ETIQUETTE OF SAVAGES

MANY RIDICULOUS CUSTOMS OF BLACK PEOPLE.

Why the Dervishes Are Careful Not to Tread on Stray Pieces of Paper.

Amongst the Central Australian blacks it is not considered "good form" for relations or friends, when they meet, to act otherwise than as though they were total strangers to one another. They may have been separted for months, or even years; but no matter. They do not so much as say "good-day." Nor do they shake hands. Only after they have been squatting round the same tiny fire for several hours do they show the first sign of joy. And this by shrieking simultaneously. Afterwards, if they wish to show how pleased they are, they cut themselves with knives, all the while uttering what sounds like the loudest of lamentations.

To us this seems ridiculous. But the "black fellow" sees nothing in it all but what is perfectly right and proper. And, indeed, he has no other way of giving vent to his delight. These children of Nature must howl to express deep feeling.

Similar customs to this latter, too, are found among other primitibe peoples. Thus, in a Toda village is seen a sudden commotion, as in a disturbed ant-hill. Numbers of men rush wildly in at the door of a certain house, embrace the inmate half a dozen at a time, until he disappears in the midst of a pyramid formed by their heads pressed against his. They shriek, whimper, moan, and lament. "Oh! oh! oh!" howls one group. "Hi! hi! hi!" howls another. A stranger to Toda etiquette would suppose that the man they were visiting was dying, or at least, very ill; or that he was about to go away for a long time. Not at all. He has returned from a journey, and they rejoice to see him

SAFE AND SOUND.

Our girls sometimes complain that they are not allowed sufficient freedom. But among the Khonds, the Malers, and the Koupouirs, girls are shut up all together, as soon as they attain the age of twelve or thereabouts, in huge barrack-like buildings called "girl-houses." Inside these no male may penetrate and live. Nor do the inmates get much chance to go sweethearting outside. Once a day they are taken for a walk, two by two, like our boarding school misses; but the procession is invariably accompanied and marshalled by a duenna, an intrepid and sturdy virago, armed with a long switch to chase away the boys and keep them at a distance.

Among the fierce Dzoungarians women are not allowed to say private prayers, much less join in public worship; "for," it is said, "they have no souls." Neither may they show so much as the tips of their noses out of doors unveiled.

To dress in white is a terrible breach of etiquette among the Manyuemas, a Central African tribe. They say it is calculated to offend the devil, and bring down upon their heads his just vengeance. Their devil, it should be borne in mind, is white, just as the devil of the whites is black.

Yaqui custom decrees that if a man happens to tumble accidentally into deep water, he must on no account attempt to save himself from drowning. Nor must he, if he wishes to retain the respect of his fellow tribesmen, presume to fall into a fire and escape being fatally burnt, or be bitten by an alligator or a rattlesnake and not die. For all these seeming mischances have been purposely caused by the spirits of the sufferer's ancestors, who are anxious for his company in the land of shadows, and it were the worst of bad taste to disappoint them or

TRY TO THWART THEM.

At the battle of Abu Klea, where the dervishes broke a British square, it was noted with surprise that one of the most furious rushes of the Mahdi's wild warriors was diverted by some pieces of a daily paper, that had been torn up, and carried by the wind in between the two armies. Prisoners afterwards explained this by saying that the tribesmen had only acted in accordance with one of the precepts of their religion, which forbade them to tread upon any fragment of paper, lest perchance there might be written or printed upon it the sacred name of Allah.

Among the Garos of India no greater insult can be offered to a woman than to propose marriage to her, no matter how high the rank or how great the wealth of the suitor. A Garo beggar gi l would not feel otherwise than dishonored by the attentions of a Garo Cophetua even. Immemorial ure decrees that all proposals must emanate from the weaker sex.

There does not seem much affinity between the Basques of the Pyrenees, the Red Indians of the North American plains, and the Greenland Inuits. Nevertheless, they all three practise the couvade, that weird and most widely-spread custom, which decrees that the father of a newly-born babe, and not the mother, must be "brought to bed." The instant the child utters its first cry the ridiculous farce begins. The father is helped to his couch, covered up warm with skins and rugs, fed with specially prepared possets and pap, and generally coddled.

PAMPERED, AND PETTED.

This goes on for ten days or a fortnight. And, meanwhile, the real sufferer—the mother—goes about her household duties unnoticed and unhelped, exactly as though nothing out of the common had occurred.

