

# WHERE A MAN MUST PROVE HIS WORTH BEFORE HE WINS A BRIDE.

**T**HE idea of love in a cottage is becoming most popular these days, so much so that it is not unusual for men with millions to fall in love with girls who live in humble surroundings; it is no more unusual for girls with fortunes to give preference to clever men who have more prospects than anything else.

But there are countries where romantic love is tabooed and men must prove their worth before they can marry. This is true among the Fuegians, who say that a man is not fit to have a wife until he shows by hunting and fishing that he can support her. An Englishman tells a story of a young Fuegian who was desperately in love with a girl, but he could not marry her. The native was a splendid huntsman, but when it came to catching fish fortune went against him. He was in great despair and finally told the Englishman "Me never catch fish for me girl—you catch fish and me give you heads—plenty heads, axes, knives, and fruit."

The Englishman remembered the hard times he had enjoyed with his father-in-law, and caught a dozen or more fish for the native. When the delighted old Fuegian saw that the young man was an angler he allowed him to have his daughter.



THEY MUST HAVE AS MANY HEADS AS THE GIRL'S FATHERS



HE MUST HUNT AND FISH FOR HER

suffer this chastisement in silence. An amusing story is told by an Arab who met some friends and they saw he was so buoyant they asked: "You've been to theater?"

"No," he answered.

"You've been to dance?" they then asked.

"No," he answered.

"You've been drunk?" they then said, certain they were right.

They piled him with questions until he was forced to say: "I have not been to theater, to dance, and drunk, but I had lots of fun. My friends gave me a whipping, and it was such a good whipping it made me glad all over. I'm to be married to a nice girl, so I like a good whipping."

Some days after his friends asked: "Did you like the whipping?"

"No," he exclaimed, emphatically. "It made me smart all over. I made believe I liked it because the girl's father was standing there."

## Many Jacobs Serve Their Terms.

It is a common custom among people for a young man to prove his worth by rendering service to a girl's father—he goes and works as a servant. Money cannot always save a young man from this kind of servitude, and he often works a long time before he can marry the girl. This practice is prevalent among such rude races as the Fuegians and the Bushmen.

With others a man is despised if he falls in his duty as husband and father. In Lado the bridegroom has to assure his father-in-law three times that he will protect his wife, calling the people present to witness. And among the Inarags a man who deserts his wife is punished severely.

American girls might be considered cruel if they expected a young man to prove his worth by suffering a whipping, to work for their fathers, or to go hunting. But it would certainly be advantageous to the American home if they made a man prove his worth in a substantial way.

## Test Even Youthful Grooms.

Even when men and women are betrothed as children this test is not forfeited. Among the Indians of Guiana boys and girls usually are betrothed at an early age, but the boy brings her father the game he shoots. When grown he is free to select the wife he will, if he returns the gifts and proves that he is a man and can do a man's work. Without flinching he endures wounds to be made in his flesh or he allows himself to be sewn in a hammock filled with fire ants. Sometimes the test is limited to clearing a space in the forest to be planted with cassava and to bringing as much fish and game as he can.

Many men feel it is right for them to suffer these tests, as it is wrong for them to marry women unless they can support them. This sentiment abounds among the California Indians. A Californian begins by making a mat, repairing the cabin of his wife, or constructing a new one. When he cannot do this work alone he asks his friends to help him.

A man who spent much time among these natives tells how one morning he saw a great crowd of natives gathered about the cabin. He asked the cause of all this excitement, when one man made answer: "No me got no wife; me get married to pretty Indian girl. And me give her new mat, new cabin, bows, and arrows, and new everything. Me can't do it alone; brothers help me." But the test of his worth did not stop here. During the first year of their marriage the product of the hunt belonged to her, and after that he had to share equally whether she remained in the village or accompanied him to the chase.

## Must Prove Ability to Work.

In many countries the chief makes it a business to see that his subjects can support wives. This is true of the cannibals of New Britain, for the families of warriors must be maintained properly. A short time ago a chief of New Britain sent for one of his best warriors and said: "You going to have new wife?"

"Me have new wife," answered the warrior, "me only have three wives."

"Three wives nice for you," said the chief sharply. "No more wives for you; only chief like me have three and three and three wives."

