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When Divorce Is Justifiable

By Mrs. FRANK LESLIE



WO persons marry. Perhaps they are in the first flush of youth, with all sorts of rose colored ideals confidently set before their eyes, or perhaps they are older, and, having already known sorrow and disappointment and disillusionment, fancy they have at last found a companion whose sympathy and comradeship are to make up for a great deal of what is forever lost. In either case the contract, at least on the woman's part, is made with full intention of fulfilling its obligations.

And the man, if he be a true and honorable man, as he turns from the altar tells himself that in this hour a new life must begin for him, the old follies and vices must be forsworn, the old companions forgotten, the old crooked ways be made straight and clean.

OUT OF THIS GREAT MASS OF MANKIND THERE ARE A FEW, A VERY FEW, MARRIED COUPLES WHO DO REALLY FULFILL THEIR IDEALS AND FIND LIFE JUST WHAT THEY HAD HOPED, JUST WHAT THEY HAD PLANNED. They are fully satisfied and go about the world gloating over their own happiness and flaunting it in the faces of other people in a fashion that would be exasperating if it were not so pathetic.

Now, this class of persons look upon DIVORCE as NEAR AKIN TO MURDER OR SACRILEGE OR MADNESS. They cannot in the least understand how anybody, once admitted to the paradise of matrimony, could ever wish to leave it or to drive their other self out of its dear inclosure. They speak with bated breath or with uplifted eyebrows and whispers of holy horror and dismay as they wonder what strange sort of beings those may be.

Returning to that great class of married people who just get on after a fashion, with a good deal of bickering and a good many spoken or unspoken doubts as to whether marriage is worth while or not, we find them also opposed to divorce, but from a different standpoint from the little clique of paradisiacs just described. They thoroughly recognize why some people wish to be divorced. They are more or less frankly conscious of occasionally wishing to be so themselves, but they have never said so aloud, and the bitterness of their opposition to this mode of relief is that they do not care to see others rid themselves of a burden which they have made up their minds to bear. IT IS JUST THE DOG IN THE MANGER OVER AGAIN.

TO WIVES OF THIS CLASS I SAY: STAY WHERE YOU ARE. BE SATISFIED WITH THE FRYING PAN AND DON'T JUMP INTO THE FIRE. BEAR THE ILLS YOU HAVE AND DO ALL THAT YOU CAN TO ALLEVIATE THEM. ABOVE ALL, IF YOU HAVE CHILDREN, SACRIFICE YOUR OWN WORN AND WEARY LIFE TO THEIR FRESH YOUNG PROMISE.

BUT THERE IS STILL ANOTHER CLASS, AND A LARGE ONE, TO WHOM I WOULD NOT PROFFER THIS ADVICE, TO WHOM I WOULD RATHER SAY "SAVE YOURSELVES WHILE YOU CAN"—women without children and without obligations except the marriage vows which have been flung back upon them, shattered and soiled by him who had sworn to hold them sacred and inviolate "so long as ye both shall live." When this day comes to any wife, the day when she finds her home ruined, her womanhood insulted, her self respect outraged; when she finds her petitions, her tears, her arguments and her warnings alike are scoffed and disregarded; when she sees that she can do nothing to elevate the man who persistently degrades himself and drags her down with him; when she fears that blow may be added to cursing and coarseness, then my advice to that woman is, APPEAL TO THE LAW FOR A RELEASE FROM A UNION WHICH HAS BECOME A SLAVERY; ANNUL THE CONTRACT BROKEN AND DESPISED BY THE OTHER CONTRACTING PARTY; BE FREE.



The Working Out Of Ireland's Salvation

By SIR GILBERT PARKER, Novelist, Historian and Dramatist



WITHIN THE LAST DECADE IN IRELAND POLITICS HAS SHOWN AN INCLINATION TO BE PRACTICAL, RELIGION HAS BECOME MORE TOLERANT, THE QUESTION OF EDUCATION IS AT LAST BEING SERIOUSLY AND ANXIOUSLY GRAPPLED WITH, AND A NEW SENSE OF THE INTERDEPENDENCE OF ALL SECTIONS, CREEDS, INTERESTS AND PARTIES IN IRELAND IS BY WAY OF BEING EVOLVED.

Nevertheless to a detached observer it could not but be plain that politics, religion and the various systems of education in their respective influences upon the people had missed to a large extent the effect upon character which it was their national office to produce. SOMETHING NEW AND DIFFERENT WAS PALPABLY REQUIRED, not to act independently of other forces, but to concentrate and supplement them, and it was in the deep conviction that the Irish character only needed the right appeal in order to put forth a great recuperative vitality that some fifteen years ago Sir Horace Plunkett launched his movement of organized self help entitled the Irish Agricultural Organization society.