Among the Coyoteitos of Arizona it is lawful for a father to chastise his own child, but not after the latter has caught a rat by its own unaided efforts. This, by ancient tribal custom, which aims, above all, at preserving the native ferocity of the urchins—a ferocity which is supposed to render them in after life bold and indomitable.

Bancroft, the great historian of the native races of the North American Continent, once asked a Navajo chief why he did not correct his son, a lad of seven, who had been persistently and exceedingly "naughty."

"I dare not," was the reply, "he has caught his rat. A single blow, now, and this night he would let fly an arrow into my back from behind a tree."

Notwithstanding that the language spoken by the Zicarillas is a soft and sonorous speech, as harmonious as Italian or Japanese, it is destitute of any word or phrase of salutation, of any formula of welcome, or of farewell. Should a Zicarilla warrior wish to specially greet another, he hurls his spear slantwise into the ground immediately before his friend's feet, in such a way that the dust and dirt raised by the impact fly up into the latter's face. To show a person extra respect, he turns his back upon him. To a stranger who requires it, he is bound to lend the shelter of his hut, but it is esteemed the height of ill-breeding to

OFFER FOOD OR DRINK

in such a case, as the host thereby implies that his guest is too poor to provide such necessaries for himself.

What is good manners with us may be very bad manners elsewhere, and vice versa. Among the Nagas, whose women pride themselves on their physical strength and agility, it is not permissible or a man to offer his arm to one of the opposite sex, or to pay her any other little attention of a like nature. Such conduct, they argue, would imply inferiority, where none exists.

A Koloche warrior who should accidentally meet his friend's wife, rushes off into the nearest thicket, and there hides until she is well out of sight. Such conduct shows true courtesy and politeness, as they understand the terms.

Similarly a Botocudo, "buck," who has any pretensions at all to good breeding, will deliberately turn his back upon any female acquaintance he may chance to encounter out of doors. To act otherwise would be considered unpardonably rude.

Throughout the Continent of Australia, among the Aborigines, kissing is quite unknown. If one native desires to express towards another deep affection, he gnaws the scalp of the loved one's head until the blood flows. The deeper the gnawing the greater the love. Meanwhile, the object of the ordeal howls lustily, partly from pride at being made the recipient of such extravagant devotion, partly, no doubt, from pain.—Pearson's Weekly.

RECOGNIZED IT

"This," smiled the fond young wife as she passed a plate of dessert to her husband," is cottage pudding. I made it myself."

The man tasted of it.

"I'd have known it was cottage pudding," he asserted.

"You would?" she asked, delighted.

"Yes. I can taste the plaster and the wall paper. What did you do with the shingles and the bricks for the chimney?"

FAN AS UMBRELLA

In Berlin a fan is being sold that can be used also as an umbrella. It consists of a large sheet of cellulose paper, which can be turned out by means of two cardboard handles into wheel-shape. When it rains, the two handles are bound together with a piece of silk, a stick is pushed through the centre-hole, and an umbrella is made.

First Married Woman—"Did your husband really lose his heart over you before you married?" Second ditto (feelingly)—"I fancy he must have done so. Anyway, I haven't seen anything of it since."

"THE WEIGH OF THE TRANSGRESSOR."

INHUMANITY OF A MOTHER

HORRIBLE TREATMENT OF TWO CHILDREN.

Were Beaten, Bruised and Cut With Knives—Indescribable Brutality.

At the Devon Quarter Sessions, at Exeter, England, before Lord Coleridge and other justices, Frances Mary Day, of Woodda Cottage, Northam, near Bideford, was indicted for assaulting, neglecting, ill-treating and exposing her two children, Joan, 13, and Phyllis, 10, in a manner likely to cause them unnecessary suffering and injury to health. The prisoner was a well-dressed woman.

Mr. Randolphe, who prosecuted, said that the accused had five children, whose ages ranged from 18 months to 13 years. Joan was the eldest. Mrs. Day had resided at Woodda Cottage for the past three years; previously she lived in London. A servant was seldom kept, and the washing and housework were done by the children.

BIRTHDAY TREAT.

