

IN CHURCH OR AT HOME.

WHERE WILL YOU DECIDE TO BE MARRIED?

In Your Home or Before the Altar?—A Question of Some Importance to Brides of the Near Future—The Different Effect in Different Places—Small Weddings.

After a bride has settled the first and most important point concerning her wedding—after she has named the day—the next question for her to consider is: Where shall the ceremony take place? Shall she be married in church or at her own home? It might seem to one who has not carefully considered the subject, as if this question were primarily one of expense, and it would be so if all the church weddings were on the elaborate scale with which dwellers in large cities are now familiar.

But as it is entirely possible to be married in church in an extremely quiet and unostentatious way, in the presence of half a dozen witnesses only, and as home weddings are sometimes magnificent affairs, it is evident that expense is not the primary condition in this matter.

The question of where a wedding ceremony shall take place is largely a matter of individual feeling and sentiment.

Every one desires to defer to the wishes of the bride on the most important day of her life, and, as she will be the "white star" of the occasion, it is fitting that she should arrange all the details of the great event in accordance with her own tastes and feelings. As she is the person principally concerned in the drama which is to be enacted, no one will think her selfish if she does so.

It may be held that the bridegroom should take an equal interest in the ceremony, but he usually does not, and, as we all know, little attention is ordinarily paid to him. It would take too long to analyze the reasons of this different attitude of public sentiment toward the bride and the groom, which we must accept since it exists.

A bride who is wise and kind will not in this or in any similar matter, go counter to the wishes of her future husband where he has decided views and finds it hard to relinquish them.

According to the belief of some religious denominations a peculiar sacredness attaches to a church edifice. Thus Roman Catholics and Episcopalians hold that after a building has once been formally consecrated to the service of God—which cannot occur until it is free from debt—it is essentially holy, and different from all secular buildings.

A young girl who was about to be married, was urged by a ritualist friend to have her marriage solemnized in church. She was on the point of yielding to the representations of the latter, when a third young girl said, "You speak of sacred places. Is there any place more sacred to you than your home?" The bride was so much impressed with the truth of this remark that she decided to be married in her father's house.

When a young lady does not consider it as a religious duty to be married in one place rather than another, she will, if she be a person of sentiment, consider the influences, both solemn and joyful, to which she and her friends will be subject in church and at home.

The wedding ceremony is a peculiar one in that it involves such a variety of emotions in the hearts, not only of the bride and groom, but of the whole bridal party. A wedding is a gay and joyful event, for it is the beginning of a new life. But as it is, therefore, the ending of the old life and change from old to new conditions, it is an occasion from which sadness and solemnity are never absent.

A bride will wish to have her wedding a bright and happy affair. But she will wish it to be impressive also to others as well as to herself. Therefore, she will weigh the matter carefully in her mind before she decides between a church wedding and a ceremony performed within the walls of her own house. She will remember that the former has usually one great advantage. The grand tones of the organ bursting out in a wedding march, seems to give a special blessing to the occasion. To those who love music it is an indispensable adjunct of all high festivals. A quartette, or chorus of voices, is sometimes employed at a house wedding, and the effect of this arrangement is often very good.

The marriage service is addressed to the eye, however, quite as much as to the ear, and the bride will naturally desire that the scene shall present a beautiful and impressive picture to the eyes of her friends. It is very certain that a house wedding has an individuality and a charm about it which we seldom find inside of a church edifice. Church weddings are very much like one another, because churches are very much alike, and because their interiors cannot be as easily modified and changed as those of dwelling houses. Of course much depends upon the church and upon the house. Ascension church in New York, for instance, with its wonderfully beautiful painting rising to the ceiling behind the high altar, lends itself admirably to the decorative effects, especially where a wealth of tall palms soften the view and decorate the chancel steps. A wedding party standing against this background presents a beautiful picture.

A bride will naturally pay attention to questions of expediency and convenience. If she lives in an apartment or in a small house, and if she has a large number of friends whose presence at the wedding ceremony she desires, she will probably prefer to be married in church.

But—and here we return again to the question of individual feeling, which is deeply interwoven with our whole subject—some brides object so strongly to the publicity of a church wedding that they cannot consent to being made a target for the eyes of all men—strangers as well as acquaintances—even for the sake of gathering around them the full number of their friends and well-wishers.

In a city a bride is often stared at as she drives through the streets or alights at the church door, in a manner that is unpleasant to her feelings. She is sometimes jostled in the church porch, or commented upon by rudeurchins or street idlers in a

way which jars upon her highly wrought nerves. A young woman who is a belle and a beauty, and about whom public interest is much aroused, often objects, therefore, to "making a spectacle out of herself," as she calls it. Many modest and charming girls, however, are married in church, as I need scarcely say.

