

WOMAN and HER WORK.

I suppose a world in which no one ever made excuses, or ever wanted to make them, would be as wildly impossible as an opium eater's dream, an impracticable utopia in which existence would be so uncomfortable that the inhabitants would spend their days in vain longings for the good old times when everybody told white lies to his heart's content, utterly regardless of the trifling fact that no one believed them; and everybody fancied he was hoodwinking his neighbor, while he begged himself with satisfaction over the thought that his neighbor could never succeed in hoodwinking him.

I am afraid a certain amount of polite fiction is absolutely necessary in this world of ours in order to make the wheels move smoothly and a plausible excuse is very much like the cushioned tire which makes the modern bicycle run so easily—there is nothing in it we know of except air, but oh how it does ease the jolts and soften the contact with hard facts, and rough roads!

We begin to learn the value of judiciously used excuses when we are very small children going to school, and the written excuse begged from our parents or guardians saves us from open disgrace when we do not know our lessons; and as we grow older we grow to depend more and more upon what comes at last to be merely a convenient subterfuge to the probability of which we give just enough thought to make it sound plausible and no more, caring very little whether we are believed or not; and as the excuse is so often false it very seldom is believed. Conventionally makes it pass for the face value, but it is a sort of currency that has no other value whatever.

The worst effect of the false excuse is the bad influence it has had upon society at large; it may sound like rather a sweeping assertion to make, but it is an actual fact that any excuse however genuine has come to be looked upon as merely a society lie, and no attention whatever is paid to it. A previous engagement should be the best of excuses when one is obliged to decline an invitation, but how often the most honest and straight forward assertion that one is previously engaged is met with a look of suppressed, but perfectly unmistakable incredulity, while the mere mention of a headache as a reason for breaking an engagement or declining an invitation is enough to call up an undisguised smile on the face of the person to whom it is offered.

Now terrible headaches have been an inheritance in our family for three generations, and they have fallen to my lot in a sort of composite form, that is to say I have every variety that my forebears suffered from with a few modern improvements of my own grafted on the original stock. My grandfather's special form of the disease was liable to attack him at any moment, and last any length of time from half an hour, to a fortnight; my father's headache usually rages for a day and a night, but places its outside limit at three days, while my own usually takes three days to exhaust itself, and frequently relaxes its grasp for a day, only to clasp me more firmly in its embrace for another three days bout. I really think everyone who knows me, knows about these headaches, and that no present is ever more acceptable to me than a box of headache capsules, or a sample of some new discovery in the shape of instant headache cure. But in spite of that I have seen a pitying smile at my lack of resource in using so time worn an excuse, pass over the face of some friend, with whom I was trying to make my peace for failing to keep an engagement. "A headache!" she seemed to say, "why could you not think of something better, and more probable?" Only those who suffer from this form of torture themselves can sympathize with other sufferers, and understand how unanswerable an excuse a genuine headache is.

Unexpected visitors, is another perfectly solid, but seldom accepted excuse, and why it should be doubted is something I never could understand. Which of us there who would have the nerve to send away a group of friends who had accepted a perfectly sincere general invitation to 'drive in any day and spend the afternoon and evening' on the shallow plea, which they would scarcely believe, that we had made a previous engagement for that evening? How much easier and more courteous it is to send a hasty note excusing ourselves and simply stating that visitors had arrived unexpectedly!

I am afraid truth is sometimes at a discount because people have been deceived so often by false excuses, and then found the prevaricators out afterwards, that they have lost their faith in human nature. It is hard on society in general, both the excused and the unwilling excuser, because the one would like to believe but cannot, and the other naturally wishes to be believed if she is telling the truth, but she is to thoroughly aware that her tale is listened to incredulously that the knowledge confuses her, and stamps an expression of guilt on her face, which does her a cruel injustice.

I have no remedy to suggest, for the evil

is too wide spread for one person to grapple with, but it does seem rather a disgrace to our boasted civilization that untruth should be so common in the best society, as to make even the most honest and sincere people, dread the ordeal of offering a perfectly truthful excuse, to any of their friends.

I often wonder why fashion writers devote so little attention to wet weather costumes. One would really think, when reading the average fashion journal week after week, that there were no such things as wet weather or muddy streets, but that the skies in the world of fashion were always smiling and the streets like a parquette floor. We have golf costumes, cycling costumes, skating costumes, mountain climbing costumes; in fact suitable apparel for every known condition of life except for the wet and cold weather which surely comes with the autumn months.

