

WOMAN and HER WORK.

My attention has lately been drawn to the following item which has appeared in numerous Canadian papers, and has recently been made the subject of comment in "The Church Guardian" The item appeared last month, and it may seem rather

consider themselves entitled to the prefix of "christian" would be both surprised and shocked if anyone told them that they had deliberately insulted their Saviour and publicly turned their backs upon Him by ignoring one of his last commands—"When



MOURNING AND HALF MOURNING GOWNS.

The gown on the right is of figured silk crepon, made in blouse fashion, with embroidered collar and bows of purple grosgrain ribbon. The figure on the left shows endora cloth, princess shape, with crape panel plaits. The revers and sleeves are embroidered with dull jet.

er, late in the day to notice it, but as I have not seen any reference made to the startling information it contains, in any of our maritime papers, it seems only fitting that a widely circulated journal like PROGRESS should contain some expression of opinion concerning it. This remarkable paragraph runs thus—

OTTAWA, April 8.—The National Council of Women, of which Lady Aberdeen is president, has decided to drop the Lord's prayer in the opening of the meeting. This has been done to meet the views of all creeds.

Now if be this true—and surely it would have been contradicted before this otherwise, the National Council of Women and their noble president have good reason to feel mightily ashamed of themselves, and the sooner they disband, and go peacefully home, to hide their diminished heads in the distasteful seclusion of domestic life, the better! They have placed themselves on record in the estimation of all right thinking christian people, as being

ye pray say "Our Father—" But at the same time that is exactly what they have done by their srogant decision to "drop the Lord's prayer" when they are opening their meetings.

It has always been one of woman's proudest missions in this world to maintain the cause of religion, to preserve a reverence for sacred things on the part of man, and to aid her sterner, and more careless companion in keeping up the traditions of his childhood, in every way in her power. Often and often have I heard clergymen say that it was to the women of their congregations that they looked for aid and support in all matters of religion and if there were no women there would soon be no churches.

It is the mothers of children who first teach them to lip words of prayer, the mothers of boys who exhort their sons to remember the Lord in the days of their youth, and never to be ashamed to con-

long ago—"Our Father which art in Heaven."

And yet today it is the women of Canada, and those belonging to the most enlightened, intelligent, and it is to be supposed, most christian class, who are taking the initiative, and setting their brethren the example of dropping the Lord's prayer, and openly asserting their ability to continue their deliberations without invoking His blessing, or indeed without any reference to Him at all! It is enough to make the hair of a woman who is not "advanced" literally stand on end! We hear a great deal about the Manitoba school question lately, and are in a measure familiar with the proposition to drop all religious teachings in certain public gatherings, but though the idea was almost abhorrent at first, it was easy for a thoughtful man, or woman to see the reason of such a proposal, but for an independent body of Christian women to resolve to put such an idea in practice at their meetings is quite another matter. And the reason assigned "to meet the views of all classes" has, a most contemptible and time serving sound. What earthly class is there in Canada whose views would be met by the exclusion of this prayer from the meeting, I had always imagined that the Lord's prayer, like the bible, was non-sectarian, since there is scarcely any place of worship one can enter without hearing it at some stage of the service, so that unless The National Council of Women with a staunch presbyterian peeres at its head, intends admitting infidels to its ranks and contemplates trying to meet them half way. I cannot see where the necessity for the change comes in.

Of course it is very nice to be independent, and feel sufficient unto oneself. But when it comes to feeling able to get along without invoking the blessing of God the Son upon the deliberations of this important Council, it looks as if self sufficiency were being carried just a little too far, and reminds one forcibly of a verse beginning—"Ashamed of Jesus that dear Friend, on whom my hopes of Heaven depend." I trust most sincerely that either the Council may have been unintentionally misrepresented, or that it may be ashamed into reversing its decision at an early day, because, as one of the papers quoting the Ottawa notice, pertinently remarked, "But supposing the Lord should drop the National Council of Women—then What? Probably the result might be more disastrous than they think. ASTRA.

He Deceived the People

And is in the Penitentiary for a Year. (From the Lowell Morning Citizen.)

