

MARRIAGE ON TIME.

THE NEW PANACEA FOR UNHAPPY COUPLES.

If you ever had the toothache you ought to know the meaning of "nos-trums." The first body you meet says that St. Bartholomew's Oil will be a sure cure, and the next feels hurt if you don't put a piece of cat-skin in your boot, and another one suggests cooked onions as a poultice, and others won't be satisfied until you have made yourself blind with pinches of snuff or sick with a piece of tobacco—and still your teeth keep on aching, and will stick to it until somebody happens to let you know that as long as you're well otherwise your teeth won't bother you a little bit, and that the real cure is to get your liver into working order, and to loose your corset strings, and not wear tight boots. When you've tried that and found it work like a charm, it suddenly dawns on you that to try to cool boiling water without taking it off the fire is an easy thing compared to trying to ease an ache while the cause of the ache is at work for all it knows how. And as with the toothache, so it is with most other things, and particularly with the marriage question, don't you know.

We all have the toothache more or less, and we are all bothered with the marriage question more or less. There are so very few of us who haven't had a twinge of it in our lives that those few can very safely be put on ice and kept as curios. The very many, rich and poor alike, have a very vivid impression that the relationship of men and women in marriage is to be looked upon as a bitter dose of medicine which is taken grudgingly because there isn't any other way of bracing up from the greedy feast that ushered it in. And I'm sure that this vivid impression, which everybody has, as you can tell by the tone of the jokes and sneers with which announcements of engagements and marriages are received everywhere, is caused altogether by the misery which usually accompanies marriage, by its sad aching, its lonely heart-burnings and hasty rebellions. Generally speaking, the marriage question is as sore a topic as is the toothache. And pretty well everybody has a patent cure, of course. I've even got a specific myself.

The old-fashioned cure for the marriage ache was to grin and bear it, but that not proving altogether satisfactory some are going in for easy divorce, and others for celibacy, and others for various other more or less simple and attractive remedies. And the latest suggestion of the tea-room is one by a Mrs. Julia Ashton, who sweetly suggests marriage by "placement," which being interpreted means that you lease yourself to a man for a term, and either renew the lease or find another leaseholder when the term is run out. And this villainous rostrum of a remedy is actually put forward by a woman and calmly discussed by the enlightened press as though it was an offer to make a boiled onion poultice for an aching tooth. Really, you'd hardly believe it, but just because I'm supposed to be a little bit advanced this pure-thoughted (?) "placement" remedy has been approvingly whispered of to me by various highly respectable females who would consider themselves desperately insulted if they were invited to help form a group of two for exhibition week only. Yet where is the difference? It's no worse to "placement" for a week than to "placement" for a year or five or ten. It's very queer for a fashionable idea, if you come to think about it, and has immense possibilities of development. And all the time it is a hollow, empty, vicious rostrum, a sort of try to kill the toothache by oil of cloves that burns and blisters the tongue, a kind

of smothering an unpalatable dish with heaps of pepper and mustard. And the real queer thing is, as I remarked before, that a respectable woman is found to advocate it, and that the newspapers copy it, and everybody discusses it. I suppose the secret lies in the general impression that the parson will remain to sanctify the leasing. I do really believe that most women have a vague idea that morality is bounded on six sides by the blessings of Mother Church, and that if only a parson has presided nothing else is wanted. Which is why to them marriage is a failure, and why this talk of "placement."

Now, my opinion is, and I've never seen reason to change it, even, that the right sort of marriage is the one "till death us do part," and more so. The only thing I object to about the marriage that won't break is that so long as the start off is a bit mixed the marriage can't be expected to go straight and doesn't, and that we may just as well recognize that and have divorce lest we have worse. But to talk of remedying marriage failures by divorce or to dream of getting happy by a quadrille sort of change of partnership is beyond me. That doesn't get at the cause, and the cause of the whole trouble is that we don't marry for love, and don't understand that any other marriage is just as immoral as anything a woman or man can do. I don't see where "placement" stops that. On the contrary, I am very sure a real love marriage would never need a "placement" attachment, and I'm very certain that an unloving wife would be as degraded by "placement" as she is by marriage as we have it.

I'm interested in this sort of thing because it seems to me that this marriage question is the biggest conundrum going for those who want to be happy, and because it seems to me so very simple, don't you know. Marriage is a failure because women marry second-rate sweethearts for social position or domestic maintenance, and because men wait and get stale before they're able to marry, and then are dazzled with the baits that husband-catchers angle with, and don't see the real woman that is underneath the filagree work, which the very poorest girl puts on before a possible wooer. Anything that changes that and gives true love and true lovers a chance, without any meddling, will make us forget there ever was a marriage question, or that the time ever existed when people needed divorce. And "placement" won't change that. Why, "placement" would simply play right into the hands of the rich old man who cuts the poor young man—the right one—out of it every time.

