

The Bee's Home Magazine Page

The Romance of Precious Stones

The Turquoise the Subject of Much Poetry and Superstition

By GARRETT P. SERVISS.

A great deal of romance, poetry and superstition have gathered about precious stones. They are all very interesting scientifically. I notice that a geologist, Prof. Pogue, Northwestern university, has recently been making an address on "the geology, history and ethnology of the turquoise." By its ethnology he evidently means its connection with the social and religious ideas, rites, ceremonies and superstitions of the various peoples who, for thousands of years, have used this beautiful mineral as a highly valued jewel.

The turquoise, or turquoise, is fortunate in its name, which has a particularly rich sound, quite in accord with the old fancy that it is a sign or talisman, of prosperity for its possessor. The word is said to have originated from the fact that turquoise were brought into Europe through Turkey.

Among Shylock's riches there seems to have been nothing that he esteemed so much as a jewel of this kind which he wore in a ring. When Tubal tells him of the ring which his runaway daughter, Jessica, exchanged for a monkey, he cries out: "Thou torturest me, Tubal! It was my turquoise; I had it of Leah when I was a bachelor; I would not have given it for a wilderness of monkeys."

Shakespeare was right in thus representing the turquoise as a specially precious in the eyes of a wealthy inhabitant of luxurious Venice, possessed of an Oriental appreciation of the beauty of gems. In the sixteenth century, when he wrote, the turquoise was universally regarded as perhaps the most excellent subject of lapidary art.

One of the early sources of the turquoise was in the wild, rugged mountain peninsula of Sinai, but still more famous, from the dawn of civilization to the present time, have been the turquoise deposits of Nishapur, in Persia, near the Caspian sea. The Persian stones were always regarded as the finest. Of late years, however, the supply has been falling, and the majority of turquoise now put on the market come from other parts of the world, and largely from New Mexico and Arizona.

The characteristic color is an exquisite blue, or greenish-blue. The most precious possess the so-called "robin's egg" tint. In composition the stone is a hydrous phosphate of aluminum containing a little copper, to which the color is due. It is not as hard as quartz and is not crystalline in structure, but forms nodules in rock of igneous origin. It has a waxy lustre, which shows a beautiful play of light.

In former times the turquoise was a royal jewel, and the earliest Egyptian Kings had fine gold ornaments inlaid with turquoise buried with them in their tombs. In China, in India and in Tibet great value was set upon the turquoise, but nowhere was the stone more highly esteemed than in Mexico in the times of the conquest of Cortes. The Aztecs, in accordance with their gloomy, superstitious character, regarded the turquoise with religious veneration, and used it to ornament the jewelry and ceremonial apparatus of the priests.

In Arizona and New Mexico the turquoise was equally esteemed by the natives, and the Spanish explorers found many beautiful examples of jewelry work containing turquoise. Prof. Pogue, in his address, mentions four factors to which the wide use of the turquoise may be attributed. These are: "1—Its characteristic occurrence in desert regions, due to peculiar geologic conditions there obtaining, in positions of significant contact with early trade routes and lines of important migrations; 2—its presence at or near the surface in such occurrences; 3—its comparative softness, enabling it to be worked with crude tools; 4—its distinctive color range, from the blue of the sky to the green of water and plants, making a strong psychological appeal to uncivilized peoples."

The Mexican mineral "chalchihuitl" which was also greatly esteemed by the Aztecs, is similar to turquoise, and is sometimes confused with it. There is also a substance called "bone turquoise," which consists of fossil bone stained blue with phosphate of iron. This stone is easily imitated in other ways, but chemical tests detect the fraud.

Why Spaghetti Should Be Served Oftener as a Side Dish

A good many of our side dishes at dinner are served as fillers—fillers-in or something simply to add a little more zest to the meal.

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MAULZ BROS.
St. Louis, U. S. A.

Autumnal Fashions as Shown Now at the Paris Openings

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For the tea dance the Parisienne is wearing a velvet frock with a picturesque cape of fur. Ermine and seal have been combined in this pelerine of quaint lines. The snug-fitting toque Evelyne Varon has decorated with a fantasy of aligrettes.



This mantle might have been copied directly from an old engraving, so typical is it of the mantles of long ago, and the modern woman will wear it developed in royal blue chiffon velvet with a deep cape-like poke of ermine.



Her grandmother might have worn this cape of ermine, and she also would have outlined it with a deep ruffle of velvet overhung with the tails of the little animals. Right at the front of the pill-box turban Evelyne Varon has poised a bird's head and fantasy.

Borrowers Should Study the Etiquette of Debt

By ELLA WHEELER WILCOX.

Copyright, 1915, Star Company. Debt is a world malady which few of its denizens are able to escape. Sooner or later the burden of debt is incurred for a longer or shorter period of time. It is a misfortune, but not acrimony to incur debt.

The man who owes somebody has a much larger company with whom he associates than the man who lends. So old and so almost universal is the position of the debtor or that a Debtors' Union ought to be formed.

Every union, every organization of any kind, has its certain laws, formalities and obligations, both written and unwritten, which make what might be called etiquette of the order.

The borrowers of the world need such an understanding of its laws of etiquette. Here are a few outlines of those laws:

You who have asked and received money or influence from any one in the world to enable you to further your own interests will understand that these laws are outlined for your special benefit, and if you will be glad to know in your heart that the reproach they convey to the delinquent, the thoughtless or the indifferent does not apply to you. The reproach is intended for the thoughtless, the delinquent and the indifferent.

A struggling youth, intelligent, moral, industrious, found himself in temporary embarrassment, and wrote to a friend asking for a loan. The loan was granted promptly, and with words implying the pleasure it was to be able to bestow this favor. A grateful acknowledgment of the accompanying check was received in reply. Then an utter silence ensued.

