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ANNIE JUNE

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FOR BETTER OR WORSE.

A BOOK FOR SOME MEN AND ALL WOMEN.

BY

JENNIE CUNNINGHAM CROLY.

(JENNIE JUNE.)

"If the past is not to bind us, where can duty lie? We should
have no law but the inclination of the moment."

GEORGE ELIOT.

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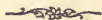
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P R E F A C E .



It is a fact that no one will dispute, that there is great apparent dissatisfaction with our present social conditions, and with the relations that men and women bear to each other. It breaks out in the form of "complex" and "free love" communities, in periodicals devoted to undermining marriage as an institution, in speeches and lectures advocating "easy" divorce, and more seriously in the actual belief entertained by many good men and women, that marriage is a relic of barbarism, is opposed to individual freedom, and is, in fact, only a traditional and tolerated form of domestic slavery.

Some may dispute it; but there are really good men and women who believe that marriage which could be terminated at will, or no marriage at all, would be better than permanent, indissoluble marriage, which "ties" people together for life, whether they will or no.

This being *tied*, is to many a very terrible idea. Interfere with the mighty pronoun *I*? never! Personal freedom is the dearest of all rights, the most sacred of all duties, and every other should be subordinate to it.

Grant all of this; but pray say, where does personal freedom begin?

We are tied from the moment we enter the world, and are probably the better and the happier for it, though we may rebel against it. We are actual slaves to circumstances which preceded our birth, which enclosed us in a skin, which governed our height, our color, our shape, our strength or our weakness, and over which we had not the least control. We are tied after birth to certain natural laws, which we very imperfectly understand, and of which we can only see the results. We are tied with cords woven by time itself to the habits and traditions which have preceded us; and more strongly still are we tied by our instincts and desires, which, blind and unreasoning as they are, we are compelled to obey.

We tolerate our servitude because we imagine it is ourselves we are serving; but, in reality, it is a bundle of habits, opinions, prejudices, and pe-

cularities, which have obtained a habitation, and to which has been given a name; and even that name — John, or Jane, as the case may be — is not our own, but is shared by many other atoms of humanity, more or less like ourselves.

We see, then, there is very little of the freedom of which we boast so much in the matter.

The strongest human instinct next to that which sustains life, is for companionship; and as men and women were made for, and are necessary to each other, it follows, that, so long as the world exists, they will live together under some, if not the present conditions and circumstances.

Are the present the right conditions? and if not, in what respect are they wrong? That everything is not quite right, is self-evident. There are no fixed or universal laws in regard to marriage. What is marriage in one state, or in one part of the world, is not marriage in another; and what would be perfectly respectable and proper to do in one place, in another would consign the individual to odium.

Moreover, there are no laws regulating the terms upon which men and women should come together. All the details of a copartnership which is to last a lifetime, which involves the interests of children

and the welfare of society, are left to the justice and the judgment of the parties themselves, who are not unfrequently as imbecile as they are rash and unthinking.

Thus we see the most terrible results from marriages which ought never to have taken place; and these consequences are attached as a load to the back of individuals and society.

Even under the best conditions, marriage suffers from the anarchical ideas prevalent in regard to it—ideas fed by trifles incident to the happiest state of existence, but which exert an uneasy and disquieting influence, where they do not lead to open disloyalty.

Apart, however, from exceptional evils and false or mistaken ideas, marriage as it exists, is open to criticism, because it places men and women in false positions; and what these positions are, wherein they are false, and how they can be improved, it is the object of the following pages to show. That this has been crudely and imperfectly done, no one is better aware than the writer; but if the ideas and suggestions contained herein were believed to be wholly destitute of value, they would never have seen the light.

CONTENTS.



CHAPTER	PAGE
I. MAIDENHOOD.	9
II. WHAT EDUCATION DOES FOR GIRLS.	16
III. BOY AND GIRL LOVE.	26
IV. QUALIFICATIONS FOR MARRIAGE.	34
V. ENGAGED.	45
VI. THE "HONEY-MOON."	53
VII. THE DUTY OF THE WIFE.	61
VIII. DUTIES OF HUSBANDS.	75
IX. DUTY OF PARENTS.	87
X. MARRIAGE AS A PARTNERSHIP.	100
XI. MARRIAGE AS A MISTAKE.	109
XII. MARRYING FOR MONEY.	120
XIII. MARRYING WITHOUT MONEY.	129
XIV. MARRYING FOR A HOME.	139
XV. TRUE MARRIAGE.	151
XVI. THE FUTURE HUSBAND.	163
XVII. THE FAMILY OF THE FUTURE.	172
XVIII. MARRIED FOREVER.	184

XIX.	HOUSEHOLD TRADITIONS.	193
XX.	MODERN BRIDALS.	204
XXI.	THE SIN OF IGNORANCE.	214
XXII.	DIVORCE.	223
XXIII.	DOMESTIC SERVICE.	227

FOR BETTER OR WORSE.