Some persons consider that a home wedding is a more trying ordeal than one in church. They say that in a drawing room the bride stands so much nearer to the rest of the company that she is obliged to pass so close to them—as she runs the gauntlet of the assembled guests—that she feels much more embarrassment than she would in a church where the broad aisle separates her from her guests as she passes up it, and where none but the bridal party can be near her as she stands at the altar.

We must remember that the separation which a church wedding effects between



HALIFAX BIG CITY DEBT.

Ald. Sweet—I must find room on the Halifax—How much more do they think I can bear? My back is almost broken now.

bride and her friends, has its disadvantages as well as its advantages.

The solemnity of feeling which almost every one feels in a church, erects a barrier between the bride and her friends, and although this may save her from some embarrassment, it also deprives her of the privilege of receiving the expression of the sympathy of her friends when her emotion and theirs is at its height.

Why should we not give way to simple, natural feeling? Why should we not rejoice in sharing it with our friends instead of keeping them at arms length? The English custom of repairing to the vestry-room, and there having the registry signed by the bridal party and witnesses, is less cold and formal than the method which usually prevails in this country.

It must be said that church weddings are now very much in fashion, largely, I think, because they give an opportunity for display. If a bride wishes to have a bridal procession with a number of bridesmaids; if the wedding is to be a showy and expensive affair, a church will probably be selected as the scene of the ceremony, because there is more room for display and a larger audience can be accommodated. Where an intended bride deserts her own church because it is "stuffy" or "unfashionable," and selects instead some more fashionable place of worship, does she not show herself wanting in true feeling on the day when a display of worldliness seems most incongruous and unfitting?

One advantage of a large wedding over a small one, and therefore, in most cases, of a church wedding, is that the bride is likely to receive a greater number of presents. While it is not necessary for all who are invited to a church wedding to send wedding gifts, many prefer to do so, and the invitation serves as a reminder to many who else would forget to bring their friendly offerings.

A marriage, however, which is to be a true marriage—one of mutual affection and respect, should not yet to worldly gain, in the matter of presents or in any other matter. Let every intending bride look into her own heart and arrange that beautiful festival of her life in a way that will give to herself and others, the greatest peace and happiness, not only at the moment, but as a bright and cheering memory throughout life.—Florence Howe Hall.

A Change for the Better.

Mr. John C. Miles now has his studio in the telephone building on Prince William street, and the change has been for the better. The new rooms are larger, better lighted, and in every way more suited for good work. The summer term has just commenced, and a very large number of pupils are in attendance daily, receiving instruction in drawing and painting, and many of them are making remarkable progress. Miss Annie Hart, one of the pupils, is at work on a large painting of the Madonna for the church at St. Stephen, and Miss McCarty of Portland is painting a life size portrait of Hon. John Costigan, both of which give promise of being valuable pictures when finished. Messrs. John C. Miles and Fred H. C. Miles instruct their pupils personally, and have succeeded in awakening a remarkable interest in art in this city.

The Sailor at the Ball.

They gave a ball up town last night; I had a girl in tow. And she was rigged right up in style, I'll have you all to know; She had a bran new suit of sails, from scupper up to truck, And held her eye right in the wind, as dainty as a duck. Her dress was bent on to her arms with bands in some queer way. And then 'twas cut down fore and aft, which means decolletay. They must have got the thing too long—you never saw such gear— It had a dozen reefs in front, and yet it wasn't clear; She had it guyed up in the ways—it hung off in her wake, And rose and fell just like a swell, without a sign of break. She had a fan made fast around her dainty little waist; 'Twas made of figured satin and in all respects was chaste; But when I swung the girl around, the gear, as I could see, Was not clefted up shipshape, as such stuff like that should be, And if I'd been less careful with that silk and satin dress Her halliards might have parted and there'd been a pretty mess.—Tom Mason in Cloak Review.

For use of K. D. C. is convincing proof that this the sample package send three cent stamp to

WHAT COULD BE DONE

IF NOVA SCOTIANS WOULD WAKE UP AND INVEST MONEY.

The Young Men Would Stay at Home, and the Country Would be Prosperous—The Results of Inactivity and Drowsiness—Leaving for a Worse Country.

HALIFAX, May 27.—The papers the other day announced that a young business man, who had acquired a comparatively comfortable share of the world's goods, had left for the western states to speculate in silver mines at Nevada. The announcement is only one of many of the same kind that we hear of nearly every day. Hardly a week passes that the Boston steamers do

not carry away from 50 to 200 of our young men and women who go to seek homes and employment in the American republic. And the western bound Grand Trunk and Canadian Pacific expresses take away daily large numbers to the plains and beyond the Rockies, where they very often have to don cowboys' suits, and do the meanest manual labor to scratch out a living. They are nearly all young men who have been discouraged by the lazy, cheap, and stultified life, business and surroundings of their homes, and want to get away for ever.

