

maiden of the Netherlands has signed her consent to her lover's proposal, her apartment is decorated with garlands, and in country places a triumphal arch is erected before the house, and for some days the betrothed receives visits of congratulation every forenoon from friends and relatives, who are offered wines and liquors, which on these occasions are termed bride's tears, bottles of which, decked with white and green ribbons, and square boxes of sweetmeats, are also sent round to all acquaintances, instead of bride-cakes. The marriage-day ceremonies present no new features, unless it be the invariable presence of blanchmange at the banquet, which is called "the bride's strengthener," and at the conclusion of the ball, the bridegroom is generally forced to promise the bribe of a second treat before he can obtain possession of the lady, which treat is given at the young couple's expense several days after the wedding.

The length of this paper warns us to draw to a conclusion, which we shall do by describing the Hebrew ceremonial of marriage; for what reader needs a recapitulation of the observances of a private American wedding, whose unpretending customs are not the less heartfelt that they present no barbaric or sentimental or degrading features worthy of the pen of the historian? On the night preceding a Jewish marriage, the steward of the bridegroom sleeps with the latter, in order to prevent any evil spirit from having access to him, and when morning breaks, they both adjourn with other male friends to the house of the bride, and are ushered into a room where all the men of the family are assembled. Every one bows his head to the east as he takes his seat, and a solemn pause of silence precedes the prayers and benedictions then offered up on behalf of the lovers; this little service ended, the bridegroom's steward bears the gifts of the wooer to the woman's apartments, where he presents the usual set of presents to the bride, viz.: two pair of shoes, one pair of hose, a silk pocket-handkerchief, and a prayer-book. She returns the compliment, by sending to the bridegroom an embroidered bag, for holding the Jewish symbols of faith, which are daily used by the male Hebrews; these are the Zepholim, or certain holy chapters written out on parchment, and leather straps worn round the arms, with sacred words inscribed on them; she also gives him

a Thalís, or wrapper, to be used at prayers, and a white shirt, or tunic, which he wears at his wedding-feast, and once a year on the festival of the Reconciliation, and in which he is buried. When the interchanging of gifts is over, the blast of a trumpet is heard, and the bridegroom is conducted in procession to an apartment wherein is a canopy, beneath which he takes his place. Then the trumpet sounds again, and the bride enters in procession, and after walking round the room three times to the blast of the trumpet, she is placed beside the bridegroom, and the priest also stepping under the canopy, reads the marriage-contract. The bridegroom puts a ring on the bride's finger, who is then closely enveloped in a thick veil, and is not allowed to be seen again until the following morning; a glass of wine is next brought in, which is consecrated by the priest, and by him delivered to the bridegroom, who drinks the wine, and the glass is placed under his heel, for a sign that as it could no more be intact, so should his fidelity never be sundered. Another pause of solemn silence ensues, which is broken by a loud joyful acclamation, while again the trumpet sounds; all present embrace the bride and bridegroom, and each other, and a lively banquet closes the wedding-festival of the young Hebrews.

Some account of a Swedish marriage, whose rites possess the tenderness and poetical simplicity of the far-north, would not have been here omitted, were it not sacrilege to trespass on a scene which has been so exquisitely portrayed by Professor Longfellow, in the Notes to his "Voices of the Night," and which must consequently be too familiar to American readers to need repetition here.—*Popular Educator*.

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AN OATH REFLECTED UPON.—Mr. Romaine hearing a man call upon God to curse him, offered him half a crown if he would repeat the oath. The man started, "What, sir, do you think I would curse my soul for half a crown?" Mr. Romaine answered, "As you did it just now for nothing, I could not suppose that you would refuse for reward." The poor fellow was struck with the reproof and said, "May God bless you, sir, whoever you are. I believe you have saved my soul. I hope I shall never swear again."