IS A VERY HIGH CHURCH.

BITUALISM EXEMPLIFIED IN HALIFAX EDIFICE.

coessories Which Looks out of Place in a Protestant Place of Worship but the Service is Higher low, According to the Miu-ister—Another Odd Church.

Halifax, Aug, 29.-La:t week Prog-RESS told the history of the cross in St. Matthias church and its removal from the communion table to some place un-seen or unknown. St. Matthias is now a type of the evangelical or low church party. St. Paul's, Trinity and Christ church, Dartmouth, are also low. Three of these are ruled in spiritual things by ministers who came from Wycliffe college, Toronto, a college by the way, which one of the leading contributors to that cross in St. Matthias pronounced not worthy the nam of a church college, for said he, its graduates are not churchmen so much as they are enemies of the church. That is the opinion of one high church layman regarding the theological alma mater of Rev. Mesers. Hague and Wi kinson, Perry and

Mesers. Hague and Wi kinson, Perry and Softley of this city.

The Bishop's Chapel, St. George's and St. Mark's churches are medium "high." St. Luke's is "high." But it is not the highest church in Halifax.

That honor is reserved for St. Albans church in the Tower Hamlets, a suburb of this city. There ritualism has full swing. The congregation is of one mind in this matter. The "higher" the ritualism the better everybody concerned likes it. This ritualism is apparent not so much in the service as in the appointments of the church and the altar. The reason for this disparity is that the church, which is included in St. Luke's parish, is too small to maintain a rector. Lay readers and ministers from other churches officiate from time to time, and the character of the service changes with the minister. Were a permanent minister to be secured none but an ultra sacerdotalist would suit the worshippers there. In the meantime the congregation is satisfied with an occasional ex-

In St. Alban's the worshippers before prayers bless themselves by making the

cross, bears across its face the "Sanctus, Sanctus, Sanctus." It is of the same form as those used in the catholic churches. The sltar is built upon a platform with three steps leading thereto.

It has a flat top with a tabernacle in the centre, and gold plated cross surmounting On each side of the tabernacle are the candles which are lighted during service. The candlesticks have a shield, inscribed I. H. S., attached to each. Across the lower front of the altar is a cloth similar to that used in catholic churches. On the face of this cloth there is a chalice worked in gold lace, and above the chalice there is a representation of the communion bread, with the sign of the cross upon it. Rays of glory are shown flashing from the bread.

Censers and vestments are used as often as possible in the service at St. Alban's.

The people who manage St. Alban's or who bear the financial burden of it, are wealthy residents on the Arm. They are mostly ladies and have a full rein in m king the appointments of the church ritual-istically just what they like. Mrs. George the supporters of St. Alban's and one of the most enthusiastic in maintaining its ritualistic worship. Mr. Franklyn frequently ducts the service as lay reader.

St. Alban's, then can be named as the "highest" church in Halifax, and it ranks well, in this respect, with any of the churches of England in Canada.

In connection with churches in Halffax there is an interesting place of worship in there is an interesting place of worship in the poor's asylum of this city. The chapel used by the inmates is a large room in the main part of the building, plainly furnished and rougaly-scated. All denominations find here a harmonious meeting place. At one end is the Roman catholic altar, op-posite at the other end is the church of posite at the other end is the church of England pulpit and communion table. And where do the prosbyterians come in At the side midway between the church of England pulpit and the catholic altar, is a platform and reading desk. This is the nters" rostrum, whence, as from the other two places, religion and morality are inquicated, the services so arranged that the hours do not clash.

Rev. Dr. Henson, a well known baptist unknown in the East—recently preached a sermon on that rather remarkable product of modern social evolution which goes by the name of "the new woman," which must dealt with purely surface considerations such as women bestriding bicycles, and the sort of hermaphroditic costumes many of them wear for that purpose, and was evidently inspired by some apprehension that "the wheel" craze may do what protes sional retormers have wholly failed to do force a evolution in teminine attire.