The Maldivians hold different opinions regarding the number of women a man shall have. They say that four are none too many if a man is equal to the task. The girl brings no dot. He must settle on her what her mother got when she was married. This is not always an easy task, but if he is not equal to the occasion he must give her up. A Maldivian recently married a young girl and gave her everything except a new cabin and he promised it would be made within three months. The winter was earlier than usual, and he could not build the house. So his mother-in-law said: "You give my girl back to me; you be no marrying man."

"Me be marrying man," said the injured son-in-law. "Too cold, me can't build house. When sun stands high in the heavens me build house."

"When sun stands high in the heavens you can have wife again," declared the practical woman, "but you build house first."

## Nairs Must Be "Good Providers."

The Nairs consider it a man's duty to provide food, clothing, and ornaments for a wife. When they go a-courting they always learn which man can give them most money and select accordingly. In selecting her lover a Nair girl thinks that it is far more important for a man to support her than to love her, and never forgets to question him carefully regarding his financial standing.

Although in Burma the man does the courting and their women make devoted wives, a Burmese girl can get a divorce for non-support, and this is one of their chief grounds. A pretty Burmese girl left her husband and when a friend asked the reason she said, "Me like my husband Logo, he was handsome, nice manners, and good. But he could buy me no pretty clothes. My mamma buy me pretty clothes, me have ten suitors; me marry one and he buy me lots of pretty clothes."

The tests put on some peoples often are more severe than buying of money. Among the Dyaks of Borneo, the Nagas of upper Assam, the Ahtas of Ceram, no man can marry unless he has many heads in his possession. Whenever a suitor expresses a wish to marry a girl he is called before the rajah and the young man is bound to declare in the presence of his father-in-law how many heads he already has, which must be half the number in the possession of the father-in-law. In default of this number he starts out with his companion on a head hunting expedition, and many months often pass before his efforts are crowned with success, for women and children are not allowed as trophies. The Hill Dyaks show their ability to support a wife by less cruel means. When a young man likes a girl he goes out of his way to perform services for her. He often assists her when she is at work in the field, carries loads of wood and vegetables to the house, and is anxious to prove his ability to support her.



HE MUST BUILD HER A CABIN



THEY MUST WORK FOR HER FATHER

# FROM NEAR AND FAR

**ROTHSCHILD AS SURGEON**

Baron Henry de Rothschild has a hospital of his own in Paris. This picture shows the baron, who is a skilled surgeon, examining a child in his hospital.

**RARE TROPHY.**

Skin of a white tiger. Only two have ever been shot.

