"HARPER'S." From T. B. Peterson & Brothers and from Turner & Co. we have received the December number of Harpers' Magazine, which presents the following list of articles: -

"The Brooklyn Navy Yard," W. F. G. Shanks, with fourteen illustrations: "Pio None and His Councilors," Lyman Abbett, with ten illustrations; "Life in Brittany," George M. Towle, with four illustrations; "A Vigil," S. S. Conant; "Frederick the Great, with eight illustrations; "The Rock of the Legion of Honor" (concluded), by the author of "On the Heights;" "The Statue," Henry Abbey; "Bombay and the Parsees," A. G. Constable, with nine illustrations; "Song of Fire," Thomas Dunn English, with two illustrations; "Inveigling Nature into a Disclosure of Her Secrets," Jacob Abbott, with four illustrations; "Anteros," by the author of "Guy Livingstone," etc.; "The Sacred Flora" (concluded), M. D. Conway; "Under the Rose," L. P. Lippincott; "Collected by a Valetudinarian," Mrs. R. H. Stoddard; "Blockade Running," W. R. Hooper; "What Did Miss Darrington See?" Emma B. Cobb; "Matches," Laura M. Doolittle; "Orange Blossoms and Nightshade," Justin McCarthy;
"Editor's Easy Chair," "Editor's Literary
Record," "Editor's Scientific Record,"
"Editor's Historical Record," "Editor's "Editor's Drawer.

From "Life in Brittany," by George M. Towle, we take this description of marriage customs among the Bretons:-

Mariages de convenance are customary not only among the higher and aristocratic classes, but extend as well to the lowest peasantry. Property is, among all, the great thing desired; the peasant has at least some trifling pittance laid by, with parts of which he intends to endow his children when they marry. There is the same diplomatic negotiation among them, when a marriage is to be arranged, as takes place in the upper circles. Marriages of the "commercial" sort are, however, not so general among the peasants as among their social betters. The parties immediately concerned are more frequently consulted as to their inclinations. The first move is made after a preference has been manifested among the young peasants themselves. A young man sees a lass who pleases him. He makes certain advances rather bashfully: she responds by tokens equally shy. It comes to be generally understood in the village that Jacques and Nannine will "make a match"if they can. Then occurs a remarkable event. There is in Brittany a curious superstitionor rather a superstitious tradition-about tailors. It is derived from some ancient legend which has endowed the village tailor with a peculiar sacredness and reverence. The tailor (in default of a notary) is called upon to settle disputes, to teach the children with the priest, and to advise the good folk in all domestic or social difficulties. His peculiar prerogative is to negotiate marriages. The young man who is taken with the passion that comes in time to all finds in him a trusty adviser, engages him to arrange a marriage with the damsel's parents, and to vicariously "pop the question." There is a Breton saying that the tailor could, and he would, "marry a Turk to a Jewess." Another diplomat in marriages, the tailor's rival, is he who is called the "marrying beggar," who has similar prerogatives in this metier. The tailor, when he enters upon a marriage negotiation, carries with him, as a symbol of his office and hint of his errand, a broomstick (in low Breton called "baz-valan"), making the object of his visit clearly known to all concerned. For his services he receives an invitation to the wedding feast, and presents of clothes and money. The bride is always fain to give him a pair of stockings with yellow rims, sometimes a yellow stocking for one foot, a red one for the other. The tailor, according to the tradition, not so favorable to him, must remain a backelor-it is a disgrace to parents to marry their daughter to him. He is the confidant both of the parents and of the lovers, and is consequently profound in all the domestic and interesting secrets of the neighborhood. He is the universal judge of the scandals; he makes it a point to keep his month tight while his ears are open-and so is a mentor to all. When the tailor has broughe the parents of the two lovers together, thert ensues an animated bargaining about the dowries. It is a shrewd, mercantile negotiation, usually, with the mediation of the tailor, ending in a treaty mutually satisfactory. Once in accord, the parties proceed to seal the contract by drinking as much of the best wine to be had as each can master; afterwards scating themselves about the table, and smoking the pipe of peace, alliance, and con-cord. The lass who is the subject of discourse is perhaps listening, ears all agape; flutters with the momentary doubtfulness; goes wild with joy over the happy conclusion. Afterwards both families meet at the cabaret

inspect the property, and to exhibit the substantial evidences that the dowry promised will be forthcoming. We quote the following from "The Sacred