Months became a year and no word was heard from the young man who had been benefited, save an occasional item of information through casual mutual acquaintances. The etiquette of the debtors' union should demand that at least twice a year a courteous and friendly note should be written from the debtor to the lender, telling of his doing, his interests, his efforts toward success and his belief in final attainment of the goal he was seeking. No continual reference need be made to the debt, but the individual who is sufficiently interested in another to lend him aid of any kind is sufficiently interested to feel the wound of silence and neglect.

Another young lad had passed through great sorrows and unusual tragedies, which resulted in the breaking up of his home and in his becoming a drift in the world without kin or kind. He wrote to a woman who had known him from childhood asking for a small loan with which he could provide himself decent raiment

to wear in the fulfillment of duties he had recently secured. He assured the woman he would repay her \$1 a week until the small debt was liquidated. The check was sent gladly, and in the accompanying letter the woman said she accepted his terms of payment, as she felt it would enable him to feel more manly and to form businesslike methods. Her bank returned the voucher of her check, which had been cashed, but in that way only was she even aware that it was ever received. No acknowledgment was sent to her, and even a letter of inquiry, after more than six months, brought no reply.

A young woman appealed to a personal friend for money with which to launch herself forth on a certain line of endeavor. It was a considerable sum, but it was supplied. Two or three brief notes of appreciation and gratitude followed in quick succession; then utter silence while months builded themselves into a year. Not even the social notes and kindly inquiries after health and happiness which had marked their acquaintance previous to the loan.

Still another young woman with beauty, talent and ambition asked a friend to help her out of financial difficulties. She was promptly helped, and assured that she need not hurry about the payment. One grateful letter ensued; then silence. Through a newspaper item the woman learned the interesting experiences which had come into the young woman's life.

It would seem that a sense of common decency, womanliness and courtesy would have caused this young woman to write her benefactor immediately of the avenue opening up before her and of the interesting experiences through which she was passing.

These are but a few illustrations of what seems to be an almost universal habit of the borrowers of the world. To lend money to one's friend seems almost invariably to cause a deterioration of character and a loss of high ideals and nobility of thought in the borrower. It may be urged by the borrowers that they feel sensitive in regard to their debt and do not like to write until they are able to liquidate it. But if they are not too sensitive to ask such favors they should not be too sensitive to refer to them after they have been granted.

There are shining exceptions, of course, to these dark examples. A woman struggling in direst poverty with a sick husband and a large family of small children (a woman of refinement and education) borrowed \$100 in an hour of great despair. That was ten years ago. Two or three times a year the benefactor receives a few words at least and often a long letter from the one benefited, and even small sums have been insistently enforced upon the lender to lessen the debt in order that the borrower might retain her self-respect.

In that way half the sum has been paid, but better than that, admiration and affection for the borrower have been strong factors in enriching the life of the lender. Here was one who understood without being taught the etiquette of debt. But they are few

And So They Were Married

By BEATRICE FAIRFAX.

"The reason why so many marriages are unhappy is because young ladies spend their time in making nets and not in making cages," wrote Dean Swift. The whole philosophy of marriage is here in a nutshell and I am going to try to develop them today for the benefit of the many "Anxious Wives" and "Unhappy Brides" who write to me each day for advice as to how to hold or regain the love of their husbands.

Girls must learn to realize that a man has to be won over and over again. For the normal nature of a man's love is to burn out rather quickly. And the wife who wishes the fire to keep up must learn how to provide fresh fuel. The pity of it is that when the flames begin to die down, the foolish little wife weeps and wails and calls on high heaven to witness that her husband vowed eternal devotion. In other words, she remembers that the man she trusted promised that the bonfire should never grow dim and smoky.

Don't waste time and dimming tears so foolishly. When the fire of love seems to pale a bit, bustle around and see what you can bring that will keep the blaze going fairly steady.

Men are vain; they love comfort; they like honesty and enjoy being amused. They hate being nagged at about trifles and they fairly abominate jealousy. "I told you so" and whining over troubles they are unable to fend off.

Four "Do's" and four "Don'ts" to weave you a cage where the love-bird will stay willingly though the net of fascination that has caught him is outworn. Let us consider the "Do's."

First the care of your husband's vanity. Appeal to it when wisdom demands. Develop his self-esteem so that he will depend on you for appreciation of his good qualities and toleration of his weaknesses. Make him think the wife he has chosen appreciates him as no other woman can. Through this you can lead him for his own good and happiness.

Then as to comfort. The importance of feeding a husband well has been dwelt upon by many inspired writers. Follow their inspiration. The old saying that the road to a man's heart is through his stomach is practically true. Make your home a place to live in, whether it is one room or ten. Let your husband drop cigar ashes on your best rug and newspapers all over the place. It won't hurt your house, and the privilege of being comfortable will make your husband's heart glow with warmth and well being.

corner saloon. Be so entertaining and amusing that they could never be a substitute for you. And while you are piling all this splendid fuel on the bonfire of love avoid the four deadly extinguishers that would put it out.

Don't nag—don't harp on trifles. Men don't naturally notice trifles and they hate being annoyed over them. Learn to face little worries alone. Learn not to be unhappy if your husband forgets the anniversary of your engagement. Peace is better than remembering. Don't be jealous and suspicious. Honesty and good faith must make you above jealousy. Trust, and you will be rewarded with loyalty to your trust unless you are dealing with a brute—then all signs fail.

If your husband makes a mistake, smile and say: "Isn't it lucky you managed that difficult situation so well, Jim?" But never a pride, destroying, vanity insulting "I told you so."

Whenever you think of something to find fault with, don't rest until you have

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