# THE DESERET EVENING NEWS. 171020 PART 3

### TRUTH AND LIBERTY.

## FIFTY-FIRST YEAR.

ter.

exteen to six.

tian, and not by one of the Mohamme-

nothing on but a shirt, which bare.

wore only coarse pantaloons ex-

ding from the waist to the knees.

cirl was half naked, her only gar-

astened there in a knot. I had a photo-

such made with myself standing be

her, and she reached just to my

owner evidently thought I wanted the

givi and said "Mucho bueno," or very

and told me that If I bought only er she would have to charge me more

n proportion than she asked for the

tob tot. She said the little girl should

be worth at least \$15, and seemed surrised when I did not jump at the bar-

I asked her where the slaves came

from. She replied that they had been

brought in from the mountains, hav-

ing been captured by one of the savage tribes in a recent war with its neigh-

she said they were Actas, or ao Negritos, and as I looked at

ack skins, thick noses and sen

an interpreter, but could not evidence of their having been

could see traces of Afri-I talked with the slaves

t they seemed indifferent as

they were to be sold or not,

itly had no ldea that they ibly object. Had I bought i told I would have had ac-

As I stood thus the slave

being a wide strip of dirty col-

hed to his waist, and the other

# SATURDAY, JUNE 23, 1900, SALT LAKE CITY, UTAH.

woman who is so insulted must com-plain at once to the authorities, for if

she allows the matter to rest over night

the Moro law provides that she must

whip his wife, and if she is untrue to him he can kill her. Divorces are often

brought about by the mutual consent of both parties, and, notwithstanding all the laws are in favor of the husband,

HOW THE MOROS MARRY.

I have spent considerable time in try ing to ascertain just what the marriag-customs of the Moros are. There is nothing concerning them in the books

and my information has been gathered from talks with their leading men

the wife sometimes rules.

The husband has also the right to

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# ......

A Twelve-Year-Old Girl Offered Our Correspondent for \$15. and Four Children for Fifty Dollars in Cash-Where the slaves come From-They are Held by Both Savages and Christians-How the Moros Own Them-Queer Storles of Slavery Allied to Love-The Gallant Deed of an American Captain - Polygamy Among Our Mohammedans-Queer Customs of Marriage and Divorce-Brides to be Bought forTen Dollars and a Wedding Dinner-The Sultan Ques-Slaves come fromnial Status of the American Soldier

pay half the fine

be consulted and her parents tate everything. In case she decided-iy objects to the groom, the wedding is sometimes declared off, although her parents can force her to marry if they see fit.

According to the Moro law if a husband remains away from his wife for more than three months at a time she domand a divores

The sultan of Sulu referred to this law the other day and asked whether it was the same in the United States, and if the wives of our soldlers would not all be getting new husbands on account of the absence of the old ones for so long a time. It may be he is considering the Americans as possible husbands for the next crop of marriageable Mohammedans.

### WRONGS OF THE INDIANS.

The

An Indian lawyer of ability writes to the "News!" - Superintendent J. S. Spear has made bimself very unpopular to the Yumas, a tribe of Indians living along the Colorado river in California. These people are known to be self-supporting, law-abiding, good hearted and hard working Indians. The only means by which they make their living were put to an end last February by Superintendent Spear because they do not give in to his wishes in having Poncho for their chief. These people have been stuggling

with M. O'Niel for the past seven years, and were it not for their struggle Supt, Spear would not have been there. It is sald that he has gone far beyond any authority the law ever give him. He claims to be a United States Indian agent, superintendent, judge and sher-iff. Therefore he has arrested a good

from talks with their leading men through interpreters, and also from a German lady who has lived among them for many years. I find that the marriageable age, ranges from twelve to sixteen, and that a girl is a very old maid indeed at twenty. When the Moro maiden reaches twelve she begins to bang her hair, shave her eyebrows and blacker her Iff. Therefore he has arrested a good many of the Indians, and made them work one week and then set them free. The Indians suffered greatly from Su-perintendent Spears' cruci treatment, but no reports have been made yet. The following is an appeal made by

