

# SHOULD BE CHUMS

In one of the current midsummer magazines the perennial marriage question is treated with a light and airy touch, served, so to speak, upon the platter of a well told short story. A typical American husband and wife, belonging to the "classes," and realizing Rossetti's jingle:

"What does the father do? Father makes money. What does the mother do? Spends all the money," are the central figures in the sketch. Day in and day out, during the heated term, the husband toils and moils in his office downtown, while the wife, arrayed in cool linens and laces, takes life easily in the luxurious country place, literally lifted upon a pedestal of ease by the sweat of her husband's brow. The man, driven remorselessly in his role of money maker, a slave to hard work, of which his wife apparently knows little and cares less, grows resentful of her selfish ease, and the situation tends to a strain when the crisis is avoided by the wife, who, having qualified herself as stenographer, gives her husband's private secretary a much needed vacation and becomes her substitute. The result of this unusual proceeding is, as the immortal Micawber would say: Happiness! The moral deduced, is that to be happy in marriage, the twain must be "married enough," not merely joined together in the bonds of matrimony. Man and wife must be comrades first, last, and all the time.

Within limits, the fable is of a truth; what a man wants in a wife, what a woman needs in a husband, is companionship and sympathy. But that comradeship, that understanding of another's needs, must, usually, from the inherent nature of things, be mental and spiritual, rather than physical. As the Jewish ritual tells us, in effect, men and women differ, and each has his or her own part in life to fulfill. A wife cannot always go forth by her husband's side to share his daily toil, neither is it often desirable that she should do so. Man usually toils to secure a home; it is the woman's office to make that home. He provides the materials, it devolves upon her to use those materials to the best advantage, to make sure that their home shall be in truth a home, a haven of rest and peace after the labors and strife of man's work as a man among men in the world. Unless a wife gives her presence and her daily care to home, that home must suffer. One of the clever women who composed the famous "Chicago Nine" at the World's Columbian Exposition, afterwards gave an amusing account of how her own

# Ayer's

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household metaphorically went to pieces, while she did her whole duty by the exposition, and left things at home to her husband. "Poor, dear fellow! he tried so hard to fill my place but he just couldn't; he didn't know how. Still, everything has its compensations, and now he thinks my domestic ability is something wonderful."

It is indubitably the part of a good wife to interest herself heartily in all that concerns her husband, to give him her full and intelligent sympathy always, and in everything, to believe in him, or, if that is beyond her, to make believe to believe and so encourage him to effort. Moreover, it is her bounden duty to do all she can to further his best interests; what that "all" is must depend upon circumstances, and so be left to individual judgment. Community of interest by no means necessarily implies community of occupation; comparatively few wives can share their husband's daily grind, otherwise than by sending him forth thereto with the serene consciousness that all will be well during his absence; that her end of the burden will be well and bravely borne. "The heart of her husband doth safely trust in her."

When a wife is childless, she may, perhaps, be able to serve her husband as his private secretary, his business assistant. Among the "masses" there are many wives who do so well and wisely, but in this case society, as understood by the "classes," is left out of the question altogether. There are times, frequently, when a man's financial status may be seriously affected by the social standing of his wife. The duties of a mother also must necessarily interfere with the literal comradeship which makes the wife an active participant in her husband's work. The radical and physical difference between their respective physical and domestic liabilities renders such association impossible.

Marriage ought to be a partnership in the truest and best sense of the term, but that sense is of the kind where the life is more than meat, the body more than raiment. The inherent fitness of things forbids that such partnership should be justly one in a pecuniary sense, that is to say, that the wife should be obliged to go out into the world, to labor at her husband's side, thus making a contribution of money to the domestic fund in addition to her labors and her risks, her cares, as a mother. The woman who "looketh well to the ways of her household" has, as the saying goes, her full work cut out for her. She must be able to realize responsibility, and bear it fitly; not one who regards it the chief object of her existence to enjoy herself. She should be able to hold her own and take her place in society without yielding herself a willing slave to its capricious dictates. There is a medium in all things, or, at least, there ought to be. A woman may be thoroughly practical and domesticated, yet never be in danger of degenerating into a domestic drudge whose whole soul is absorbed in her dust pan and sauce pans. Mrs. Pettit told the "New York 400" that no woman who does not know how to cook has any more right to marry than the man who is incapable of earning a living is entitled to take unto himself a wife. The elder Worth used to say that no woman who could not make a well fitting gown for herself was fit to be a bride, but surely no woman who can be nothing but a luxury, not to say a burden, has any right to take the

marriage vows. But to be a comrade one must be able to do more than merely minister to the needs of the body; there must be mental sympathy, understanding, and responsiveness.

