

Scenes at a Goan Marriage.

A correspondent of the "Times of India," writing from Pangim, gives a description of the scenes witnessed among the Goanese. The writer says that the marriages there are generally during May. The marriages take place at the parish church of the bridegroom, and are generally celebrated in the evenings, at about six o'clock; the bride and a few of her friends coming from her own village, either direct to the bridegroom's church, or arriving a day previous and putting up at the residence of her parents' friends or relatives. She is, of course, richly dressed, and in European style; while the bridegroom dons his evening dress. After the celebrating of the wedding and signing the marriage register books, all proceed to the bridegroom's house, where presents are exchanged and cake and wine served. At nine p. m. there is a grand ball, and no fewer than 400 persons were present at the wedding to which I was invited. There were a few Europeans, one of whom was the Chief Justice. The music was excellent, and dancing commenced in right earnest, precisely at 10 o'clock. The ladies danced so gracefully their quadrilles and waltzes, that I was really astonished at the progress made during the last 30 years. The young men are also good dancers, and have considerably improved in the knowledge of the etiquette of the ball room; in fact it looked to me as if I were in Parisian society.

The bride and bridegroom here enjoy their honeymoon in the bridegroom's own house, and about a fortnight or a month after marriage the bride and bridegroom are asked to a party at the residence of the bride's parents, where the couple remain a week or so. This wedding party is called the "torn-avoda," or the return-ball. There were no fewer than 40 machillas at the wedding I attended, and as they each carried four bearers, their number amounted to 160 persons, who had to be fed and supplied with country liquor by the bridegroom's people. The noise made by these men, who were located in front of the bungalow, or pandal, is deafening, especially after they have had a few glasses of cajulo; sometimes on such occasions, it is necessary to call the aid of the police or village patel to get the men to keep silence. It is customary here to give dowries, which vary from Rs. 5,000 to Rs. 20,000, according to the wealth of the families, but it will scarcely be believed that the dowry is paid down in cash to the bridegroom before the wedding, and he provides the bride's trousseau and jewels. The dowry has to be returned to the bride's family in case of the lady's death without leaving issue, and what is worse, the lady has generally to go back to her parents' house with only the dowry she brought, in the event of her husband's death, without surviving issue. Hence men, as a general rule, do not marry girls advanced in age, lest there should be no children by such a marriage! Probably this absurd practice will be changed ere long, and we shall be soon hearing of really love-matches, arranged by the young people among themselves, and not by their parents, and without the cursed dowry.

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly,
To love his fellow-men sincerely,
To act from honest motives purely,
To trust in God and heaven securely.

The secret of the success of some men lies in doing a thing first and talking about it a few days later.

Some Fields for Future Explorers.

Sir Henry M. Stanley, in the "Windsor" points out certain exploring tasks in Africa of an interesting character which might well invite young men of means and character to undertake them. Those who are fond of Alpine climbing, and aspire to do something useful and worth doing, might take either of the snowy mountains, Ruwenzori, Kenia, Mfumbiro, and explore it thoroughly. There are peaks also in the Elgon cluster north of the Victoria Nyanza over 14,000 feet high, which might well repay systematic investigation. It is not, Sir Henry says, the tourist who runs up a mountain and starts for home to say that he has done it that is wanted, but the intelligent explorer who undertakes to make his mountain his special study, and will give us a full and accurate monograph of these lofty heights which in the not distant future are destined to be often resorted to for the recuperation of the wearied lowland toilers in the tropics.

British East Africa contains two sections about which we are very ignorant. One embraces all that region lying between the Jub River and Lakes Stephanie and Rudolf. The other extends from Lake Rudolf to Fashoda on the one hand and Southern Abyssinia on the other. A thorough knowledge of these two regions would throw much needed light on the main routes taken by the ancient migrants from Abyssinia. Two exploring expeditions, well conducted, would settle the sources of the Jub and the Sobat, define the northern reach of the Mau Plateau and the southern limits of the spurs extending from the mountainous mass of Abyssinia. Between these some interesting lakes ought to be found.

