

## Correspondence.

## My Honey.

I kin hear de Springtime singin' in de  
blowin' er de breeze,  
En see de lady Lily tilted over by de  
bees,  
En hear de sap a-runnin' lak' a river  
thoo' de trees,  
En de red Rose a-sighin' fer my honey!  
I got a sorter feelin' lak' a lark dat try  
his wings  
W'en de dew is hangin' heavy whar de  
honeysuckle swings.  
En my heart is got de tingle er de  
sweetest' fiddle-strings,  
En de red Rose a-sighin' fer my honey!  
En de River keep a-callin': "Ain't you  
gwine ter meet de May?"  
Ez he wave de wáter-lillie roun' en push  
'em out his way:  
"De birds is in de blossoms, en a-singin'  
'Holiday!'  
En de red Rose a-sighin' fer yo', honey!"  
Oh, I comin', Mister River, thoo' de  
blossoms en de grass,  
En de Trees a-bowin'. "Howdy," ez dey  
see me gwine pass,  
En I wish wo'd shine yo' brightes' fer  
my honey's lookin'-glass,  
Kaze de red Rose is sighin' fer my honey!

## Strong Versus Weak.

Can any reader of this paper inform a correspondent where to find a text in the Bible which reads thus:—"Let the weak serve the strong for this is the command of God?" If it is not there, then it must be in the "Book of Society" for you find this condition of affairs obtaining in almost every phase of life as though it were an inexorable law. In every-day life you constantly see some frail creatures weighed down, crushed, beneath heavy burdens too great for their puny strength. Consequently they do not live. They just drag out a miserable existence, with

elasticity of step gone, brightness of eye supplanted by a dull, leaden look of hopeless resignation to the inevitable, and their whole demeanour suggestive of abject subjection. Talk about slavery! There is a wife-slavery, mother-slavery as killing as any negro slavery. Why, we ask should such an anomaly exist in this age of humanitarianism? Surely it should be tabooed as much as any other crying evil of the age. Surely, says one, "that is an exaggerated view of woman's life." Alas! 'tis true, 'tis pity and pity 'tis 'tis true." The fact is too prevalent, too general to be refuted. In the infancy of the race, in the primitive savage condition, women were and are to-day, in heathen countries treated as beasts of burden. Yet, in this age of 'new thought' of boasted freedom, of evolutionary ideas, when men claim to have reached the highest pinnacle of civilization in human history. Strange paradox! Men seem to cling tenaciously to that characteristically barbaric idea that woman was created to serve and man to boss. Perhaps there is only one nation on the face of the globe, where this is not the accepted thing, where this diabolical idea has not sway. That is the United States. The most progressive nation under the sun. And hence, woman is such a different being from the average Canadian or Englishwoman. The American woman is vivacious, alert, full of vitality, elastic, with a fine physique generally, and intelligent to a high degree, carrying herself with an air of importance as though she were somebody, and completely devoid of that humble, apologizing attitude of many a sister of other countries, whose looks depreciatingly say, "I'm only a woman." Of course, no true woman under-estimates the value and ob-

ligation of service to others as wife and mother, nor ignores the duty she owes to society. But it is not to that we take objection but to the practice of exaction of the last grain of strength, from the weak by the strong. With all our boasted progress, in some respects we are away behind even Turkey whose laws in the matter of work are far in advance of our own. According to an unwritten law of Osmanli no human being must be made to work hard all day long. Even a domestic slave who works during the morning will not be required to do so in the afternoon. How does this compare with the fragile mother who toils from morn till night, often the first in the household to arise and the last to retire and whose work is never done? We meet with such mothers everywhere, whose vitality has been completely sapped out of them, physically, morally, spiritually by overmuch serving. We go into a home and see a mother struggling to accomplish several things at once with an infant in her arms gasping for breath, whilst a big burly husband sat by the fire, pipe in mouth and legs sprawling away across the kitchen floor,—the very embodiment of selfishness who did not dream of raising a finger to assist the poor family drudge. Such an one informed me she had had no holiday for ten years, and for several years had not been inside of church for she could never 'catch up' with her work; in fact, Sunday was as much a working day as any other day. Worse still she never had any rest except at the birth of her children. Said another woman, "If ever I married again, be sure I'd never have an Englishman." Why? I enquired. "Because an Englishman sits by the stove and lets the fire go out whilst he shivers with the cold." Such thoughtless conduct is noticeable, not merely in the lower walks of life, but in the so-called higher circles. There's that literary man with great pretensions to scholarship, who sits in his study, the

whole day, and wonders why his wife is too tired to converse with him at end of day. Of course, she's done nothing at all, only the cooking, washing, ironing, sweeping, scrubbing, entertaining, etc., for she combines the role of general servant with that of hostess. And that is no child's play, when the husband brings home the dinner three or four chums unannounced, and the frail wife's gentle remonstrance only evokes, "that's what you're here for." Now, there is something radically wrong in domestic and social life when the weaker members have to serve the stronger. As there is no effect without a cause, what is the reason of such a condition? Not merely the barbaric instinct, not only the innate selfishness of human nature but perhaps to a large degree it may be due to defective home training of the boys. No boy's education should be regarded as complete unless he has graduated in the school of chivalry. From the earliest he should be taught to carry the pail of water for his sister, to cut wood for his mother, to lead the aged grandmother across the street, to defend the weak and helpless, to support the cause of the oppressed and misjudged. Such training is calculated to develop the thoughtful, courteous, chivalric type of man, whom we all admire and whom we rejoice to herald as the "new" the "Coming Man;" he who recognizes the obligation of strength to weakness. Observer

## From East to West

Moose Jaw, Sask., April 6th, 1910.

Sir.—I have been a reader of your interesting magazine since December last, and it has in that short time aroused my interest and curiosity to the extent that I decided to send a letter to the correspondence columns. This great west, as it is generally called, is somewhat new to me as I have only recently come from Ontario. I have since secured a home-stead in the southern part of this

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