

Of Interest to Women

Is Marriage a Failure?

A little bride-elect came in to see me the other day, sat down with a very woe-begone expression, and gave me a mournful sigh.

"What on earth is the matter with you?" I said, somewhat sharply, for it was hot, and this particular maiden is usually so aggressively happy that she is a cause for envy. "Just two days ago you assured me you were the happiest thing in the world, and now you look the picture of woe. What is it?"

She blushed and said: "I know you'll think I'm crazy, but I'm going to be such a stiff. Up till now I have been thinking of nothing but Jack, what a dear he is, and how much I love him, and how happy we would be, and how pretty my gown and my house were, and all that sort of thing, but the other night I read such a pitiful story of a divorce case over in the States, and it just struck me how few marriages are happy, and how concealed I am to think that I'm going to be such a striking exception to the general rule, and I wondered if I would make Jack happy, and if he wouldn't be wondering a year from now why he was ever fool enough to marry me. Now, don't you think I'm an idiot?"

"No, I don't," I said. "The wonder of it all to me is that a few more people don't stop shuddering on the brink and hesitate to take the fatal plunge. When you see the number of married couples who are desperately bored by each other, or who even descend to a public war of words, it is enough to give anyone an acute attack of trembles for her own fate."

"Yes, that's just it. You understand. Now, what I want to know is, how I'm going to avoid that fate and keep Jack and myself happy?" and she looked at me as if I were the quintessence of bottled-up wisdom on the marriage subject.

"My dear child," said I, "I've never been married, and my words of wisdom on the marriage question are something like an old maid's advice on the subject of bringing up children."

"Personally, I think there's no excuse for any woman of intelligence ever losing her husband's love, because she has only to take a look at some of the unhappy marriages around her to see wherein the wives have erred and to avoid their faults."

"Firstly, there is that old, old adage about ceasing to run after a car when you have caught it. If you would only take as much trouble to be agreeable after marriage as before, if they always presented as attractive an appearance, were as willing to fall in with every whim they would keep their husbands' love to the end, for man is usually a domestic animal, willing to come where he is called, if he knows it is for food and caresses and soft words, not for blows."

"Secondly, there is the still older adage, 'Feed the brute.' More than half the women who marry know nothing about cooking, and therefore, when the time a man, tired, worried and hungry, has come home after day after day to overdone steak and half-cooked dessert for a year or more, his wife was learning how, he has become rather disillusioned. If there were more good cooking there would be fewer unhappy marriages."

"Thirdly, if women would only learn that husbands are of more importance than babies. You may have a dozen children, but in Canada, you are only permitted to have one husband. It must be something of a shock to a man's vanity, and a man usually has an abnormal amount of vanity, to come to a home where he has hitherto been the 'only thing,' and to find that he is of quite secondary importance. 'The feeling of having one's nose put out of joint' is none too pleasant at any time, and when it is by a red-faced, snub-nosed infant, who does nothing but cry, sleep and eat, you can't blame him for being somewhat disgusted."

"A man may be ever so proud a father, but he still takes a great deal of interest in the outside world, and in his wife, while most men seem to think that when they enter the profession of motherhood they have graduated with honors from the school of wifehood."

"Occasionally you hear of a woman who considers her husband as much importance as she does herself, and to him, but to the majority of women the husband is merely the baby's father, and exists merely to provide for the baby and for her."

"Of course, men come in on this, too. Both men and women stop their love-making after they are married, with-



STYRE No. 911—This is a most many woman pattern to copy. It is a woman with a medium full figure, full hips and low bust. It costs from \$1.00 to \$1.50. Order at once. The cost of every 1,000 women and when they buy an E.T. Corset. Why not end yours?

Ask your dealer to fit you with the E.T. Corset, which is especially modified to suit your form. You'll find comfort in it, your clothes will fit perfectly, and you'll have a graceful, stylish figure.

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suddenness that makes you feel the 'jar' from head to toes. They've been assuring you that their marriage is an adoration for months, but as soon as they're married they never think it necessary to mention a little thing like love again, while you know yourself that a man could do most any old thing, and as long as he still told you that you were looking marvellous and he loved you more than ever, you would forgive him all."