and formally sign the contract, which the

tailor has drawn up in true legal shape; ad-

journing to the farms of each family to

Flora" by M. D. Conway: -

The Catholic "rosary," which the Germans call Rosenkranz, or rosewreath, suggests that originally the worshippers may have counted their prayers with roses; at any rate, it seemed certain that for a long time the larger beads were called roses. But this was the case in Germany before the introduction of Christianity. The rose was held to be the favorite flower of the maternal goddess Holda, who, as we have before seen, was often called "Frau Rose," or "Mutter Rose." It was partly transferred, with all other symbols of Holds, to the Madonna, who is frequently called "Marienroschen." Mary, it is said, dries her veil on a rose-bush, which thenceforth bears no more roses. But there has been a tendency to associate the white rose particularly with the Virgin Mary, that being chiefly chosen for her fete days, while the warmer and more earthly feelings associated with "Frau Rose" are still represented in the superstitions connected with the red rose. If a white rose bloom in autumn it denotes an early death; if red, an early marriage. The red rose, it is held, will not bloom over a grave. In Posen the "rosc-apple" is carried by the country maiden in her breast to keep her lover true. In Thuringia she who has several lovers may name rose leaves after them and scatter them on water: the leaf that sinks last is that of her truest lover, or predestined husband. Some of the superstitions concerning the rose in Germany are singular; as for instance, the custom found in some places of throwing rose-leaves on a coul fire for good luck, and the saying that a rose-bush pruned on St. John's Day will bloom again in the autumn. The relation of the flower to blood is widely believed. Thus one may find in France and Italy, as well as Germany, the saying that a drop of one's blood buried

THE DECEMBER MAGAZINES. | The rose is also associated with an ancient charm once universal in Germany, still frequent in Swabia and Westphalia, against nose-bleeding, and indeed all kinds of hemorrhages. This formula in Westphalia runs thus:-"Abek, Wabek, Fabek: in Christ's garden stand three red roses-one for the good God, the other for God's blood, the third for the angel Gabriel: blood, I pray you cease to flow!" In Swabia it is said:— "On our Lord Jesus' grave spring three roses -the first is Hope, the second Pa-tience, the third God's Will: blood, I pray you be still!" Sometimes again it is, "In God's garden bloom three roses—Blood-drop, Blood-stop, and Bloodstill," etc. These rures have curious modifications. In St. Louis, Missouri, a German named Stretger last year committed murder, and afterwards suicide. In his room was found the following charm against hemorrhage:- "At the grave of Christ bloom three flowers-the first is Jugend, the second is 'Ingend, the third is Gubel" (Ubel). "Repeat three times, and the blood will cease to flow." I have somewhere met with a legend that the thorn-crown of Christ was made from rose-brier, and that the drops of blood that started under it and fell to the ground blossomed to roses; the fable has been recalled to me, though I cannot trace it, by the felicitous lines of the most gifted American poetess (Mrs. Howe):-

"Men saw the thorns on Jesus' brow, But angels saw the roses."

A similar idea pervades the story of "Dornroschen," known to English readers as "The Sleeping Beauty," or "Rose bud," who, it will be remembered, sleeps in a palace surrounded by formidable thorn-thickets, in which all who approached perished save the true prince, to whom the thorns were all roses, through which he passed with ease. There is, by-theway, in the same legend, as it originally appears in the Edda of Samund, a ourious reminiscence of the Oriental symbolism which connected the rose with silence and sleep. When Sigurd there enters the castle and arouses Brynhilds, she tells the story of her trance in these words:-"Two kings contended; one hight Hialmgunner, and he was old but of mickle might, and Odin had promised him the victory. I felled him in fight; but Odin struck my head with the sleepy-thorn, and said I should never be again victorious, and should be hereafter wedded.'

-Turner & Co. send us the December numbers of Arthur's Home Magazine (which has numerous illustrations, fashion plates, and a pleasing variety of reading matter) and The Chi'dren's Hour, which is full of attractive short stories, verses, and pictures that will please the little people.