At Atlantic, Iowa, on May 7, C. M. Ailor, alias "Crip," Ailor was convicted of deceiving the people by selling a worthless compound, which he represented to be Hood's Sarsaparilla, and was sentenced by Judge Macy to one year of hard labor in the Iowa State Penitentiary. Ailor's methods were those of a traveling fakir. He has been traveling through Missouri, Nebraska and Iowa, making stands of a day or more at each town, and representing himself as an agent under salary from C. I. Hood & Co., and selling his concoction at one dollar or fifty cents per bottle, giving with each sale various other worthless articles. Citizens of Griswold, Iowa, became suspicious, and ascertaining from a druggist that Ailor's compound was not Hood's Sarsaparilla, but merely colored water, had him arrested. Three indictments were found against him, the jury convicted him after only thirty minutes deliberation, and he was sentenced as above. This incident suggests the wisdom of purchasing medicines only of reputable dealers whom you know. Hood's Sarsaparilla is never sold by peddlers, and such offering it should be at once reported to the authorities, or to C. I. Hood & Co Lowell, Mass.

A Fable of the Season.

Once upon a time the Sun and the Wind disputed as to which was the strongest. Presently a wayfarer approached, and to settle their differences, they agreed that superiority should be conceded to that one who could pronounce the most marked effect upon the man.

"Oh, I won't do a thing to him," remarked the Wind and blew violently.

But the wayfarer only drew his coat more closely about him and tossed down a ball or two of mud.

"Now watch me," said the Sun, and shone fervently, whereat the wayfarer thought it was spring and changed his flannels.

Whenever thereafter the Wind became boastful, the Sun had but to point to a little mound in the churchyard.

Fair Warning for the Court.

The unmarried woman of uncertain age was on the witness stand, and the prosecuting attorney, for some reason, was disposed to nag her.

"I believe," he said, "that you gave your name as Mary Howly, unmarried?"

"I did," she replied stubbornly.

"And what is your age?"

"I decline to answer."

"But the Court wishes to know."

"It's none of the Court's business," snapped the witness.

"The witness will answer the question," frowned the judge.

"The witness will do nothing of the kind," replied the lady.

"The court insists," said the Judge.

"And why?" asked the witness. "Will I tell the truth with any less impartiality whether I am twenty or seventy?"

"The Judge was thinking of a fitting answer when the prosecutor put in:

"May it please the Court," he said severely, "this is contempt, and should be punished accordingly."

"The witness smiled most exasperatingly.

"May it please the Court," she said, in close imitation of the prosecutor, "you may fine me for contempt if you wish, but it will



CHILDREN'S HOME AND SCHOOL DRESSES.

The figure at the right shows blouse costume of hunter's green cloth with chin-chilla bands and with guimpe and sleeves of white cloth embroidered in gold. There is a flat hat with mauve bows and shaded plumes. The central figure is biscuit cloth, stitched with braid. There are two pockets, a flat bonnet with wings and green velvet bows. The costume on the left is of gray tricot over royal purple velveteen. The gray is embroidered in purple and green. There is a diagonal pocket, embroidered and bound with fur. The poke bonnet of brown felt has green ribbon and purple plumes.

unworthy of the sacred name of woman; and as there has no process discovered as yet, by which they, can be changed into men, it seems to me that the part played by the working bees in a hive, is the only role in which they would shine to any vast extent.

I daresay these ladies, who no doubt

ness Him. And it is to his mother that the strong man looks back in after life; when he tries to recall the religious teachings of his youth, her image is inextricably interwoven with every holy thought or emotion of his childhood, and when he tries to pray, the first words that come to his lips are those he learned at her knee so

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not make me answer. Your Honor and the gentleman who asks me the question are elected to the offices you fill by the people, and you are both willing to be elected again. Imprison me if you wish, I shall not answer; but I will say to both of you now, that when the people know you have punished a woman for refusing to tell her age, you will never be elected again in a thousand years. Women have some rights that are bound to be respected, and public sentiment has accorded us this one. So, there."

The Judge looked down at the prosecutor and the prosecutor looked up at the Judge, and the question was passed.

"HEALTH FOR THE Mother Sex."

This caption, "Health for the Mother Sex," is of such immense and pressing importance that it has of necessity become the banner cry of the age.

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On and after MONDAY, the 1st October 1894, the trains of this Railway will run daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express from Halifax.....	12.50
Express for Quebec and Montreal.....	16.30
Express for Sussex.....	16.40

A Parlor Car runs each way on Express trains leaving St. John at 7.00 o'clock and Halifax at 7.30 o'clock. Passengers from St. John for Quebec and Montreal take through Sleeping Cars at Moncton, at 12.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8.30
Express from Montreal and Quebec (Monday excepted).....	10.30
Express from Moncton (daily).....	10.30
Express from Halifax.....	12.50
Express from Halifax, Pictou and Campbellton.....	16.30
Accommodation from Moncton.....	24.60

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Lewis, are lighted by electricity.

All trains are run by Eastern Standard Time.

D. FOTTINGER, General Manager. Railway Office, Moncton, N. B., 27th Sept., 1894.

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