Oriental Marriages.

In America, love precedes and prepares the way for marriage—at least this is one theory of courtship. In the East, marriage precedes and prepares for love—at loast this is the Oriental theory of the wedded state. It quite accords, therefore, with the Eastern ideas of the marriage relation that women should entagine it at an accordance. that women should enter into it at an age which to us seems very unfit; and this practice of early marriages is also favoured by the fact that women reach their maturity at a much earlier age than with us. They are at the height of their bloom and beauty at fifteen or sixteen. They are often married at thirteen or fourteon, and sometimes as early as eight or nine; and Dr. VanLennep mentions one instance of a wedding which he attended to which the bride was so young that she was carried about in the arms of her relatives. Maturally courtship is done by proxy, and the young men are cheated out of what the American regards as one of his most sacred, inallienable rights. The duty of looking up for the young man a suitable wife, which even in our own society the mother, aunts, or sisters often assume, is in the East, by universal consent, devolved upon them.

Womanly nature is essentially the same the world over, and we may safely assume that they are nothing loath to perform the duty which social custom entrusts to them. For this purpose they sally forth in a body on a tour of inspection, call at any house which affords reasonable hope of containing a suitable inmate, are invariably greeted with the utmost courtesy, and ushered at once into the reception-room; the young lady is summoned, and presently enters, bearing sweet meats and water; she is arrayed in all the finery and jewels which belong to her dowry; nor is it considered a breach of social propriety to inquire with particularity respecting her marriage portion. The frankness prevents some of the awkward discoveries which sometimes occur to us after marriage to mar the happiness of the honey-moon. the preliminary negotiations are satisfactory, a bargain is made between the parents, in which the amount paid by the husband or on his behalf, either to the bride or to her parents, is infinitely agreed upon. This, which under the Mosaic law was fixed at a uniform rate—at fifty shekels, or twenty-five dollars—varies among the modern Jews with the condition of the bride's family, while among some of the Circassian ily, while among some of the Circassian tribes and the Tartars, as among the African savages, the daughter, when she resches a marriageable age, is sold to the highest bidder. The parties are considered as affianced as soon as the marriage contract has been agreed to, but the nuptial ceremony is sometimes deferred for a considerable partied during which them the ceremony is sometimes deferred for a considerable period, during which time the bride and groom are not permitted to see each other; their sole intercourse with each other is through the intervention of a "friend of the bridegroom." The wedding dress is even more a matter of importance with the Eastern bride than with us. The preparation of her toilet, in the presence of female friends, often occupies a large part of two days. The wedding veil, the bridal crown, the dodos, or cap, are some of the emblems donned for the bridal coremony. The coatumes are often rich and gor. The costumes are often rich and gorgeous beyond expression. Fashion, as interpreted by the Oriental milliner, quoted by Dr. VanLennep, prescribes the characteristics of an ideal wedding-dress. It should measure six yards from the shoulders to the end of the train; the long ders to the end of the train; the long sleeves should sweep the floor; the material is silk; it is elaborately embroidered by a party of professional embroiderers under the direction of a chief. The sum paid for superintending the needle-work on a single robe referred to by Dr. VanLennep was five hundred dollars, while the charge for the work done by the subordinates was two thousand five hundred dollars, and the entire cost of the dress was ten thousand: entire cost of the dress was ten thousand; nor must it be forgotten that labor in that country is very much less expensive than

The marriage festivites last often for a week, and in many sections of the East the old practices are still maintained. The bridegroom, with a procession, starts with music and torches, by night, for the house of the bride, where, after a show of resistance and securities out to a translate. tance, and sometimes quite a struggle, she is taken possession of, and borne away to her future home. The resistance by the coy maiden to the approaches of her husband is curiously illustrative of the marriage customs of many countries, and in various forms—from that of African society, in which the bridogroom chases the fleeing bride, captures, and carries her away bodily, to that of the Nestorians, where the bride remains in a corner of the church until the time comes for the joining of hands, when she is dragged half across the building by main strength toward her intended husband, who is allowed to seize her hand only after a velement struggle, during which the officiating clergyman stands passively by.—LYMAN ABBOTT, in Harper's Magazine for October.

VENEZUELA in freeing herself from priestl control, tyrannizes over religion. The h tional Executive may exclude from the country the ministers of any denomination whom it thinks prejudical to the people. If the priests have been intolerant, the government is now equally so.

