



Bringing Home
the
Christmas Dinner

This was taken at a Farming School in Hertfordshire, where the girl students are busily engaged in preparing for the festive season.

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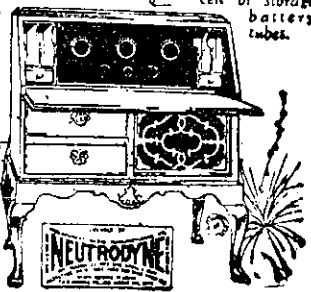
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MARRYING FOR MONEY

(Continued From Page 81)

kinds of temperaments to make a world, and it is plain that what appears a bargain in the marriage showroom to one woman would not content another. But I do think that those contemplating marriage might usefully put to themselves beforehand this plain question: "How do I wish to pay and how to be paid?" Even in commerce so much choice is given each one of us. We can buy what we like; we can pay for what we buy as we like, in labour or exchange, or in coin of the realm; with the handy cheque if we care to meet the cost of running a bank balance, or by cash if we prefer to keep our money in a stocking.

The same right of choice obtains in the deeper issues of life. The bride can put upon herself what price she likes, and she can take it out in material or moral values. She can purchase an expensive husband or a cheap one, carefully remembering, however, that the best is always the most expensive. By this I mean that it costs the most. What this price is, each individual one of us alone must decide; nobody knows but ourselves how much we can afford to spend.

The most sensible thoughts of salaries for wives, co-wage-earning, and other such signs of hard times for human kind, could not shake the conviction of the writer that the spirit of child-giving, our heritage from a rude past when dear life was the important thing, is still the loveliest which animates the woman looking to be wed, and the happiest. Children square the complicated marriage account in the most simple fashion of all, because they are in themselves so much a part of the parents' recompense. The husband and wife whose great aim is to pro-

duce beautiful types of children, do not squabble over the money or the labour which they expend in doing it, any more than co-producers of a great work of art should conceivably grudge their materials or their hours of toil.

In the money-marriage the question of children may or may not be left out, but it inevitably comes second. Riches make many things which it is good to have and experience, but they cannot make life. In the supreme choice of such a mating something living is finally exchanged for something dead. It is this which makes one tremble a little for women who base their choice upon strictly material values. In a world where the population is already most inconveniently large, it would be absurd to suggest that the entire aim of marriage should be to reproduce the race, but to produce a still higher and more beautiful type of the race is a different issue; this is progressive and it demands a concentration of the parents upon spiritual values and upon the very best that is to be found in each other. Women have the ultimate right of choice in marriage, which means the ultimate decision in the fate of to-morrow's generation. It is permissible to express a hope that a commercialised and thereby somewhat brutalised world has not entirely frightened away their faith in the triumph of humanity over its false gods; that brought face up with this vital question of whom we shall marry, we still "have our lesson:

... understand
The worth of flesh and blood at last!"
Olive Mary Salter, in *Good Housekeeping*.