

RENTING FINERY FOR A WEDDING

MADE IS THE "DRESSIEST"
ARTER OF NEW YORK.

McCustoms Among Jewish Re-
sidents Easily Supple-
mented by Hiring.

was to have been a dance at
the club, given by one of the
club's clubs. At the last moment
it was postponed.

said the president of the club,
"most ordered the ice cream."
explained the secretary, with
emphasis, "I had 'most hired
as suit."

a "stylish" youth, and in all
it would have rented a pretty
suit of evening clothes. You can
as low as \$1.50, but an up-to-
it stands you \$4 to \$5. This is
a silk hat, the cachet of ele-
on the East Side. Sometimes,
of invariably, it also includes
and gloves. The last item is not
nearly necessary to a proper mas-
costume, but the hat is. The
in of wearing a hat indoors and
all religious of semi-religious
as explains this. Hats are always
in the synagogue and at wed-
s, whether these are celebrated in
synagogue or hall, and evening dress
customary.

the use of the synagogue or school,
it is properly called, for wedding,
an American custom. The ortho-
Jew, or, at least, the old-fashioned
never dreams of getting married
the place he prays in, and the spe-
cial of women and girl-children on
the floor of the sacred edifice is most
pleasing to him. The place for women
is in the screened gallery, where
they whisper their prayers. St. Paul
is instructing the Corinthians in He-
brew etiquette when he commanded
women to keep silence in the
churches.

Then one attends a Jewish wedding
realizes the Oriental in the Jew as
probably never did before. In the
times the bride was carried to
husband's house gorgeously arrayed.
In those days she may have worn
her gown and veil, but in these
days she often rents them. Whether
rents or buys, she is, symbolically,
carried to her husband gorgeously
arrayed.

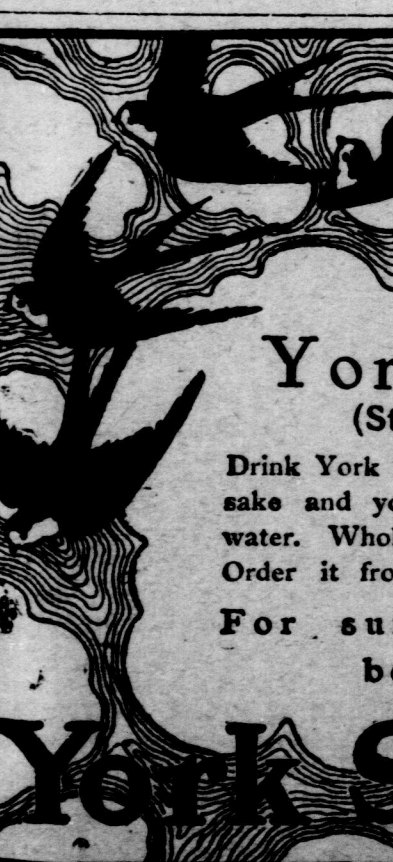
THE LATEST FASHIONS.

On East Side is the "dressed" place
New York, without any question,
may have supposed Fifth avenue
possess that distinction, but the de-
mon vanishes after a short residence
the Jewish quarter. There are more
or shops, dreamlike establishments
and millinery stores on the East
than anywhere else in town. They
to be seen in almost every block,
very stylish garments they pro-
duce. The materials are perhaps not
the finest, but there is no doubt
of their being in the very latest
fashion. A capacious critic would prob-
ably remark a certain lack of imagi-
nation in the gowns. They all look as if
they had been lavishly copied from the
fashion magazines. There is never a
question of individuality about them.
The wearers look as if they had all
turned out by the same establishment.
The styles are also a bit pro-
saic, and the colors are generally
rather brilliant.