"Then you both have your little 'pet' corners, and you both have to learn not to step on each other's corns. For goodness sake, when you find out that a certain subject is to Jack like a red rag to a bull, don't wave that subject in front of him. Keep away from it. There's always a way round, you know."

"Oh, any woman can make any man happy if she wants to take the trouble to do so. You can scrap with anyone, who has been brought up in a different environment, with different tastes and habits, you want to, but if a man is sane and decent, ordinarily intelligent and good-tempered, you can find enough points on which you are congenial, to rub along all right together."

"Looking up, I saw the little bride-elect, with such an astonished expression on her face, that I burst out laughing, and said: 'Was the lecture too much for you? Never mind, I wouldn't worry any more if I were you. You and Jack are going to be tremendously happy together, and in a year from now you will laugh at yourself for your worries, and at me for my old maid's lecture.'"

HE LOOKED IN VAIN FOR HELP

TILL HE TRIED DODD'S DYSPEPSIA TABLETS—NOW EDWARD ROUSSEAU IS A NEW MAN.

"Yes," remarks Mr. Edward Rousseau, of Bruce Mines, Ont., "I can prove that Dodd's Dyspepsia Tablets cure when other medicines fail. 'You remember I was a severe sufferer from dyspepsia for ten years or more. Well, I doctored and did everything I could think of for it, but I couldn't get relief until I began to use Dodd's Dyspepsia Tablets. Two boxes of them made me feel like a new man. Words cannot express the relief I felt. I don't wonder I am always ready to recommend Dodd's Dyspepsia Tablets, do you?'"

If you don't cut what you like and when you like, use Dodd's Dyspepsia Tablets. Carry a few in your pocket and take one after eating.

LATEST UTOPIA: COSME COLONY

AN AUSTRALIAN ATTEMPTS TO START PARADISE IN THE WILDS OF PARAGUAY.

Liquor and the Color Line Soon Became Subjects of Dispute—Scheme a Failure.

Away out in Paraguay, South America, there exists a small community of Australians and Britishers who have fled from the ills of ordinary civilization to start a new life in the wilds of Paraguay.

Lane took advantage of the prevailing discontent, and by means of lectures and active propaganda, setting forth the charms of a workingman's paradise in the wilds of Paraguay, he aroused an amount of enthusiasm quite unprecedented at any rate in Australia. He was overwhelmed with applications from people wishing to join the proposed colony, but, unfortunately, the enthusiasm of the greater number cooled down as rapidly as it arose. However, the upshot of it all was that in 1892 he bought a ship, the Royal Tax, and took 200 men, women and children to Montevideo.

There he was met by the Paraguayan Government, which granted him a piece of land on the Plate, Parana and Paraguay Rivers to Anson, the capital, and by rail to Las Ovejas, in the south of Paraguay.

FIRST TROUBLE. Scarcely had they got settled down, however, before the questions of drink and the color-line became subjects of violent dispute. Lane was determined that the colony should be run on total abstinence principles, and that there should be no mixing with the natives. They could come to no agreement on this, so Lane, with 39 men, 9 women and 10 children, with very little capital and live stock trekked south about 50 miles to Cosme, where the Government granted him 15,000 acres of land, free from taxes for ten years, on condition that 72 families eventually settled there.

The name "Cosme" is taken from that of a river ford near which the pioneers waited homeless for two months until they obtained the land to work on. It was a fine, almost entirely covered with virgin forest, but with characteristic thick and grit they set to work. They first erected temporary huts on the open ground, and then started clearing some of the forest land, which was no light task. Most of the men being Australian bushmen and sheep-shears, they were well fitted for the work. Strong, muscular men they had always been used to roughing it in the bush, and experienced a rougher time than they had in founding Cosme. Their diet at first was very restricted, consisting of a few beans, and every ingenuity was exhausted in serving up the beans in different styles, so as to make some semblance of variety. They could not afford to have meat, as they had few cattle, and what bullocks they had were required for plowing and harness purposes. There are still covert hints that "monkey soup" occasionally figured in the bill of fare, there being plenty of monkeys in the forest. But that as it may, they grew fearfully tired of beans, and as the clearing proceeded and more land came under cultivation, they were able to enjoy a

better houses were built of rough slabs, with thatched or shingle roofs and "bug" (hardened clay) floors.