the Yuma Indians on Fort Yuma reservation

All these troubles is not of our seeking. We simply wish to be let alone so that we may have peace, as that is so that we may have peace, as that is the only thing we are striving for. We simply stand where our forefathers stood centuries ago. We stand upon the great fundamental principle an-nounced by our old chief, Pasyual, who died thirteen years ago. " We have but a few acres of dry land, of which one-fourth is already taken from us by some rich white men, and the remainder we cannot afford to give

the remainder we cannot afford to give

If Pancho, the chief, wants to sell any land he can sell what belongs to him, and can sell no more. He is known to be a Co-maph Indian, and has no land in the reservation. He belongs to Mexico, where all the Indians of his tribe are. He is recognized as chief by few of his followers, but we do not rec-ognize him, for he is a very unpopular

We have selected a chief of our own, named José Frank Pasqual, a man of good character. He is a grandson of old Chief Pasqual. We think a great Jeal of our new chief and will try to help blue all tre car

help him all we can, The following are the chief men of

THE GREAT PARIS EXPOSITION 

Special Correspondence.

33 Rue Caumartin, Paris, June 4,-It is not agreeable to write about the Incomplete condition of the Universal Exposition of Paris, but its incompleteness is the most impressive fact about it. It is what everybody is talking about. It is impossible to write about the exhibits while they are still in the boxes. I take it that the subject in which your readers will be most interested is the omparison of the American exhibits with those of other countries. I have tried to make such a comparison but position. have so far been unable to do so because

only here and there has an exhibit in any class been unpacked and set up. There is much dissatisfaction and recrimination but, in a nutshell, the plan of the exhibition was too big an undertaking for the time and the people. I've talked with a large number of exhibitors and they agree that they cannot under existing conditions he ready for six or eight weeks. When completed it will no doubt surpass all other ex-hibitions. One of the few completed exhibits is one in the United States section showing the total value of the nineral productions of our country as compared with that of Great Britain compared with that of Great Britain, Germany, France, Austria and Hun-gary, Spain, Italy and Canada. The United States stands first as represent-ed by a column fully a third higher than that of Great Britain, her nearest competitor. The other countries follow in the order above given. The com-parison is from statistics of 1898, since which time we have doubtless relative-

ly more than maintained our lead. The Standard Oll company has a handsome exhibit; shelves covered with ine glass decanters showing oil in various stages of preparation and of many qualities. I was surprised to see In the object lesson showing the petro-leum production of different countries of the world the United States barrel. while much larger than all others, was

alightly smaller than Russia. There is an acre or two of immense glass show cases in which the tailors and modestes of Paris have competed with one another in the richness and elegance of their costumed wax women, but these are things for ladies to see, envy, criticize and adore. To a man

with a family, they are suggestive of bills and bankruptcy. It is to be hoped there are but few things under our flag at this exposition as quixotic as the so-called corn propa-ganda. A kitchen has been established in the third story in an American an-nex for the preparation and free distribution of varieties of corn bread. I understand that it is under the management of a Mr. Snow, who is a corn enthusinst, and who hopes by this kitcher and its free lunch counter to propagate a corn bread appetite or taste amongst Europeans, and thus increase the ex-portation of this great American cereal. But as might have been expected, only corn-bred, homesick Americans flock The following are the chief men of the reservation, who are in favor of the new chief, and who are in favor of hav-foreigner. He does not like our corn

# cleverest piece of work I ever saw. Of course its sequestration and beauty is greatly heightened by contrast with the roaring world without. You hear the Alpine horn and yolle and there is a cave near the cascade which falls from the mountain side. You enter to find a wild subterranean way and ascending

you come out upon the mountain top and see thousands of feet below you the valley of Interlaken, the cascade of Lauterbrunen and about you the Jungfrau, Interiaken, and the country about Berne. This part is a panorama and is good in its way. The Swiss village far surpasses old Paris, old Vienna, old Caito, or "any old thing" of the ex-mation

## WOMEN OF THE BIBLE.

The story of Ruth is one of those exquisite idyls of love and domestic life which bring remote ages close to our hearts, while all the splendid incidents of solemn history leave antiquity at a distance measured by the centuries that have rolled between. It has a distinction among these stories. It is the classic instance of a friendship between two women. What David and Jonathan, Damon and Pythias, are for men, that for the other sex are Ruth and Naomi. And-strange contradiction to modern flippancy-it is the passionate love of a girl for her mother-inglaw.