Counsel then narrated events which had taken place since March, 1902. Joan's birthday fell in this month. On that day, for some reason, the mother gave the child seventy strokes with a carpet beater on the back of the hands. The result was that the girl's hands swelled to twice their normal size, and accused told her to bathe them in hot water to reduce the swelling, and tie them in rags soaked in embrocation. This left them black and blue next morning.

IN A CUPBOARD.

In the house was a cupboard beneath the stairs, 5 feet 5 inches high in the highest part, and a common punishment resorted to for Joan was to shut her up for a long time both by night and day—sometimes with only a skirt on, and at others with no clothing at all. On Christmas eve last year Joan was put into the cupboard during the afternoon, and, with the exception that she was let out for a time to go to Northam with a lady, she was kept there until the Christmas afternoon—a period of about eighteen hours. When let out she was given bread and milk.

There came to stay at a cottage close by a Mr. Morgan, who was then an undergraduate at Cambridge, and was now studying at Wells Theological College. He made the acquaintance of Mrs. Day and the children. At that time Joan's hair was long, and Mr. Morgan remarked what nice hair she had. He returned to Cambridge about January 11 or 12, and that night Mrs. Day cut off the whole of the child's hair.

NAKED IN THE GARDEN.

The night was cold and frosty, and both Joan and Phyllis were put [illegible] their mother against the wall at the bottom of the garden, she being [illegible] to overlook them from the bedr[illegible] window. After five minutes Phy[illegible] was allowed to go in, but the mo[illegible]er called out to Joan that she was to stop there, or she would throw a bucket of water over her.

The child was kept in the garden until four o'clock in the morning, when, seeing the light in her mother's bedroom go out, she went to a loft in the stable, where she spent the remainder of the night. She had nothing whatever on. This punishment was repeated on another occasion in February. In July, 1903, Mr. Morgan returned from Cambridge It was undoubtedly due to his good offices that they were able to present the case to a jury.

SCENE IN A LOFT.

Shortly before his return the mother took the child Joan, who at the time was only wearing a garment of underclothing, to the loft over the stable and tied her to a beam. Her arms were secured behind her with a piece of rag, and her ankles were also tied with rag. Defendant then took a skipping-rope and tied the girl tightly by the arms above the elbows. The child screamed during this operation, whereupon defendant stuffed some old rag into her mouth, making her lips bleed and swell. She accompanied the blows with the remark, "That will teach you." From twelve o'clock to seven the child was left in the loft tied in this way. The rope galled her arms, and she fainted. On being released she was sent to bathe, but as her arms ached the child took rather long, and after being given some bread and milk she was sent back to the loft again, and kept there all night.

EXAMINED BY DOCTOR.

On August 4, and again on September 5, the child was examined by Dr. Valentine, who found on her arms brown circular marks. The injuries must have been severe to have left marks for such a long period. On a Sunday in July the child's hands were dirty, and the defendant took the third finger of the right hand and bit it, and when subsequently examined by the doctor lacerated scars were still visible.

On Saturday, July 11, the child was kept washing until eleven o'clock at night, and then a bucket of water was thrown over her by her sister. Her clothes were still wet the next morning when she put them on. Her mother found out that she spoke to Mr. Morgan, and she flew into a violent temper, seized her by the hair, and swung her until the child became almost unconscious.

RAN AWAY.

After this the girl ran away to a neighboring farm, and was seen in the afternoon by a Mr. Appleby, who gave her food. Mr. Morgan remonstrated with the mother, who told him that the child was hardly ever punished. On August 4 Inspector Manning, of the Royal Society for the Prevention of Cruelty to Children, attended with Dr. Valentine at Mrs. Day's house and examined the child, and on the 12th of that month she was removed to Mr. Manning's house, where she remained pending the police proceedings. Before she was taken away her mother said to her, upstairs, "Speak up for me, my dear, because I am your mother. Kiss me good-bye, and say 'good-bye' to me when you go, and that you will soon be back."

The children, Joan and Phyllis, in the main corroborated these statements, whilst several doctors gave evidence as to the injuries of the children.

For the defence Mrs. Day gave a categorical denial to any act of cruelty, and witnesses were called who spoke of the affectionate behaviour of Mrs. Day towards her children.

The jury, after a private consultation lasting for nearly an hour, found defendant guilty, with a recommendation to mercy.

The court sentenced her to six months' hard labor.

HER WEIGHT IN SILVER

SOME BRIDES' QUAINT MARRIAGE PORTIONS.