Another region which is very promising is that which extends between the Tanganyika and Albert Edward Lakes. A knowledge of its geography and hydrography is very much needed. A dozen explorers have touched the edge of the region, but only one can be said to have crossed it. His intelligent observations have rather excited than allayed interest. We wish to know where is the separating line between the head of the Kivu Basin and that of the Albert Edward. We are told of active volcanoes and clusters of mountain peaks of unusual height. A thorough investigation of this part would discover the south western sources of the Nile and the eastern sources of the Congo. The people inhabiting the region would be found to be among the most interesting of any in Africa.

Influence of Music.

Orpheus with his lute made trees,
And the mountain tops that freeze,
Bow themselves, when he did sing:
To his music, plants and flowers
Ever sprung, as sun and showers
There has made a lasting spring.

Everything that heard him play,
Even the billows of the sea,
Hung their heads, and then lay by—
In such music is such art:
Killing care, and grief of heart,
Fall asleep, or, hearing, die.
—Shakespeare.

Some English tourists, once went to visit the site of the decisive battle of Bannockburn. A weaver from the adjoining village, happening to be near the Bore stone (in which Bruce planted his standard), volunteered to show the different points of interest. His offer was accepted, and the scene of the conflict was clearly explained. When the party left, one of them pressed some money upon their kindly guide. "Na, na," said the native, with sturdy pride, "keep your siller. The battle's cost ye enough already.

Sparks From Other Anvils.

Christian Guardian: We have known cases in which parents have been converted and have become members of the church because the minister has refused to baptize the child until the parents were spiritually qualified to discharge their part of the sacramental obligation.

Methodist Times: The absence of sacramental forms has not saved our Quaker brethren from formalism and declension. And to-day, not a few of the comparative handful of Quakers left are actually rushing into the High Church party. One extreme begets the opposite extreme.

North and West: But comfort may be secured without sacrificing conventionality. No doubt God is just as well pleased with worship conducted in the right spirit by a minister clad in a shirt waist as a surplice, but anything in the appearance of the minister that jars upon the sensibilities of a worshipper detracts from the effectiveness of the service.

United Presbyterian: The longest day of the year is past. There will now for a season be more of shadow and less of sunshine. But each day will have twenty-four hours. The shortening days bring us to the season of maturity and gathered fruits of our labor. There are compensations in the changing seasons, and opportunities peculiar to each.

Herald and Presbyter:—It is a lofty honor to be co-laborers with Christ. It is a privilege to be coveted and highly prized wherever enjoyed. The ropes are within our reach. We can put out upon them the strength that we have. God does not demand more from us. Let us do with our might what our hands find to do. If we can not go down into the pit, we can help hold the ropes.

Presbyterian Banner: Just now the stale taunt that the devil never takes a vacation is being revamped and worked off, especially on ministers. We have no personal acquaintance with the devil and know not what his habits are in this matter, but we are sure he would be more efficient as a devil if he did take a vacation. Jesus went apart and rested a while, and it will be safer for us to follow his example.

Methodist Recorder: Love is not self-centered, it is not a selfish principle. Nor is it quiescent or indifferent. Love is the soul of action, the essence of service. Disinterested deeds are only love made visible. Love acts not only upon appeal, but it is forever appealing for help. Love differentiates itself in brave deeds, in patient endurance, willingness to bear reproach, in undertaking for others, in dying, if need be, for them. Love is not easily provoked, thinketh no evil. Love beareth all things, believeth all things, endureth all things. Love is the sum of all the virtues.

Presbyterian Standard: There are always people who cannot mind their own business. One reason is that they have no business and the other that they have no mind. When one has an adequate work of his own to attend to, he has no time for the pulling down of the work of others. When the hands are full the tongue is silent, but when an empty head is joined to empty hands, the tongue is brought into most active exercise and puts the clatter of a cotton mill to shame. The only cure is to employ the hands and the brain and thus give the tongue a rest.