PROTECTION.

During the great fight for free trade in England in the early '40's, the Tories were violent and irrational in their opposition to it, just as the Republicans in this country are now. And occasionally some titled member of the House of Commons, notorious for his supply of blue blood and his lack of gray brain matter, would raise the point that McKinley now echoes, the point that protective tariffs compel foreigners to pay our taxes. But these sprigs of nobility brought the blush to the face of the greedy landlords for whom they spoke, and were laughed at by every one else. It is mortifying to find the Governor of a great state going to the England of 1840-6—to the Tory landlords of that England—for protection arguments to use in this country to-day. But it is not alone for argument that Governor McKinley has gone to the protection Tories of Cobden's time. He has gone to them even for some of his phrases. Was it not McKinley who said that "a cheap coat means a cheap man in the coat?" Very well, it was a Tory nobleman who, fifty years before him, said that "cheap bread makes cheap men."—The Standard.

LABOR STRIKES!

Strikes Always Charged to Labor.

A Reputation by a Trade Journal.

It has come to be a settled thing in modern economy that a strike is a state of affairs that can only be brought about by labor. In other words, capital never strikes, all strikes are by labor. Writing from such a standpoint and taught in such school, no wonder need be expressed that writers always prove to their own satisfaction that strikes are always wrong; and as all strikes are by labor, consequently labor is always wrong. The people at large have so long been reading and listening to this style of logic, proving that capital never strikes, could not if it would, that the most clear headed on all other subjects accept the strike logic as a proposition so clearly demonstrated as to be beyond a doubt. Perhaps the public is excusable for its blind acceptance of such absurd doctrine. The press, almost the sole source of information outside of actual participation and experience, always distorts facts in the interests of its wealthy patrons, and the public are not interested enough to take sufficient trouble to get the truth, all of which tends to bring odium upon the devoted heads of those who are proven by inexorable newspaper logic to be the strikers and consequently always against the public and always wrong. If labor makes a demand on an employer which is refused and labor ceases to work, it is a labor strike. If an employer makes a demand on labor and labor refuses to accede and work is stopped, it is a labor strike. It is impossible to conceive a position from which there might result a cessation of work that will not be denominated a labor strike. When the condition of trade will permit and labor demands an advance in wages and finds a stubborn employer who refuses their requests or demands, and labor ceases to produce, we are always willing to call it a labor strike, or any other name the press or public may please to give it; but when capital demands that wages shall be reduced, that employees shall quit their unions, etc., we protest against such a move being denominated a labor strike because all labor will not agree to the terms. It is a strike against labor and should be so denominated.

LONDON, Aug. 12.—The Grand Trunk board announces a dividend for the past half year on the guaranteed stock at the rate of two and one quarter per cent. per annum.

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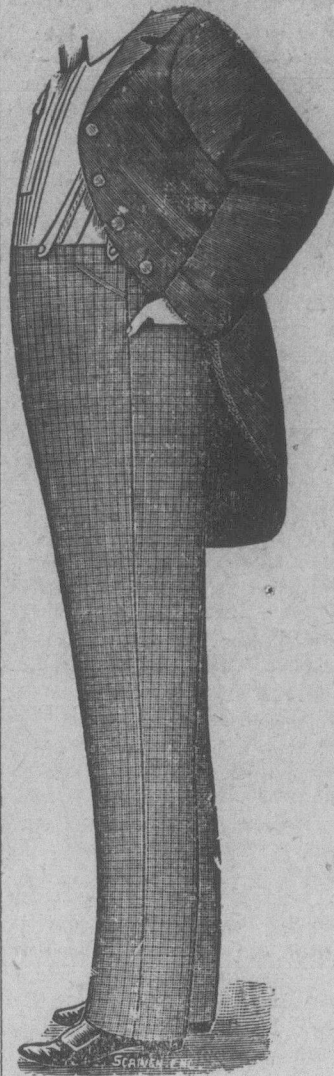
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\$12 PER WEEK and 5 per cent commission on gross receipts of a well established cash business. Partner and manager wanted. Particulars 5 Place d'Armes square.

SITUATION wanted by a young lady as Nursery Governess. Able to instruct in German, French and music. Good references. Particulars Ladies' Exchange, 5 Place d'Armes square.

SITUATION wanted by 2 pastry cooks, 3 nurse girls, 2 good reliable general servants, 3 table girls. References at 5 Place d'Armes square; telephone 9275.



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