So far ar the sermon is reported, one of its faults is failure to discriminate between what is of the surface only and what is essential, while fully recognizing that, under all the former, woman remains woman still—that she is essentially the same in the classic drapery of the Greek, the jeweled court dress of a century or two ago, or the fantastic knickerbockers of the modern

nothers of the race, how is the race to congation is satisfied with an occasional extremely ritualistic service, but they always
have the most advanced form of high
church torms, surpassed in this respect by
no church in Canada, it has been said by
those who have tad an opportunity of
forming a correct opinion,
In St. Alban's the worshippers before

nothers of the race, how is the race how of the race, how is the race, how is the race, how is the race, how is the very fine it of the odd of the race, how is the very fine it of the odd of the race, how is the very fine it of the odd of the race, how is the very fine it of the odd of the race

The Crop Never Falls.

Some of those curiously speculative people who are always inquiring into the causes of things and trying to tollow out the consequences of things, have sometimes expressed doubts as to what will take the place of war, pestlence and famine as the divinely appointed destroyers of the race. It is necessary that man shall be mortal and rather short-lived, or the earth would soon be more full than was ever an omnibus. But they need not be anxious. Arbitration may abolish war, quarantine suppress pesi lence, and rapid communication deleat tamine, but the foolkiller, often talked of, is always behind his age. The youth who blew up the hotel in Denver Sunday night, turned cold-water into a red-hot boiler, and he wasn't hurt, either. Evidently he is held in reserve as an extinguisher for another batch of people. The fool is a destroyer as deadly as war, pestilence, famine, or even whiskey.—Portland Telegram.

Censers and vestments are used as often as possible in the service at St. Alban's. There is a holy water font immediately inside the entrance to the church.

A leading member and worker in St. Alban's remarked that there was very little difference between the service there and in the catholic churches. And a catholic who was present not long ago remarked that the service closely resembled the vespers to which he had been accustomed.

The people who manage St. Alban's or 18th of this year.—Scientific American.

Early Justice In Ohio.

In Trumball county, Ohio, the first tribunal was comp sed of a self-organized body of men, who tried and convicted a man for stealing from a fellow boarder. He was convicted and sentenced to be divested of his apparel, tied to a tree, and subjected to the bites of mosquitoes for the period of an hour. It was soon discovered, however, that the man would have little or no blood left at the expiration of his term of punishment, and he was released at the end of the first half hour. He was never known to tetal again.

Fibre Chamois Co. Wins Again.

MONTREAL, Aug. 20.—In the action brought against L. H. Boisseau & Co. for \$5,000.00 damages tor selling and offering tor sale Textile Buckskin as Fibre Chamois. The Hon. Mr. Justice Tellier of the Superior Court has rendered judgment upon the Company's application for a temporary injunction and has restrained the delendant's kelerks, Agents, etc., from selling Textile Buckskin or any other initation of Fibre Chamois as Fibre Chamois.

Lead, Kindly Light.

Lead, Kindly Light.

In 1833 John Henry Newman, while travelling on the Continent for his health, was becalmed a week in the Straits of Bonifacio. Then it was that he wrote the hymn, "Lead Kindly Light, Amid the Encircling Gloom." It bore at first the title "The Pillar of Cloud," and the motto, "Unto the Godly there ariset up light out of the darkness." In was in 1845 that he was received into the Catholic church.

ABOUT LOVELY WOMEN.

ST. JOHN N. B. SATURDAY. AUGUST 31, 1895.

The Aniable Weman is a Model but Is Apt to Be a Trifle Uninteresting—What She Knows and Does Not Know—An Estimate of the Womanly Woman.

I don't know which characteristic on should pray to be delivered from in one's friends, the erratic disposition which never knows its own mind for ten minutes at a time, or the deadly monotonous nature which knows not the meaning of the word variety, and varies by a sameness which

some enthusiastic friend, "so gentle, so the oughly domestic, and in short so womanly; she seems to live entirely in and for her own home circle."

