

patient woman? Yet you are required by society to keep up this delusion.

Let me inquire again, who is "society," that we are trying to influence it? Not other women, for I say it with abatement, we women care nothing about each other. Men constitute society. Men have physical strength, political power, money, education, rank. They own the homes we reside in by courtesy. They bring into those homes whom they choose, with one exception. They have by common consent voted it an outrage to introduce a bad woman to their wives and daughters; but a bad man? Why, that is different. Men have money, and rank, and "influence," therefore men must be courted, and we must help do the agreeable, affecting a polite ignorance of the characters of these influential fractions of society. If the wife or the daughter falls under the baleful fascinations of the combined attractions of rank, power, money and pretended devotion, and is whirled away into ruin by them, is it her influence over society, or society's influence over her that has prevailed? Talk about the power of women over this maelstrom of the world! The wonder to me is, that any of us are left without blemish. How do we contrive to stand up against all the combined influences of society to pull us down?

We hear a great deal about the temptations of men. What has a great, strong, rich and powerful man to tempt him, except his own desires? If he could change places with some weak, dependent, poverty-stricken, yet struggling woman, he would find, in place of the one temptation in his own hand, a host of temptations in the guise of necessities urging him to forget his fidelity to principle and to virtue. And are we to protect not only ourselves from men, but men from themselves? Assuming that we were upon an equality, should you not say, "let every one stand or fall for himself?" But, being as it is, should we not rather say, "help us!" than "we will help you!"

Consider this thing society, and who constitute it! There is the powerful rich man; what does he do to promote virtue? There is the successful politician; what does he do for the purity of society? or the men in civil or military offices? What does the great lawyer do? or the legislator? What does the physician, who most of all comprehends the full amount of injury done society by its vices? What does the priest of God, who feels that he must build up a great and influential congregation? None of these are going to meddle with the ways of society, lest society should turn and rend them. But we, who are not of the least consequence in the world's affairs, are asked to influence society.

Am I too doubtful; too terribly discouraging to my sisters who yet have faith in their influence? I am sorry to take away one prop, however insecure, of woman's belief in her moral power. Nor shall I, if I say, as I feel, that in spite of our weakness we are strong, if we choose, in one way. Not to influence men by amiably condoning their offences against us; but by firmly requiring of them the same purity of character that they exact from us, or that we maintain in ourselves. It is the most dignified, the most rational, the most just, and certain way. It is better for us, for them and for posterity. I suppose if the women of this country, whose husbands are on the downward road, were, with one consent, to rise up and say, "either we will do as you do, or you must consent to live as we live," that there would be a great commotion. But the tempest would clear the air considerably. Those who are worth saving would be saved, and those who are worthless would simply declare themselves, and all further trouble about saving them by "influence" be dispensed with.

But then the wives of the real society men would fail to come up bravely to the issue, and the others, discouraged, would falter and fail, and the mischief would go on. The roots of the evil lie too far back in the past to yield to any sudden pressure. The only way to a true power over men, lies in ourselves, nevertheless. Each individual woman for herself may erect a

standard of purity, to which, keeping herself, she can require those who seek her favor to reach. In this way we may, by long effort, influence society; for men, though they may care nothing for the personal influence of any individual woman, do recognize the might of the right in a general way, and do respect a consistent and reiterated demand for it at last, however much they may try to ignore it at first.

I presume that I have but half answered my correspondent in the foregoing remarks, for she meant to include the home influences from the cradle upward, no doubt. Some other time we may consider woman's influence in the relation of mother, as we cannot do to-day, having exhausted the space that has been graciously accorded to us in this journal.—*Rhoda Denton, in the Pacific Rural Press.*

KITTY'S LUNCH AT MIDNIGHT.

I want to tell you how Miltiades Peterkin Paul, that's our kitty, called 'Tides for short, earned his midnight lunch.

The door-bell wire of our house ran through the cellar, and at a certain point it crossed a beam. Now 'Tides was often punished for some naughtiness by being shut in the darkness below stairs, and as he was a great lover of society, this was decidedly against his taste, and in a very little time he learned to scratch and pull at this wire so as to ring the bell in the hall above, when some one who chanced to pass would open the door and let him out.

And now I will tell you about the midnight lunch.

It was a stormy night in late November, and 'Tides was sleeping on the beam in the cellar with his nose warmly wrapped in his own fur, he dreamed happily of the summer-time, and the foolish birds that he loved to chase in the fields.

In this fairy land of dreams 'Tides was wandering, when a sudden crash dispelled the beautiful vision, and with a start, every hair erect and his ears quivering, he awoke to find himself still in the winter time and darkness. What was that terrible noise?