The woman who maketh the heart of her husband to rejoice will not only order the affairs of her household wisely, she will also keep in touch with the broad issues of life and pay proper attention to the outside interests which appeal to her husband. There is much excuse to be made for the man who prefers dinner at his club, rather than a newspaper, beyond the advertisements, and is wholly uninterested in the vital issues of the day, in politics, and finance.

There is never ending discussions, some of it soul disquieting, as well, nowadays, upon the relative positions of the sexes, yet nothing has ever been, or can be, said which tends more to make marriage the earthly paradise which it should be than the following lines, albeit old-fashioned:

"This woman's need;  
To be a beacon when the air is dense.  
A bower of peace, a lifelong recompense;  
This is the sum of woman's worldly creed.

And what is man the while? And what his will?  
And what the furtherance of his worldly hope?

To turn to faith; to turn, as to a rope  
A-drowning sailor; all his blood to spill.

For one he loves, to keep her out of ill;  
This is the will of man, and this his scope."

—HELEN OLDFIELD.

### Prolonging the Prime of Life.

Professor Metchnikoff, chief of research at the Pasteur Institute of Paris, and one of the eminent biologists of the day, has reached the astonishing conclusion that the span of human life may be largely increased.

In the September McClure's, A. E. McFarlane describes in a paper which is the outcome of a series of interviews with Professor Metchnikoff, the discoveries and investigations which give warrant for the scientist's belief.

Professor Metchnikoff's latest investigations have shown that old age as we know it is practically a disease, just as tangible and conquerable as any other human ill, and one against which the body should be able to arm itself with a weapon as effective as those which science raises against bubonic plague or diphtheria.

The discovery of the pathological nature of old age is the outcome of Metchnikoff's discovery, some years ago, of the function of the phagocytes (white corpuscles of the blood) whose activity in attacking and devouring the hostile microbes that enter the system in the measure of our immunity from disease. In observing these microscopic "watch-dogs of the blood," the astonishing discovery was made that certain diseases, notably the "atrophies," not only were not combated by the phagocytes, but were actually caused by them. It was seen that certain physical conditions cause a reversion of the activities of the macrophages (a variety of phagocyte) which then turn their attacks upon the body itself and devour its cells as voraciously as under normal conditions they destroy foreign microbes. From this discovery it was but a step to recognize the analogy between these phenomena and the state called "old age," which is nothing more than compound atrophy.

So far the most positive results obtained have been reached along lines of prevention rather than cure. One of the causes of pernicious activities of the macrophages is the microbe of putrefaction in the digestive tube, and this, it was discovered, may be rendered innocuous by the microbe of the ferment which causes milk to sour. A search in Europe discovered the healthiest microbes of this variety inhabiting the kefir milk of the Bulgarians—mountaineers, who are longest lived people of the continent. With this corroboration of their theory, Professor Metchnikoff and his co-workers imported quantities of the kefir milk, and established cultures in their laboratories. They are experimenting upon themselves by drinking generously every day of milk fermented by this microbe, and are able to chronicle encouraging results. Whether or not a continuance of the diet will bring the professor to the "hundred and forty years" which Buffon set down as the natural span of man's life, time only can tell. How to hold the insurgent macrophages to their normal function is the unsolved problem for the scientists, but other roads have been opened which approached the subject from differ-

ent directions and with great success. The ingenious experiments of the laboratory workers make an absorbing story and one that has for the lay mind continual astonishment:

### Grave Trouble Foreseen.

It needs but little foresight to tell, that when your stomach and liver are badly affected, grave trouble is ahead, unless you take the proper medicine for your disease, as Mrs. John A. Young, of Clay, N. Y., did. She says: "I had neuralgia of the liver and stomach, my heart was weakened, and I could not eat. I was very bad for a long time, but in Electric Bitters I found just what I needed, for they quickly relieved and cured me." Best medicine for weak women. Sold under guarantee by J. C. Perry, Druggist, m, Or., at 50c a bottle.

### Reasoning it Out.

Teacher (of class in zoology)—What is the proof that a sponge is a living animal?

Young Man (with the bad eye)—A man is a living animal. Many men are sponges. Therefore a sponge is a living animal.—Chicago Tribune.

Mrs. W. P. Babcock and little daughter, Amelia, who has been in Eugene visiting her brother, J. M. Woodruff, returned home Sunday.

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