Whoever, then, would be interested in Ruth must learn to take an interest in the elder friend, Naomi. Nor is this difficult. Through the dimness of centuries we can still discern one of those personalities which sway towards themselves all who approach. At a time when personal names meant something she bore the name "Winsome." A generation ahead of the beautiful Ruth, Naomi had her reign of beauty; when in the story she comes to her native city a broken-hearted widow, there is a stir of excitement, as at the return of one who had been a charmer of all hearts. Sadness, quietness, strength, these make the notes of her life melody;

but she has had the rare gift of mak-ing strength attractive. The story passes into a phase of life widely sundered from modern customs and sentiment; a phase of life touched in the narrative with the utmost dellcacy. A deep principle pervading the constitution of Israel was care for the preservation of familles. Hence the curious "levirate law;" where a husband had died without issue, the near band had died without issue, the near-est brother-in-law (levir) might be called upon by the widow to perform for her all the duties of a husband, and raise up seed for the deceased. Here, however, there is no brother-in-law available; both the sons of Elimelech were dead. But round the strict let-ter of the law had grown up the more elastic "custom of Goei," the nearest of kin had a general duty to act as "redeemer" (goe) for the unfortunate. "redeemer" (goel) for the unfortunate, avenging their death or relieving their distress. If there was no law to help Ruth, might not something be mad out of the custom of kinship? ponders while Ruth is gleaning through the days of barley harvest, and by the end of the season she has her bold plan, No false delicacy is allowed by Ruth to interfere; it is not for Moabite strang-er to question the customs of Israel; moreover, innocence is most triumphant when it can maintain its purity in equivocal circumstances. When the time comes Ruth is ready to play her The joyous festivities of harvesthome have run their course, and at the end each reveller, wherever he finds himself, lies down to sleep in the genial night air. Ruth, closely velled, steals through the darkness to the place where Boaz is reposing, his head on a heap of barley. She softly lays herself at his feet. Boaz awakens, startled; the sweet voice which had thrilled him with its foreign accents all through the days of gleaning is heard: I am Ruth, thine handmaid; spread therefore thy skirt over thine handmaid; for thou art a near kinsman. It is the last word which is to convey Naomi's hint to Boaz; his heart catches it in a moment. But his first thought is for the innocent young woman before him. He speaks tendor words; then addresses himself to the task of getting away before the least breath of scandal can touch her. As she is leaving, an-other kind thought occurs to him; he has marked the tious frauds of the affectionate girl at the harvesting meets, and now shakes into her lap six measures of barley, that she may not go empty to her mother-in-law. Ruth arrives at the cottage while there is still not light enough for recognition; when she tells her tale Naomi knows that her scheme is successful: "The man will not rest, until he have finished the thing this day."-Rabbi Gotthell, in

# FRANK G. CARPENTER. Common common s feet and begged him to protect her from \$7, and if the woman so touched be a death. She was an escaped slave of married woman the fine is \$105. The Datto Tantong, one of the two most woman who is so insulted must contract of the authorities for

Copyrighted, 1600, by Frank G. Carpen- to be very little for a grown up wo-Davao, Island of Mindanao, April 26 .-

UNCLE SAM'S SLAVES.

How Men, Women and Children Are Bought and Sold in

the Southern Philippines.