**CORRECT DRESS FOR MEN ON VARIOUS OCCASIONS.—From The Haberdasher.**

FORMAL EVENING DRESS	INFORMAL EVENING DRESS	DAY DRESS	MORNING & BUSINESS DRESS	OUTING DRESS
For all occasions after 6 o'clock Woolen, Revere, Frazz, Dinner, Theatre and Dinner.	For all informal occasions Informal Dinner, Club, Day and Home Dinner.	For all occasions before 6 o'clock Dry Woolen, Albatross, Cotton, Revere, Morning.	For Sunday church services in the morning, the promenade, men's amusements and general business wear.	Woolen, Cell and Cotton
<b>OVERCOAT</b> —Inverness, Chesterfield or natural of black or Oxford cloth.	<b>OVERCOAT</b> —Chesterfield of black or dark gray, or Covert top coat.	<b>OVERCOAT</b> —Sutonet, single or double breasted, or Chesterfield of black or Oxford material.	<b>OVERCOAT</b> —Chesterfield or skirted overcoat.	<b>COAT</b> —Nailfold or double-breasted sack of tweed, flannel or homespun.
<b>COAT</b> —Swallowtail, black cloth for the most formal occasions, dark Oxford cloth permissible for the theatre.	<b>COAT</b> —Evening jacket of black or dark Oxford cloth.	<b>COAT</b> —Double breasted frock, black or dark Oxford.	<b>COAT</b> —Morning or cutaway of black or dark gray cloth, lined bound for formal wear, plus for informal occasions. Sack suit for study business wear and traveling.	<b>WAISTCOAT</b> —Matching coat or flannel, fancy knit or evenest.
<b>WAISTCOAT</b> —White pique or linen, single or double breasted, or black single-breasted.	<b>WAISTCOAT</b> —Single-breasted black or gray, matching jacket, or white single or double breasted.	<b>WAISTCOAT</b> —Double or single breasted same material as coat, or white duck or linen.	<b>WAISTCOAT</b> —Same material as coat, single-breasted, or fancy material, neat pattern, for dress wear.	<b>TROUSERS</b> —Knicker or trousers of flannel, tweed or homespun matching coat.
<b>TROUSERS</b> —Matching the coat, this set seen trimmed with all best.	<b>TROUSERS</b> —Same material as jacket.	<b>TROUSERS</b> —Fancy waisted or casimere, dark gray or light stripe, neat pattern.	<b>TROUSERS</b> —Matching coat, or gray neat patterned worsted or casimere trousers for wear with morning coat.	<b>SHIRT</b> —Flannel, cheviot or madras.
<b>SHIRTS AND CUFFS</b> —White self fast plain linen shirt with attached square covered link cuffs.	<b>SHIRTS AND CUFFS</b> —White, plain, pique or plaid with attached cuffs, linked back cuffs permissible.	<b>SHIRT AND CUFFS</b> —White plain front, attached cuffs.	<b>SHIRT AND CUFFS</b> —Plain white or pique with morning coat, fancy for business dress. Attached or detached cuffs.	<b>COLLAR</b> —Fold collar and tie.
<b>COLLAR</b> —Pike or straight lap front forms.	<b>COLLAR</b> —Wing or double-fold.	<b>COLLAR</b> —Pike, lap front or wing.	<b>COLLAR</b> —Wing with morning coat, double-fold collar with sack.	<b>NECKWEAR</b> —Necktie or scarf.
<b>CRAVAT</b> —Broad end white tie.	<b>CRAVAT</b> —Broad end black tie.	<b>CRAVAT</b> —Aust or once-over, white or pearl.	<b>CRAVAT</b> —Aust, once-over with morning coat, four-in-hand or tie each neck.	<b>GLOVES</b> —Tan or chamois.
<b>GLOVES</b> —White or pearl gray glove.	<b>GLOVES</b> —Gray suede or tan.	<b>GLOVES</b> —Gray suede.	<b>GLOVES</b> —Gray or tan.	<b>HAT</b> —Soft felt or cap.
<b>JEWELRY</b> —Pearls, or mother of pearl studs and links.	<b>JEWELRY</b> —Plain gold or pearl studs and links, silk felt and seal.	<b>JEWELRY</b> —Links and studs and watch-chain, watch guard or silk felt and seal.	<b>JEWELRY</b> —Soolylin, links and studs, watch guard or hat.	<b>BOOTS</b> —Gait or russet.
<b>HAT</b> —Silk, or Opera for theatre and ball.	<b>HAT</b> —Opera, Tuxedo or Derby.	<b>HAT</b> —Silk.	<b>BOOTS</b> —Calfskin or patent leather with outwedge, calfskin proper with sack, high cut.	<b>JEWELRY</b> —Links, scarfpin and watch guard.

**HERRERO.**

Type of the savage warriors of South-west Africa, who have been resisting the advance of German soldiers.

**BABY IN BASKET.**

In the mountains of northern India babies are carried in baskets hung on either which pass over the mother's head.

**NOVEL HEADGEAR**

A Canadian farmer has rigged up a novel device to keep his cows out of the corn. A framework of light poles is strapped over the cow's nose, muzzle fashion, and studded with large nails. When the cow tries to get through the fences the nails catch against the bars and effectually keep her out of the grain. The device has been widely copied by the farmers in that section of Canada, where the fences are at least but poor, and travelers can see scores of cattle carrying these novel head-gears, often with birds roosting on them.

**FISHING BOATS**

The boats used by the fishermen of Peru are bundles of reeds tied roughly together. The fisherman sits astride the broad end and uses a paddle.

**PICTURE IN SAND.**

A colossal head of Queen Alexandria was captured on the seashore. A photograph was taken of it and sent to the queen, who was much pleased with it. Sand sculpture is difficult, as it has to be done so quickly.

**BRAIN OF A DOG.**

Sphere of sight. Sphere of hearing. The olfactory spheres. Sensory motor spheres.

**JAMAICA MILKMAN**

Makes his rounds on the back of his donkey with milk cans in panniers.

**PHOTO BY SULTAN**

This photograph of one of his odalisques was taken by the sultan of Morocco.