REVIEW OF NEW BOOKS.

-From Claxton, Remson & Haffefinger we have received "The Wedding Day in all Ages and Countries," by Edward J. Wood. This is a very complete, very interesting, and very amusing dissertation on the marriage ceremonies and customs in all ages and among all nations. The author has made a very thorough investigation of his subject, and the book is full of curious information, which makes it very pleasant

We give a few extracts as samples of the book:-

dock:—
"The Copts, an Egyptian race, who were semi"The Copts, an Egyptian race, who were semithristians, had the following marriage customs in
the seventeenth century. On the wedding day the
bride came to the hasband's house, and then they
both, with their relations and friends, went to
church. The procession, which generally started in
the evening, was accompanied by singers, who
chanted hymns, men who strack little tablets of
chanted hymns, men who strack little tablets of
chanted hymns, men who strack little tablets of
chantel dighted torches and candles. On reachme the church, the bridegroom, together with the who carried lighted torcaes and candles. On reaching the church, the bridegroom, together with the other men, was scated in the choir; and the bride was placed apart with the women. The priests at intervals, accompanied by the people, recited lengthy and monotonous prayers and hymns. Then the chief priest approached the bridegroom, and read several more prayers to him, and signed him whither cross at the beginning and end of each. The bridegroom them sat down on the ground with his face towards the East, and a silver cross was held over his head until the remaining prayers were

held over his head until the remaining prayers were concluded. The sacristan then placed a seat for the bride and one of her nearest retations outside the choir, and led for to it. He then robed the bride-groom in a long white garment reaching down to his feet, bound his waist with a girdle, and put a white cloth upon his head. Thus attired, he was led to the bride, and the priest, placing them close to each other, covered both with the same cloth, and anolated their foreheads and wrists with oil. anointed their forenesids and wrists with oil. He then joined their right hands, and read aloud the unites of their new life. More prayers followed, and after mass, in which the couple communicated the ceremony was at an end. A Copt priest at the present day is forbidden to marry again on the death of his wife.

"The Mahomedan Copts kill a sheep as soon as the bride enters the bridegroom's house, and she is obliged to step over the blood, which is made to now

apon the threshold of the door."
"The ancient Persians, from a notion that married people were peculiarly happy in the future state, used to hire persons to be espoused to such of their relations as had died in celibacy. In fact, living people were married to the dead. The Persians conpeople were married to the dead. The Persians con-nidered a numerous posterity to be a gift from heaven, and the fathers of large families received rewards from the State. They had many wives and concubines, and, according to some authors, the grandees married their nearest female relations. In the seventeenth century the nobility might have as many wives as they pleased; but the commonalty were limited to seven; and they might part with them at discretion.

When a Persian made love he sometimes burned "When a Persian made love he sometimes burned himself on a visible part, in order to prove his faithfulness to his mistress, who, if she accepted him, gave him sliken scarfs to bind up his wounds. On the wedding day of a wealthy man his relatious and friends met at his house, the flearest of them being dressed in his livery, and the rest as well as they could be. The bride started from her house on horse-back, accompanied by her relations and friends, all mounted, with many singers in front. The bride-groom also left his house in similar style; and the groom also left his house in similar style; and the two companies having met, they all went together to the bride's house, where they all went together to the bride's house, where they danced. At night two men conducted the bridegroom into the bride's chamber, and the couple were left together; the company in the meantime continuing their bat! About midnight an old woman brought to the company some evidence of the bride's purity, and then great readeing fallowed. great rejoicing followed. But if such evidence could not be produced, the old woman took the bride from the bed; and the oridegroom rejected her in the presence of the company, and sent her home by her narents.