A GALLANT DEED. was offered four slaves here today Captain Hagadorn told me that he bought a slave girl for twenty Mexican dollars and gave her her freedom. It was a case of sontiment on the part of the captain. It is said that "all the world human a laws?" w fifty gold dollars. They were owned by a woman who claims she is a Chrisorid loves a lover," and this is es-ectally so when the lover is the femindan Moros. I went into the woman's ouse and chatted with her for some te gender. This slave girl was in jove ith a young man of the village, but ime about the human flesh on sale, and with a young man of the village, but the man was poor and as her master was needing money he was about to sell the girl to a hated rival, an old Moro. The girl said she would rather die than serve him. Captain Haga-dorn's heart was touched. He bought her and made her free, and she has since married the lover of her choice. later on persuaded her to bring the slaves out in the yard that I might make a photograph of them. Three of m were boys, ranging in age from The other was a girl of welve, the age at which the girls are times married down here on the DIED FOR LOVE.

ize of the equator. The smallest boy The idea that love does not exist among the slaves of the Moros is a mistake. Cupid does not restrict his darts to any race, color or condition of corvitude, and even the sultan of Sulu s powerless to restrain him. The sulan has, you know, the right of life and eath over all his subjects. They are in cloth wrapped about her waist and

kill her, had run away. In a short time the datto appeared and demanded she be given to him, and, according to the law, Captain Dapray had to consent, although he made the datto promise her life would be spared if he did so. He made the datto agree to bring the girl once a week to his quarters to show him that she was still alive. After the second visit the datto offered the girl to Captain Dapray as a present. The cap tain might have accepted the gift and freed the girl, but he realized that this would not be acceptable to the datto and refused. She was taken back to the datto's establishment, where she was evidently maltreated, for she ran away a second time. She was again captured and shortly after this disappeared, the datto saying he had exiled her. Whether

powerful dattos, and, fearing he would

not known. SLAVES NOT BADLY TREATED. As a rule, however, the slaves are



H. M. S. Wasp, swift to sting Englands' enemies, is reported to be under sealed rush orders for Tien Tsin. She travels 41 miles an hour, and will be valuable to the joint American and British fleet, in pursuing the slippery pirates of the Yang Tse river who take advantage of the Boxer massacres to wage more openly

he killed her or merely sent her away is

well treated. They are not slaves of

QUICK DASH TO RESCUE CHRISTIFNS.

e custom which prevails i ountry about here, power of life each over them, and that I could ed them without risk of a crim nal investigation.

#### A LAND OF SLAVES.

Savery is common among the people to and the Sulu archipelago I am led to believe that there is form of debt slavery in some of the isl-tads farther north. Here in Mindanac not only debt slaves, but birth and by conquest. I have d at every place I have stopped avery is common, and that wo ally are bought and sold. All Moro dattos have numerous and the richer of their subjects a many as they can support.

visayans of this island, at least , although it is nominally Spanish law. Still human re bought and sold, and even lais have been accustomed to I met this afternoon the ex-of the town of Davao, He ich Visayan, who has a large farm from here. He owns a a num slaves and keeps several in his for servants. I have been told at the Christians seldom sell slaves hough they buy them, and that it is for a man to purchase childre bring them up for work about the

#### SLAVERY AMONG THE MOROS.

The chief slave owners, however, are They have the right s by their religion and have held for centuries. In the past they carried on a great business in pping men, women and children, ng them to Borneo and else or sale. There are white men con captured by the Moros if s with the Spaniards. Accordthe Moro laws the father has the ell his children. He can sell and if he gets into debt he sells to pay it. The debts of fathers be slavery of the children, who for their creditors until

oster, one of the commissent by the President to examthe Philippines, quotes the Moro slaves in the island of wi at fifteen bushels of rice, es that he was offered a girl for \$3. My investigations are is high as \$20 in gold and \$10 is thought

aries are pent in deadley pearl.

