

Make a Beginning.

How often men are heard to say, "Well, next year I shall begin to save," or "Next year I intend to lead a better life." They are constantly deferring the time for practically enforcing their good resolutions. There is no time like the present to begin to do well. If your habits need reforming, begin their reformation now; if you are extravagant, this very day is the proper time to begin to save money; if your companions are dissolute, and their example bad, shun them from this moment; if you are anxious to succeed in life, to accumulate wealth, decide upon a feasible plan which promises success, and make a beginning. Industry and perseverance will enable you to overcome many obstacles which now appear almost insurmountable, says the New York Weekly. From small beginnings many of the grandest enterprises of the world have sprung, and most of the wealthy men of the age owe their fortunes chiefly to the fact that they made a beginning. The founder of St. Luke's hospital, the late Rev. William Augustus Muhlenberg, author of the hymn, "I Would Not Live Alway," suggested from his pulpit, in 1846, 62 years ago, the necessity of such an institution for the relief of the sick. The first collection for the purpose was made, and it amounted to the insignificant sum of \$31. "When do you expect to complete your hospital?" a friend asked, smiling at the small sum. "Never!" promptly answered Dr. Muhlenberg, "never, if I do not make a beginning." Eight years afterward the foundation stone of St. Luke's hospital was laid; in 1857 the chapel was opened for divine service, and patients were admitted May 13, 1858. In 1857 Dr. Muhlenberg became its superintendent and pastor, and held this position at the time of his death, April 8, 1877. From that little sum of \$31—that small beginning—there came in due time one of the best-managed institutions of the kind in the country, a credit to the city of New York, and an enduring monument to the memory of its founder.

Friend of the Farmer's Wife.

The farmer's wife will now feel that there is one man in the country who understands her position and be the highest in authority. Farmers' wives grow old before their time and farmers' daughters cannot help noticing it and dreading to follow in their mothers' footsteps. "If you have to drop some one, drop one hired hand rather than the hired girl," said the president. The advice is good, but the trouble is to get the one hired girl in the first place. The distaste of domestics for country life, and especially life on the farm, has greatly intensified rural problems, and that as much as anything has helped to depopulate the rural sections. The housewife of to-day, remarks the Boston Transcript, is thus in worse plight than she was 40 years ago. We believe this is a transition period and that a remedy will be found, though as yet it is not plainly in sight. Leisure, recreation, social intercourse are the right and the need of country mothers and daughters, and not until some way of securing these in reasonable measure is found will the farm problem be solved.

The victims of leprosy are now the only physical defectives who are treated still as they were in the medieval times. They inspire an almost superstitious terror in the clean of flesh. More scientific study is required and a more humane method of dealing with the sufferers. There can be no doubt that leprosy is much commoner than is generally supposed, for its period of incubation is unusually long, and it often fails to announce itself definitely for years. Until adequate provision is made for the victims, however, declares the Chicago Record-Herald, they will continue to spread the plague among their neighbors. State governments have been slow to make the necessary provisions for their comfort. The federal authorities would seem to be in a better position to deal with the situation.

Now they are proposing to put concrete hummocks across every good Long Island road on each side of every railroad crossing. It may be necessary, too, remarks the New York World, to spoil the roads to keep a comparatively few speed hogs from killing themselves or others, but—what a pity!

We should like to know more in regard to that Idaho wheat which yields 222 bushels to the acre before believing all the stories we hear about it. Perhaps it is being raised by some amateur farmer who doesn't know the difference between wheat and pumpkins.

It is not generally known that Stanley, the famous explorer, was a wife and that his original name was John Rowlands. He was born near Denbigh, Wales, in 1840.

# WOOLING IN FOREIGN LANDS

BY BEAU BRUMMEL



ARABIAN BRIDE'S BRETROTHAL COSTUME

**T**HE American girl is so accustomed to a short, romantic courtship which reaches its climax in a large wedding with a double ring service, she imagines girls are wooed and won in the same way everywhere. Though men are courted and girls are won the world over, there are many strange and unusual customs associated with the winning.

Even in Europe marriages are made much more conventionally than in this country, and it is only in most recent times that young men have been allowed to court girls without the consent and aid of their parents. But in France to-day among the haut monde the parents of the young man must be counseled, and unless he is 25 years old he cannot marry the girl without their consent. A far wiser way for him to do is to talk it over with the parents. If the girl is attractive and the family is congenial the parents of the young man make overtures to the girl's parents. They are soon on a friendly footing and the question of marriage is readily settled. The settlement as to what the girl's dot shall be is an important point at issue.