In more modern times matrimony in Persia was so expensive an affair, that the meaner class of the people took concubines instead of wives. The Misnomedans in that country took wives in one of three ways; namely, by purchase, bire, or marriage. Of the espoused wives, four were allowed, but in general only one was taken. Marriage contracts were made by parents for their children when the latter were at a very early age—girls at twelve, and boys between twelve and fourteen. Frequently the man married by proxy, and did not see his wife until after con-summation, which sometimes did not take place until several days after the wife had been at her husband's house. Generally the husband and wife were strangers to each other until they were actually

pledged in matrimony. The courtship commenced by an elderly lemale being employed by the bridegroom's relations to visit the lady selected by them; and her office was to ascertain the maiden's personal attractions and end ments, and other requisite information. If the rep ments, and other requisite information. If the repor was favorable, the friends of the intended frusband sentsponsors to the lady's relations to explain his merits and pretensions, and to make a formal offer of marriage. If he was accepted, the chiefs of the two families met, and the necessary contract was drawn up; the presents and gifts proposed by the bridegroom's parents were arranged; and when all was finally settled, the documents were signed and witnessed before the Cadl. Sometimes the marriage-broker was a man who lived by the profession of

"On the day before the wedding, the bride took a bath; and the bridegroom sent ner some hears, with which after her bath her hands and feet were stained. Her eyebrows and forehead also were tinted with a powder. The bridegroom was colored in the same way with henna. On the eye of the nuptial celebration, the bride's friends assembled at her house, attended by musiciaus and dancing-girls. On the morning of the wedding day the husband sent a train of mules, laden with the promised gifts, to his bride; the whole being attended by numerous ser-yants, and proceeded by music. Besides the presents for the lady, the servants carried rich viands on sliver trays, ready prepared to be immediately placed be-fore the inmates of the bride's house. The day was

spent by them in feasting and rejoicing.

"Towards the evening the madden was enveloped in a long veil of scarlet or crimson silk, placed upon a horse or mule splendfilly caparisoned, and conducted to her husband's house, accompanied by all her relations and a noisy band of musicians. On the way, a large looking-giass was held before her by one of her maddens, as an admonition that that was the last time she would see herself as a virgin. When she had aligned at her husband's door, she was not by his father and mother, and led by her female relashe had aligned at her husband's door, she was met by his father and mother, and led by her female rela-tions and servants to her apartment. Her male friends repaired to the bridegroom's rooms, where, being met by his relations, all of them feasted and made merry, with musical accompaniments. The men and women supped separately. When the meal was ended, the bride was conducted to the nuptial chamber, where her husband met her and beheld her for the first time. Shortly afterwards he returned to his party, and an eld woman in waiting led the lady his party, and an old woman in waiting led the lady back to her female friends. A space of time being allowed for both sets of relations to congratu late the couple on their marriage and its consumma-tion, the couple repaired again to their chamber for the night, leaving their friends to keep up the revelry, which lasted several days.

The might, leaving their friends to keep up the revelry, which lasted several days.

"The marriage contract stipulated for the settlement of a certain sum of money and other presents at the bride, proportionate to the fortune of the bridegroom. This jointure was intended for her support in case of a divorce. If the bridegroom was in medium circumstances be gave his bride two complete dresses, a ring, and a mirror; he also supplied the furniture, carpets, mats, culmary utensils, and other necessaries for their home. It was deemed the greatest possible disgrace to take back an affianced bride after she had left her home to go to the bridegroom's house. When, therefore, the latter had promised a jointure beyond his means, he shut his door against the bride's cavalcade, and declared that he would not have her discas the jointure would be reduced. A negotiation took place between the parties, and the matter was finally adjusted according to his wishes, to save the scandal of taking back the maden.

"Another marriage custom with the Persians was for the parties to meet at midnight on a bed in the presence of two sponsors, who held rice in their aunds as an emblem of fruitfulness. The sponsor for the man, touching the woman's forehead, asked her if she would have the man; and the spensor for the woman performed the same coremony to the man. The hands of the parties were then joined, the rice was scattered over them, and prayers for their fruit

rainess were offered.