PEACE PERSUADERS FOR PEKIN.

neither wife nor concubine, but mere-ly a servant of the harem, and the warrior asked his majesty that she be giv-en him as a wife. The sultan refused, and the two ran away and got mar-ried. They were captured and brought back, and the sultan then said that the man must die. The girl thereupon man must die. The girl thereupon threw herself at the feet of the sultan and begged that she be allowed to die The sultan consented with her lover. ists. and the same campilan sliced off the

two heads. THE LAWS REGULATING SLAV-ERY.

According to our treaty, as I under According to our treats, its islands stand it, any slave in the islands ruled by the sultan of Sulu can be freed upon payment of \$20 by him to his master. I doubt if this covers the island of Mindanao, which is now a part of our country, and, therefore, subect to the thirteenth amendment of the Constitution, which provides that slav-ery shall not exist in any place subject to the jurisdiction of the United States.

At present the Spanish laws are in At present the spanish have are in force, and they will continue so until Congress adopts others. It was more than 300 years ago that Spain decreed that slavery should be abolished in the Philippines, King Philip II then made a decree that all slaves over twenty years decree that an slaves of after five years of age were to be freed after five years more service, and that child slaves were to be freed upon becoming of age. Notwithstanding this, the Spaniards held slaves themselves, and about one hundred and odd years ago some of them had as many as 300 apiece

According to our present policy, we cannot restrain the Moros as to their treatment of their slaves. The juris-diction of our officers extends only to cases of dispute and trouble between Moros and Christians, and the dattos and the sultans are to settle all cases between the Moros themselves.

Take, for instance, a case which re-cently came up before Captain Dapray, then in command at the island of Bonprices are too low. Some then in command at the into his go. A very pretty girl rushed into his go. A very pretty girl rushed into his quarters one day, threw herself at his

and they obey. He has the right to selze any of the women, and he has a goodly number of slave girls in his harem. Not rong ago a female slave connected with his household fell in love with one of his warriors. She was than like our former slaves. The slave child is brought up much the same as the son of the family. The slaves ent with their masters, and in most cases they do not work without their masters work with them. It is considered disgraceful for a man to sell a slave whom he has raised in the family, although the man and his children are subject o sale if the master so desires. Very few of the Moros are agricultur-

They are not industrious, cumulative nor thrifty, and the slaves usually have as easy a time as though they were free and had to work to support themselves. Under different c litions, such as will come from the de-velopment of labor, the opening up of coffee and sugar plantations, their sltu-ation might be changed, but as it is now their servitude is little more than

slavery in name. I do not apprehend that our government would have a great deal of trouble in eradicating the system, provided the work is done diplomatically and slowly although for the present it will be far safer to let it alone. OUR POLYGAMOUS MOHAMME-

DANS.

The question of polygamy is a more serious one. This is connected with the Mohammedan religion, and if the Unit-ed States attempts to abelish it we shall have a war on our hands which ill carbelle last until the More portwill probably last until the Moro popu-

lation is wiped out. According to the Koran, every Mo-hammedan has the right to four wives. He is taught that he should keep that number if he can support them, and that when he goes to heaven a part of his bliss will consist of numerous and beautiful houris. He has also the right to as many concubines and female slaves as he wishes to take, and, as a rule, his number is only limited by his means. Datto Utto is said to have about sixty women in his harem, the sultan of Sulu has the unlucky number of thirteen, and the sultan of Mindanso whose women I photographed at Cotta bato, bas at least ten. Each of the head Moros, has two or more wives, although

many of the lower classes, on grounds of economy and peace in the family, restrict themselves to but one. Some, I am told, vary their number of

is so convenient that some Persian husbands are said to take on an extra lot of wives at harvest time, using them to gather the grain and divorcing them

BROTHERS.