A REMARKABLE Work is being done in Dhoodiani, in Santhalistan, where Mr. Cornelius labored for a while, by Mr. Haegert, who is a German by birth. He riasgert, who is a German by birth. He arrived in India as a young adventurer in search of worldly gain a few years ago and was not without success during his secular career. His sterling integrity, pleasing manners, and business-like habits, won for him the esteam of his employers, so that he had raised himself into a position of trust under Government before he came to the him the little that the himself into a position of trust under Government before he came to the himself into a position of trust under Government before he came to Gospel. At first his work as an avangelist was hindered by a difficulty of distinct articulation. The Rev. Thomas Evans testifies that this has been removed in a present the variety of the second of answer to united, believing prayer. Mr. Hasgert gives the best evidence of being in earnest by supporting himself out of his savings, and, though a Baptist, is not connected with any missionary society.—
Christian at Work.

Husbands and Wives

The clever and rather cynical author of the paper, "Virginibus Puerisque," in this month's Cornkill, expressed in a refued way a feeling which thirty years ago found constant expression in literature, but has more recently passed into oblivion. He advises everybody to marry, and even tries, like Mrs. Hannah More—whom, nevertheless, he would despise as much as he does a tectotaller—to instruct his readers whom a teetotaller-to instruct his readers whom it is best to marry; but all through his pleasant sentences one detects a faint but perceptible contempt for the "domestic man." The notion of to-day, certainly man." The notion of to-day, certainly amongst women, and we should have said among men, is precisely the opposite of the one in Cornhill,—that it is not the man of petty interests and trivial occupations who is the "domestic man," that is, the man with whom an average woman can live happily, but the man of keen interests and absorbing pursuits, to whom home and the wife and the children and the closing out of external pressure bring the sense of rest. Not one women in fifty makes she rest. Not one woman in fifty, nuless she is for some reason—such as fortune, rank, or beauty—a great "catch," has anything like a real power of selection among admirors; and even when she has, she often gives it away, in obedience to a passing, possibly sensible, possibly blundering, fancy that she has found an ideal. Let the woman's first requisite be a man whose home will be to him a rest, and the man's first object be a woman who can make home restful. It is the man with many interests, with engrossing occupations, with plenty of people to fight, with a struggle to maintain against the world, who is the really domestic man, in the wife's sense, who enjoys home, who is tempted to make a friend of his wife, who relishes prattle, who feel, in the small circle where nobody is above him and valody unsumpathetic is above him and nobody unsympathetic with him, as if he were in a heaven of ease and reparation. The drawback of home life, its contained possibilities of insipidity. sameness, and consequent weariness, is never present to such a man. He is no more bored with home than with sleep! He no more tires of his wife than of his own lighter moods. He is no more plagued with his children than with his own happy thoughts. The worry and the sameness and the weariness are all outside, and home no more insipid than his berth to a sailor, or his tent to a soldier on active service. He gets from the home just the change, the fillip, the pleasant stimulus which the idle man receives from the society he happens to enjoy. There is not much champagne in life, anyhow, but for the active man most of the little is at

But then it must be home, and that is just the point where the rule we have laid down for women begins to operate for men also. They at least have the power of selection, and they would, if they were wise—which, as a rule, they are not—use it to solect the various they are not because it to select the women who can make home attractively restful. As we should say to attractively restid. As we should say to women who wish for domestic happiness, never marry a lounger, a pleasure-seeker, or a fribble; so we should say to men with the same yearning, never marry a fool of any sort or kind. There is no burden on earth like a foolish woman tied to a competent man: unable to be his sweetheart, because she cannot help dreading him; unable to be his confident because she can. unable to be his confident because she can-not understand him; unable to be his friend, because she cannot sympathize even with his ordinary thoughts. No beauty, no sweetness—though fools are never sweet when things go wrong, or they have to "put up with" anything—no amount of that house-hold capacity which many men so absurdly overrate—as if any able woman could not learn to manage household in three months —can compensate for the absence of clear thought, quick comprehension, ability to follow and credit or discredit a statement of fact, competence to understand what the husband it. This is the rook on which thousands of the marrying men of this day split. They have somewhere in their heads a secret belief that intelligence and the domestic virtues cannot go together; that a wife who can feel intellectual interests will never be content to stay at home and look after the children; that a clever woman will, above all, be incapable of worshipping themselves. There never was a theory more unreasonable, more mischievous, or more influential. It is, we imagine, utterly hopeless to attack it in nbwers, as them with one side of their heads, and then reject them with the other: but they may rely on it that it is false; that there is more capacity of affection, of domesticity, and of selt-sacrifice in the able than the foolish; that cultivation diminishes selfishness, and that it is the ignorant who are most depend-ent on external circumstances for the continuous geniality of character. It is not the stupid or the blank minds which make allowances either for defects or idiosyn-oracies, and the sweet reasonableness which they are seeking, though they do not know it, is given to the silly.—Spectator.

