

THE ANTIDOTE

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HUSBAND-HUNTING AND MATCH-MAKING.

People think women who do not want to marry, unfeminine: people think women who do want to marry, immodest: people combine both opinions by regarding it as unfeminine for women not to look forward longingly to widowhood as the hope and purpose of their lives, and ridiculing or contemning any individual women of their acquaintance, whom they may suspect of entertaining such a longing. This is hard upon marriageable women. Their time is short; in many cases their opportunities are few, and meanwhile they are hampered with difficulties more numerous and more contradictory than were the old mans' with the ass, when he tried to take everybody's advice.

They must wish, and not wish; they must by no means give, they must certainly not withhold encouragement; they must not let a gentleman who is paying attention think them waiting for his offer; they must not be frank; they must not be coy; they must not laugh and talk indifferently with all comers; they must not show preferences—so it goes on, each precept cancelling another, and most of them negative: How are the girls to get themselves married and escape censure in the process? And if whether by fault or only worse luck than her neighbors, a mistaken damsel brings herself under the ban of more than momentary censure—gets "talked about" as the phrase is—henceforth there is small hope of her ever accomplishing her destiny at all.

If she be attractive, it will be her vocation to be flirted with. She may as she acquires experience in pleasing, make half-a-dozen men jealous of each other; she may, more or less, unwittingly hinder half-a-dozen other

girls of their husband in view; but the marriage column of the newspaper is pathetic literature for her, for it is her fate to see there the weddings of her admirers.

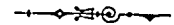
Not is the case of the parents of marriageable daughters less perplexing than that of the daughters themselves. They know how to do their worldly duty by their sons, they establish them in fit professions, giving them scope for the employment of such talents as they may possess, a definite place in the world, and opportunities for achieving distinction or wealth, or may be both. They have not a moments apprehension least they should be degrading the youths or themselves by taking all possible pains to place them in the posts for which they have been educated for which they have had them educated towards them in the highest degree of blame-worthiness if they left them in such a matter to chance and their own resources.

But as for their girls—for whom marriage is everything—they cannot with a free mind set themselves to arranging them a future at all. On the one hand, they see that if they die, leaving them husbandless, they will have left them in an abnormal, masterless position, for which nothing in their previous education has prepared them, and with many, in perhaps the majority of instances, insufficient or no income to live on, and no especial talent that can be turned to profit. On the other hand, with most people in this country where the matrimonial partnership has not yet become a sober bit of business to be negotiated for the young people by their more experienced and more reflecting seniors, any intervention possible to parents anxious to see their daughters provided with homes and happiness, is of an indirect and furtive kind, and is stigmatized accordingly.

The match-making mother is universally felt to be a thing for scorn and laughter; her prudence and her policy are classed with the lowest greeds and cunningings that make human nature pitiable. She is in her own eyes, a sensible guardian doing her duty, with a just regard for the future, but in everybody else's eyes, including those of all

the other match-making mothers, she is a vulgar schemer, making merchandise of her daughters.

As to the match-making father, for him there is added to all the obliquity that falls on the match-making mother, the contempt and disgust with which all regard womanly vices in a man; and if parents rashly hoping not to be contemned, or not to be found out will occupy themselves in the affairs of their daughters, and try to promote their marriage, they expose the young women to the ridicule and disrespect of all the men of their acquaintance, and to the indignation of all the women. No matter how guiltless the daughters may be of any share in the arrangements for their being eligibly fallen in love with their complicity will be taken for granted—they will be "husband-huntewrs," and "man-catchers."



The Neglect of Mozart.

It is a great pity that the piano-forte music of Mozart is so much neglected by teachers in these days. To be sure the technics of piano playing have advanced enormously since the days of the gifted Wolfgang, and digital feats which astonished crowds of his hearers would in our time evoke no comment whatever. But it is as an antidote to this very poison of excitement that Mozart-study should be employed. Now-a-days we are nothing if not surprised, and we are rapidly falling into the grievous error of regarding the piano as, in some sense, a compressed orchestra. Indeed, no less an authority on matters pertaining to this instrument than Anton Rubinstein has written a concerto in which the piano is supposed to urge successfully its claim to a position equal to that of the orchestra.

Because we are blessed with instruments of magnificent tone-producing power and of endurance far beyond the dreams of Streicher, it does not follow that we should spend our days and nights with the "Transcendental Studies" of Liszt. This is, of course, a slight exaggeration of truth. The best teachers and conservatories give their pupils abundant training in Bach, Clementi, and Beethoven. Bach, as the foundation of all pianoforte playing is, of course, the foundation of all pianoforte study. Clementi is an absolute necessity, and while Beethoven added nothing to the development of piano technics, he is musically invaluable. But after those three the student is