CHAPTER I.

MAIDENHOOD.

“Standing with reluctant feet
Where the brook and river meet,
Womanhood and childhood fleet.

Gazing with a timid glance,
On the brooklet's swift advance,
On the river's broad expanse.

Deep and still, that gliding stream
Beautiful to thee must seem,
As the rivers of a dream.”

ALL girls anticipate, with more or less of satisfaction and pleasure, the great event of leaving school. Not unfrequently they look back upon their school-days as the brightest part of their lives; but at the same time their stories have not been told, the future is all before them, and they are impatient to raise the curtain, turn over the pages, and see the delights that may be in store for them.

Poets and novelists have said and sung the charms of sweet sixteen, or thereabouts, until they have sur-

rounded that interesting period with a halo of sweetness and simplicity which may or may not belong to it, and certainly cannot be found among our modern boarding-school and "society" young ladies.

Whatever is the reason, girls even at the age of romantic sixteen, are rarely now addicted to poetry or sentiment. They may be betrayed into it, but they recover themselves immediately; are generally hard, dry, and practical as a Massachusetts lawyer; little given to moonlight and reverie, and thoroughly acquainted with the amount of income necessary to married manly and womanly happiness.

The sweet reluctance, which Longfellow so exquisitely describes, must be looked upon as a poetical license or a figure of speech, for it is as far removed as possible from the haste with which young girls seek to escape from the reminiscences of childhood, and the ardor with which they pursue possible opportunities for achieving the honors and responsibilities of womanhood.

Still, the poet's picture is a natural, and ought to be a true one. The young girl, who has passed an innocent and happy childhood, wakes to the consciousness that she is a woman, and should feel timid and almost terrified at the thought that she has passed the boundary, and a woman's life, with its unknown freight of cares and pains, lies before her.

Few, however, think at all upon the subject. They have been educated with the idea of outstripping, out-

shining, or outdoing somebody, and the idea of being left behind in the matrimonial chase is too dreadful to think of.

Moreover, with most, getting married is put down as a financial necessity. They have no other way of getting a living, except the vulgar one of directly earning it, and that is out of the question.

There was a time when maidens experienced, and even cherished, illusions in regard to their future husbands and matrimony; but, strange to say, rose-colored though their dreams confessedly were, they seemed less anxious to realize them than modern young ladies, whose dreams are not rose-colored or illusory at all, but based upon a wide observation and the experience of their married lady friends, who are generally full of warnings, and not at all chary of either information or advice.

To be sure, every young lady has confidence in her own sagacity, and fully intends to avoid the rocks upon which her friends have split. Her faith, however, rests less upon illusions than upon her confidence in herself, and her assurance of her own attractions and unerring tact and judgment.

How can she have illusions, when existence, its shams, its pretences, its poverty of purpose, its reality of weariness, has been daily before her? How can she help looking upon money as the chief good, and any means as lawful for its acquisition, when every ill that flesh is heir to is set down to the want of it, and its

absence groaned over as the lack of the one thing needful to earthly happiness?

We say that girls have no illusions, but it is not true. Their illusions are, perhaps, as strong as ever, but they take a hard and practical, instead of sentimental, form. They imagine that there is no happiness without money; that love is a myth of the poet's brain, or rather a disease of the imagination — real while it lasts, but soon over, and at best dependent on the comfortable possession of an abundance of this world's goods for its continuance and security.

Instead of imagining any single male individual the pink of perfection, and the embodiment of all the virtues, as young women are popularly supposed to do, they are very apt to believe, as they have been told, that men are all alike, selfish, unreasonable, and tyrannical, and that a woman's business is not to love them, but to learn how to manage them.

Marrying with these ideas, which are born of the practical theories and money-getting spirit of the age in which we live, women sometimes find themselves surprised by a poetical beauty in existence of which they had never dreamed. They had actually acknowledged themselves selfish, and accepted life and its aims as mercenary and ignoble, and they wake to a consciousness of something better and higher. Their romance comes after marriage; and the poor man who had put his hand in the matrimonial bag at a venture, finds, to his astonishment, that he has drawn

a prize, and that the modern sensible young lady, who talked business and laughed at love in a cottage, is as simply credulous and loving, as capable of exercising every womanly virtue, as the unsophisticated creation of any poet's brain.