Of course we have the time honored gossamer for summer wear, and the cumbersome cloth winter which so many of us think the only proper garment to wear in an autumn rain, and for a generation women have been content to stagger about in wet weather wearing a rain garment which extended to the hem of our dresses, flapped against them and dripped muddy water over them ruining them quite as effectually as the worst shower of rain could do. We have dragged ourselves about in a heavy cloth ulster which absorbed every drop of rain and soon got so heavy that it was nearly as cumbersome as a suit of mail, and we have made no complaint, because there did not seem to be any use in doing so as fashion had nothing better to offer us, but I fancy the fashion writers must be growing more sensible, for I chanced upon a very attractive description of a rain costume, the other day. It was suitable for cold weather also, and would be a perfect blessing to anyone who was obliged to go out in all weathers.

The foundation of the costume consisted of a pair of stout woolen knickerbockers, and a wonderful pair of boots the like of which I have never seen, but which I daresay could be easily made to order. They reach nearly to the knee, and are soled and vamped with rubber, but the uppers are of black mackintosh cloth. They are made to pull on like the ordinary rubber boot, but are provided with the tongue, and two rows of eyelet holes up the front, that a laced skating boot has, so that they can be laced into shape around the ankles, after they are on, thus doing away with all the clumsiness and heaviness that have always been the drawbacks of rubber boots and yet keeping the ankles and legs perfectly dry.

The next, and only other garment for the lower part of the body, is a skirt of black mackintosh cloth, opening on the hips like a bicycle skirt and looking exactly like an ordinary skirt of handsome black serge. The bottom is finished with a deep hem. A black bicycle sweater, or some plain black wool bodice, is usually worn with this skirt, and for the outer garment there is a cape of the mackintosh cloth extending down to the hips. It is buttoned closely up to the chin, has slits covered with flaps for the hands to pass through, cross belts both at back and front to prevent the wind from blowing it up, a high collar, and a number of comfortable sized inside pockets.

If a cape is considered inconvenient, there are box coats of the mackintosh cloth which can be purchased to go with the skirt. They have roomy sleeves and are loose both in back and front, with inside pockets and two smart outside ones with flaps buttoning over them. An Alpine hat of the waterproof cloth, completes the costume. The beauty of such a suit as this, is that it is absolutely free from all suggestion of clumsiness or of weather either, as it is a perfectly correct walking costume the skirt scarcely an inch shorter than the fashionable walking skirt of the day. Should the weather clear unexpectedly or should the wearer be one of the great army of business women who goes to the office in the morning returning at night and the snowy, raining morning give place to a fine afternoon, she will still be suitably dressed for the walk home.

The collar band of the newest dress seem to be almost the chief feature of the bodice, and a frill of some sort set on the upper edge is the first necessity. It begins just a little distance from the centre of the front and is made of knife-plaited chiffon, ribbon or lace, and a very effective trimming is of lace in Vandyke points outlined with a tiny ruche of colored ribbon and then gathered into the neck.

It is always fashionable to have nice white teeth and sweet breath. The use morning and evening, of "Odorama," the perfect tooth powder, assures this, and leaves the mouth in a delightful state of freshness. "Odorama," is used by refined people everywhere. Druggists—25 cents.

A Swede in Stockholm has invented a machine by which butter can be made in one minute. It is modeled on a plan strictly diametric to the old-fashioned churn, with a dasher.

JAPANESE FIED OF LIFE.

Horikari not so Popular as Hanging or Drowning Among Soldiers.

Mr. Kure Bunso, a Japanese statistician in a recent article contributed to the Far East, presents some remarkable figures on suicide in Japan, together with interesting comments on the cause. "In Japan," he says, "suicide is not considered a sin even from a religious point of view. The chief point in the teaching of Buddhism is future salvation, so that some ignorant men and women misapprehending the teaching, try to escape from this world as soon as possible by self-murder in order to secure future happiness and peace. This mistaken idea, together with the influence of religion and the dauntless character of our people, tends to increase the number of suicides. Moreover, there are noted men who have done good deeds who have died in this manner; hence people naturally come to think of suicide as a manly way of dying, rather than as an act of cowardice and shame." It appears from the tables that during the five years, 1890-4 inclusive, the average number of suicides among male Japanese was 4,606 per annum, and among the women 2,224, the combined ratio being 181 per million. In Germany and France 25 per cent. of the suicides are women, but in Japan the percentage is 38, and Mr. Bunso quaintly explains this as "owing to the situation in which our women are placed, and also to their intellectual ability." In the years under review 14,799 men and 6,188 women hanged themselves, 5,269 men and 6,825 women drowned themselves; 1,241 men and 597 women performed "the happy dispatch" with knives or swords; 390 men and 32 women shot themselves; 266 men and 131 women took poison, and 1,072 men 349 women killed themselves in miscellaneous fashion. July in particular, and the summer months in general, are preferred—as in Europe—by Japanese suicides.