CURE FOR OBESITY. - Mr. Schindler is the latest addition to the list of persons who have undertaken the treatment and cure of excessive fatness in the human race-this condition being considered by him as a disturbance of the animal economy, in consequence of which the carbon taken in is acsumulated in the form of fat. Diet and exercise, as might be expected, constitute the basis of his treatment. As in the method of Mr. Banting, which some years ago was so much in vogue, the diet advised for fat persons consists of food containing a large percentage of nitro-gen, to which some vegetables without starch, and cooked fruit, are to be added, for the purpose of moderating the excitation due to animal nourishment. This diet is to be varied, according as individuals are of a sanguine or lymphatic temperament. The use of certain wines is permitted; beer is, however, entirely forbidden. Coffee and tea are allowed, with as little sugar as possible. Cheese, potatoes, rice, beans, peas, maize, maccaroni, tapioca, arrow-root, and soups are not allowed. The use of sulphate of soda is recommended, as mederating the transformation of nitrogenous materials and stimulating the oxidation of fat; and the use of mineral waters containing the sulphate of soda in solution is considered of the greatest importance in this respect. The waters of Marienbad, which are especially rich in this sait, are stated to have usually the most happy effect. Their use, together with that of same alkaline pills, and a strict adherence to the conditions above-mentioned, caused a decrease in weight of from twentyfive to sixty pounds in different individuals in the course of a few weeks.

	LUMBER.	
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1870	SEASONED CLEAR PINE. SEASONED CLEAR PINE. CHOICE PATTERN PINE. ANISH CEDAR, FOR PATTER	1870

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Also, 5 tons Schuylkili coal, 15 bushels Monitor potatoes, 35 gallons crab apple cider vinegar. The furniture can be examined early on the morn-

Fale at Gay's China Palace, No. 1022 Chesnut street. FINE CHINA, ECHEMIAN AND FRENCH GLASSWARE, VASES, AND HOLIDAY PRE-

On Wednesday Morning. At 10% o'clock, at No. 1022 Chesnut street, will be sold at auction, the cottre stock of Gay's China Palace, comprising rich decorated French china dibner, tea, and toilet sets; elegant Bohemian and French glassware; white French and stone china ware; French bronze and Parian marble statuary, vasis, cologue sets, tote-a-tere sets, and a great variety of fancy goods suitable for Christmas presents, all the impertations of Messrs. George Gay & Co.

BUNTING, DURBOROW & CO., AUCTIONEERS, Nos. 232 and 234 MAPKET street, corner of Bank street. Successors to John B. Myers & Co.

LARGE SALE OF BRITISH, FRENCH, GERMAN, AND DOMESTIC DRY GOODS. On Wednesday Morning, [11 13 4t November 23, at 16 o'clock, on four months' credit.

LARGE SALE OF CARPETINGS, OIL CLOTHS,
ETC.
On Friday Morning,
November 25, at 11 o'clock, on four months' credit,
about 200 pieces ingrain, Venetian, list, hemp, cottage, and rag carpetings; oil cloths, etc. 11 19 51
NOTICE TO FURRIE'S, SADDLERS, AND CARPET DEALERS.
100 pieces printed woollen felts.

LARGE SALE OF CARPETINGS, OIL CLOTHS,

200 rich printed felt crumb cloths. A line of printed felt robe borderings 200 theep kin mats, including very line whole inglish skins, [11 21 3t

LARGE SALE OF FRENCH AND OTHER EUROPEAN DRY GOODS,
On Monday Morning,
November 28, at 10 o'clock, on four months' credit. 11 22 4t M Gately

ARTIN BROTHERS, AUCTIONEERS, (Lately Salesmen for M. Thomas & Sons.)
No. 704 Cheanutat, rear entrance from Minor. SALE OF FINE OIL PAINTINGS IN GILT FRAMES.
On Wednesday Morning.
November 28, at 11 o'clock, at the Auction Rooms, No. 704 Chesnut street, by cavalogue, 180 fine modern oil paintings, by well-known artists. Sale positive to close invoices.

CHINESE CARVED FRAMES. On Wednesday Afternoon. At 4 O'clock, 24 Chinese finely carved Frames. [It

BY BARRITT & CO., AUCTIONEEES. CASH AUCTION HOUSE, No. 250 MARKET Street, corner of Bank street. Cash advanced on consignments without extra harge. 1124; charge.

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N. B .- SEND FOR EOOK OF FACTS ON HEAT AND VENTILATION. LEGAL NOTICES.

COMMON PLEAS, JUNE TERM, 1870, NO. 57. Common Pleas, by her next friend, vs. ISAAC In Divorce.
FANNY RICKARDS, by her next friend, vs. ISAAC RICKARDS.
To ISAAC RICKARDS, Respondent:—Please take notice that the Court has granted a rule on respondent to show cause why a divorce a visualo matrimenti should not be granted, returnable on SATURDAY, November 26, 1870, at 10 o'clock A. M.
WILLIAM H. MARTIN,

11 18 4t\*

Attorney for Libellant.

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