The Chinese, along with the Turks, believe that a girl is far better off dead than unmarried. Though they are exceedingly anxious to have their daughters married they believe it is beneath their dignity to carry on these negotiations themselves, but leave this work to a professional matchmaker. The go-between visits the different homes alone, where she takes note of the age, education, social position and wealth of the different girls. She then gives a long and accurate account of the girl's family. One is selected from this number, and if both parties are satisfied the affair is handed over to the necromancer. If the stars say the young people are selected wisely the betrothal is announced. But the matchmaker has still a part to play.

Shortly before the marriage she brings the young girl the gifts the groom would send her. These usually include a leg of pork, a bag of money, two bottles of wine, and two candles. But the girl is expected to return a part of these offerings. The Chinese parents do not believe it is necessary for young persons to love each other so long as the augur is satisfied. The young man rarely sees the girl until after they are married. When the bride arrives at the home of the bridegroom he is there to meet her, but when she steps out she is so veiled that her features are hidden. He leads her into the room where the ceremony will take place. Then he seats himself on a high chair to show his superiority and she prostrates herself before him until he lifts the veil and sees for the first time his future wife's face.

The Russians are another people who believe that marriage is the only natural and rational destiny for a woman. Confident that Cupid is a foolish and erratic boy whose judgment is not always the wisest, they make use of a matchmaker, called a svacha. She is a most important personage, and when her judgment, which is excellent, fails her she can call the stars, diamonds, hearts and clubs to her aid.

But the marriage ceremonies are even more complicated. On the day before the wedding the bride is conducted to her bath. There her friends spend long hours combing her hair and while away the time singing and talking of what her daily life will be after she is married. The ceremony is performed with the rites of the eastern church and takes place eight days before the marriage. The service is divided into three parts. The first is where the gold rings are exchanged. Then the bride and bridegroom are crowned with crowns of silver filigree, and lastly comes the dissolution of the crowns.

Though matchmakers are not employed in Japan love matches are exceedingly rare, and it is not un-

usual for a Japanese bride to commit suicide because she is not permitted to have the young man she would like to marry. The parents settle this affair often without consulting the young man and the girl. The man usually is given more leeway, and if he does not admire the girl the parents usually hunt another girl for him. The girl once selected, it is his duty to send her as many and as costly gifts as his fortune will allow.

The Swiss bride, especially in the upper classes, never accepts anything beyond jewelry. Her parents are expected to buy her trousseau, furniture for the house, and her spinning wheel. The day of the wedding these things are exhibited, but at the bridegroom's house.

Though in Switzerland no matchmaking is done, a young man must often prove to the girl he is worthy of asking for her hand. The girls always have the privilege of saying "Yes" or "No," though in some places the choice of a bridegroom is restricted to their own locality. In some districts a man must lead the goats up and down the mountain to show the girl he can work for her. In other towns where the haying is done it is his part to stack up all the hay and pile it into the barn. Though she helps him in his long hours of toil, he is expected to do most of the work. Still he toils bravely, feeling that he is being rewarded sufficiently by a pleasant word, a friendly smile, and that if the work is well done he has a chance to win her as his wife.

Until recently in Egypt girls and boys were married when they were young. It was common for a girl to be married by the time she was 14 and a boy when 16. But they now wait a few years longer. The parents always select the man they wish for the son-in-law. The girl is satisfied to know that she is going to have new dresses and a great deal of new pretty jewelry. The bride and bridegroom rarely see each other before the day of the wedding. An important part of the ceremony is to give a bride food and a large urn, which symbolize that she will have food and water.

There are no people so particular about selecting husbands and wives for their children as the Moors. Their sons and daughters have no right to say who they will and will not marry. For after the parents have chosen, a word of complaint might result in death. A son dare never take a wife unless his mother approves, and she is usually chosen from the young women of their own clan. But when they cannot find a girl in the village who pleases them they seek one among other clans. But the young man is supposed to be too timid to court alone the girl whom his mother chooses, and so he usually takes several friends with him. It is their duty to sing the girl's praises in the hope of giving him courage to carry on the courtship.

But the formal engagement must take place in the presence of the head man. It is before him that the young man hands over the sum he has agreed to give the girl's father. This varies according to what he can afford, the beauty of the bride, and their social position. The bride usually buys the trousseau with the money the young man gives her father.

