MAD MARRIAGES

That Break Hearts Covered by Calico as Well as by Sealskin Sacques.

LOOSE MARRIAGE AND DIVORCE LAWS.

Why the Roller Skate Resembles a Woman in More Ways Than One.

EQUAL RIGHTS ARE ALL WORKING GIRLS ASK.

Written for the Dispatch.]

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In Pennsylvania a man or woman, either drunk or sober, can step before a justice, stand up and clasp hands, can be married without one question as to his ability in supporting a wife; as to his habits, whether good wife, or to make home pleasant, and the marriage laws, prune them, bud on good, strong, sensible laws and the fruit will be good. Divorce laws will then not be necessary. In fact the better way is to grant no divorces.

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Blood-Drinking School Teachers.

Our visitors never give up while there is hope. I have known some to come for 18 months or two years. One young man drove here every day in a coach for over a year. He came here the last time on a Friday and died the next day. Another young man used to come here for six months with his sister, a pale, thin young woman, with sunken cheeks. At the end of six months she had become stout and fat. Sometimes two or three coaches and carriages come at a time. At first visitors are afraid, and are accompanied by their parents, brothers or husbands, but they soon get over this and come alone. One young woman said to me: "I did not know that butchers could be polite. I thought a slaughter-house was a horrible place, and it made me shudder to think of coming here." But butchers can be gentlemen as well as apply one, and I never allow any of my men to use a rough word before visitors." Hale Haenan.

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"I began drinking blood two months ago," she said, "being induced to do so by the recommendation of my physician, as a remedy for general debility. I felt much in need of some restorative, and as I overcame my repugnance and forced myself to drink the blood, I do not like it any better now than I did at first, but I feel much stronger than I did then."

As the influx of visitors began to show signs of ceasing, Dr. Graham had a bade my friend aiden and took my departure, wondering at the tenacity of the struggle for life, which induced the most delicate and unprepossessive persons to overcome their abhorence of blood so far as to rush to their physicians and seek in a slaughter-house that renewal of strength which every other remedy had failed to answer. Hale Haenan.

THE HOME CIRCLE.

A Lady's Advice to Young Students—Matrimonial Kindness—Latest Fashions.

Written for the Dispatch.

It is an interesting sight to see so many of our young people with books in hand daily throwing the keen blaste of winter on their way to the public or private school. An old, familiar saying that "nothing worth having is obtained without effort," is especially true in regard to the pursuit of know ledge. Doubtless all young students have a wrong idea in some respects, since they will have occasion to use their acquired knowledge, and be greatly benefited thereby, but we, their friends, are prone sometimes to say to such as do not wait for an unbertain future, use your knowledge as soon as you obtain it; put it to the practical test at once, for, unlike many things which cost time and money, "tis only by using it that you are reaping a good income for future need.

If you are studying about the laws of health, begin immediately to observe them. We know of students who are familiar with all the laws of anatomy and physiology, can talk fluently about the wonderful mechanism of the body, its functions, their use and abuse, and the consequent results, yet practically they ignore them in the same manner as do those who have no slight knowledge of the science. They read or study in the dim evening twilight, or sit directly opposite a bright lamp or gaslight, without any shade until their eyes become so inflamed and painful they are obliged to heed nature's kindly warning and put aside their book. They will also neglect to cleanse their teeth after their meals, or, what is worse, use them for nut crackers, eat colored confectionery, or rock candy, and then wonder that they are the victims of decay, for which they must endure the penalty of severe suffering and enter upon a never-ending contest with the dentist. They have an equal disregard not only of all the physical laws of health, but of the mental and moral sciences, which are so intimately connected with the physical. It is to be regretted that many of our school children are chiefly anxious about getting through their studies and making high marks in examinations, and have little thought of making a practical use of their acquirements. They seem to be unmindful that education is the true foundation on right habits of thought and action. Nothing is more sad than to have one pass the meridian of life, wrecked in health, wealth and morals, lamenting that he did not heed the instruction he received in youth. Therefore, boys and girls, be grateful to parents, teachers, or anyone who has sufficient interest in you to teach you how to make the most of life; receive and obey their instructions, when you read, study, or listen to a sermon or teacher in matters vital subject, receive the truth, and endeavor to so assimilate it that it shall be practical to yours. It is only in this way that you can be said to be acquiring an education.

Visiting the Sick.