clothes are of as much importance
a working girl, especially a Jewish
girl, as to any daughter of a
millionaire. The average girl lives at
home with her family and usually
has her pay envelope unopened to
mother. She receives a generous
allowance, however, the import-
ance of a good appearance being ap-
preciated by the older women. The
sinnings of a girl to make a good
impression of a mother to assist her
daughter in this laudable object,
clothes are an inseparable accompani-
ment. What one wears to the factory
the office does not greatly matter.
though femininity exerts heavily at
it times. But what one wears in the
course of pleasure matters very vital-
ly. Every girl who can by any means
manage it provides herself annually
with two gala costumes, a tailored
gown in bright red, pink, or pale blue,
and an evening gown of silk or lace.
A picture hat to match the tailored gown
is necessary, and another to wear with
the ball dress is highly desirable. The
ball dress is always high-necked and
elbow-sleeved, décolleté being consid-
ered extremely indecorous on the East
Side. The head is always covered with

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For Sale By SCANDRETT BROS.,
E. B. SMITH, Esq. T. A. ROWAT & Co.

WHERE ONE MAY HIRE FINERY.

The wardrobe is supplemented by
renting gowns for extra occasions.
Many East Side dressmakers keep a
stock of gowns on hand to be rented,
and there are a dozen or more estab-
lishments whose sole business is rent-
ing. Everyone knows that men's
evening clothes may be hired, but this
method of appearing prosperous is com-
paratively a new idea to women. It is
largely confined to weddings on the
East Side, all parties often hiring their
costumes. The custom has ample jus-
tification when all the circumstances
are understood.

The wedding is the dressiest of all
functions. The men wear evening
clothes, no matter what the hour, and
the women wear trained gowns, won-
derful hats, and all the extra chiffons
they can collect. The bride wears
white, with orange blossoms, her
mother wears black lace with span-
gles, and the bridesmaids are very
flowers of fashion. Just now pink
bridesmaids are proper in our neigh-
borhood. I have not seen a blue one
for months. The bride has as many
bridesmaids as she can, ten being an
ordinarily good allowance. They pro-
vide their own gowns, and can always
hire them of the shade agreed upon.

The bride's gown is properly provid-
ed by the bridegroom. It is his pre-
rogative, and if he is well-to-do, his
honorable duty. If he is poor his bride
has to find her own clothes, but then,
if he is poor, she is pretty sure to be
rich. The few purely romantic mar-
riages in our part of the town.
A beautiful bridal gown may be
rented for \$10. Such a gown will have
a taffeta lining, with a flounce of plaid
chiffon, and an overdress of figured
net or lace. It will be high at the
throat, of course, and usually wrist-
long in the sleeves. The \$10 pays for
slippers of white kid or satin, open-
work white stockings, gloves, wreath,
and veil. What would an East Side
matron want with such a fine outfit,
and where would she store it in her
closetless flat, even if she did want to
be sentimental and keep her white
robes? It is far more sensible to rent
for \$10, and put the rest of the money
into a plush parlor suite or a refrig-
erator with a large mirror in the door.
The mother's gown, black and span-
gled—always spangled—costs \$6 to hire.

This does not necessarily include a
bonnet, for elderly women do not wear
bonnets, unless they have progressed
very far towards Americanization. The
orthodox matron wears a shawl or
wig, and sometimes a 'kerchief, but
never a hat.

RIDING TO THE WEDDING.

One walks to an ordinary dance, but
to a wedding, the bride and groom
fairly blocked with carriages for an
hour before the ceremony, and the
side-walks are crowded with spectators,
giving in the Fifth avenue manner.
The bride's family in several carriages
drives up before her, and the bride
and groom arrive last of all. They
drive together, and the carriages al-
ways advances with reckless speed,
just why is not explained. The groom
gets out of the carriage first and is
received by the curb by a group of
men friends, as many as possible
grasping him by the arms and lead-
ing him into the shoe. The masculine
party takes seats together near the
front, several hands still detaining the
bridegroom's coat. The brides-
maids are met by their female relatives, and the
bridesmaids, who lead her to a front
seat on the other side of the shoe. All
the women sit on the bride's side of
the room.

