MARRIAGES IN TURKEY.

If one of the Sultan's daughters have attained the age at which Turkish girls are generally married, the father seeks a husband for her among the nobles of his court. If a young man especially please her, he is given the rank of Lieut. General, nothing lower being ever selected.—The chosen man receives, in addition, a magnificent, fully furnished palace, and sixty thousand piasters a month pocket money; and, in addition, his father-in-law defrays all the house-keeping expenses. If he be married he is obliged to get a divorce; he must never have a mistress in addition to the princess; and moreover he is regarded as the servant rather than the husband of his wife. The Sultan himself announces to him his impending good fortune, and it is bounden duty to bow reverentially, kiss the Sultan's feet, and stammer a few words about the high honor, the unexpected happiness, &c. He then proceeds with a chamberlain, who bears the imperial Hart Humagon to the Sublime Porte. A military band precedes him and soldiers are drawn up along the the road, who present arms. At the head of the stairs the bridegroom is received by the Grand Vizier, conducted by him into a room where all the ministers are assembled, and the Hatti is read aloud.—The ceremony corresponds to the betrothal.

The marriage ceremony is much like that of ordinary Turkish nobles. If the bridegroom be rich he himself pays for the trosseau, but, as a general rule, the Sultan sends him money for it. The presents are placed in gold or silver baskets, on whose lids flowers of billing doves are represented, and consist of diamonds, rubies, pearls, diadems, bracelets, girdles, cups, and a thousand smaller articles in gold, furs, gold-embroidered dresses and shawls. The bridegroom receives from his father-in-law a splendid sabre, buttons and a watch and chain, all naturally sparkling with diamonds, and from his bride a rosary of fine pearls and linen of every description. The custom has been abolished of the ministers making presents The dowry of the Princess is most costly.—Madame Olympha saw a dress which cost about fifteen thousands pounds. But little of the fine texture was visible beneath the embroidery and pearls.

When the presents have been delivered to the bridegroom, the bride proceeds on the next morning to his house, in order to look at the arrangements. Our authoress was present when the Princess Fatime, the betrothed of Ali Ghalib Pasha, paid such a visit. Accompanied by a numerous suit, the bride drove in a state carriage which had cost £4,500, through the densely crowded streets. She wore a sky-blue silk dress, covered with a mass of pearls and diamonds, and her head was completely veiled in a texture of gold thread. The bride-groom received her on the threshold of his house. He was a handsome young man, but naturally somewhat pale and excited, as he had never seen his future wife, and on this occasion could only notice her outline, as she was overladen with ornaments. When he had saluted her with a deep bow and led her into the house, he would away again.—The first visit of the bride is intended to enable her to examine the internal of her future home without any obstacles or disturbance.

The actual meeting of the new couple takes place on the evening of this day.—At nine o'clock the princess proceeds to the state room of the palace prepared for her, and seats herself on a throne. Two ladies of honor station themselves on either side of her. At the feet of the lady, who is splendidly dressed and covered with a large veil, lies a splendidly embroidered carpet. The husband supped in his old residence with his relations and friends, and said his prayers in a mosque. Shortly after nine o'clock he proceeds to the princess, and is conducted to her by two eunuchs, who are awaiting him at the door. The first thing he does is to kneel down on the carpet and offer up a prayer. When this is concluded he approaches his wife, salutes her submissively, kisses her hand, and says a few words that occur to him at the moment. The ladies of honor then remove her veil, and he sees whether he has wedded an ugly or a pretty woman. Whether she is pretty or the contrary, a princess will always let her husband feel how much she stands above him. He occupies a room next to hers, and must await her commands there at all hours. Whether he have friends with him, or be alone, as soon as one of her eunuchs summon him to her presence he must rise at once, make a temena—that is to say, touch the ground, and then his forehead, with his right hand, and proceed to her apartment. There he is expected to stand until she requests him to be seated. If he wishes to pay a visit to his family, or go on business, he must first ask her leave; and if remains away unusually late, and the cause. His wife never lets him go out alone; some of her eunuchs accompany him, and would inform her of it if he were to do anything naughty.

In such marriages the couple do not take their meals together. His are served up to him in his room without ceremony, while she eats like a princess. At meal time a handsome carpet is spread in her room, and a large or small table placed upon it, according to whether the lady dines alone or has invited other ladies.—For her use a large silver salver is bro't and covered with fine muslin. Before the meal begins, a young slave who has no other duty but this, kneels down before her, holds up a golden washbasin, and pours warm water over her hands from a can in the form of the Greek amphorae.—Another female slave hands her a napkin of white silk gold fringe. The kitchen is outside the harem, and all the dishes are brought in a basket lined with white muslin. The basket is sealed up in the kitchen, and before the Princess tastes a dish, a lady in waiting examines the seals to see that they are unbroken. After dinner, during which female slaves perform music, the princess washes her hands again, and then proceeds to another room in order to perform her devotions. After this the evening's amusements commence. Reclining on a divan, she smokes a pipe or cigar, while slaves read or sing to her. If she has invited any lady friends, there is a concert and ballet, or a theatrical performance, and during it rare fruits, pastry and coffee are handed round. If the princess desires to see gentlemen she gives her husband orders to send out invitations to certain persons. Such guests assemble in a room divided into two compartments by a gilt grating. On one side is the princess and her ladies, who hear and see without being seen; on the other side are the gentlemen, who select such topics of conversation as will please her imperial highness. The husband has no way of escaping this serfdom. His princess can be separated from him at any moment, but he must stick to her. He has no consolation but the one that his existence costs him nothing, and that he has such a share of the fabulous luxury which his wife indulges in as she allows him. These husbands of princesses must be regarded as the scape-goat which the male sex offers up as a punishment for its contempt of women. At any rate, the prohibition for such husbands having a second and third wife is a Turkish confession how dishonoring polygamy is. The Turks ought to derive from it the moral: "What you do not wish to happen to a princess, ought not to happen to another woman."

Domestic Infelicity.

Almost every case of domestic trouble arises from a want of philosophical knowledge and charitable forbearance. There are no two minds on earth that can agree in all matters that may be submitted to them. It is an utter impossibility for two minds to think alike always. There must necessarily be differences of opinion, and the great trouble is to know who should submit in an intimate relationship so close, so secret and so confidential as that established by connubial ties. It is difficult sometimes to discriminate as to whether the coarser or weaker sex should yield in questions where this difference of opinion arises, and yet when the province and duty of each are taken into consideration, it is not so difficult to determine. There is one rule that, if observed on all occasions, will go far to prevent domestic dissensions, or to conciliate the parties. That rule is proper respect for each other and each other's opinions. This respect should be sacredly observed at all times. Daily intercourse is more apt to weaken than to strengthen the bond of union between members of a family, hence the necessity of daily circumspection in the observance of this plain, social and religious obligation.

☞ A paper speaks of a man "who died without the aid of a physician."—Such instances of death are exceedingly rare.

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