Crouching low upon the beam he opened both eyes very wide, and waited. For a moment all was still, and then from the further cellar where the coal-bin was, and the great outside doors, there came a low sound, a whisper, a soft foot-fall, and an instant later a little ray of light darted along the floor, and two ugly-looking men, one of them carrying a dark lantern, appeared!

'Tides' eyes followed them, but he hardly breathed in his excitement; what were they going to do? With careful steps they passed the beam where he lay, slowly ascended the cellar stairs, opened the door into the kitchen and disappeared. 'Tides waited. What passed through his furry head cannot be known; perhaps as he heard them a moment later rattling the silver spoons in the pantry, the idea of something to eat flashed into his little brain, and with nimble feet he ran to the bell-wire and pulled it sharply. If it was breakfast-time he wanted his breakfast, too.

Jingle, jingle, jingle, jingle; the bell never stopped, and 'Tides heard sudden angry voices and cries, and the sound of many feet running across the floor over his head. Doors were opened and shut with a slam, and a great noise was made, but still the bell rang, jingle, jingle.

Suddenly the cellar-door opened, and a bright light flashed in upon him.

"Why, 'Tides, 'Tides! You splendid old kitty, come here!" and his mistress stretched her arms toward him; "you shall have a whole beefsteak and a cup of cream right off now, for you have frightened the robbers away, and saved all my silver! You are a splendid fellow!"

And so kitty enjoyed his midnight lunch. Don't you think that he earned it?—*Wale A. Cook.*

THERE is no disgrace in being poor—the thing is to keep it quiet, and not let your neighbors know anything about it.

HUSBANDS AND WIVES.

The writer of "Home Interests," in the *New York Tribune* discourses as follows: There is one law for all, one rule, one duty, one reward; but there are all sorts of husbands, and there are all sorts of wives. There are husbands who without holding themselves to any high standard in the marital relation, hold their wives to the highest standard, and are aggrieved if they do not come up to it. There are wives who do precisely the same thing. There are selfish husbands who regard their wives as mere instruments of convenience, created solely for their service, and there are wives who regard their husbands precisely in the same manner. There are jealous husbands who cannot endure sharing with another even a pleasant word or look, who think that they should have a total monopoly of their wives, and that whatever they cannot use and enjoy should be kept under glass or under lock and key from everybody else; and there are wives of precisely the same pattern. There are husbands who married for money, for position, for convenience, and there are wives who married for a home, for a support, and to escape the odium of being old maids. There are husbands who honestly try to be good husbands and faithful and kind and true, but who meet with no corresponding return from their wives; and there are just such wives who meet with no response from their husbands. There are big-souled men married to but not mated with small-souled women, and there are noble, generous women married to, but not mated with narrow-minded men. There are perverse, unreasonable, impracticable husbands, and there are perverse, unreasonable, impracticable wives. And there are true, noble, intelligent, warm-hearted, pure-lived husbands married to and mated with true, noble, intelligent, warm-hearted, pure-lived wives—those are equally yoked and move along the highway of life as two well-matched horses, pulling evenly and keeping step and mutually steadying and encouraging each other.

In those States most enlightened with regard to marriage the law contemplates the wife as every way the equal and the partner of the husband. It proceeds upon the ground that in that intimate and sacred relation the aid and cheering influence of the wife conduces to the pecuniary success of the husband as effectually as his own more direct and strenuous exertions. Therefore it creates a commercial partnership between the two spouses, subject to the same rules that govern ordinary partnerships in the usual course of business between man and man. When those contracting parties have no money-capital to invest they may yet invest such valuable and efficient virtues as industry, economy, frugality, cheerfulness, patience, hope, courage; and the law, based as it is on profound views of human nature and borrowing all the wisdom of actual life, presumes that each party invests the same amount of those means or of those virtues by which success is won. It further presumes that so kind and sympathetic are the feelings of the wife toward her partner that she will do all in her power for the common good of both, and if her husband has been endowed with greater strength and courage so that his exertions are more efficient and his labors more directly successful in money-results, yet the law rewards her for that not less effective co-operation which contributes to his power as the rain fills the rivers, and makes his interest equal with her's in the results of his enterprise and labors, dividing the net profits equally between them.

STRAIN ON PIANOS.—The strain on 7 $\frac{1}{2}$ octave large concert grand Steingway & Son's piano is 66,000 pounds. Parlor grands of the same make average 30,000 pounds strain each; and upright pianos, having also three strings to each note, from 20,000 to 25,000 pounds, according to size; the square grand pianos, 7 $\frac{1}{2}$ octaves, being partly three-stringed to each note, about 20,000 pounds; 7 octave square pianos, two strings to each note, about 16,000 pounds each.