There is a great deal of what may be termed mistaken kindness or false sentiment in regard to the visiting of the sick, especially among fever patients. There are many persons who, as soon as they hear of a friend's illness, feel that they must immediately call and see them, and are much offended if they are not admitted to the sick-room. People in this have often been seriously injured by such untimely visits. Even too frequent calls of anxiety should be avoided, as it involves the service of some attendant, perhaps to the neglect of the patient.

A gentleman who was in Savannah during the period of the yellow fever sooursge made the following excellent remark upon this subject: "The visitation of the sick is very often profitless, and often injurious. The presence of sympathizing friends is enough reliious, or the practice of social life, though it is sometimes sacrificing, to be suspended or limited by actual help. Nursing is the chief duty, and only experienced nursing is of any value."

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RELIGIOUS MISCELLANY.

THE salary of Francis Asbury, the first Methodist Bishop in this country, was $64 and his traveling expenses.

DR. R. S. ROBERTS, of the First Baptist Church, Kansas City, has repudiated his sacrificial view of the atonement, and resigned.

THE centenary thank-offerings of the Methodist Episcopal Church, South, at last reports amounted to $1,107,400. An effort will be made to reach $2,000,000.

AN English clergyman asked an uneducated woman whether she had his picture or unwritten sermons the best. After thinking a few moments, she said: "Why, I folke yo the best. When the body beeneth gone saying the same thing over and over again, and that's enough to remember what I hear a great deal better."

THE first English Bible printed in the United States was undertaken by Robert Aitken at his own private expense. The proof sheet of it was read by Bishop White, and it received the special approbation of Congress, which passed a formal resolution that it is much interest in its bearing on the question of the recognition of religion by Congress.

BY the death of Dr. John Jackson, Lord Bishop of London, Mr. Gladstone has one of the highest ecclesiastical appointments in England in his gift. And if he remains Premier until July Day, when Archdeacon Harry Jones Hyde Parr Wordsworth, Lord Bishop of Lincoln, takes effect, he will have the choice of the finest dioceses of England at his disposal.

MONSIGNOR, SAVARESE'S pamphlet, entitled "The Reconciliation of Science and Religion," ten in reply to the Cardinal Vicar's recent notification condemning the St. Paul's Missi on and the "Italian Review" and "Fanfulla," has been placed upon the *Index Expurgatorius*, and the title of Monsignor Savarese has been withdrawn, as his name has been erased from the roll of prelates.

AS an interesting historical fact relating to the introduction of Methodism to Salem, Conn., Mr. H. B. Rayhold, of Silverton, Ocean county, N. J., forwards the following extract from the manuscript diary of Rev. Richard Swain: Fourth day, November 14, 1792: Went and preached at Salem, in the new Methodist meeting-ever was preached in Salem, and, as there was much prejudice against the people called Methodist, the other kind man that opened his doors for preaching the last time, but now he has joined society by a Presbyterian family. I think we shall see good days here.

THE editor of the *Christian Advocate* issued this notice in its last issue: "We inform all whom it may concern that the Rev. A. W. Ashbrook, who attended the late General Conference, was tried some months ago and suspended for neglect of duty and refusing to attend to the same. At the time of the suspension he is at present preaching to a few persons in a hired room in Jersey City, New York, of which Dr. J. P. Newman has charge, and where the advertisements are concerned, is still claiming to belong to the society will get a reputation soon of being a Cock-and-Bull Church, or a Methodist Church, or a Methodist pastor."

REV. DR. TALMAGE seldom misses to hit a nail square on the head. The latest illustration of it we take from a London paper. Wishing to stir up ministers not to be imitators of others, but to be themselves, he said: "Whatever success they could gain, he said that "With a Luther in every pulpit we would be all right; with a Calvin in all every pastorate all would be well; with Knox to God for one Robert Hall, but let the man be whipped who tried to make another Robert a second. Rowland Hill is admirable for once, but it is good for no one else to imitate Hill. There is a great run just now for little Robertson of Brighton, but we should have no gift in the market;" and he might have added that there is a great run in England for little Spurgeons, and with the promise of a like result.

THE LOGIC OF SIN.

I.

THE PRESIDENT.

Down where the wild fern thickly grew,
In the shady dingle;
Where the little brook thro' it flows
Makes the wild wood jingle;

Touched by care and weary, worn,
Quietly I wander,
Thinking, dreaming, and forlorn,
Where the wild flowers ponder.

And among thoughts dark and wild,
Mystic fancies haunt me;
In a dream I see a child
Where the waves gleam brightly.

Over head the great trees bend,
Forming leafy arches,
And the leaves wave and blend
With the fairy marches.