Mohammedans as a part of our nation-al brotherhood, and we should there-fore know something of their customs as to the family relation. They differ in many ways from the Mohammedans of the Mediterranean, but they believe in the Koran and are fanatics in the in the Koran and are families in the exercise of its precepts. They do not pray so much hor so often as their brothers of Turkey and Arabia, but they believe just as strongly. They have different customs as regards their harems, not being so exclusive as to their women. As I said, the women do not hide their faces from the mer. They go out unveiled upon the streets, and in their rude huts there are no women's

The Moros, however, are as strict as Fast as eager feet can travel, this little detachment of British bluejackets is pressing forward to China's capital, to train its long, lean naval gun upon the sullen walls behind which Christian statesmen, merchants and mission-

really his slaves. He commands them | the Uncle Tom's Cabin kind, with task- teeth. She has her teech filed into the most approved shape of Moro beauty, rubbing them off square at the bottom and cutting a hollow groove in their front so that they stand out like miniature scoop shovels. Then she uses the black tooth wash, boiling some ripe cocoanut milk and dropping a piece or red-hot from in it. The milk and from red-hot lron in it. The milk and lron form an oxid which gives the teeth the appearance of having been painted with black carriage varnish. One coloring for a month or so, when a new wash is required.

#### THEY BUY THEIR WIVES.

About this time the young men of the village, yes, and the old men, too, for a Mohammedan is seldom too old to marry, cast their eyes upon the girl. She carries about her matrimonial sign with her, showing it in her black teeth whenever she opens her mouth. If sha is at all good-looking she has not long to wait. One of the boys falls in love with her at sight and tells his parents he wants her as a wife.

Then comes the question of the price, for marriage is always a matter of bargain and sale. The parents of the would-be groom call upon those of the failen in love with her. There is a council, during which the two families discuss the situation, while they chew the betel nuts which the party of the groom have brought with them for the purpose. The price to be paid for the girl is suggested and then the council breaks up. The bride's family usually takes three days to consider the proposition, and at the end of this time the contract is made,

#### TEN-DOLLAR BRIDES.

The price varies according to th wealth of the people, and also according to the education and beauty of th If she is pretty and can read rirl he Koran she brings more than otherwise would. As a rule, however, the average price is \$10 in silver, a water buffalo worth about \$15, and 50 ces of rice cake, worth one cen Of the cash \$2 goes to the girl and the est to her parents. The other supplies are to be used

the wedding feast, which is thus paid for by the groom. For this oc-casion the buffalo is killed, cut into small pieces and stewed. The rice cakes are then spread out, and the friends of the two families begin in the morning and eat away until all is con sumed. The only drinks are coffe and tea, for, according to the Koran the Mohammedans do not use anything intoxicating.

### THE CEREMONY.

The marriage service is performed by the Mohammedan priest. It takes place in the house of the bride, the couple to be married standing while the priest repeats a long prayer from the Koran over them. At the close of this the man is asked if he takes this woman for his wife and he replies yes. Then the question is put to the wo-man. She does not answer for her. She does not answer for her self, but her relatives reply in the af-firmative. These questions and anwers are thrice repeated, and during this time the pricat holds the groom's hand in such a way that his right thumb rests against that of the groom At the close the groom presses thumb that hus been against that of the priest upon the forehead of the bride. Next he mixes up a chew of betel for her, and, waving it about her head, throws it down in front of her She pretends not to notice it, but on of her friends picks it up and later of she chews it in secret After the betel throwing and the

thumb pressing the service is over and the couple are man and wife. When the wedding feast has ended, the fami When The Moros, however, are as strict as the Turks as to their females in that they allow them to be touched only by the male members of the family to which they belong. The man who rubs against or lays his hand on a woman cutside his family is subject to a fine of ing peace on the reservation