That society has grown until it now embraces over 8,000 branches and nearly half a million persons; its co-operative creameries, dairies, poultry societies, agricultural banks and home industries societies have spread all over the island. With the admirable assistance and stimulus of the Gaelic league IT HAS TOUCHED THE SECRET CHORD OF IRISH NATIONALITY, STRENGTHENED THE BACKBONE AND INCREASED THE PROSPERITY OF THE IRISH PEASANT; it is inculcating thrift, responsibility and businesslike habits; it is founding libraries, reviving the rural arts and handicrafts and bringing back to the countryside something of the old Irish joyousness; its success and Sir Horace Plunkett's determination led to the recess committee and the creation of the new government department of agriculture and technical instruction, and by mitigating the asperities of politics it fostered that spirit of moderation and compromise that alone made the land act possible.

WHAT IS THE SECRET OF ITS SUCCESS? IT WILL BE FOUND TO LIE IN ITS HAPPY CONJUNCTION OF ECONOMIC FACT AND NATIONAL SENTIMENT.

The form the new movement should take was from its beginning prescribed by that characteristic of the Irish people which he was the first not merely to appreciate, but to utilize—their clannishness.

The Irish have the associative qualities; then, said Sir Horace Plunkett in effect, let them associate. The Irish problem is primarily an agricultural problem; then let them associate in agriculture—the sphere of all others, as Italy, Denmark and, indeed, most European countries have shown, where the co-operative principle is of peculiar value.

Such was the central idea of the reformer's policy—profound in its practical simplicity, and, above all, in its consonance with the inherited traditions of the people. Once let this idea fill the national mind and THE CENTER OF IRISH INTERESTS IS INSENSIBLY SHIFTED FROM WESTMINSTER TO IRELAND, for the self help movement opens up outside of religion and politics a sphere of action where the country may exercise a new independence.

It is an effort to expand the sentiment of nationality outside the domain of party controversies, a conscious attempt of the Irish to develop a civilization of their own.

It places, literally as well as figuratively, the recreation of Ireland in Irish hands. Overriding sectional, religious and political divisions, it makes for unity in the solution of problems in which all Irishmen

will in time realize that they have a common interest. Constructive, human and patriotic, it is the happiest omen which this generation has witnessed of an Ireland that all true unionists desire, an Ireland responsible and enterprising, occupied less with the abstractions and more with the humdrum realities of existence.

IN SHORT, WE DESIRE A PROSPEROUS BUT NONE THE LESS A DISTINCTIVELY IRISH IRELAND.

Co-Operation The First Law of Civilization

By E. H. HARRIMAN, Railroad Magnate



THE FIRST LAW OF ALL OUR CIVILIZATION IS THE CO-OPERATION OF ALL INDIVIDUALS TO IMPROVE THE CONDITIONS OF LIFE. By division of labor each individual is assigned to or takes his special part in our social organization. This specialization of labor has become most minute. Not only is this true in scientific and philosophical research and professional and business life, but in the simplest and earliest occupations of men, such as the tilling of the soil, the specialist is found bringing to the aid of his industry expert and scientific knowledge.

In primeval life the individual with his own hands supplied almost all his needs, but now his personal effort contributes directly little, if anything, thereto. He now satisfies his wants from many and diverse sources, giving in exchange the product of his special work. THUS MODERN SOCIETY HAS BECOME A COMPLICATED ORGANIZATION OR MACHINE, WHICH CAN ONLY MOVE WHEN ALL ITS PARTS HARMONIZE AND WHICH IS OBSTRUCTED OR BREAKS DOWN WHEN ANY OF THESE REFUSES TO CO-OPERATE OR PERFORM ITS SPECIAL FUNCTION.

It needs no argument to show that what we have accomplished was possible only through each individual doing his part—through depending on others to do theirs—through co-operation. BY REMAINING INDEPENDENT OF OTHERS MAN MUST HAVE CONTINUED IN HIS SAVAGE STATE. He has found it possible to improve his condition only by co-operating with others and by becoming dependent upon others; HENCE THE FIRST LAW OF CIVILIZATION—CO-OPERATION.

PORTRAIT OF THE WORLD, DRAWN FROM TELEGRAPHIC DESCRIPTION.



—Chicago Tribune.