

## Woman's Work.

### PROFESSIONAL WOMEN.

Years ago we were taking tea in company with several ladies, more than one of whom had reached what is uncomfortably known as "an uncertain age," when it came out in the course of a gay rally, that not one of the single ladies present was engaged to be married. Thereupon our hostess, a married lady of witty and vivacious brain, merrily exclaimed "Dear me, how much the gentlemen are to be pitied?" "Pitied, why?" was the rejoinder. "Why, for doing themselves wrong in neglecting the claims of so many charming ladies upon them."

Of course, marriage was the idea thus enunciated, and so understood by all present, but after the lapse of thirty years the words come back with a new meaning. The period thus rounded has been fruitful of many and unexpected changes in the history of humanity, but it is doubtful whether any of them have been of more importance than those immediately relating to woman. Certainly no other questions have provoked greater discussion, nor brought about more startling results, than those of woman's right to the higher education, to perfect freedom in selecting her walk in life, and to the various franchises. Thirty years ago it sounded like a strange doctrine to the ears of the multitude that a woman wanted an equally full education with a man, and the claim was opposed with the assertion that a woman was physically incapable of acquiring such an education were the opportunity given her. Now, we know, because we have had, and are continuing to receive, incontrovertible proof that mentally woman is man's equal, by the standing she wins when put in competition with him at college and university.

Thirty years ago hands were held up in horror at the idea of woman receiving a medical education, but Elizabeth Garrett Anderson, Mary Jex Blake, Elizabeth Blackwell and their friends, worked and talked, suffered and succeeded, and to-day the propriety of woman in the medical profession is acknowledged not only by the colleges founded or thrown open for their education, but by the fine practices numbers of ladies enjoy in Great Britain, the United States and Canada.

Notwithstanding the sneering comments of certain would-be critics, Shakespeare certainly created a woman-lawyer, and everybody, except those critics, admires her. And American law, at least, can boast more than one Portia, while Italy has her Signorine Poet waiting to be freed from the shackles inflicted on her sex.

Terrible things have been said about our law courts and procedure, as about the horrors of the dissecting room, but the answer has been the same in both instances,—if women are the subjects in either case, it is just as proper that women should be in charge of them. Thirty years have made great changes here also.

The Holy Bible, to whose dicta all calling themselves Christians profess readiness to bow, contains examples from beginning to end of women as rulers, judges, prophetesses, disciples, and deaconesses; and the present use and wont of all churches recognize the validity of woman's prayers and teachings before the Court of Heaven, and will allow her to expound the Bible from a platform, and on a week day, but except, in rare instances, no church will let her get into a pulpit, or expound on the Lord's Day. Yet the fact that a woman may conduct a public Bible-Class under the protection, agis, or patronage, as you will, of clergymen of the Church of England in Canada and elsewhere, is another proof of the struggle that has been going on for the past thirty years on behalf of Woman's Rights, and is continuing to go on.

Struggle it is, and struggle it has been, and a bitter struggle, too. There is not an avenue of advance on which woman has set her foot in which she has not been hooted at, pelted with hard words, tripped up and cruelly ill-used by the majority, while the minority of men and women of wisdom that formed her rearward, and occasionally went to the front with her, had to share the opprobrium she excited. But the world is

getting slowly wiser; men are beginning to see they are doing *themselves* wrong in neglecting the claims of women. Thoughtful people are beginning to enquire, "how much better off humanity would be were women the inferior creatures they have been accustomed to consider and make them?" And if they follow their question fairly out they will get a true answer that will be in favour of equal rights for women. S. A. C.

### CANADIAN EMBROIDERY.

The aborigines of Canada were at one time celebrated for their skill in embroidery with porcupine quills, and with the skins of reptiles and animals. Their skin work was particularly ingenious, as they cut the skins into minute pieces and formed from them designs representing trees, plants, and animals, using their own hair for thread. The porcupine-quill work was of two kinds—a coarse kind executed upon bark or leather, with split quills arranged in devices according to length and size, and sewn together; and a more elaborate work, shown in our illustration, kept to ornament their dresses, tobacco pouches, etc. In these the quills were split so fine that they became flexible, and could be threaded through a coarse needle. They were dyed various colours, and worked upon scarlet and other bright-toned cloths in the same way as satin stitch embroidery. The quills were dyed such pure colours as yellow, green, scarlet, blue, and amber, and great ingenuity was exercised in bending so as to shape them into flowers and leaves. The illustration is upon



CANADIAN EMBROIDERY.

scarlet ground, the flowers are amber and white the white being in the centre; the leaves, stems, and tendrils are of shaded greens, terminating in bright yellow. The design is part of a tobacco pouch, the whole of which is hand-made, the scarlet cloth being sewn to a bark foundation, and the stitches concealed by a row of white quills couched down. At the present time Canadian embroidery is no longer worked by the redskins, but is exclusively executed in the French nunneries, and the true spirit of the whole designs are dying out, the nuns having introduced into the work many fancy stitches and dyes unknown in the real native patterns. The work made by the nuns can be recognised by the elaborate French knots that form the chief part of the devices, by these devices being bad imitations of natural flowers, and not so conventional as the old ones, and also by the quills being dyed by magenta, pink, mauve, and other aniline dyes. Bundles of these split quills can be procured, and the work is easy of execution, therefore any lady can embroider in Canadian work without much trouble, and it would form a pleasing variety to other fancy needlework.—*Dictionary of Needlework.*

### Advertisements.

## SMOKE THE "CABLE" and "EL PADRE" CIGARS.

Toronto Branch: | S. DAVIS & SON,  
34 Church Street. | MONTREAL.

Mention the Exchange, N.R. No. 1.

## FIRST PRIZE AND SILVER MEDAL FOR TOILET SOAP

Our brands are delicately perfumed, and for economy and lasting qualities are unsurpassed.



**BUY ONLY THE BEST.**

LILY WHITE,  
PERFECTION,  
QUEEN'S OWN.

COSTS NO MORE THAN THE CHEAP  
INFERIOR GRADES OF

LAUNDRY SOAPS  
IN THE MARKET.

When you are buying soap bear this in mind, and ask for our Brands. They are strictly pure, and for durability

STAND UNRIVALLED.

## ROGER, MACLAY & CO.

Canada Soap and Oil Works, Toronto.

Warehouse—70 Front-st. East, TORONTO. Works—Defries-st. Ty. No. 1.

Mention the Exchange.

Ty. No. 1.

## PETLEY & PETLEY, TORONTO, DRY GOODS, CLOTHING, MILLINERY AND CARPETS.

128 to 132 King St. East, Toronto.

Mention the Exchange.

Ty. No. 1.

## THE WEEK.

A NEW JOURNAL OF LITERATURE, POLITICS AND CRITICISM.

Published every Thursday at 5 Jordan St. Toronto.

Terms \$3.00 per annum. Specimen copies on application.

C. BLACKETT ROBINSON, Publisher.

### A PARTIAL LIST OF CONTRIBUTORS.

"A Bystander," Joaquin Miller, Louis Honoré Frechette, Dr. C. P. Mulvany, George Stewart, Jr., J. E. Collins, John Reade, Mrs. K. Seymour McLean, Miss Machar (*Fidèle*), Principal Grant, Dr. Daniel Wilson, Edgar Fawcett, John Charles Dent, Wm. Houston, F. Blake Crofton, G. Mercer Adam, J. Hunter Duvar, R. W. Phipps.

Mention the Exchange.

y. No. 1.