

## BREAD AND BRIDES.

THE PARTS VIANDS PLAY IN MARRIAGE CEREMONIES.

Sweetheart Cakes of a Dutch Damsel—Egyptian Bridegrooms Must Work For Their Supper—Wine in China—Married by Candy.

The important part which different viands play in marriage ceremonies makes rather an interesting story.

For example, the Swedish bride fills her pocket with bread, which she dispenses to every one she meets on her way to church, every piece she gives away averting, as she believes, a misfortune.

On the threshold of her new home a bride in Serbia is presented with a plate of bonbons, one of which she and the bridegroom share between them, the divided bonbon signifying that no bitterness shall divide them. A sieve of wheat corn is also given to the bride.

Of this she takes three handfuls, throws it over her head, emptying the sieve upon the ground. The scattered corn denotes that the bride brings joy and prosperity into her new home. The bride is still outside the door, nor can she enter until she has placed two loaves of bread beneath her arms and taken a bottle of wine into her hands.

With these emblems she at length crosses the threshold of her future home. At the first meal of the newly married pair bread and wine must be taken by both to denote that thenceforward all they have shall be equally divided between them and that their married life shall be passed in unity and fidelity.

A Russian wedding culminates in the betrothal feast, at which the bride elect in return for a long dress of hair which she has given to the bridegroom receives bread and salt and an almond cake.

In Holland if a young man is in love with a girl and wishes to ask her hand in marriage he buys a small sweet cake and, wrapping it up in soft paper, proceeds to the house of his innamorata.

He is ushered into the midst of the family circle. Without a word he walks up to the young lady and lays the cake on the table before her. The rest of the family affect not to notice anything unusual and continue their work or their reading. The young man turns aside and talks to the father or mother on some very ordinary subject, keeping his eyes eagerly fixed on the girl while he is conversing.

If she accepts him she takes up the cake and eats it. If she is a coquettish damsel, she tortures the young man by turning it over and playing with it before she decides to taste it and then enraptures him by eating it to the last crumb. If, on the other hand, she wishes to have nothing more to do with her admirer, she puts it back on the table. The young man takes up the cake and, with a "Yanvool byzmen," leaves the house. The matter is then kept a profound secret by both families, and the outer world never hears of it. In place of a wedding cake in Holland wedding candles are given—"broad zulkers" they are called. They are passed around by children and are served in flower trimmed baskets.

Bride pudding is the name of the piece of resistance served at a Norse peasant wedding. This is not brought on the table until the last day of the festivities, three or five days being given up to feasting and merrymaking. The appearance of the bride pudding is the signal of dismissal, and at the close of the feast the guests say farewell, presenting at the same time their gifts, which consist of cash. This the bride receives, the bridegroom presenting each donor with a glass of wine.

Partaking of two tiny glasses of wine is all the ceremony necessary to make a marriage in some Chinese provinces, provided a quantity of fireworks are set off. These are to wake the "great floss" from his sleep that he may witness the ceremony.

At a Hebrew wedding man and wife slip from one cup of wine, symbolizing participation in the joys and pain of earthly life. The emptied goblet is placed on the floor and crushed into a thousand pieces by the bridegroom, who thus shows that he will put his foot on all evils that may enter the family circle.

As an Egyptian wedding feast meat is not eaten because of the belief that it would lead to future bickerings between them. Eggs, fruits and sweets are served. The first meal in the new house cannot be touched until, after every device known to the bridegroom, the bride has been at last induced to speak. Once she utters a word, he claps his hands, and supper is brought to them.

Married by candy is the plan in Burma. Of all marriage rites this takes the palm for conciseness and sweet simplicity. Here the dusky lady takes the initiative. Seeing a youth who pleases her, she offers him a sweet. If he accepts her proposal, he promptly eats the token of affection, and they are thereby made man and wife. In the act of eating alone this most primitive rite consists. If the youth be not favorably disposed, he remarks with all gallantry that that particular candy is not to his taste, and the matter is ended. In Mandalay three weeks after a marriage kinsmen bring the bridegroom a bowl of rice, a vessel of wine and a fowl, much of which collation is sacrificed to the spirits of ancestors.

A Bagoda bride—in the Philippines—if she is good looking and the daughter of a warrior, is sold by her father for about \$30, which sum is not given in money, but in vegetables and chickens. One way of estimating such things is at the price of a brass gong. Such a gong is worth thirty silver dollars, and it is a valuable maiden indeed who will bring two brass gongs.



## The Bullet

Of the assassin may be more sudden, but it is not more sure than the dire punishment meted out to the man who abuses his stomach. No man is stronger than his stomach. When the stomach is diseased the whole body is weakened.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It cures diseases of other organs when it cures the diseases of the stomach, on which the several organs depend for nutrition and vitality.

"I would say in regard to your medicine that I have been greatly benefited by them," writes Mr. J. S. Bell, of Leander, Van Buren Co., Ia. "I was at one time as I thought almost at death's door. I was confined to my house and part of the time to my bed. I had taken gallons of medicine, but it only fed the disease; but I must say that 'Golden Medical Discovery' has cured me, and today I am stronger than I have been for twenty years. I am now thirty-three years old. Have taken it all twenty-nine bottles of 'Golden Medical Discovery,' besides two or three dozen vials of Dr. Pierce's Pellets, but now I take no medicine."