"The archæology of marriage in India is curious, and the nuptal contract there is entered into with many ceremonies. According to Hindu legend, Svetakete abolished promiscuous intercourse, and instituted marriage. By the Hindu laws a girl may be married at eight years of age, or even earlier; and, if her father fail to give her a husband for three years after she is capable of being a parent, she is at liberty to choose one for herself. The parties to Indian marriages are usually children under ten years of age. These promature unions, instead of producing attachment, often cause early and lasting disagreements.

orediscing attachment, often cause carry and issued disagreements.

"Men may marry women of the class below them, but on no account of those seperior to their own. A man most not marry within six known degrees of relationship, nor with any woman whose family name, being the same as his own, shows her to be of the same race as himself. The marriage of equals is most recommended, for the first wife, at least, that of a Brahmin with a Sudra—that is, one of the

at or service class-is discouraged; and, as a trit sie, it is positively forbidden. Marriage is indissoci-ble, and the parties are bound to preserve mutual fidelity.

bic, and the parties are bound to preserve mutual fidelity.

"From the few cases bereafter specified, in which the husband may take a second wife, it may be loseferred, says Eiphinstone, in his 'History of India,' from whom in part we gather those points of Hundu law, that with these exceptions he must have only one wife; but the marriage of widows is discouraged, if not prohibited, except in the case of Sudras. A wife who is barren for eight years, or she who has produced no male children in cieven, may be superseded by another wife. It appears, notwithstantling this expression, that the first wife married retains the highest rank in the family, Drunten and immoral wives, those who bear innlice to their husbands, or are guilty of very great extravagance, may also be superseded. A wife who leaves her husband's house, or neglects him for a twelvemouth, without a cause, may be deserted altogether. A man going altroad must leave a provision for his wife. going abroad must leave a provision for his wife. The wife is bound to wait for her absent husband for eight years, if he be gone on religious duty; six, if in pursuit of knowledge or fame; and three, if for pleasure only. The practice of allowing a man to take up teste to his brother, if he died without call-dren, over dren, or even if, although still alive, he have no nopes of progeny, is reproduced, except for Sudras, or in case of a widow who has lost her husband before consummation.

Six forms of marriage are recognized as lawful Of these, four only are allowed to Brahmins, whice although differing in tallate particulars, all large insisting that the father shall give away his daughter without receiving a prect. The remaining two forms are permitted to the military class alone, and are abundantly ineral, even with that ninitation. One is when a soldier carries off a woman after a victory and espouses her against her will; and the other when consummation cases place by mutual com-without any formal recembing whatever. In Tashtutes of Mean marriage by capture is a ituies of Mont marriage by capture is mer of as one of the forms of the nuptial coremon their houses broken open. The form of capture is still in use among the Fuedus, and in fact it is presented as a marriage of remony in the "Sutras," in which it is provided, that at a certain important stage of the rites, a strong man and the bridegroom shall foreign draw the orbie, and make her sit down on a red ox skin.

"Two sorts of marriage are forbidden; namely, when the father receives a nuptial present; and when the woman, from blookication or other cause, has been incapable or giving a real consent to the union. The problightion, so often repeated in Menu, against the receipt by the bride's father of any present fewer transparents. sent from the bridginosco, is now more strictly ob-served than it was in him time. The point of honor in this respect is carried so far, that it is reckaned isgraceful to receive any assistance in after life rom a son-in-law or too her-in-law.

"it is indispensible that the bridgeroom should come to the house of the father-in-law to sue for the bride, and the marriage must be performed there. At the visit of the sail of the ancient modes of hositality are imintained, according to a prescribes The sort of entertainment still appears in the faction of a cow to be killed for the feast, ha the suitor now intercedes for her life, and she is turned loose at his request. In the case of princes, where the oride comes from another country, a tem-porary building is erected with great magnificence and expense, as a house for the bride's father; and in all cases the procession in which the bride is taken home after the marriage is as shown as the parties can aftere. In thingal these processions are particularly sumptions, and marriages there have been known to cost the of rupe s."