THE Russian Government will allow no Protestant mission to be established within its dominions. Since 1824 six such missions have been opened, but have been broken up.—Ohristian Standard.

MARK TWAIN draws the following truthful moral at the close of one of his humor-ops stories:—"Tom said to himself that it was not such a hollow world after all. He had discovered a great law of human action without knowing it: namely, that in or-der to make aman or boy covet anything, it is necessary to make the thing difficult to at-tain. If he had been a great and wise philosopher, he would now have compre-hended that work consists of whatever a hended that work consists of whatever a body is obliged to do, and that play consists of whatever a body is not obliged to do. And this would help him to understand why constructing artificial flowers, or performing on a tread-mill, is work, while rolling nine-pins, or elimbing Mont Blanc is only amusement. There are wealthy gentlemen in England, who drive four-horse passenger coaches twenty or thirty miles on a daily line in the Summer, because the privilege coats them considers. because the privilege costs them considera-ble money; but if they were offered wages for the service, that would turn it into

work, and then they would resign.

The Average Boy.

BY JOSEPHINE POLLARD.

I own to a feeling of profound sympathy with and respect for the average boy. He rarely figures in Sunday school books—never in dime novels; is the here of no hairbreadth escapes, or romantic adventures, and is not likely to create any demand for photographs of his early home, or a migute higgerable of his deads on might or a minute biography of his deeds or mis-

or a minute biography of his deeds or mis-deeds.

The average boy is bent on having a good time without regard to being sensa-tional or melodramatic. If he is reproved by his parents he does not immediately concoct some plan for running away, re-hearse the predigal son, or fire off a pistol to terrify those who have dared to call him to account. He has no fancy for sleeping out of doors, under fences, and in carts, out of doors, under fences, and in carts, just for the fun of the thing; and although he has a taste for the sea, and is fond of boats, he prefers to set sail in a legitimate way, that he may never have to regret his youthful folly.

The average boy escapes a great deal of unwholesome flattery and vicious oncouragement, and early learns to know the chink of the true metal. He is not unreasonable in his desires, and so has a greater capacity for enjoyment, and is not blass before he is out of his teens. He has good sense enough to see that everything has boundaries; that he cannot expect to ocor purchased; and so learns to respect to occupy a larger estate than he has inherited or purchased; and so learns to respect both law and liberty. He has boyish tricks, of course, and is full of mischief, but he avoids "ways that are dark," and is careful of the Commandments.

The average boy looks at a prison with a feeling of horror, and while he has a curi-osity to enter its doors he has no disposition to become familiar with the steps of crime. He grows, but grows naturally and symmetrically, preferring to be a stately oak rather than a sprawling deformity, if there is any preference about it. It isn't his nature to be erratic, and he never

works against nature.

The other boys plan to go to the Centennial, collect money in some mysterious way, and start off on foot with all the energy and enthusiasm of "young Crusa-ders." Without a sigh he sees them depart, fully assured that he will be able to do the Centennial in a more respectable manner by going with father, or mother, or friends who look after his interests because he is modest about looking after them himself, and because they are willing and anxious to gratify the natural desires of a boy who seldom grumbles, and is never exacting.

The average boy is unconsciously fitting himself for an important place in society. The forces that keep him from going up like a rocket, or flying off at a tangent, are training him to habits of steadfastness and consistency, and atrengthening the balancewheel of mental and moral activity. Commonplace people are not necessarily dull and stupid; and the average boy is more likely to turn out a solid man than is the harumscarum fellow who early becomes familiar with vice, and being always "without fear" is never "without re-

It is cruel to slight and snub the average boy who may be slow to learn but has a most retentive memory. Remember the fable of the hare and the tortoise, and keep your eya on the boy who, if he fail to astonish the world with any unusual display of brilliancy, will very likely give more comfort to his friends, and establish a reputation for himself that will be more substantial than that of many a rival.

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