Father of a 400 lb. Daughter Gave a Dowery of $5 for Pound She Weighed.

Among novel marriage portions that with which Herr Buchatschek, a native of Koniggratz, dowered his daughter must find place. Her weight in silver was the promised dowry, so on the wedding morn, before proceeding to church, she was weighed in the drawing-room before the assembled guests. The scales registered 62 kilograms, or somewhat less than 140 lbs.—a weight which brought the lucky bride a sack of 13,500 silver coins.

Similar instances of a bride's dowry being in direct ratio to her corporeal avoirdupois are on record. Some months back a citizen of Huntingdon, Connecticut, who possessed a daughter of the abnormal weight of 400lb., agreed to bestow upon her a portion of $5 for every pound she weighed. This offer brought forward a bold suitor in the person of a Mr. Harang, who gallantly led his weighty and well-dowered bride to the altar. In Peru, too, the bride's dowry consists of her own weight, not in gold or in silver, but in—sugar.

Weight, too influenced Mr. Batt, a prosperous Brighton tradesman in the days of the Regency, when he informed his daughter that, as he admired big men, her dowry should be graduated by the excess of her husband's bodily weight above her own—this excess to be calculated in gold. The day previous to the wedding the parties went to scale, and that the husband was a man after his father-in-law's heart can be assumed from the fact that, although his bride weighed nearly 168 lbs. he received with her

OVER 4,000 GUINEAS.

An old Lancashire paper gives an amusing account of a small farmer who agreed to give his daughter for [illegible] portion as many guineas las[illegible] could walk miles in a day. [illegible] t came off in the neighbor[illegible] of Manchester, and the sturdy [illegible] tramped over seventy miles. [illegible]en, however, the time for settlement arrived it was discovered that the father was not worth as many shillings as he should have paid guineas; whereupon a subscription was opened by the neighboring gentry, who admired the girl's pluck, and an amount was collected that amply compensated her for her exertion.

A wealthy London solicitor, whose daughter had received an expensive education, promised, on her becoming engaged, to give her fifty times the amount she could earn in a year by her own exertions. Although she found that her expensively acquired accomplishments were more or less a drug in the market, she managed, by giving music and drawing lessons, to earn sufficient to entitle her to receive on her marriage the handsome sum of over $25,000.

Another father, who had but small faith in his prospective son-in-law's industry, agreed to give his daughter on her marriage an amount corresponding to that which the bridegroom should make in the course of twelve months. He had, however, counted without his host, for the young man, chancing to obtain some good Stock Exchange information, tabled a sum that the other could only cover on his girl's lover agreeing to

ADVANCE THE DEFICIT.

On receiving a very handsome tip from a customer a waiter at a West-end restaurant begged to thank the giver in his daughter's name, and, upon being asked for an explanation, said that he had agreed to bestow upon her as a wedding portion an amount equivalent to the tips he should receive in a year. On the gentleman subsequently making inquiries he was told by the waiter that his daughter's dot had worked out at over $900.

Very original was the idea of a Sussex hair-dresser who, on his daughter becoming engaged to his assistant, determined to regulate her dower by her lover's ability. A certain sum was accordingly set aside from which a fine was deducted every time the fiance chanced to cut a customer when wielding the razor. This had the effect of putting him upon his mettle, and his reputation as an easy shaver soon so increased the shop's clintele that, on his daughters marriage, Figaro's extra takings more than compensated for the money he was called upon to disburse.—London Tit-Bits.

SAVING MONEY.

"You told him to diet himself," said the young doctor.

"Well, yes," replied the old one. "I told him to eat only the plainest food and as little as possible."

"Do you think that will help him?"

"It will help him to pay my bill."

CURIOUS CUBAN CUSTOMS.

In Cuba a young married woman never walks out alone, and she dances only with her husband or with some near relative, whilst her husband dances with his wife or not at all.

RANGE OF THE ANIMALS

THE DOG AND HORSE MAN'S BEST FRIENDS.

No Other Domestic Animal Have So Extensive a habitat.

The dog is the most widely distributed of the domestic animals. He lives in the lowly hut of the African savage and is the companion of the Greenland Esquimaux, the most northern inhabitants of the world. He is in fact the inseparable companion of man and is found wherever the human race exists. His habitat is thus extended further north and further south than that of any other domestic animal.