-From the same house we have received "The Dodge Club, or. Italy in 1850," by James de Mille. This lively series of sketches was originally published in Harper's Magazine, where they attracted considerable attention, and there are doubtless many persons who will be pleased to reperuse them in their collected form.

-From Turner Brothers & Co. we have received "Contributions to the Border Minstrelsy and Ballads," by Sir Walter Scott, being the fourth volume of the Edinburgh edition of Scott's works. This is a cheap, elegant, and complete edition of Sir Walter Scott's poetical writings, which will consist of five volumes, and give all his poems, dramas, etc., with the original introductions and valuable notes.

The same house sends us the second monthly part of Appleton's Journal, and "Appleton's Railway and Steam Navigation Guide" for June,

-The Little Corporation June, published by Alfred L. Shewell & Co., Chicago, Ill., has an attractive table of contents, as usual.

Grace Greenwood has sold her Little Pilprim to the publishers of this magazine, and it will hereafter be issued in confunction with the Little Corporal. Grace Greenwood, however, will continue to write for it as heretofore.

-From Tarner Brothers & Co. we have received "Villa Eden," by Berthold Agertach, Part II, translated by Charles C. Shackford, and "The Virginians," by W. M. Thackeray, both of which are low priced paper cover editions, printed on good paper with clear type.

- Claxton, Remsen & Haffelinger send us the tourth and concluding part of Auerbach's "Villa or the Rhine" (paper edition), and the second bound volume of the same work, which completes it in a neat and attractive style for the library. This is one of the most fascinating works of fletion of the day; it has already gained a large circle of readers, and has greatly enhanced the author's reputation in this country, and we are sure that the more it is read the better it will be approciated, no less for its pure and graceful style than for the interest of the narrative.

PASHIONS.

From La Foliet. The newest and most elegant spring dresses are trimmed with several marrow flources, placed. This style is much the best for short skirts, which require to be made scanty, and are greatly improved by laving many narrow, in-stead of one broad flounce. The "Sultane Anglaise," striped and chines, or the same une terial shot in two colors—grey and ripe corn, violet and green, green and maize, rose-color and grey, being some of the lavorite mixturesis much used, trimmed with flounces of plaked silk of one of the smales. The new japonaise shk and the celests empire are also very fash-ionable, the former having all the richness in appearance of grosser ain poult desole, with the durability of a fall a and the great advantage of not crumpling. The celeste empire is between a foniard and China crape, which gives it a silvery appearance, and has a charming effect with colors such as turquoise blue, primrose, lilas de Perse, rose-color, and a soft green.

Paniers are still very much worn; but the appearance skirs, cut rather long at the back, caught m slightly at each side, and made either round, and not drawn in at the lower edge, or open and pointed, is daily gaining favor, and is certainly much more elegant and becoming than the duminous pamers a topted by some.

Among the most charming walking-dresses is one the skirt of which was of turquoise bine, trimmed with six narrow flounces. Second skirt side. This skirt is raised at the back by the ends of a gilet marquise, which is made with revers lined with blue, and edged with a narrow ruche. A costume of shot foulard, blue and grey, the lower skirt trimmed with a wide plaiting, sur-mounted by a ruche of grey fined with blue. The upper skirt of grey is trimmed with two flounces of blue, and four large pouffs drawn in at the sides. Plain high body, trimmed with a ruche like that on the skirt, so as to imitate a square body. Mantelle echarpe with a hood, drawn together at the walst, and fastened at the back with large bow of blue poult de soie. The mantelle is trimmed with a frill and ruche to match the skirt. A very pretty dinner or visiting dress of many taille, with a long train. At the bottom of the skirt are two flounces, plaited, one of deep mauve, and the other a lighter color. Above each ilounce a bias fold, bound with satin. This trimming ends at the side under a large bow. Body a revers of light mauve, with jabots of lace. Long sleeves open up the back of the arm.

