

are about, and living all the rest of the week upon cold meat that is left, and knowing and being known to certain great people who live in the country, and have a house in town—

with your genteel people, all below them and not in their own set, are very 'common people,' and should be avoided as much as possible; except when they fall into a fat legacy, or happen to have a speaking acquaintance with a lord, when they may be courted, patronised and caressed with any amount of supercilious adulation.

But it is in the nature of all men to rise in the social scale—like the sparks, fly upwards; and various circumstances tend to elevate them; love most of all—for was not the beautiful and chaste Diana captivated by the odious Pan, and the lovely Titania enthralled by Bottom the weaver in the ass's head? and did not the rich dowager-countess Bluebottle marry her footman, who forthwith became a lord, and was made a privy counsellor?

But to return; 'the common people'—the universal nations of the world—are all alike in the eyes of Him who has declared that all flesh is as grass, which fadeth and withereth away. And he who bears him nobly in the sight of men, and does his inward promptings freely and of a brave heart—for bravery and heroism are not peculiar to battle-fields, but are as often found in the dwellings of the weak and humble—is as acceptable to the All-wise as the starred and gartered duke, or the learned pedant, to whom the word of God in Greek and Hebrew is an open book.

But lest the last sentence should lead any to undervalue learning, it may be as well to say at once that ignorance—though far too wide and general—need not, positively, and of necessity, render a man vulgar; yet remaining ignorant when the means of knowledge are at hand and only need the asking for makes very 'common people,' in the worst and least amiable sense of the phrase. Therefore let no man hug himself—as it is common for men to do—upon the possession of such and such amount of knowledge and worldly wisdom; for, with all reverence be it said, to whom much is given of him also much shall be required.

The 'common people' belong to no grade or class; for envy, pride, and uncharitableness make people very 'common' in the estimation of the wise; and he who tells a lie for expediency's sake—or for any sake at all—is a man to be avoided. Walk bravely on, then, in your appointed path, and strive to rise if your ambition prompts you; but forget not, that the path of duty is the best after all.—Though the birds may sing and the flowers may blossom brightly in the tortuous ways of expediency and worldly wisdom, the straight thorny path of virtue is that which will lead you quickest to the envied goal; and he who nurses discontent and cherishes ignorance when the means of happiness and knowledge are to be obtained, is of the 'common people' who plant deceitful flowers on a barren soil.

POVERTY AND ITS REMOVAL

AFTER all the special efforts to remove poverty, the great work is to be done by the general advance of mankind. We shall outgrow this as cannibalism, butchery of captives, war for plunder, and other kindred miseries have been outgrown. God has general remedies in abundance, but few specifics. Something will be done by diffusing throughout the community principles and habits of economy, industry, temperance; by diffusing ideas of justice, sentiments of brotherly love, sentiments and ideas of religion. I hope everything from that—the noiseless and steady progress of Christianity; the snow melts, not by sunlight or that alone, but as the whole air becomes warm. You may, in cold weather melt away a little before your own door, but that makes little difference till the general temperature rises. Still while the air is getting warm you facilitate the process by breaking up the obdurate masses of ice, and putting them where the sunshines with direct and unimpeded light. So must we do with poverty. It is only a little that any of us can do for anything. Still we can do a little, we can each do something towards raising the general tone of society; first, by each man raising himself—by industry, economy, charity, justice, piety—by a noble life: so doing, we raise the moral temperature of the whole world, and just in proportion thereto; next, by helping those who come in our way, nay, by going out of our way to help them. In each of these modes it is our duty to work. To a certain extent each man is his brother's keeper. Of the powers we possess we are but trustees under providence, to answer for the benefit of men, and render continually an account of our stewardship to God. Each man can do a little directly to help to prune the world of wrong, a little in the way of charity, a little in the way of remedial justice: so doing, he works with God, and God works with him.—Rev. T. Parker.

A LESSON OF AUTUMN.