While I child-like pile the sand,
And the waves roll other chasing,
Rolling rapidly to land,
All my work erasing.

And how much like this our lives
Are when older growing;
Each for some object strives
As we're onward going.

Oft' adversity, like a wave,
Drowns our every hoping;
And ambition finds its grave,
Where they were brightest seeming.

II.

Just then my thoughts swift change—another scene;
And with it, another train of thought arose.
I take the staff of life and start again.
Before me lies a path of flowers in bloom plain.
But the world is cruel; giving many a thorn
That pierces the heart, and leaves it torn.
Yet I see a bright star that reigns on high,
Whose throne's the constellations in the sky;
Whose name is known to all the earth,
Should let the powers of evil all combine?
And why? God protects me from my birth.
Why evil's gives so much power men's soul to win?
Why, of the universe, is evil's reign?
So few in Paradise shall ever stand?
Why were the angels ever made,
And sent impulsives to "eternal shade?"
Satan, with all his power, can't do a thing
Than good, to be which many would be glad;
For who's there that wishes to be called a devil?
We meet them both without a wish—a will
Why is it that God's power is not used
To forbidden in the silent tomb to lie?
Why is it that God's power is not used
To make us faithful and to stay?
Base as satan, and as vile as he?
Why is it that God's power is not used
With all the stronger to do well or fit,
To worship God, or to believe Him still,
And then the sky grows dark above.
Why is it that God's power is not used
Instead of man's love; but man's love;
Red-handed war and pestilence combine,
And there stalk through the land of death,
The baser passions—sin and wrong now reign,
And God's power is not used to stay them?
You say, "God wills that all mankind be pure;"
Is a grand conception of the Deity?
It is a mystery I ne'er could solve,
Or finite reason for it can evolve.

III.

THE OPTIMIST.

The Infinite Creator gives command;
Finite, obey; thou canst not understand,
Like Infinite, all things to know.
"I can not understand; I'll not obey,"
Is the reply of the finite to the fire,
E'en the the process raise my vains higher?"
Though thou may'st not be made more complete?"
Yet God, but not thy will be done.
Why is it that God's power is not used
To make us faithful and to stay?
"I'll not descend and pass thro' the world still,
And then the sky grows dark above.
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"I'll not descend and pass thro' the world still,
That I may be made more complete?"
Why is it that God's power is not used
And man is wrapped when he's tried and true;
Why is it that God's power is not used
Man's bitterest trials, if they're bravely met,
Is a link for eternity to bind us to?
The strongest soldiers fall not by the way,
But marshal on to victory and day.
And he is weak, who, when the storm was rife,
Has grown discouraged and has left the strife.
The brawny muscles that wrest from the soil
The food, but not without the sweat of toil.
Hearts that have been by care and sorrow riven,
Are the ones that are the most forgiven.
All is better sympathies with pain.
Then, "Excelsior" my motto shall be,
Though I may not reach the goal I may gain
By sin's existence—hence "Excelsior."
Aside in sadness, and in gladness,
And man may by sin be made pure at length.
Why is it that God's power is not used
Which to the finite mind seems mystery here.
Is made to shine in eternity?
However misconstrued it be by man;
Why is it that God's power is not used
The sun and moon and all the stars obey;
Why is it that God's power is not used
The land that made them ne'er will be unjust.
—*L. J. Addison, in Inventor (O.) Enterprise.*

The Age of English Bishops.

[London World.]

Without at present attempting anything approaching a forecast as to the future occupant of the See of London, some materials are available for the curious and interested can form some idea of the "chances." There are now 33 Episcopal sees in England and Wales, counting those of Canterbury and York together. Of the 33 remaining prelates Bishop Durnford is aged 83; Bishop Moberly, 83; Bishops Hughes, Ryan, Jeune and Perry, 82; Bishops Claughton and Herrer, 77; Brown and Anlham, 74, and Campbell, 72. It may be noted that the Bishop of Durham is, on the other hand, there are five too recently appointed for translation at present; these are Bishops Lee, Barry, Ellicott, Wilberforce, Ridding and Carpenter. If for no other reason, the See of would be vacant if Bishops Magee, Mackarness, Macleghn and Woodford would tell heavily against them. Bishops Ryle, Elliott and Bowley will also be hardly eliminated. Dr. Atlay is the least known of the bishops, and he is 68 years of age. Those who would like to speculate, Hamilton, Temple, Goodwin, Basil Jones, Thorold, Fraser and Sutton, may do so safely provided that if a translation be necessary upon them serve the pick of the basket.