Another dinner dress of poult de soie lins d'Espagne, trimmed up each side with boull-lonnes of the same. A flounce of rich gulpure,

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about a quarter of a yard deep, headed by a bouillon, is placed round the bottom of the skirt, and a second flounce, beginning at the waist behind the boullionnes, is carried round the train at the back, so as to fall a little over the boullion. Body open to the waist in front, and trimmed with lace. Long siceves, open up the back of the arm. Chemisette of lace.

A third of shot silk, grey and maire, trimmed round the skirt with bouillonne and two narrow pinked flounces, one at each edge. Upper skirs of the same slik, making a short square tabilet in front, where it ends under two long pans, trimmed with a narrow bouillonne edged with pinked frills. The back of this skirt is open to the waist, and forms two long points, the whole trimmed to match the rest of the dress. Silk sash, fastened at the back with large bows.
This dress may be made much more elegant by
the substitution of lace for the flounces, and a satin or crape bouillonne. Bretelles of slik lase, and high body of black or white taile, complete the elegant costume,

For ball dress, a robe of white foulard, with sutin stripes. The lower skirt, with a long train, is trinined with four flounces, cut crossway, headed by a band of white satin, edged with ponceau, and trimmed with small resettes of white blonde, with centres of ponceau satin. Panler skirt of foolard, drawn up at each side under large bows of ponceau satin, and trimmed with two flounces; the heading to match the lower skirt. Low body, trimmed with a berthe, repeating the trimming on the skirts.

Robe of pink tulic, composed entirely of nar-

row flounces edged with satin, with a long skirt of table entirely covering it, and drawn up at one side by a long wreath of snow-berries. Corselet of pink satin, with a berthe of pink tulle, and a small wreath of snow-berries.

Skirt of white silk, trimmed with narrow frills of blue crape placed so as to touch each other; this trimming is carried a quarter of a yard up the skirt, and above it is a wreath of roses with leaves mixed with bows of blue satin. Auove this is another set of frills, about two-thirds the width of those below. Upper skirt of crape, very short in the front, and quite long at the back, trimmed with a frill of crape headed by boullionne of the same, and bouquets of roses and satin bows alternately. Low body, trimmed with a trill of crape and very fine wreath of roses. Sash of satin, tied in long loops at the

Fancy and plain straws are coming into favor. Sometimes it is a diadem of straw, trimmed with ribbons and lace; but the style most in avor is a very small fanchon of straw, bound at each edge with velvet or satin, and almost covred with a large bouquet of flowers. Thus a chapcau "Florian" of fine straw bound with black velvet trimmed with a large bounded on the top of field flowers mixed with fine grass. Brides of black lace fastened by a small bouquet. A dladem of "Mary Staart" of lace straw, sur-

nounted by wreath of blue ribbon bows. Across the diadem is a coquille of black lace mixed with corn-flowers and wheat-ears. Across the op of the chiguon is a frill of the straw mixed with ends of ribbon, rather long. Brides of black or white blonde fastened by a bouquet of

orn-flowers, A diadem of rice Chapeau "Imperatrice." A diadem of rice with chapean "imperatures, a diagem of rice straw, bound with green velvet, trimmed with branches of white fills falling on each side, and one very long, like a dat feather across the chignon. A scarf of Malines face forms the trings, which are fastened at the sides by ouquet of Illac

A handeau of rice straw, entirely covered with rose leaves and small green buds. At the side is placed a rose, and two long wreaths of budand leaves are carried down the sears of black

Chapeau camargo, made with double revers of funcy straw, disposed on fanction; the rever-lined with violet velvet. A pourf of white lace, n the centre of which is a large heart's ease placed between the revers. The lace is carried icross the back of the fauchon, and fastened by second heart's-ea-c under the Diademe "marquise" of blue tulle, very full, and mixed with bows of blue satin ribbon. roulean of blue satin around carb edge. At the side a bouquet of white daisies, surrounded by a

mall gold butterfly. The pouff of black lace; serving as a suppoto a nest formed of heath, moss leaves, and miniature wild flowers, such as bluebells, daisies, forget-me-nots, and liftes-of-the-valley, in the midst of which is placed a very small homolog bird, as If in the act of dying from the nest Strings of blonde, fastened by a bow of black

The Parisian Paradisc.