Most curious, however, are the causes of suicide. These are exhaustively classified, and a careful analysis shows that 10,049 of the men and 6,782 of the women committed suicide through "madness or aberration of mind"; 5,338 men and 1,986 women through "distress or grief regarding mean of living, or some misfortune"; 2,610 men and 1,674 women through "bodily suffering (sickness)"; 781 men and 1,107 women through "love and affection"; 1,036 men and 863 women through "remorse and shame"; 411 men and 668 women through "disagreement with family anxiety for the future"; 221 men and 181 women through "weak-mindedness"; 261 men and 34 women through "loss of fortune or debt"; 287 men and 60 women through "fear of the discovery of crime and punishment"; 120 men and 95 women through "melancholy"; 33 men and 36 women through "distress for misconduct of husband or son"; 20 men and 28 women through "grief for death of parent or husband or wife"; 3 men and 350 women through "censure of parents or employers"; 7 men and 38 women "on account of divorce"; 2 men and 76 women through "seduction"; 18 men and 21 females "on account of physical defects"; 2 men and 48 women through "dilemma of marriage"; 327 men and 237 women through "other causes," and 1,467 men and 586 women for "unknown reasons."

The ages of these suicides is thus recorded: Under sixteen years, 474 males, 485 females; 16-20 years, 1,007 males, 1,859 females; 20-30 years, 4,721 males, 3,396 females; 30-40 years, 3,964 males, 2,004 females; 40-50 years, 4,145 males, 1,767 females; over 50 years, 8,652 males, 4,592 females; of uncertain age, 67 males, 19 females. These figures give food for reflection. Shakespeare's dictum that none have ever died of love certainly does not apply to Japan. It would seem that the Japanese women bear bodily suffering better than men, that they are more affectionate, they do not feel remorse and shame so keenly as men, that they are less criminal or, possibly, less fearful of the consequences, that they are less weak-minded, that disagreement with their families effect them more deeply, that debts and loss of fortune sit more lightly on them, that they are less melancholy, except when the misconduct of their husbands and sons is concerned; that they sorrow more for their dear dead, that they feel censure more strongly; that the women of marriage de jure and de facto, and the dread possibilities of marriage come home to them with deadlier effect, that they are vain or more sensitive than men, and that they are not so well able to keep secret their motives for suicide. It is curious to find no fewer than 166 men over 50 years of age killing themselves on account of family squabbles. Generally speaking, female suicides are more frequent in youth and male suicides in mature age.

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OPALS BECOME LUCKY.

Must be the Case When Lovely American Women Take to Them.

Vanity is stronger than superstition. That has been proved by the fact that [women wear opals, notwithstanding] prophecies of the terrible fate that is likely to befall the woman who carries the gems about with her. Opals are supposed to bring loss of money, of health, of friends, of sweethearts and even of life itself.

The opal possesses the evil eye, and there is a vindictive glint in it that is perfectly plain to those who have given any attention to the ways of opals. On the other hand, they are beautiful stones in themselves. They set off the beauty of a woman as perhaps no other gem will. Hence women are wearing them, and laughing to scorn the superstition concerning them.

Jewelers say that the demand for opals is greater now than it has been for many years. They are in earrings, ribbon pins, finger rings, belt buckles, brooches and even bracelets and garters. Opera glasses are studded with the stones, and lognettes, with the long handles, are set off with them.

Diamonds and opals are an exceedingly rich and showy combination. The old-fashioned sets of jewelry, such as were common before it became the fashion to discard earrings, are in again. Ear-rings are of the long drop shape, dangling from lobes of the ear and flashing with each movement of the wearer. When they are of diamonds and opals combined the effect is dazzling. Who cares for fate when such brilliancy is possible by setting it at defiance?

The absolutely newest thing in earrings is the large rings that are usually worn by Gipsy fortune tellers. They are set with diamonds and opals, however, which is not a custom of the fortune tellers. Some of the new brooches are coiled snakes, set with the same jewels. Others are horrible looking bugs, carrying large opals on their backs.

Not only is the opal a favorite stone now, but even imitations have come into the market. The opal is a somewhat expensive stone—more so now than it was a few years ago, on account of the growing demand for it. There are women who cannot afford the real stone, but who like it, nevertheless. For such women there is a remarkable good imitation in the stores. It will be worn a great deal this autumn as an ornament for hats and bonnets.

AN INSURANCE MAN'S STORY

J. J. Hannerty, Inspector for the Standard Life Assurance Co., at Peterborough, Cured of Muscular Rheumatism by the Great South American Rheumatic Cure—It Turns the Midnight of Suffering Into Midday Brightness of Good Health.

These are his words: "I was a great sufferer from muscular rheumatism in my arm; so much so that for days at a time I could not sleep. I walked the floor in pain the greater part of the night. I procured a bottle of South American Rheumatic Cure and found great relief after a few doses. It is a sure cure, and I heartily recommend it."

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GUARANTEES THE QUALITY.
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IS STAMPED ON EVERY ARTICLE.
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SOLD BY FIRST CLASS DEALERS.