The present writer, having lived for some time at Cosme and seen the results of the work, can testify to the heroism and dogged determination possessed by these pioneers. Over 100 acres have been cleared, 30 forming the village site, and the rest being under farm and orchard. The crops grown are now chiefly maize, manioc, yams, sweet potatoes and garden vegetables, lemons, limes, pineapples, peaches, paw-paws, etc., are fairly plentiful.

Hence the Cosme diet at present is a considerable improvement on that of the pioneering period. Pigs are kept and the Cosme diet is owned by the pioneers, some may question the wisdom of pork-eating in a sub-tropical climate. Besides "agua pura" the only drink at Cosme is "yerba mate," the Paraguayan tea, the taste for which needs to be acquired.

COMMUNIST IDEAS. The foundation principles of Cosme Colony are communism, home-living and total abstinence from alcoholic drink. All wealth, excepting purely personal possessions, is owned by the community. Labor is co-operative. Cosme's motto being "From each according to his ability, to each according to his need." All men over 15 and single women over 16 years of age are on the working staff. The work is directed by an industrial manager (elected by the community) who receives general instructions from the committee which also regularly elected. Food, clothing and all neces-

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There is no religion at Cosme recognized as such, for it is considered that would involve strife. Everyone is allowed to think as he pleases in matters that are vital to the individual, but only if the colony were successful as the more sanguine had hoped, this instance alone would tend to show that individuals and communism may be rendered compatible.

The climate being sub-tropical, there are plenty of pests, such as ants, tiger cats, jaguars, snakes, mosquitoes, sand-flies, gnats, ants, etc. Wolves are not supposed to exist in Paraguay, but, nevertheless, a large grey wolf was once caught at Cosme in an owl trap. As the settlement encroaches on the woods the wild beasts recede, and, as for the minor pests, one gets used to them. Small deer are rather common and cause some damage to the growing crops, so that hunting parties were sometimes organized with successful results—some of the colonists being very good shots.

Four years ago Cosme started growing sugar-cane and making sugar for sale outside the colony. This venture has not been successful, as there are no sugar concerns in the country, and a great deal of French beet sugar finds its way into Asuncion, the capital of Paraguay.

The Cosme forests are stocked with thousands of trees, whose timbers are of the greatest value. The hardwoods of Paraguay are in great demand in the Argentine Republic. Such woods as lapacho, curupai, pichu, guajabi, quebracho, palo santo, etc., are much used in railway and dock work, and many of them are splendid woods for cabinetmaking, etc. The colony is already selling logs, but labor-power is hardly sufficient for the more important work, so that the natives (Guarani) have been employed for some of the logging. But transport and other things make it impossible for the colony to get any profit out of its timber.

IN FINANCIAL STRAITS. Altogether, Cosme is in rather serious financial straits at present, the sugar failure and other things having considerably darkened its prospects. There are also dissensions arising from the dominant element wishing to abandon the foundation principles and to run the colony on more autocratic lines. The consequence being that several members (some of them being pioneers) have left within the last twelve months. The population has never been large. In 1897, with newcomers from Australia and England, it numbered 131, but since then it has decreased, for, thoroughly disgusted, the left colony in 1898, and his brother John is now chairman.

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There is no illness possible at Cosme, the climate being so healthy. The only ailment of the colony is a violent fever, the social hall every Saturday evening, for the colony rejoices in the possession of a good piano, a violin and a cornet. Concerts and theatricals are in vogue and the talent displayed would be quite surprising to those who do not know the possibilities of a backwoods settlement.

There is no religion at Cosme recognized as such, for it is considered that would involve strife. Everyone is allowed to think as he pleases in matters that are vital to the individual, but only if the colony were successful as the more sanguine had hoped, this instance alone would tend to show that individuals and communism may be rendered compatible.

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