A Paris correspondent writes: - "We get people from all parts of the globe, who too often hall love with Parls and do not like to go home again I was calling lately on a Peruvian family. The mother is one of those grand Spanish beautie with tilg eyes and pale complexion, and the amiliar figure that gets very full and round thirty. She tells me that she is savagely ordere home by her husband immediately. She has pu off her return already for six months by declaring that the dentist said he could not complete u estoration of her teeth in less time. Before the one of the children was ill. 'And what are you going to do now, madamer' said 1. She looked at me smilingly—Why I shall be ill myselt, of course; my doctor has offered to write what I like to my husband.' Some of her Britannic Majesty's subjects admire Faris so much because they do not like London.' You may get to like Paris for a home for so many and such queer reasons. I have a friend who declares that he lives in Paris because he can pass half the day under cover in the pas sages and areades. Two ladies I know live here because we have divorce courts. There must be resources also in Paris—peculiar resources There is Major; we all remember him lounging about the pier at Boulogne-sur-Mer in eedy clothes. He is here driving a magnificent phaton in the Bols de Boulogne, and wearing toreign orders. Nothing, he says, will ever in duce him to leave Paris again. We have one or two of the richest of the Russian army among us who patronize music and the drama by proecting artistes. We have the Spanish emigrant declaring they prefer Paris to Madrid, It has always puzzled me why king Victor Emanuel does not come to Paris. He is fond of herses and races and soldiering. Well, we have 'le sport' for him, too, and he is notoriously a sportsman. He would not come when we demoralized so many sovereigns and princes at the time of the Universal Exhibition, and he will no come away, we hear, although invited by hi-daughter to do so, and put up at the Palais Royal. King Victor Emanuel, the Pope, and the Emperor of China are the three-people we want particularly to get hold of. I am quite sure that If the royal princes now among us would sen! them their diary in Paris, those lilustrious per-sonages would no longer neglect us."

How Phil. Kearney Died.

The Newark Courier says. - We are informeby a prominent lawyer of this city that while ojourning in Amboy last night he passed pleasant hour in company with a former Recei officer, who was attached to Stonewall Jackson s division of the Confederate army during the war, and who related an interesting reminis-cence of the death of General Kearney, of which sad event he was an eye-witness. The gallant Kearney," he said, "received his death wound from a private under my command, and when he fell from his horse I hastened, with many others, to the point where he lay, not supposing his wound was a mortal one. Just as we reached his body, however, his limbs gave one convulsive quiver and then all was over. Seeing that he was a major-general, word was sent to headquarters to that effect, and General Jackson coming to the spot immediately gave one glance at the dead officer's features, and exclaimed, 'My God, boys, do you know whom you have killed? You have killed the most gallant officer in the United States army. This is Phil. Kear-ney, who lost his arm in the Mexican war.' He then voluntarily lifted his hat, every officer in the group followed his example, and for a moment a reverential silence was observed by all. Subsequently the body of the dead soldier was placed on two boards, and when being removed to headquarters, was followed by General Jack-son, General Ewell, and other officers, while a regimental band preceded it playing a dead bring and Summer Conlings,

attraction of formation was declared. Lest offer our to grant with the Laboratory of the latter of t 2000,807

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and 4 are set on legs and answer the purposes of the indining rooms.

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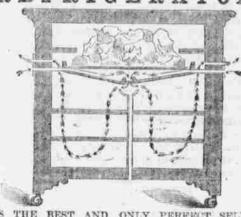
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