Moorish girls are exceedingly fond of pretty clothes and plenty of handsome jewelry, so their trousseaus are often wonderfully elaborate. On her wedding day a professional woman from the town is employed to dress the bride. She paints her face, combs out her hair, and arranges the jewels. Not much before sunset does the bridegroom send the box in which the bride is to be con-



EGYPTIAN WATER CARRIER WAITING FOR HER LOVER



GEORGIAN BRIDE WHO COST A FORTUNE

ducted on a mule to his house. Before she goes to his house she drives all about town. In some parts when the bride enters her new home the bridegroom walks backwards holding a dagger in his hand and she follows him, touching the point of the blade with the tip of her finger.

Where a family can afford it a girl usually is accompanied by an old nurse, who gives her good words of counsel as the lazy mule trudges along leisurely. Before she leaves the girl, whom she has cared for since the bride was a child, she whispers: "Take courage; you need not fear. He cannot help but love you; you are sweet, good, and kind."

Among primitive peoples marriage usually is more insistent and girls are courted in even a less romantic manner. Among the Australians every girl must marry, whether she will or not. It is considered wonderfully strange if a girl is 12 years old and is still unmarried. This is not because the girls or parents are romantic, but the parents feel that a girl is only worth the toil she gives.

"The man," says the Rev. H. C. Meyer, "regards them more as slaves than in any other light. They are a necessary commodity, valuable only as long as useful, to be thrown aside after they serve their purpose."

Worse still, their masters can throw them out and divorce them at will. The Kafirs buy their wives with cows and do not pay more than they can help. A woman no sooner enters her new home than she is given some task to perform so her lord can see if he has made a good bargain. He values her less than his cows. This is seen by the fact that he permits her to do all the work except tend to his cattle and enter the kraal where they are kept.

BLACK FOX FARMS.

Consul John H. Sherley writes from Charlotte-town, Prince Edward Island: "There are three black fox farms near Atherton where these animals are raised for their skins. These farms contain 20, 25 and 30 foxes, respectively. The skins are sold in London at prices ranging from \$500 to \$1,800 each, according to quality. I am informed that the fur is used for ornamenting the cloaks of royalty, as it is the only fur to which gold will cling. The farm containing 30 foxes is on Cherry's island. The farm containing 20 foxes is in a rough, broken woods country, where the animals are confined by heavy woven-wire netting. The wire is set in the ground two and three feet, in order to keep the foxes from burrowing under, and is about eight feet high above ground, with a curve inwardly at the top of each post of another three or four feet of wire, in order to keep them from climbing over the fence. They sleep in the open the year round, in hollow trees and in hollow logs. These animals are not cross-bred, but are confined to their own kind, to keep the fur of the best quality possible.

DYSPEPTIC PHILOSOPHY.

It may be better to have loved and lost than never to have loved at all, but it isn't so cheap.

If a woman is pleased with herself the opinion of the rest of the world is of secondary importance.

It takes a man half his life to find out who his friends are, and the other half to locate his enemies.

A woman's shidden intentions are generally so well hidden that she can seldom remember herself where they are.

Creamed Cucumbers.

Peel two or three large cucumbers and cut very fine with a sharp knife or run through the coarsest knives of the meat chopper. Drain off the liquid but do not press.

Rub a bowl with a clove of garlic put in the minced cucumbers and season with cayenne pepper, black pepper salt, a teaspoonful of onion juice and the strained juice of half a small lemon.

Chill all the ingredients thoroughly and just before serving stir in half a cupful of thickly whipped cream.

This makes a nice sauce for serving with fish or is equally good put on the half shells. Serve one to each person and pass with soft shell crabs or broiled lobster at a luncheon.

MUSINGS.

Many a board of directors wouldn't pass as clear timber.

Love songs are all antematrimonial affairs. Ain't it queer?

Honesty is the best policy, but many a crook has a big funeral.

Laundry work at home would be much more satisfactory if the right Starch were used. In order to get the desired stiffness, it is usually necessary to use so much starch that the beauty and fineness of the fabric is hidden behind a paste of varying thickness, which not only destroys the appearance, but also affects the wearing quality of the goods. This trouble can be entirely overcome by using DeLancey Starch, as it can be applied, much more thinly because of its great strength than other makes.

WE GET WHAT WE GIVE.

Life is a magician's vase, full to the brim, and so made that you cannot thrust your hand into it, or pour, or sip, or draw out of it.

It overflows into your hand only when you drop something into it.

And what you get is of the same quality as that which you give.

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The preacher says religion is a great thing in time of trouble. He don't state where he spends his vacations.

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