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PUBLISHED WEEKLY IN THE CITY OF READING, BERKS COUNTY, PA.--TERMS: \$1,50 A YEAR IN ADV ANCE


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| MARY'S EPITAPH. The handulal bere, that onoe maa Mary's aertit <br>  $\qquad$ |  |
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| "Not bere 1 not here!" to every mouraer"s heart The Fintey wind seemed whispering round her blar; |  |
| Wh hamed it echoed from within,-" Not here!" |  |
| Note in these flowere a dolicater hue.Shontd epring come earlier to this frellowed graen, Or the beelater linger on the dew |  |
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| Know that her splicit to her body lout |  |
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| That even her dust, snd this har monament Ifare yet a spell to stay one lonely man,-- |  |
| Lonely throngh life, but looking for the da When haman pasoion ghall have paseed away And Love na longer ba a thiag to woon <br> -Athuntic Afonthly. |  |
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| 边 | cept the head, is a feir allopance ; $;{ }^{\prime}$ and another $^{2}$ provides that the stick be not longer than th husbrad's arm, nor thicker than his mildle |
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|  | the higher raukg, the bridegroom presented thecompany wilh scarfs, gloves, and garters of the |
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|  | favarite colors of the wedding pair; and the ceremony wound up with banquetings, masques, |
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|  | bride was led to church betmeen two boys war-ing bride-laces and rosemary tied aboat their |
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| MARRIAGE SUPERSTITIONS AND CUSTOMS. |  |
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| dered the most propitious season of the year for contracting matrimonial engagements, eapeciallyif the day chosen were that of the fall moon or |  |
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| contracting matrimonial engagements, especially if the day chosen were that of the fall moon or the conjunction of the sutind moon; the month |  |
| of May was especially to be avoided, as under the influence of spirits adverse to happy house |  |
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| holds. All these pagan superstitions were re |  |
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| of Chriatianity; people then had recaurae to all kinds of divination, lave philters, magical invo- |  |
| were modified according to the country and theindividual. A girl had only to agitate the water |  |
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| itrou brokon oggs serer another persomis' head, if she wished to see the image of the man sheshould marry. A union could never be hafpy, |  |
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| should marry. A union could never be happy, if the bridal party, in going to church, met |  |
|  solf, a apider, or a toad. Nor Fas it an unim.portant matter to choose the wedding day oare- |  |
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| portant matter to choose the wedding day care- fully; the feast of Saint Joseph was especially to be aroided, and it is supposed that as the day |  |
| fell in mid Lent, it was the reason why all the councils and synods of the Ghurch forbade marsting; indeed, |  |
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| ceremonies. The Chureh blamed those husbands |  |
| negligent attire, reserving their better drosses for balls and feasts; and the clergy were for- |  |
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| departure from the church until they had paid a ransom. The people alvays manifested astrong |  |
| averaion for badly asabted marriages. In quich cases, the procession would be accompanied to |  |
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| the altar in the midet of a frightfal concert ofbells, smoe-pans and frying-pans, or ihis tumult |  |
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| was reserved for the night, whem the happy couple were settled in their owa house. The |  |
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| second time; a Bynodgl order of the Arch, bishopof Lyone, in 157 , thas describes the conduot itexcommanicated: "Marching in maskg, throw. |  |
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|  | , but tho begsor will not eat ititat he thereby |
| as a sort of parchase of her person; a oustom oommon to the Greeke as well as the Romans, and which seems to have prevailed among the |  |
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|  | may thrive and multiply.In Norway, the marriagea of the bonder or |
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