

*Written in an Eastern paper*

OF INTEREST TO WOMEN.

**A** ~~News~~ exchange says that the man who marries for money has been a cold and calculating man from his youth upwards. When he was a little boy in petticoats, and his female relations asked him for a kiss, he probably answered:

"Yes if you'll give me a nickel for it."

He is a man who rates material gain and worldly advancement high above all romance or nobility of motive. Secretly or openly he holds the opinion that everybody has his price, if the outside world only knew what it is, and he thinks those deluded persons who appeal to affection, or generosity, or any other of the virtues are a couple of centuries behind the age, and by no means nineteenth century in their notions.

Very often the man who marries for money is ambitious. He is anxious to make a name and place in the world, and he recognizes the fact that wealth is the golden key to unlock the world's esteem, and that without it he must stand outside of the closed door. He marries for money just as he would change his politics, or his religion, if it advanced him a step further in his career; it is a mere cold-blooded commercial arrangement, nothing more.

Very often he is a selfish and lazy man. He wants the best of this world's goods, and he by no means desires the labor of getting them. Far easier than working with his own hands or head it is to marry a woman and live on her riches. They think they have discovered a royal road to comfort and ease, these men—they have only to marry a rich woman and oblige her to support them.

The man who marries for money is contemptible. He puts himself into a position which would be blushed for by any of his fellows with the faintest sentiment of shame about them. He is receiving money from a woman, and from a woman to whom he gives nothing in return. He does not even offer her the affection which a woman values so much higher than gold.

Sometimes a man's position under these circumstances is peculiarly degrading. The wife keeps her money in her own hands. Thanks to the reforming of the laws for women, she can do so nowadays. She doles him out so much a day for cabs, and his

lunch, and his daily paper. In some cases she has been known to pay for his refreshments when they are out together.

A woman who marries for money may have something to excuse her, though that will not prevent her suffering the penalty of her folly. But a man who does the same has not her extenuation. He is able to battle with the world. He is strong and can fight. When he throws down his weapons and takes refuge behind a woman, he has not achieved a very glorious position!

Is the man who marries for money a happy man? He says he is, at all events. He congratulates himself upon his contempt for love and nonsense of that sort; he tells himself that dollars and cents are the only poetry of his life, and that he is a lucky beggar to have secured them. But the very lack of knowledge of what he has lost only make him the more an object of pity. If he understood what he was flinging carelessly by, for the sake of picking up and treasuring a worthless bit of dross, the world and himself would join in saying he was destitute of common sense.

He is never a satisfied man. He may be prosperous and successful, and envied of other men, but there is a void in his life that can't be filled by a mere bank balance. If for one moment he were able to taste the happiness of the man who has married for love, he might feel inclined to fling aside all his own advantages, and think the other man's experience cheaply bought.

But as time goes on he probably loses more and more capacity for feeling; more and more narrows himself down to a matter-of-fact and material round, and gives up everything that falls outside it.

Show me the man who marries for money, and we will show you a man devoid of any loftiness or nobility of character, incapable of understanding or appreciating true heroism or unselfishness, and filled with a cheap cynicism about men and things. Marrying for money has a strangely lowering effect upon the character; and nobody can come out of the ordeal unscathed.

Ray Howard, a local authority on fashions, sends us the following: "Among the novelties for the fall season shown in London and Paris for

ladies' wear are found the heavy cheviot diagonals, differing slightly from those of last season by a heavier twist, navy being the predominating color. Heavy tweeds, of the coarse Scotch homespun appearance in tannish browns are also in large demand, making a stylish street or traveling costume. Epingluie cords resembling the old reps of some years ago are shown in solid colors; but the latest fashion that fancy has given is a wool and silk material, being similar in appearance to a fine rep, with the silk woven in small patterns and corded stripes or silk threads showing here and there, giving it the shot effect. Among the trimmings are found the button loops in silk, metal or pearl, being used on both bodice and skirt, the chenille and silk rouche trimming used as an edging on plain cloths, and a very unique design in square buttons of metal or pearl."

All walking-dresses are now made to clear the ground all around. The long ones have gone down several steps in the social scale. The prettiest way to have an autumn gown made up is with a plain short skirt and well-fitting tailor-cut bodice, with a vest and straight fronts cut loose from the side seams. They are not very loose, but only just detached. Nearly every bodice one sees has revers of some kind, more or less eccentric. Women look all shoulder in consequence. Why will women destroy their natural outline by reason of some outrageous fashion or other?

A noted medical man strongly advises all parents who have had the great misfortune of having a child with any deformity to consult a surgeon within a short time after its birth, as a great many forms are most readily and perfectly removed when the child is young. This refers more especially to birthmarks, moles, harelips, web fingers, supernumerary toes, clubfeet, etc.

Matthew Henry says, in his quaint way: "The woman was made of a rib out of the side of Adam—not made out of his side to rule over him, or out of his feet to be trampled upon by him—but out of his side to be equal with him; under his arm to be protected, and near his heart to be beloved."

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