Nature's book is never sealed. Ever are its pages unfolding with new and delightful instruction. It opens now to pictures of sombre tint, and lines of grave import, in the tracery of sober autumn. Read ye one short and wholesome lesson. Behold, in the depth of the wooded ravine, how the green grass, unstrewn by frost, yet softly lingers, and the streamlet wanders on amid freshness and silence. High above them towers the mighty oak; in his summer pride he looked down upon the grass and the stream, like a monarch from his throne. Where now is his glory? the frost has touched his emerald coronal, and fading, it falls to the ground. Shorn of his comeliness, his loftiness but exposes his deso-

lation. Why, O why, will no man learn the blessedness of contentment in a lowly state. The loftiest head must bear the fiercest wrath of the tempest. Blighting calumny and the frosts of care fall first upon the famous and powerful; and when they lose their glory and strength, the eyes of a sneering world are upon their stately helplessness. But the streams of secure happiness water the deep vales of sequestered life; and upon their banks the virtuous soul may enjoy the freshness of early sympathy and truth, may flourish in a 'green old age,' long after the pride of the lofty is laid low.

From the London People's Journal.

THE DYING CHILD'S DREAM.

BY G. R. EMERSON.

You are weeping, dearest mother—  
Oh, let your tears be dried;  
I love to see you smiling  
When you're sitting by my side:  
But your face is sad, as 'twas that day  
When little sister died.

She has not gone for ever,  
For though you oft have said  
That I never more could see her,  
Because she's cold and dead,  
Last night my little sister  
Was standing by my bed!

And with a soft and gentle touch  
My trembling hand she took,  
Stooping o'er me with a shining face,  
And fond and smiling look—  
Like the blessed angels from on high  
I've read of in the Book.

Then hand in hand I thought we rose,  
Seeming like birds to fly;  
And stood among the grassy graves  
Where little children lie—  
Oh, I thought if all were like to her,  
'Twas a happy thing to die.

It was in that pretty churchyard  
Where they buried her so deep,  
Where often in our evening walks  
I've seen you stop and weep—  
But at each grave an angel stood  
To watch the children sleep.

And I, close by where sister lies,  
An open grave did see  
And as I wondered in my mind  
For whom that one should be,  
The angel's turn'd their beaming eyes,  
And looked upon me.

There was a sound of children's voices  
Singing above my head;  
And still I think I hear them  
As I lie upon my bed—  
Oh, mother, little sister  
Is happy now she's dead!

From the quiet grassy churchyard  
The tearful throng hath gone;  
The earth upon a sleeping child  
With gentle hands been thrown:  
And by two little children's graves  
A mother weeps alone.

From Hogg's Instructor.

MARRIAGE CEREMONIES.

AMONG THE CHINESE.

THE Chinese, who differ in so many respects from other nations, are also peculiar in their mode of conducting the ceremony of marriage, although, from the nature of the contract, there must be a degree of sameness in all modes of celebrating it. As amongst the Turks, the Chinese are not permitted to select or court a helpmate for themselves. This is done by their relations, or more frequently the business is intrusted to one or other of a class of old women, who follow matchmaking as a calling, and who are well paid for their services, which in many instances are of a deceitful character. The match having been agreed upon, one half of the portion, which is given by the future husband, is paid down on signing the marriage articles, and the other half a little before the nuptials are solemnised. The bridegroom, besides, makes several presents of silks, fruits, wines, &c. to the relations of his mistress. All this time the contracting parties have not seen each other. When the nuptials are over, the bridegroom, after various ceremonies, presents a wild duck to his father in law, whose servants convey it to the bride, as a further testimony of the bridegroom's love and affection. The parties are then, first time introduced to each other—a long thick veil, however, still concealing the beauty or deformity of the bride from the eyes of her lover. They now salute each other, and says Gentil, 'on their knees with reverence, adore the heavens, the earth and the spirits.' After this the bride's father gives an elegant entertainment at his own house; the bride then unveils her face and salutes her husband, who examines all her features with the utmost attention. She waits with fear and impatience to know the result of his accurate survey, and endeavors to read in his eyes the opinion he has formed of her. He salutes her in his turn; and after the bride has kneeled down four times before him, and he twice before his bride, they both sit down together at table. Meanwhile, the father of the bridegroom gives a sumptuous entertainment to his friends and relations in another room; and the bride's mother, in the same manner, entertains her female relations and the wives of her husband's friends, in her own apartment. After these repasts are over, the bride and bridegroom are conducted into

their bed chamber, without the former having so much as seen her husband's father and mother. But the day following she pays them a visit, in a very formal manner, when another public entertainment is prepared, at which she takes upon herself the office of entertaining the guests. She waits upon her mother-in-law at table, and eats her leavings, as a testimony that she is no stranger, but one of the family; for it is a constant custom among them never to offer, even to the servant of strangers, the fragments which are taken from their own table.