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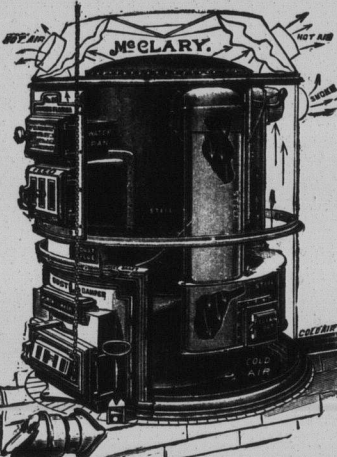
OUR SPECIAL OFFER.

- 1 Tray, 1 Spirit Lamp, 2 Cups, 2 Spoons.
- 1 Water Boiler, 2 Salt and Pepper Casters,
- 1 Bottle Mustard Sauce.
- 1 16 oz. Bottle JOHNSTON'S FLUID BEEF (Grand Stimulant).

The whole neatly cased for \$3.50.

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Granby Rubbers

It is no wonder that rubbers, which are not the same shape as the boot, should be uncomfortable. It costs money to employ skilled pattern makers but the result is a satisfactory fit. Each year new patterns are added, to fit all the latest shoe-shapes, and Granby Rubbers are always "up-to-date." They are honestly made of pure rubber, thin, light, elastic, durable, extra thick at ball and heel.

Don't Draw the Feet They Fit the Boot

A GLIMPSE OF CREATION.

What is the Spectacular Felt During an Eclipse of the Sun.

The first contact could not be accurately observed, but shortly after the clouds became very thin, and with smoked glass the sun showed its bitten side distinctly, but ill-defined through cloud. The sea grew leaden in color, the sky desolately somber. The crows pretended indifference, but soon succumbed and flew off to the thick pine forests on the mountain sides with heavy haste. The Alger grew dimmer and grayer, the sampans and junks became almost or mass of equal colorlessness, and the grass and verdure suddenly grew strangely vividly yellow green. It was a moment of appalling suspense; something was being waited for—the air was portentous. Then, with a leap, as it seemed, deep darkness came over the world, and with an indescribable outflashing at the same second the corona burst forth in a heavenly radiance. But dimly seen through this cloud, it was nevertheless beautiful beyond description, a celestial flame from an unimaginable heaven. Simultaneously the whole northwestern sky lay up toward this zenith was instantly flooded with a lurid and startlingly brilliant orange, the clouds drifting across it slightly darker in shade, while the west and southwest gleamed in shining lemon yellow. It was not like a sunset; it was too somber, too terrible. The sea was dark, the horizon indistinguishable. One human being seemed so small, so helpless, so slight a part of all the mystery and weirdness! It was as if the hand of Diety were visibly laid upon space and worlds, and had allowed a momentary glimpses into the awfulness of creation. It might have been hours—time seemed annihilated—and yet when the tiniest possible globe of sunlight, like a drop or a pinhole, appeared, that fair corona and all the color in sky and cloud withdrew, the

stormy twilight aspect of entire natureless returned, and then the two minutes and a half in memory seemed but a few seconds — Miss Mabel Louisa Fodlin the New York Evening Post.

DR CHASE'S
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SALT RHEUM,
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H. J. Lisle, representing Ganong Bros., St. Ste. John, N.B., says: "Chase's Ointment cured me of a very stubborn case of Itching Eczema. Tried everything advertised, several physicians prescribed without permanent relief. I also know of several cases of Itching Pills it has absolutely cured."

DR CHASE'S
CURES
ITCHING PILLS, ECZEMA,
SALT RHEUM,
OINTMENT

CHASE'S Ointment completely cured me. Mrs. J. M. Gault, Fargo, N.D.

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ITCHING PILLS, ECZEMA,
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BRADFORD, JULY 4, 1894.—I consider Dr. Chase's Ointment a God-send to anyone suffering from piles, itching eczema or any itching skin disease. Its soothing effects are felt from the first application. —J. NO. KEGAN.

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Children and the Church.

presence of children in the house of the hour of divine worship is an im-characteristic of an ideal church. ties of leaving the children at the parents go to church is en-common. If the oncoming gen-to be trained to church-going and fitted for the religious responsi-ment years, the time to begin is od. The ideal church is consti-ill ages and all grades. The young the rich and the poor together; is the maker of them all.' Unb-ly a great wrong is inflicted up-children in excluding them from services of the sanctuary on the y, and the result is injurious to n. For the natural and logical of this evil habit is to increase r, already too great, of non-

on Wissman, in order to con-big game, has set aside a portion n to East Africa within which no ill be allowed without a license governor of the colony.

ry Boucher, French Minister of is, is conferring or organizing n to ascertain whether, alcohol from potatoes and best-rook-an-actively utilized for lighting, oy

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