The horse also has a very wide habitat. He lives north of the Arctic circle only in the northern parts of Norway and Sweden; the northern half of North America and the northern third of Asia never see him. The most northern part of his habitat in Asia is around the north shores of the Sea of Ohkotsk and in the neighborhood of Yakutsk on the Lena River.

South of this latitude he is found nearly everywhere except in very moist and hot regions, like the Amazon basin and equatorial Africa and the southern part of India. He thrives in the dry heat of the Sahara Desert in many of the oases, but he would be sought for in vain in tropical Africa between the latitude of the Cape Verde Islands and the Tropic of Capricorn.

When explorers pushed northward from the Congo their native servants were greatly surprised on reaching a region near Lake Chad to find the horse in abundance. Their astonishment was unbounded when they saw the horsemen of the Soudan on the fleetest of riding animals that had ever met their gaze.

THE MULE'S RANGE.

The mule is more generally distributed over South America than any other of the continents, being found there everywhere excepting along a part of the hot, damp coast between Pernambuco and Rio Janeiro; and he is also practically unknown in the Guianas, the Amazon basin and Terra del Fugo.

His home covers perhaps a fifth as much area as that of the horse. There are few mules around our great lakes excepting along their northern shores, but from the lakes the animal extends southward to the Straits of Magellan. His home in all temperate and hot countries is practically co-extensive with that of the horse, but it does not extend nearly as far north as the horse's range, and he is not found in the deserts.

The range of cattle is practically co-extensive with that of the horse. Cattle, however, are found more extensively in very hot, damp climates then the horse and are entirely ab- is important only in regions, where the horse is found in considerable numbers.

Cattle, for example, are wholly lacking in the desert of Sahara, but they graze in the southern part of India, where no horses are found. They are grown wherever grass thrives, except in some hot regions of excessive humidity, while the horse is important only in regions where grain supplements grass as a part of his food.

The hen embraces nearly all the world, and its range would be as great as that of the dog if it extended farther north and south; but it is found north of the Arctic circle only in Norway and Sweden, and is as yet lacking in the southern part of South America, except where the Scotch have settled in Patagonia.

SOME KNOW NOT THE HEN.

Travellers throughout the most of Africa and India and in many little-known parts of the world can usually add chickens to their food resources without difficulty; but there are some large islands, like New Guinea, where the hen is not found, and more then half of Australia is destitute of this animal.

Nearly all our cats are found to the south of southern Iceland, and New Zealand is the most southern country in which they live. They are almost wholly lacking among the islands of the Pacific ocean, excepting the Hawaiian group. There are plenty of them in the Phillippines, but they are practically unknown in the myriad islands to the east of that archipelago.

The cat has been introduced into the Danish settlements of south-west Greenland, but as a rule it is not a domestic animal among barbarous peoples. The result is that the animal is not known in about one-third of South America, including nearly the entire Amazon basin, and is never seen in at least two-thirds of Africa.

It lives in Morocco, Algeria, along the Nile and among the whites on the east and west coasts; but the vast expanses of the Sahara and of the tropical interior of Africa do not know this animal.

The honey bee lives almost all over the world where flowers supply the nectar it requires, except in the Amazon basin, in most of which the bee is not found. The bee, therefore, is distributed all over our country, though very sparsely in the dry and unforested regions of the west. It is wholly absent in the cold and most of the desert parts of the world.

A WALKING FISH.

Mr. H. C. Robinson, who has spent two years in scientific investigation in the Malay Peninsula, recently exhibited to the Zoological Section of the British Association a specimen of a fish known as the "mud hopper," which by means of strong fins under its body, is able to move about on land for distances of at least twenty yards from its watery nests in the swamps.

Customer—"Why did you take your boy away from school so young?" Grocer—"They were ruining him for my business—trying to teach him that sixteen ounces make a pound."

LAST WORDS OF GREAT MEN

WHAT SOME OF THEM SAID WHEN DYING.

Richard I. Forgave the Youth Who Killed Him—Cromwell's Dying Words.

There are few sayings of great men half so interesting as the last words they utter before the curtain is rung down for the last time.

What, for instance, could be sweeter than this picture of the last moments of John Richard Green, the historian? He had spoken the last sentences of tender farewell and gratitude to those standing around his bed; and then, placing his forefinger on his pulse, he looked up at the doctor stooping over him and with a smile uttered the one word, "Stopped."