A-Pok-co-Ma-han, A-Pok-ka-thaw, A-Shock-ara-cum, A-ha-a-pfl, Ah-nal-Quar-eKw, A-ha-qua-a-Mut, A-quak-a-Vare, A-rine-a-Yuish, A-ves-pun, A-Coy-Ya-ar, Ac-ool-be-ya, Ac-Ma-a-Coy-Ya-nr, Ac-ool-he-ya, Ac-Ma-a-Vohet, As-Coy-to-Wack, Cha-Ma-thol, Ca-hus, Comino Sweet-road, Domingo Ets-ou-co, Vam, Ets-a-yer-a-noke, Hat-pah-Mich, Hay-Col-to-Nak, Hel-Hat-pan-anich, Hay-Col-to-Nak, Hel-lay-ton, Hot-So-s-Car, Ha-Cha-to-Care, Ha Soom-quo.-om, Ham-kaSoom-May, Ham-a-say-yuav-kew, How-a-dore, He-Shal-a-Whet, Mep-a-high-as pine.Mep-a-high-yuar-kew, Mo-han-a-Vare, Mo-han-yua-ta-Vare, O-raw-um, Oyer-Cham, Oua-lay-Say, Spunia-thol. So, Charo, Nos. So, M. M. Kit. So-Cher-a-Nee, So-Mi-Me-thic, So-pore, So-hum-co-raw, So-ple-co-raw, Shock-har-Um, Siller-Nor-thav-co-raw, Ta-thes-aves.-Shoo, Tane-am-no-cum, A-Sav-, Mo-Say, Ma-high-yual-a-Say, Whee-iMey-a-hon. Pah-na-key, Vay-ca-Vare, Mon-tage, Mel-In-kel-Ia-Mity, Hom-a-Say-yuav-kew, A-ac yuav-kew, O-Cue-go-raw, Ma-Shook, Mity.

### PERFUMES OF FLOWERS.

The perfumes of flowers are best obtained by sdisillation, but where high temperature changes the substance the usual process is enfleurage, or obsorp-tion with fats. Hitherto experiments with solvents have required costly ap-paratus. It is now claimed, however, that a new factory at Frejus, France, is able to use carbon disulphide, acetone or petroleum ether in a very simple ap-paratus, consisting of a tank for the olvent, one for the flowers, and a third for the solution, with a steam worm, condensing worm, and pump. The steam heat gently distills off the solvent, leaving an extract 100 times as etrong as the enfleurage pomade.

that way. He takes it in beef, bacon utter, sausage, cheese, poultry, mules ad horses, and this is the way in which we can most profitably furnish it men and missionaries would only ake advantage of natural frends and be done with silly propagandas what mighty economy of treasure and happiness would result!

It gives me pleastire to write of one side show that is not a fake and about which there is nothing immoral or meretricious. It is the Swiss Village It is the counter-charm and antithesis of the Paris exposition. You pay your franc or half-franc, I forget which, for as the representative of your paper I get in free-you enter a gate and turr a corner and you are instantly translated from big roaring Paris with her painfully dazzling exposition into the heart of Switzerland. I mean the very heart and soul of Switzerland, for here it is. Can it be illusion? No, for that is actual water falling in cascade from the mountain side, quite a stream too, for it turns the wheel of an old mill in the edge of the village. There are ac-tual cows and goats. There are stables with the Swiss character of taking bet-ter care of the manure than of anything else. Here are a dozen or more of small, tidy old houses just as you will see them in Switzerland and, perched upon the side of the mountain on a patch of actual green grass are chalets with overhanging cliffs just as you have seen them in that most picturesque of lands. You rub your eyes and look for Paris but you can see nothing but the village surrounded by high precipices, which shut out everything but the sky and this charming scene. There are Swiss peasants, Swiss girls in the costume of their country, ducks in the brook, green grass, wild flowers, weeds and edelweiss. All this is done on little more than an acre, I think, and is the | Harper's Bazar,

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First photograph published in this city showing the terrible strike violence in the Misseuri "metropolis," where men are shot, stoned and clubbed to death without cause, and women-young and beautiful, old and helpless, alike-because they choose to ride on street cars instead of attempting to walk impossible distances, are stripped, beaten and maimed by murderous mobs.

some, I am told, vary their number of wives with the times and the seasons. All that a Mohammedan has to do to get rid of a wife is to say. "I divorce you! I divorce you! I divorce you!" three times and the woman is divorced and must return to her parents. This is as comparison that some Persian hus.

when the crops are all in.

HAREMS OF OUR AMERICAN

I suppose we may now consider these quarters