In the middle of the room is a
square platform, over which is stretch-
ed a canopy. At the back is a gallery
full of musicians, with fiddles, cellos,
and brass instruments. Sometimes
there is a boy choir. Hebrew music is
often beautiful, but is likely to be very
noisy. The marriage hymns are fairly
afflicted with volume, and the racket
of the choir is a thing to be dreaded
by unaccustomed ears. The musicians
play and the boys sing, and for a long
time nothing else happens. There is a
great deal of confusion. People rush
about, especially the children. There
are always crowds of children at a
wedding, and their holiday clothes have
an exciting effect on them. A group
of elderly ladies representing the heads
of the two families, the rabbi, the
schatches, perhaps, and one or two
others, spend ten or fifteen minutes
discussing the marriage contract, which
has to be signed just before the cere-
mony. A marriage contract is a serious
thing, and even after it has been
finally and definitely settled upon, it
does no harm to talk it over a last
time.

UNDER THE CANOPY.

Ultimately the wedding begins. The
young man's friends grasp him firmly
by the arms and lead him under the
canopy, where they leave him to stand
alone, rather nervously, while the
bride's mother and other attendants
lead her to the platform and also
under the canopy. The entire femi-
nine procession, with yards and yards
ofinery trailing recklessly on the floor
and waving under foot, proceeds to
walk round and round the bridegroom

seven times. The platform is so small
that the picture hats and the trains
and the bride's veil and the other
spangles are a tolerably tight fit
around the solitary man. He is lost,
engulfed, swallowed up in millinery.
He must feel like a valentine or a
piece of wedding cake wrapped in
plenty of lace paper.

This ordeal over, most of the women
step down and range themselves below
the platform. The rabbi and the car-
tor take their places, and the troth is
plighted. Rings are exchanged, wine
slipped from one glass, which is after-
wards wrapped in the last issue of the
Tageblatt or Vorwärts and crushed
under the bridegroom's feet.

A bride is always the calmest per-
son in the room, but the Jewish bride
is like Pet Marjorie's turkey, "more
than usual calm." When she takes
off her gloves for the exchange of
rings, she does not neglect to straight-
en the fingers, and I have even seen
her blow into her gloves to smooth out
the wrinkles, after the universal cus-
tom of women, only the thing is usu-
ally done in the dressing-room.

As soon as the ceremony is conclud-
ed, the entire roomful of people, men
and women, fall into one another's
arms and exchange rapturous kisses.
Every man, woman and child does his
best to kiss every other individual
present. It takes a long time.

Then the newly-wed lead the proces-
sion reception-ward. The crowd has
remained in the street, and several
policemen are needed to make a lane
for the guests to walk to their car-
riages. Quite like Fifth Avenue again.
Next day the rented garments are
returned. If they are merely soiled,
no extra charge is made. The renter
expects to have to mean a light gown
each time. But if there are any rips
or other damages, one has to pay well
for them. Occasionally the gown has
to be paid for outright.—Rheta Childs
Rorr, in N. Y. Evening Post.

HAD TO HUSTLE FOR SUCCESS

MEN WHO BECAME RICH WORKED
HARD WHEN YOUNG.

It was Marshall O. Roberts, who, ac-
cording to Spare Moments, originated
the idea of giving his store an air of
prosperity by filling his counters with
the appearance of goods when he could
not afford the stock.

In 1855 young Roberts had managed
to scrape together a few hundred dol-
lars, the result of many years' close
saving, though he was only 21 at the
time. He had decided to try his hand
at the hardware and shipping supply
business.

The first thing was to find a suitable
building in a suitable location. But the
two requirements could not be found
together, so he was finally compelled
to take a large building, in which his
small stock of goods seemed completely
lost.

After arranging his shelves in every
possible way to make them appear to
good advantage, he gave up in dis-
gust.

"They look like so many samples,"
he complained, and, it is said, im-
mediately went out and ordered a load
of bricks sent to the store.

These he took one by one and neatly
wrapped, tying a sample of a nail or
a screw or a rivet to the end that
would be visible. The bricks were
about the size of many of his boxes,
and when the shelves were filled with
them his store appeared to be exceed-
ingly well stocked. Naturally custom-
ers were drawn to the firm that kept
the largest variety.