A German writer has said that it is extremely fortunate the world was so made that no amount of blundering on our part could permanently or seriously affect it. It is so with men and women. We talk of circumstances, habits, and theories changing them, forgetting that human nature is stronger than theories, breaks through circumstances, and survives in the young woman of to-day, in spite of teachings and warnings, love of fashion, and fondness for display.

Maidenhood, that threshold upon which the young girl lingers before entering the portals of wifehood and motherhood, ought to be a period of great enjoyment, not only to the daughter who has just emerged from the school-room, but to her parents and family. Her freshness, her helpfulness, her kindness, her activity, her varied accomplishments, ought to be a perpetual source of pleasure at home, and it is here where her duties and occupations should be found.

Society may be indulged in to a certain extent, as a source of personal gratification and polite acquirement, but it has no claims paramount to those established by nature, and cemented by the performance of parental obligations. Up to this time no return has been possible for the years of thought, care, anxiety,

and patient waiting. Now, it is compensation more than enough to receive a child, grown into a woman, beautiful with all the charms of youth and health, glad and happy in the mere possession of existence, and grateful for the conditions which make life so full to her of pleasure and promise.

In England, where young women rarely marry before they are twenty-one or twenty-two years old, the period between leaving school and becoming wives is occupied partly by social gayeties, but principally in acquiring household information and practice.

To the grown-up daughters are frequently intrusted the keys of the store-room, the distribution of supplies, the making of desserts, the care of the parlors, and the general superintendence of the table. It is the grown-up daughter who rises in the morning to see that breakfast is properly prepared, who arranges the bouquet of flowers upon the mantel-piece, who sweeps up the last vestige of cinders or ashes from the grate, who places the morning's paper by her father's plate, and sees that her mother has her arm-chair and foot-stool.

The grown-up daughter also embroiders slippers, makes neck-ties, hemstitches handkerchiefs, crochets edgings, puts upon her own clothing quantities of dainty ruffling and tucking, and makes of her nest of a room a small bower of beauty.

Is not this better, maidens of America, than promenading all day and dancing all night? Is it not bet-

ter than rising pale and slipshod at ten o'clock in the morning, and dozing the sunshine away in a rocking-chair, or upon the lounge, while "mamma" and the dressmaker make or alter a dress for the next evening's party?

Is it not better than running a constant chase after pleasure, to the neglect of every duty, and finding it, after all, stale, flat, and unprofitable?

O, girls, young sisters, this brief hour, which you wish at an end, is the most precious of your lives! Spend it so that you will love to look back upon it. Cherish your mother before you leave her, make happy your father who has done so much for you, be the sunlight of a home which your absence will darken, and be thankful for an opportunity to perfect yourself in the sweet household ways and womanly graces which exalt the maiden, and crown the wife in the eyes of her husband. So shall your maidenhood be the promise of a beautiful and happy motherhood — a motherhood which would bless and save the world.

CHAPTER II.

WHAT EDUCATION DOES FOR GIRLS.

THE habits and education of American girls are simply destructive to their future as wives and mothers, and quite as great a barrier to success in an independent career. There are no women in the world from whom so much is expected, or who try to compass so much in one little life, as American women. They must shine equally in the parlor and in the kitchen; they must be indefatigable as baby-tenders; prudent and lynx-eyed as housekeepers; they must be ten Bridgets rolled into one while their husbands are poor; they must be able to entertain princes, and appear as the most brilliant and accomplished of women when he becomes rich; they must be the traditional ivy, trusting, tender, confiding, gentle, and passive while he is speculating away the future, — and the oak, when, as so often happens, he sinks under the pressure of his reverses. And, incredible as it may seem, there are some women who are all of these, and many more who make the attempt, and die like the old martyrs, though without the martyr's honor.

To fulfil her destiny, therefore, the American girl requires a sound constitution to start with, and an almost perfect physical training. Her studies should be judiciously blended with that activity which is essential to the development of her body. Her scholastic discipline ought not to take her entirely away from home, for it is in a well-ordered home alone that the habits are formed which influence her future life, while her assistance should not only be valuable to the mother, but serve as the introduction to a very practical and essential part of her education.

