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Don't Be Too Good to Your Husband.

By Helen Oldfield.

There are few virtues which may not be carried to excess, whereupon the good quality, however admirable in itself, becomes by reason of such exaggeration objectionable, it may be even vicious. Neither is unselfishness, with all its beauty, an exception to this rule: pushed to the point of utter self-abnegation it is good neither for oneself nor for others. It is not every one who possesses a correct sense of perspective, spiritually or bodily, and thus many fail to realize that along the road which leads to such excess there are many way stations. Unselfishness and self-abnegation are by no means synonymous, excepting in so far as one is the positive, the other the superlative degree of the same principle. And while self-seeking is the canker at the root of love selfishness, exacting and jealous as to tithes and offerings, incompatible with sincere affection; the spirit of conscious self-sacrifice is to the full as alien to genuine permanent love. Love loves for his own sake, even while he loves another better than

another whom one loves beyond oneself. The old bachelor, who, when asked why he had never married, replied: "Because I never have found any woman whom I loved better than myself," had gauged the breath and depth of the whole question. In marriage, moreover, it is not enough to love one's neighbor as oneself; that closest neighbor of all, the husband or wife, must be dearer and nearer than the Ego, and therefore necessary to one's happiness.

Nevertheless, utter self-surrender rarely is wise. No woman, especially, ought to love her lover too well, or if such self-control is beyond her, the laws of self-protection demand that she shall never, under any circumstances, allow him to understand that she does so. Most men—the exceptions are as scarce as hen's teeth—resemble one's shadow in that if one pursues them they flee, if one flees they follow close upon one's heels. Men object upon principle to the woman who yields too much. No man



"KIT" AND "FRANCOISE"
A snap of two of Canada's best known newspaper women.

himself. Which, indeed, is no small part of the mystery of love; that which is greatest is also a servant:

"That love reigns a king
Where storms cannot reach him.
And words cannot sting."

And simultaneously:
"That love is a slave
Who dreads thought of freedom
As joy dreads the grave."

It is one of the things none may explain to any other, but which every one feels unmistakably when the hour and the man or woman arrive. True love is, and always must be, unselfish, but it is because the greater absorbs the less. Self is eliminated only as it is swallowed up into a nearer and dearer self. Under these conditions it becomes the lover's greatest happiness to make another happy, and this desire being mutual, the twain shall be one flesh, sympathetic, harmonious, and devoted, each to each. It often is claimed that the love of a woman is more unselfish than that of a man, in that it is given to make her lover happy; a man's love on the other hand, is of and for himself, and his chief idea in wooing is to make himself happy, the woman whom he woos being a second consideration. Which, even when it fits the case, is a sophism. It cannot be too often reiterated, nor too strenuously insisted upon, that no one, whether man or woman, has the right to marry for the sake of any but oneself. Self-sacrifice is admirable and beautiful, but in such a case it is as though one were to offer a stately marble statue of inestimable worth to him who was famishing for bread. Unless one marries for one's own sake and because that way happiness lies for oneself one had not better marry at all. The true inwardness of the matter is that by so doing one finds one's truest joy in giving joy to

appreciates dog-like devotion from the woman whom he woos, even though he may accept it more or less graciously, and the wife who abdicates too much is apt to find herself bankrupt with no tangible return for her lavish outlay.

Later on, when the lovers are married, the wife will do well to remember that although it is her duty, and ought to be her pleasure, to do all that she can to add to her husband's comfort, she owes it to him, as well as to herself, never to degenerate into a domestic drudge. The woman who abases herself to black her husband's boots, literally or figuratively, has no cause to complain if he treats her as a slave rather than as an equal, and accepts her humble devotion as his natural right, possibly without the bare formula of thanks. Mutual respect is the one and only secure basis for married happiness, a fact which cannot be too strongly impressed upon the mind. Such respect cannot exist unless it is founded upon self-respect. It is part of the same proposition that the foolish husband who treats his wife as a spoilt child, a pet, and a plaything, has no right to feel injured if, when an emergency arises in which he needs the companionship of an intelligent woman, she persists in the role to which he has accustomed her and can afford him neither aid nor comfort.

In order to be a good wife one must not be too good. It is all well, so far as it goes, for a newly married wife to listen and believe her husband when he assures her that he is happier than ever before, and that his home is dearer to him than any club on earth, but it is far from well if she looks miserable, perhaps even weeps, the first time that he intimates that he would like to revisit his old haunts just to see what the fellows are

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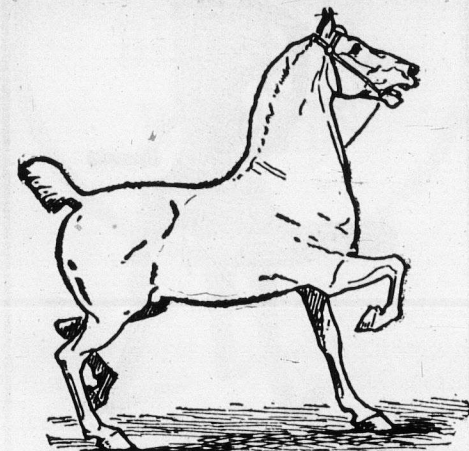
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about." This is not a method to convince him for attractions of his own fireside. There is a certain club life to most men, its fascination contains a danger, for some not tires of it and wants usually because there is a ing in his nature for something more satisfactory. can be expected to give friends and all of his old because he marries. Th wants a frolic with "th and then is not an indic is tired of his home, an as such is a fatal mistake. As Amie says: "There instinct of revolt, an ene a rebel which will stoop not even that of reason, dom." When the tethe man, any man, is held tight he is apt to break rope must be long and strong. The single str often sufficient of its sense and tact must be the rope to make it str serve as a cable for the The too affectionate w tirely to one strand breaks anchor.

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