According to the same authority Le-
land Stanford's first earnings were the
result of digging horse-radish, washing
it and carrying it to the nearest town.
He received, as his share of the enter-
prise, 15 cents. He was then 6 years
old. In his 8th year he worked hard
gathering chestnuts, which he sold for
25¢.

During successive years he toiled on
the farm in the summer and attended
school in the winter, all the time
dreaming of a college education and
later of becoming a lawyer. When he
was 18 there was no money in sight
for the carrying out of his cherished
plans, and the outlook, to say the
least, was not encouraging. Conse-
quently he halted with delight his
father's offer to allow him the profits
from clearing a tract of woodland re-
cently purchased. He was to have all
he could make selling cordwood.

He went at it with zest, hiring other
woodchoppers to help him, and be-
fore a year of the hardest kind of toil
had ended he had chopped and shipped
more than 2,000 cords of wood and had
in the bank \$2,000. He did not lose
sight of his purpose, but used the
money to finish his common school ed-
ucation, and then at a law school.

When Charles Tiffany, on \$1,000 cap-
ital borrowed from his father, estab-
lished a store dealing in ornaments
and fine work in gold and silver, right
on the heels of the great panic of 1873,
he showed an understanding of human
nature that indicated an original mind
as well as an independent one. His
success was almost instantaneous. He
appealed to a side of human desire that
had been ignored, and the response was
heavy and continuous.

HIS USE OF THE FIRST GREAT ATLANTIC

cable illustrates his shrewd business
sense. Hardly had the attempt to lay
the cable proved a failure before he
bought all the unused wire, had it cut
up into different shapes and sizes, and
attractively mounted and offered for sale
as souvenirs. They sold like hot
cakes and netted him a handsome sum.

DUNDEE SCOTCH MARMALADE.

Wash thoroughly fourteen large
oranges. Take half, selecting the
largest, and with a sharp knife peel
thin, taking care not to use any of the
white, pithy membrane. Put into a
deep preserving kettle, add two quarts
of water and let stand for thirty-six
hours, changing the water two or three
times. The second morning put the soaked
peelings with the last water over the fire
to cook. Peel the other seven oranges,
throwing away their skins, and slice the
fourteen oranges, add four pounds gran-
ulated sugar and the juice of two lemons.
Turn into the preserving kettle with
the peelings and simmer two hours un-
til clear and thick, stirring often to
prevent scorching. When partly cooled
pour into glass jars, but do not seal
until cold. This will keep for years.

SACRED MONKEYS OF INDIA

TEMPLES IN WHICH THOUSANDS
OF THEM ARE KEPT.

Requests Made by Pious Hindus to Pro-
vide for Their Comfort—Licensed
Thieves in the Village.

India's three hundred millions are
intensely religious. On every hand are
temples and mosques, shrines and
sacred rivers, holy trees and holy
animals.

Every one knows how sacred is the
cow to the Brahmin; but most people
in the western world fail to appreciate
the extent of the worship of Hanuman
the monkey god, whose shrines are fair-
ly alive with the huge langur monkeys,
wild and mischievous, but sacred as
the ibis of Egypt. It is almost as
much as a traveler's life is worth to
kill one of these creatures in a Hindu
village, even inadvertently.

In the cities of northern India, espe-
cially one is astonished at the number
of hanumans, as they are called, racing
over the roofs of houses. Sometimes
they will follow the traveler for miles,
jumping from tree to tree with aston-
ishing agility. But the strangest sight
of all is to behold them in thousands
in the sacred groves of the Himalayas,
especially those of Jeyapore and Guita Pass.

One soon grows accustomed to the
little rhesus monkeys, playing, fighting
and feeding near the sacred temple
tanks, which are overgrown with big
pink lotus buds. The shrieks of their
mischief mingle with the screams of
little green parakeets which fly around
them.

The traveler also sees these monkeys
amid the ruins of ancient cities or
temples far removed from the haunts
of man, so numerous sometimes that
the crumbling walls and flat roofs are
a blackish gray mass of movement and
noise. The hanuman, by the way, is
one of the largest monkeys in the East,
measuring about three feet high when
sitting.