The wedding ceremony having been concluded, the bride is carried in a chair of state to the house of the bridegroom, who follows, along with several relations, in the rear—a band of music preceding the procession. She brings with her no portion; her wedding clothes and a few other articles of household goods constitute the whole of her dowry. Arrived at his own door, the bridegroom opens the chair of state, and conducts his intended spouse into a private apartment, where he introduces her to the care of the ladies invited to the wedding, who spend the day in feasting and amusement, while the bridegroom enjoys himself among his male friends and acquaintances.

Gentil adds that the Chinese solemnisation of nuptials 'is always preceded by three days' mourning, during which they abstain from all manner of gay amusements. The reason on which this custom is grounded is, that the Chinese look upon the marriage of their children as an image or representation of their own death, because at such time they become their successor, as it were, beforehand. The friends and relations of the father never congratulate him on this occasion; and in case they make him any presents, they never take the least notice of the intended nuptials.'

AMONGST THE JAPANESE.

There is altogether an air of romance about the marriage ceremony in Japan. All the preliminaries of the match having been arranged, the bridegroom and the bride go out of town by two different ways, with their respective retinues, and meet by appointment at the foot of a certain hill. In the retinue of the former, independently of his friends and relations, are many carriages loaded with provisions. Having arrived at the hill, to the summit of which they ascend by a flight of stairs made on purpose, they there enter a tent, and seat themselves, one on the one side, and the other on the other, like plenipotentiaries assembled at the congress of peace. The parents of both parties place themselves behind the bride, and a band of musicians range themselves behind the bridegroom, but all without the precincts of the tent. Both their retinues stay below at the foot of the hill. The bridegroom and the bride, each with a flambeau, then present themselves under the tent before the god of marriage, who is placed upon an altar there, having the head of a dog which is a lively emblem of the mutual fidelity requisite in a state of wedlock, the string in his hands is another symbol of the force and obligations of its bands. Near the god, and between the two parties, stands a bonze, whose office is to perform the marriage ceremony.

There are several lighted lamps at a small distance from the tent, at one of which the bride lights the flambeau which she holds in her hand, pronouncing at the same time some words, which are dictated to her by the bonze; after this the bridegroom lights his taper or flambeau by that of his intended bride. This part of the ceremony is accompanied by loud acclamations of joy, and the congratulations of all the friends and relation then present of the newly married couple. At the same time the bonze dismisses them with his benediction, and their retinue make a large bonfire at the foot of the hill, in which are thrown all the toys and playthings with which the young bride amused herself in her virgin state. Others produce a distaff and some flax before her, to intimate that henceforth she must apply herself to the prudent management of her family affairs. The ceremony concludes with the solemn sacrifice of two oxen to the God of marriage. After this the newly married couple return with their retinues, and the bride is conducted to her husband's house, where she finds every room in the house in the most exact order, and embellished in the gayest manner. The pavement and the threshold are strewn with flowers and greens, whilst flags and streamers on the house-tops seem to promise nothing but one continued series of delight, which may continue unfeigned, in all probability the time of the nuptials, which are celebrated eight days successively.

AMONGST THE TARTARS.

The Mongals and Calmucs have no very nice sense of the degrees of consanguinity which most nations entertain in reference to marriage; nor is it to be expected that a people so low in the moral standard should be capable of any particular refinement in the mode of celebrating the nuptial contract. It is managed altogether like an affair of business.—The lover sends one of his friends to his mistress's father, to agree about the price; and when the bargain is actually made, the intended father-in-law, covenants to surrender and yield up his daughter at the expiration of a certain term therein limited; and during the whole courtship he must not, on any account whatsoever, presume to pay his mistress a visit. If he pay his respects to her father or mother, he goes backward into their house, not presuming to look them in the face; and, as a further testimony of their esteem and submission, turns his head on one side whenever he speaks to them. At the expiration of the term of his courtship, the father, according to his contract, surrenders his daughter to his

son-in-law, and at the same time recommends them to a happy union, as the fundamental article of wedlock.