Dr. Pierce's Pleasant Pellets cure constipation.

## THAMESVILLE

April 7.—C. H. Massey, of Chatham, was in town to-day.

Miss Buller spent Sunday with Ridgeway friends.

Mrs. W. M. Drader, of Chatham, is the guest of Mrs. E. Eastman.

Miss Verrinder entertains a large number of young people this evening.

Geo. Proper and family are moving to Sombra to-day, where Mr. Proper is going into the hotel business.

"THE 'ROYAL MUSKOKA.'"

The opening up of the Highlands of Ontario, Canada, and the beautiful Muskoka Lake region, has been a veritable labor of love to the advertising department of the Grand Trunk railway and the coming summer promises such an influx of American tourists as will amply justify the outlay in hotel accommodation which has been recently made. The "Royal Muskoka," in fact, promises to become to Canada, in summer, what the "Royal Ponchartraine" is to Florida, in the winter months, the fashionable resort of the continent, where the romantic and the beautiful can be enjoyed with all the luxury and comfort of the most modern hotel life. The "Royal Muskoka," which has been built at a cost of one hundred and fifty thousand dollars, very much resembles the architecture of the famous Flagler hotels, soft grey stucco walls, timbered across under its red-tiled roof, with deep, cool verandas, commanding views of the surrounding lakes and islands. It has accommodation for 400 guests and is the finest summer hotel in Canada. It will be opened on June 1st, and full information as to rates, routes, etc., and illustrated descriptive literature, apply to G. T. Bell, General Passenger and Ticket Agent, Grand Trunk Railway System, Montreal, Canada.

THE ANGEL GAVE ABEL THREE TREES.

As lady's slipper and lady's tresses, were "Our Lady's" before abbreviated by time. "Our Lady's" thistle received its name from a legend connected with the flight of the holy family from Bethlehem.

As Mary nursed the infant by the roadside a few drops of milk fell on a plant at her feet, and the leaves retain to this day the tincture of the story. The virgin's bower, marigold, maiden's hair and all like titles were originally named for the Virgin Mary.

The fritillaria, or checkered lily, be from the crucifixion was pure white, with upturned cup. It stood proudly erect during the suffering until darkness enshrouded the earth, and it saw that all nature but itself was grieving. Then it bent low its head and donned garments of mourning and began to weep. Still it hangs its head in remembrance of the sufferings of the Virgin Mary.

The veronica gets its name from a resemblance to the imprint of Christ's features left on St. Veronica's handkerchief when she pressed from out the throng and wiped the perspiration from the Redeemer's brow.

It has never been decided what tree or trees furnished wood for the cross. Bede says the cypress, the cedar, the pine and the box, but St. Chrysostom quotes from Isaiah lx, 13, "The glory of Lebanon (cedar) shall come unto thee, the fir tree, the pine tree and the box together to beautify the place of my sanctuary." The four woods are considered symbolic of the four quarters of the globe over which the influence of the cross shall finally extend.

There is an old English legend carrying the cross back to the days of our first parents. Adam sent Abel to an angel to petition him to show them the path back to the garden of Eden. The angel gave Abel three seeds and directed him to plant them, saying that from their trunks would spring the path to paradise. The seeds were planted, and one tree at least was flourishing at the time Solomon erected his temple. This tree was cut down to furnish a ridge-pole, but after it was brought in it was found to be too short. Then it was cut aside and lay waste by the pool of Bethesda until it was taken to form the cross, which, according to Christianity, will guide us to the paradise lost to us by the weakness of the first man.

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THAT AWFUL GAS

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This was how it affected Mr. W. H. Harmer, of Avonmore, N. B., and in this way he had been troubled for a long time. Nothing he used as a medicine seemed to improve his condition until he commenced a treatment of Dodd's Dyspepsia Tablets.

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## EASTERTIDE PLANT LEGENDS

BY KATHERINE A. CHANDLER

ASTER comes in the springtime burst of plant growth, when both cultivated park and woodland glen invite our attention anew to the marvels of the floral world.

Our old pagan ancestors were as observant of these phenomena as we are, and at about the date upon which we celebrate the resurrection they held a joyful festival in honor of the deity who personified the opening of the spring.

The early church, with its habit of adopting as many of the popular religious rites as possible into the new faith, found it an easy matter to transform the feast of the earth's awakening from the sleep of winter to the rejoicing that Christ should initiate the resurrection of the souls of men from the sleep of the grave.

Before the Christian era throughout Europe blossomed the names of the pagan deities, but with the revolution of religious ideas the plants had to be rechristened and the legends attached to them reconstructed to conform to the new faith.

Perhaps from a feeling of reverence but few were named for Christ or any member of the trinity. We still have Christ's thorn, which is supposed to have furnished the material for the crown of torture.

Upon the Saviour's mother a wealth of flowers were bestowed. The plants coming to us with the prefix "lady,"

as lady's slipper and lady's tresses, were "Our Lady's" before abbreviated by time. "Our Lady's" thistle received its name from a legend connected with the flight of the holy family from Bethlehem.

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