Questioned as to what she mean't by "womanly" woman, the enthusiast would probably define her as a person of great amiability with a gentle submissive manner a yielding disposition, and one of those even tempers which are never ruffied and somehow seem a perpetual reproach to all the rest of womankind who are not so b'essed in their dispositions, but are sub-ject to ups and downs like common folk.

All my life long I have envied the "le vely woman" her placid nature, and wished t were something which could be cultivated, snowing full well all the time that the only soil I have available for such exercises hose virtues. There is something very attractive in these still, calm natures, to

worry and serrow more than halt way! women honestly envy their more placid sisters, but it they were given the choice I am very sure they would not change places with them. Some spirits are satisfied to find their truest happiness in others yearn for the rush and stir of the the din of conflict, as it were; they cannot

Perhaps it is as well that such natures exist, because I am atraid if the world were peopled with only the intensely amiwere peopled with only the intensety able and placid type of woman we should soon reach a dead level of monotony which soon reach a dead level of monotony which it, so that tach may it possible reach the highest development of the type sherepre

The thoroughly domestic woman with all or virtures is apt to be a trifle uninteresting and though it is delightful to see her so wrapped up in her home, there is no denying the fact that her entire conversation unusually consists of home matters, the chil ren, the housekeeping; worst of all the servants, and it must be remembered that domestic incidents-when they are not our own, and do not concern us in anyway-are far from interesting. We are absorbed in our own children, and find everything they say or do, of the deepest interest, while there is no subject in the world that does not pale into utter insignificance beside the fact that our cook has either got drunk, been detected in stealing most of the croceries, or left us without warning. But it is very different when such warning. But it is very different water tragedies happen in our neighbors' families, they are utterly sordid trivial, and devoid a straight flat web. Many larger circular nets, however, are constructed from manets, however, are constructed from manets. nets, however, are constructed from machine-made netting, cut up.

Machines have been used generally in the mother of a family to identify herself much with things which do not concern the welfare of her home and family, and she has a horror of too much independence in women. Therefore she is far from being welfare of her home and family, and she has a horror of too much independence in women. Therefore she is far from being up to date, and a back number of anything never possesses the same interest that a recent issue does. She knows all about the progress of foreign missions, and how progress of foreign missions, and how progress of foreign missions, and how much is contributed every year in support United States, all on the Atlantic coast. of them by each denomination, but she has never given any attention to the Manitoba School question and she does not know

shipments from this coast to the Pacific, and the same is true of netting fwine.

School question and she does not know whether the term "cirit" is a pet name, for the Conservatives, indicating that they are clear grit to the backbone, or a term of opprobium to be applied to the liberal party. "A conscientious woman has all she can attend to, if she looks after her own family, orders her heusehold properly, and attends to her religious duties" says our domestic woman," and there she gives expression to he good if somewhat narvow creed.

What is known as a "Womanly woman" always seems to me a sort of symbol of the time when all of our sex were cut on to me pattern, when they had to be in fact because there was nothing else left for them, and unless they succeded in training the mesters down to a certain unitorm standard of sweetness gentleness and submissiveness, there was no place for them in the world.

I think all the rest of us—the women who work for their livings, and who are in the world and of it, feel a very sincere administration and the world and of it, feel a very sincere administration and the content of the world and of it, feel a very sincere administration and the content of the world.

School question and she does not know at the same is true of notting fwine.

Nets are made of various sizes of thread or twine, in any size mesh desired, and they can be made of any length; but nets of certain kinds are made commonly in creating lengths, and then joined together in the same is true of oarting in and there in laws are the deeven the attended on the world and the same is true of various sizes of thread or twine, in any size mesh desired, and there do any length; but nets of certain kinds are made commonly in certain lengths, and then joined together in the weak of the freat Lakes in one straight string of elever miles; nets have been set in Lake Superior. It was necessary to splice the poles for it. The average depth of pound nets is thirty-five feet; leaders are made fitteen to seventy roots in leng

1895 Importation.

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its spicy breath, and even the wild pink Each different nature has its own especial charm, and I am perfectly satisfied that it the din of conflict, as it were; they cannot be satisfied to vegetate, they must live even though they bring nothing but scars out of exactly alike, and I cannot help thinking we should be doing the best service to humanity by cultivating what is best in us; bright humorous woman her sense of

I may be wrong, but it seems to me that it is so much better to do the best we can with the disposition nature gave us, than to mar it by trying to force it into different channel, and end by being, instead of intensely womanly and sweet, merely intensely monotonous and tiresome As for the erratic woman-well I am

afraid I have no space left for her now, and must leave her until next week.