The text-book system, which monopolizes the best years of every young girl's life, and expends them in cramming her with words which are forgotten almost as soon as spoken, is not only useless, but wasteful and injurious. Excepting in cases where special training is necessary for some particular pursuit, the education should be as general as a woman's life and duty, and the home life recognized as forming an important part of it. Boarding-schools for girls have long been considered by thoughtful men and women as an almost unmixed evil, nor are the women's colleges by any means an unmixed good. Any system which isolates a girl from family life, shuts her up with girls only, at an age when the imagination is easily excited, feelings quickly wrought upon, and the entire emotional nature of the woman liable to morbid and exaggerated expression, does her a cruel wrong, and the result is the hybrid creature that we see, selfish

and appropriative, absorbed in her own plans and ideas, which she considers new, because they come fresh to her, and great, because she has had nothing adequate to measure them by.

This production of the schools goes to the home which has made years of sacrifices to give her the advantages it is supposed she has received — goes, filled with her own vanity and conceit, and feeling herself an inhabitant of an altogether better and loftier world than the one which her father and mother inhabit, and, by virtue of her assumed superiority, she is allowed to become useless and worthless. She has many grand intentions, but as they all involve a substratum of real hard work and self-denial, they fall through, and she is kept like a piece of china, for show on great occasions, until some man is deluded into marrying her.

She is spoken of as being educated and accomplished, when, in reality, she has neither a sound mind nor healthy body. She has no conception of duty in life, except that of making it as easy and pleasant to herself as possible. As a married woman, she does not want children, because it will interfere with her freedom, and because she considers taking care of them an inglorious occupation, — good enough for those who have no aspirations beyond it, but entirely unfitted to her. Her school education has not taught her any duty as wife and mother; it has not even shown her the penalty affixed to transgression

and evasion of natural law ; it has never suggested to her that she cannot go on indulging her selfishness forever without her sin finding her out.

The woman regulates the dress, the food, the social life of the world — they are the principal things with which she has to do ; yet technical education, even yet, hardly touches them, and has no fixed or scientific basis of thought upon which to guide its action in regard to them. The best educated girls, so called, violate the rules of health and good taste both in their dressing and eating, the same as the most ignorant, because thorough, sound, scientific instruction upon these points is not made part of a technical education.

It is said that women ought to receive the same education as men. In only one sense is this true, and that is thoroughness. Women are rarely taught anything so that they know it — so that it becomes a part of themselves, which is the only way in which knowledge can be made useful or available.

The lives of women are and must be different from those of men, and they require, after the first rudimentary instruction, a different kind of knowledge. They ought to be instructed in the chemical composition of food, and the physiological reasons for clothing. The whole arcana of *living* should be opened to them, — all that can be known of herbs, and fruits, and spices, and flowers, should be theirs. Botany should be studied with reference to its uses, as well

as the mere acquisition of its technical nomenclature. Every woman ought to be her own and her family physician, and might be easily, if she understood, to begin with, her own physical condition and requirements; because sickness would be almost unknown, and a knowledge of alleviating simples, and right preparation of correct articles of food, would be sufficient, in the majority of cases, to restore a healthful equilibrium.

To a certain extent the supremacy of a woman in social life is acknowledged, and the necessity of an acquaintance with its duties and obligations admitted in fashionable schools. But how is it taught? and what are its duties supposed to be?

Why, first, how to bow gracefully, and how to enter a room without embarrassment. Secondly, how to talk without saying anything, and how to so modulate voice and manner as never to exhibit the smallest trace of feeling. Third, to respect and weave together in the social life only those material elements which are of the least value, and accept the evidences of wealth as deserving the highest attention and consideration.

Now, we do not mean to say that these ideas have no claim to respect, but they ought not to be taught as the essentials, the groundwork, of our social life.

Our business as women is to work for the good of others, first in the family, secondly in society. The first social question with women, therefore, should be,

What is, or will be, for the good of those beyond my family circle, whom I can reach? and, second, How can I express it? The society education that girls get in schools teaches them to cultivate people for what they can get out of them, not for what they can give to them — to dissimulate and politely reciprocate, but never deal truthfully, and, above all, not forgivingly or generously. It is socially proper to profess friendship where you feel dislike, but it is low and degrading to forgive a slight, where perhaps none was intended, to ask an explanation, or magnanimously forgive a wrong.

Is this a fitting basis for the social life over which women preside? Is it not of a piece with their follies in dress, their ignorance and avoidance of the most vital interests that belong to their daily life?

Men are naturally and necessarily ignorant of these questions; their life lies outside of them, and they accept, as they must, the woman's interpretation of them. I have often felt sorry for the helplessness of men, when it came into relations with the ignorance of women. They must accept the version of social life which women give them, just as they must sometimes accept a dirty and untidy house, a disorderly table, ill-cooked food, and shirts rent, or hosiery unmended.