The Ostiac has a curious mode of ascertaining his wife's honor. He makes offer to her of a handful of hair cut from a bear's skin. If innocent she at once accepts of it; if conscious of inconstancy she ingeniously refuses to touch it. This confession upon the part of the wife proceeds from the superstitious belief that the bear, from whose hide the hair was cut, will revive at the expiration of three years and tear her to pieces. The discovery of her inconstancy subjects her to no other punishment than that of being discarded by her husband; and she has the liberty of marrying whom she pleases afterwards.

From Clark's Summer in Spain.

CURIOUS BULL-FIGHT AT SEVILLE.

ONE day I was present at a *funcion de novillos*—a kind of juvenile bull-fight, in which young beasts are brought to be bullied, and, if possible, killed by young men. It is a kind of parody on a real bull-fight—nothing of its pomp and circumstance and danger; a farce instead of a tragedy; very grotesque and ludicrous. For instance, a man in night-gown and night-cap is brought in upon a bed, shamming sickness, and is placed in the middle of the arena. Then a young bull, with his horns sheathed in cork, is let in; of course he rushes at the only prominent object—the bed, and turns it over and over; the sick man taking care so to dispose the mattresses and bolsters that the animal may spend his fury upon them and not upon him. At another time several men are set upright in round wicker baskets, about five feet high, with neither top nor bottom. The bull charges these, one after the other, knocks them down, and rolls them along with his horns. It is great fun to watch the evident perplexity of the beast when he sees their spontaneous motion. Then, when his back is turned, the attendants jump over the barrier and set the baskets on their legs again; and the same joke is repeated till one is tired of it. The unpractised matadors generally fail in attempting the fatal stroke, so the poor defenceless animal has to be despatched by means of the *media luna*, an instrument, as its name imports, shaped like a half-moon, and attached to a long pole. Armed with this, a man comes slyly behind him and hamstringing him; after which he is feloniously slain with a knife plunged through his spinal vertebra. We could not refrain from loudly expressing our disgust at this barbarity, to the great amusement of our neighbours, to whom the spectacle was familiar. An English lady was sitting not far off, and looked on without the slightest change of colour. I charitably hoped that she was rouged for the occasion.

EFFECTS OF WEALTH.

THE proper pursuit of wealth is not only permitted, but encouraged by God, as developing the character, cultivating the virtues, and giving us the very discipline that we need in probation and for eternity. But, on the other hand, of all astringents, covetousness is the strongest; of all vices, the meanest. More than all others, it degrades the character, and belittles and debases the entire soul. It is the blight of every generous, and manly, and kindly feeling—the root of all evil—the object of some of the fiercest woes denounced in the Word of God. It violates the entire moral law, for it is the love of self at the expense of both God and our neighbor. It destroyed Ananias and Sapphira, cast down Balaam from the glory of the prophets, and sent Judas from the apostleship to perdition. Many it makes careful and troubled about other things, so that they neglect the one thing needful, and sends them away, sorrowful, from the Saviour, because they will not give up the world for him. Too often, alas! it divides even the professed disciple's heart, so that while he prays, 'Thy kingdom come,' his gifts do not keep pace with his prayers. More than all does it tend to bind us to the world, generating envy, discontent, and the feverish anxiety of possession, leading, if not to disgraceful, yet too often to that decent selfishness which may ruin the soul. 'The love of money,' says another, 'will, it is to be feared, prove the eternal overthrow of more professors of religion, than any other sin, because it is almost the only one that can be indulged while a profession of religion is sustained.' Many there are that 'did run well for a season,' but, like Bunyan's professed pilgrims, Mr Grasp-the-world, Mr Money-love, and Mr Save-all, (names that may well stand for living realities), they have turned aside, at the call of Demas, to look at the mine of silver; and like them, they have either fallen over the brink, or gone down to dig, or have been smothered by the damps of the place; but whichever it may be they are no more seen in the pilgrim's path.—Rev. Tyros Edwards.

THE COMFORTS OF YOUR 'I's'—There is a pleasant kind of delusion in which some people indulge, that, under other circumstances, they would have been much greater than they are; that, had they enjoyed certain advantages which others have enjoyed, and which they have not, they would have gone far beyond the ordinary limits of human excellence; in fact that they would have become great. It is true, perhaps, that they never tried very hard to alter the circumstances in which they were placed; and they never expose themselves to dangers and difficulties or underwent privations, or even undertook any great labor in order to remedy the wrong of which they complain. They have been content to suffer all the in-