The young Nova Scotian is a combination of all the better elements of several races; some of these elements, like a good "lead," are sparkling with golden promises for his future victory in the struggle for a high place in the list of nationalities; but most of them tend to drive him from the humdrum life of his old fogey elders, whose ideas of living and progress are limited. He has that quick wit and happy temperament of the Celt, with its ready adaptability to persons and circumstances, its fresh and wholesome out-door tone, its masculine love of sport and danger which make men of character and heart. He has the determination and steadiness of the Englishman; the thoroughness of the German; the warmth and sentimentality of the French-Acadian, with its attendant love for castle building in the air, and its amorous intemperance. He is a conglomeration of good and bad; a piece of concrete which it held to the frost and hard knocks of business activity will resist all weakness and harden with maturity; but if subjected to the trickling seductiveness of rain and disuse will rapidly split and crumble.

A man so constructed ments life, action, and hard work. He must be kept "a hustling." An easy, quiet, uneventful existence will very soon percolate him into a disastrous lethargy where the weaker, or Bohemian, elements of his character will keep him until he gradually retrogrades into that talk-loving, work-hating, semi-contented, half-drooping, sleepy individual the Yankee calls a "Down Easter." Action is the panacea for the commercial consumption that is catching hold of the young Nova Scotian and eating away his natural activity. He wants to be made to work. If his mental supremacy takes flights above the trades and beaten tracks of commerce open up to him the inexhaustible coal and gold fields, show him that our country's future depends upon his speculative genius at home; show him that there is more gold undiscovered in Nova Scotia today than there has been silver taken out of Nevada since her discovery. Show him that we have vast fortunes of gypsum, copper, plaster, limestone, marble and a hundred other gifts of nature lying on our roadsides and in our fields waiting the strong clink of his pick to dislodge them from their native bed and build up our country with their wealth.

It is unfortunate that so many of the promising youth of the country are leaving Acadia's shores to foster and build up towns and sections of our neighbor's domains where natural advantages are not half so rich, and whose future is not half so bright as Nova Scotia's. It is also unfortunate, nay outrageous, that they should be allowed to become discouraged and crave for a home where they can enjoy better opportunities and have less opposition to fight against. The fault lies with the business men, the professional men, the monied men of the province. It is they who have the wherewithal to open up the mines of our province. It is they who have the necessary knowledge and experience to make mining our foremost industry; and it is they who should be reaping the harvest of dollars that is now flowing into the coffers of the more venturesome New Yorkers, who own or control all the best paying mining properties in Nova Scotia. But they want

the greatest dyspepsia cure of the age. Testi. K. D. C. COMPANY, New Glasgow, N.S., Canada.

budge. They don't seem to be able to see beyond their quintal of codfish or hoghead of rum. They are not enterprising, and they won't be pushed into activity. So the better class of our citizens, who deplore this inherent Acadian drowsiness that characterizes our older men and leaders, cannot blame the young men for pulling up their stakes and seeking more propitious surroundings.

But to leave Nova Scotia just at this stage of her life is, in my opinion, a mistake; we are, I think, on the verge of an epoch. An epoch of progress. The people are becoming better educated into the worth of their country, and it only needs a little patriotism and speculation to commence a glorious boom. New mines are being opened up in several sections of the province, and considerable prospecting is being done all over the country. Old miners are branching out from the one or two minerals they have centered their hopes upon, and are now dabbling in all the large family of ores that are found in Nova Scotia. Even here in Halifax there seems to be more business activity than there was this time last year. Lots of new buildings are being erected, dozens of new shops improve the appearance of the business portion of the city, and nearly everybody is busy. There is no starvation, and few failures. Lots of young men are commencing in business on their own account, and many long established concerns are improving. Where can we get a better indication of an approaching boom all around?

Then let us stay "to home" as the "judge" used to say. Let us "get a move on;" and surprise ourselves. We have the necessary groundwork for a gigantic structure. Let us build it. We will make the walls of perseverance, we will roof it with enterprise; make the windows of hope, and surmount the pile with a golden cupola of victory.

Let me in conclusion quote what Sam Slick said on this same subject, a few generations ago. "Now as a disinterested man," said the clock maker, "I say if the members of the house of assembly, instead of raisin' up ghosts and hobgoblins to frighten folks with, and to show what swordsmen they be, a cuttin' and a thrustin' at phantoms that only exist in their own brains, would turn to, heart and hand, and develop the resources of this fine country, facilitate the means of transport, promote its internal improvement, and encourage its foreign trade, they would make it the richest and greatest, as it now is one of the happiest sections of all America. I hope I may be skinned if they wouldn't—they would, I swan." Mac.

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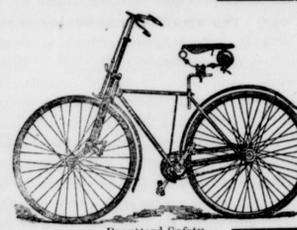
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