Phelps's closing words were the most dramatic he had spoken on any stage. He was playing Wolsey in "Henry VIII," and had just spoken the line "Farewell! a long farewell to all my greatness," when he staggered and was led off the boards which he was never to tread again. Many of the kings of the earth have never been nobler than in the concluding moments of their lives. Richard I., just as he was breathing his last, said to Bertrand de Gourdon, whose arrow had killed him, "Youth, I forgive you"; and then turning to his attendants he said: "Take off his chains, give him a hundred shillings, and let him go."

The first Alexander of Russia was much troubled in his last hours at the length of time he occupied in dying, and made many apologies to his attendants. The last words he spoke were to his wife, words spoken with deep tenderness: "You must be tired Elizabeth." When Maximilian was facing the rifles of his murderers he had no thought for himself. His mind was full of his loving and loyal wife, and just before the fatal volley rang out he exclaimed,

"POOR CARLOTTA!"

"A King should die standing," was the proud sentence which closed the life of Louis XVIII. of France. Cromwell's dying words were, "My design is to make what haste I can to be gone"; and Louis XV. spent his last moments in trying to cheer his weeping attendants. "Why do you weep?" he said to them. "Do you think I should live for ever? I thought dying would have been more difficult."

Louis XVI. of France did not live to complete his last sentence. "Frenchmen," he shouted, as the executioners dragged him roughly to the block, "I die guiltless of the crimes imputed to me. Pray God my blood fall not on France. If so——" At this moment his voice was drowned [illegible] loud beating of drums [illegible] not [illegible]

C[illegible] pleted sentence [illegible] ed on the scaffold to [illegible] with an uncom[illegible] Juxon, Bishop of London, but after uttering the one word "Remember—" he paused, as if doubtful whether to continue and then, shaking his head,

WALKED FIRMLY TO THE BLOCK.

"Don't let poor Nelly starve," were the dying words of Charles II., proving at least that his last thoughts were not for himself. James V. of Scotland died thinking of the succession. News had just been brought to him of the birth of a daughter—known in later years to fame and sorrow as Mary Queen of Scots—when the dying King exclaimed, prophetically, "The crown came with a lass and will go with a lass."

The Prince Consort's last sentence was characteristic of the lofty and yet humble piety of his life. "I have had wealth and rank and power, but, if these were all I had had, how wretched I should be!"

But all rulers have not died thus bravely and resignedly. Queen Elizabeth is reputed to have exclaimed as she lay dying: "All my possessions for a moment of time." William III. called out in his insufferable pain: "Can this last long?" Richard III.'s final words were "Treason! treason!" And Charles IX. of France left the world shouting: "Nurse, nurse! what murder—what blood! Oh, I have done wrong God pardon me!"

A CURIOUS FANCY

possessed Garibaldi just before he died. Two birds came flying to his window and alighted on the sill, and to Garibaldi they appeared like the spirits of his two dead children. "They have come," he said tenderly, "to see their father die. Be kind to them and feed them when I am gone." Thomas Carlyle's death was not easier or happier than his life, and at the last he remarked, pathetically, "Is it not strange that these people should have chosen the very oldest man in all Britain to make suffer in this way?"

Tennyson's last moments were very beautiful. Just before the end came, as he lay tranquilly holding his daughter-in-law's hand, he turned to her, and with a smile of ineffable sweetness said, "I have opened it." Then to complete one of the loveliest pictures in the lives of great men, his spirit took wings as his son spoke over him his own prayer, "God accept him! Christ receive him!"

A FLOWERY DESCRIPTION.

This is the way the editor of a Western country paper recently wrote up a marriage ceremony in his native town: "Would that our pen had been plucked from some beautiful bird of paradise and dipped in the eye of a rainbow, that we might fittingly describe the beautiful marriage scene enacted at the residence of Mr. and Mrs. A. C. Davis.—Just as the day god, clothed in majesty sublime, had started on his downward course towards the Western sea, shedding his galaxy of quivering, golden beams o'er the rejoicing earth—it was then that the cords of confidence hope, and love, binding the hearts of Eli Frederick Guernsey and Beatrice Davis were indelibly traced upon the scroll of life, and the sacred seal of holy matrimony placed thereon."