They vary in color from a very dark
gray to nearly white, while the face,
hands, feet and tail are a dense black.
Hanging from forehead, cheeks and
chin are masses of gray hair. They
are venerated by the Hindus, as con-
secrated to the god of the same name.

Nevertheless, in the villages and
cities the hanumans are a serious
nuisance, being fond of mischief and
noise. The hanuman, by the way, is
one of the largest monkeys in the East,
measuring about three feet high when
sitting.

It is a comic sight to see several of
the bigger fellows around a grain or
vegetable shop in a native city. They
will first of all cram all they can hold
into their mouths and then, seizing
another handful as a reserve store in
case of attack from a stronger com-
rade; and with that off they go in great
bounds to the roofs or walls of the city.

The owner of the shop simply dare
not use force to drive off these sacred
pests, as to the village deity, the
monkey temples they do their best to
spoil the mischievous creatures.

"One blazing afternoon in January,"
said a man recently returned from
India, "I mounted an elephant placed
at my disposal by the Rajah of Jeyapore
to hunt a beast, carrying a howdah of
vermillion and gold, and with gorgeous
trappings of crimson brocade. I wanted
to visit the monkey temples in the
Guita Pass.

"I set off up a narrow path toward
the mountain heights, and in an hour
or so had crossed the pass and begun
the descent; when I suddenly heard the
loud musical call of the hanumans—a
peculiar whoop—and there before me
on the tumbledown wall, made thou-
sands of years ago, to protect the in-
habitants from stepping over into a
sheer precipice of 600 feet, I beheld
hundreds of the long, loose-limbed,
slender monkeys.

"Above me in the rocks and trees
were thousands more, all of them at
liberty to increase and multiply entirely
free from molestation, whether on the

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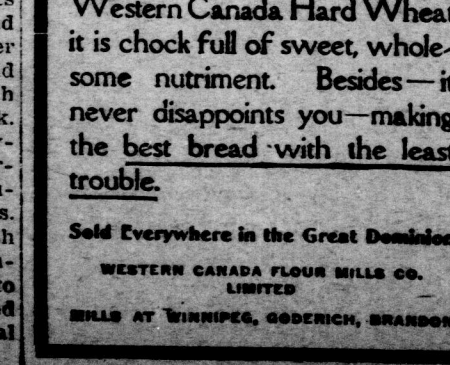
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CARLING - LONDON

TENDENCIES IN THE UNITED STATES

EARNING OF WEALTH—WORSHIP AND REVOLT AGAINST LOW- TONE PRESS

An observant and thoughtful Canadian, after a somewhat extended residence in the United States, tells us of two very marked changes passing over the spirit of the dreams of the republic. So unmistakable is the strength of these tendencies that they may be ranked among the most hopeful signs of the times on this continent.

First is the waning idolatry of wealth and wealth-getting. One of the premonitory symptoms of this is the phenomenal and continued appreciation of Wagner's "Simple Life," which a few years ago struck a responsive chord in the overwrought and luxury-suffracted heart of the American people. In contrast with which that remarkable little book was the very antithesis. Today we see millionaires vying with each other in placing their accumulations upon the altars of humanity. Some people are worrying about their motives, but these we need not stay to analyse. There is a distinct reversion to higher ideals, and a slump in public esteem of the unscrupulous money-making machine.

Secondly, there is a most wholesome revision of sentiment among the thinking and self-respecting masses and low-toned press, with its indecencies in print and picture. They have come to discern at last, with sure intelligence, the menace that a vitiated journalism is to the youth and future of the state, by undermining the work of the home and the school. The Government of Canada, through the new international postal convention, has taken a position designed to check the lately increasing inflow, and, fortunately, the outflow of Canada has kept itself singularly free from these cheap and objectionable features. No parent, no citizen, who has any regard for the future of his home, the education of his family, and the good of Canada, will permit the "yellow" stream to cross the threshold, and a prompt and earnest protest at this juncture in the country's progress will exert a most wholesome effect in curing the preliminary stages of this type of Demetia Americana.—Farmer's Advocate.

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