FISHERMEN'S NETS.

Most fishermen's nets nowadays are made by machinery, excepting the small round crab nets and dip nets, and bait nets that sportsmen use; these are made by hand, happy for the succeeding year.—Scott for the machines cannot make anything but

Car-load lots of nets are not uncommon shipments from this coast to the Pacific, and the same is true of netting twine.

miration for these gentle Marthas, but at the same time, deep down in our hearts is a certain good-natured contempt for them too. They miss so much, poor souls! They seem to have trained and disciplined themtelves out of all originslity, and individuality, and we cannot help thinking that it they had given themselves just a little more rein, and allowed nature a chance to work her own will with them, they would have been more perfect specimens of her handiwork.

A white lily, all purity, sweetness, and tenderness, is very beautiful, but so is the glorious crimson rose, in spite of its thorny stem and so is the carnation with

St. John's Loch, or the Holy Loch, at

Wells and Streams.

St. John's Loch, or the Holy Loch, at Dunnet, possessas a mysterious power for the allaying of diseases of divers kinds. Ere the sufferer can be healed he must walk thrice around the water before sunrise. On the surface of a well at Halkirk lies a filmy veil, the colors of which in the sunlight sre brilliant and varied as the plumage of a peacock. To the faithful only is if given to see this phenomenon. Many a Cauthness peasant believes in the efficacy of 'casting the heart' for the cure of sickness Into water drawn from certain wells and runing streams some melted lead is dropped. Portions of the metal form into heart shaped pieces, and if one of the lead hear's be put into all beverages drunk by the ailing person, health is restored. This cure can, however, be effected on certain days only in each raith or quarter. St. Tredwell's Loch, in Papa-Westray, evidently one of the many centres of the ancient hermits of Papa, had of yore a wide fame, in part because of its martellous cura ive powers. A large number of coins, chiefly of the siventeenth century, have been found at the chapel hard by, offerings of gratitude, doubtless, from those who were healed by washing in the loch or by walking silently round the edge. A typical example of water worship sur vives in the North. The maiden who, on those who were healed by washing in the loch or by walking silently round the edge. A typical example of water worship sur vives in the North. The maiden who, on those who were healed by washing in the loch or by walking silently round the edge. A typical example of water worship sur vives in the North. The maiden who, on those who were healed by washing in the loch or by walking silently round the edge. A typical example of water worship sur vives in the North. The maiden who, on those who were healed by washing in the loch or by walking silently round the edge. A typical example of water worship sur vives in the North. The maiden who, on the water worship sur vives in the North. The maiden who, on the wo

before.

A robust, ruddy-cheeked young man will go to work in the tactory, and in a week he will look as if he had the jaundice for months. The changed apparance is a shock to the friends of the workmen who are ignorant of the cause, and it is weeks before the natural color comes back to his face.

but her arm will retain it angular attitude, and, if it is a pretty arm, it will impress its beauty upon him more forcibly than ever.— Philadelphia inquirer.

Deluding Bees.

There is a certain region near Parkersburg, in West Virginia, where the soil is so impregnated with natural gas that every tree sucks it from the soil through its woody pores. This was accidentally discovered by Andy Kalmain, an old bee hunter, who, while using a torch to smoke some bees out of a hollow tree, set fire to the exuding gas, and paid for his discovery by the loss of his eyelashes and mustache. The discovery has been utilized during the past season by Kalmain and his neighbors, who, by lighting trees above their clove patches, have succeeded in deluding their bees into believing that the summer day was a month long, and into working steadily for twenty-four hours against the night that did not come.



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