, the most favored of Allah. The Turkish language, although now agglutinative because of the incorporation of Arabic and Persian within it, points strongly to a monosyllabic origin and grammatical arrangement harmonizing closely with the languages of the far East.

At 9, 10, and 11 years of age both Moslems and Christians are betrothed. The nuptials, however, occur only in maturer years.

I quote a few prices. For five cents in Aintab you may buy either 16 eggs, 40 cucumbers, 50 apricots, four quarts of milk, three lbs. of bread, 1½ lbs. of meat, or a meal composed half of pastry and half of meat, bread, etc.

Missionary matters are progressing a little—a very little; but even in this we rejoice. C. U. L.

P. S.—Just as I finished this Bro. Edgar Simmons and Elder Smart arrived. They are well. The Ottoman government took from them every book, pamphlet, memento, photograph-souvenir and scrap of printed matter they had.

AINTAB, Turkey, July 9th, 1889.

UTAH COMMISSION CIRCULAR.

The Utah Commission have issued the following circular to the registration officers who are to act for the municipal election to take place in Salt Lake City, February 10th, 1890:

1. The Utah Commission will appoint one Chief Registration officer for the City of Salt Lake, and one Deputy Registration officer for each municipal precinct in said city, who shall commence the work of registration on Monday, the 4th day of November, A. D. 1889, and complete such registration as soon as practicable.

2. It shall be the duty of the City Registration officer, prior to the 1st day of November, A. D. 1889, to apply to the County Clerk of Salt Lake County for a certified copy of the Registry list, as last returned to him, of all the precincts within the corporate limits of said city.

3. Said registration officer, upon the receipt of said lists, shall, by himself or deputy, and before the third Monday in December next, which will be the 16th day of said month, visit every dwelling house and place of abode in each precinct of said city, and make careful inquiry if any person whose name is on said list has died or removed from the precinct, or is otherwise disqualified as a voter, and if so, to erase the name therefrom; or whether any qualified voter resides therein whose name is not on said registration list, and if so, he shall ascertain upon what ground said person claims to be a voter, and shall require any such person entitled to vote and desiring to be registered to take and subscribe to the following oath:

TERRITORY OF UTAH,
County of Salt Lake, }

I,,
being duly sworn (or affirmed) depose and say that I am over twenty-one years of age, that I have resided in the Territory of Utah for six months last past, and in this precinct for one month immediately preceding the date hereof; that I am a native-born (or naturalized, as the case may be) citizen of the United States; that my full name is.....
.....; that I am.....
years of age; that my place of business is.....
.....; that I am a [single or] married man; that the name of my lawful wife is..... and that I will support the Constitution of the United States and will faithfully obey the laws thereof, and especially will obey the Act of Congress approved March 22, 1882, entitled: "An act to amend Section 5352 of the Revised Statutes of the United States in reference to bigamy and for other purposes," and that I will also obey the Act of Congress of March 3, 1887, entitled: "An Act to amend An Act entitled An Act to amend Section 5352 of the Revised Statutes of the United States in reference to bigamy and for other purposes, approved March 22nd, 1882," in respect to the crimes in said act defined and forbidden, and that I will not, directly or indirectly, aid or abet, counsel or advise any other person to commit any of said crimes, defined by acts of Congress as polygamy, bigamy, unlawful cohabitation, incest, adultery and fornication.

Subscribed and sworn to before me this day of, A. D. 18..

Deputy Registration Officer for..... Precinct..... County.

4. Although the person applying to have his name registered as a voter may have made the foregoing oath, yet if the registrar shall, for reasonable or probable cause, believe that the applicant is then, in fact, a bigamist, polygamist or living in