It is easy to say that men ought to be taught to help themselves; but we must take the facts as they are, and these, as a general rule, give us men incapa-

citated for attention to social and personal details, by the absorption of time and strength in other directions, just as women are rendered incapable of outdoor life and work, except in isolated instances, by the pressure of household duties.

The consciousness which men have of their helpless social and domestic condition is the great inducement, in the absence of more perfect self-knowledge, and a higher sense of duty, for men to marry. To become an integral part of the great social and human fabric they must marry, their lives must be interwoven with the life around them. They must give back to the tide of humanity something of what they have received from it, or it cannot flow on and continue to perform its appointed work. Women are not, as some of them seem to think, simply born to be taken care of; they are sharers, helpmeets, and co-laborers of men, and have a still higher responsibility vested in them, that of vitally influencing and controlling the life of men. Men are only bound to put to the best use the strength and power given them; women can make that power greater or less, or deprive them of it altogether, by neglect or cultivation of their own physical and mental faculties.

It is a great mistake to suppose that the majority of young men look for helplessness in a wife; they sometimes take it in their admiration of a sort of beauty which may accompany it, or in their ignorance of the consequences which it entails upon themselves

and their children. But the majority certainly do not prefer it. On the contrary, they look for wives who combine the most opposite qualifications and attractions, and, as a rule with persons who want everything, they sometimes get nothing, or worse than nothing.

What they do want, however, whether they recognize it or not, is a supplement to themselves, to render their work finished and complete; and if they found in young women truth, earnestness of purpose, forgetfulness of self, and general recognition of duty, it would elevate their own ideas, and bring them up to the standard of a true and noble manhood.

But, instead of this, what do they find? Systematic deceit and dissimulation, absorption in themselves, a craving for universal admiration, an entire neglect of duty, an unhealthy love of pleasure, an utter ignorance of what constitutes true happiness, and a willingness to grasp at anything which promises immunity from the labor and responsibilities of ordinary life. Instead of the health and vigor natural to the young, they find only the semblance of these qualities, and behind it, broken constitutions and inability, as well as unwillingness to perform the functions of wife and mother. Fifty years ago the bodily weakness now common among young girls was unknown, except in rare instances among married women who had borne many children. The fact as it exists now ought to be the subject of serious attention and investigation, for, until this difficulty is overcome, pres-

ent and future must be dwarfed and defrauded of moral and intellectual as well as vital force.

The indulgence of appetite, the passion for dress and display, the sacrifice of every truthful and womanly consideration at the shrine of fashion, now common among American girls of every degree, is full of the saddest auguries for the future. We can have no mothers until we have women who prize their womanhood beyond false hair, chalked complexions, painted eyebrows, white hands, and stunted feet. We can have neither wives nor mothers until we have women who think more of truth, honor, sincerity, and the purity of an untainted life, than of jewels and laces, fine houses, and personal beauty made up of disgraceful shams. More than this, we can have no manhood worth the name until we first have a true and pure womanhood, capable of living its own life, and setting itself against the vices and weaknesses common to the age.

It is our social life which forms the heart of humanity, and its healthy or unhealthy condition determines the state of the rest of the system. The growing tendency to selfish indulgence of all kinds is depraving us morally and physically. The breaking up of homes, the substitution of boarding-house and restaurant life, public corruption, and want of public integrity, are all evidences of it.

Women can stem this tide of national iniquity; they can preserve in our country those elements of

faith, honor, devotion, personal purity, and love of truth, which founded and made it what it has been. Will they not do it? Or must it fulfil the destiny of other nations — rise to greatness, and sink to decay in the abyss created by its own rottenness? The young women who read this shall answer.

CHAPTER III.

BOY AND GIRL LOVE.

THERE is a critical period in the lives of nearly all men and women, which, if they outgrow, leaves them, for a time, possibly a little sadder, but generally wiser, and with a much better prospect for permanent happiness than if their early dreams had been realized.

From fifteen to twenty may be taken as the average time for this singular, sentimental, and sympathetic development; but, of course, it may commence earlier or later, according to climate, conditions, and circumstances.

I call it singular; yet, in reality, there is nothing peculiar, unnatural, or unworthy in this evidence of opening manhood or womanhood, except the illusions and absurdities with which idle imaginations have invested it; and if the hearts and lives of men and women were honest and true, and pure and natural, there could be nothing dangerous in a sentiment which lies at the foundation, and serves as the inspiration, of the best emotions of the human heart — the worthiest acts of human life.

There is, undoubtedly, an influence, refining and educational, in the first affection which the girl or boy experiences for the opposite sex. For the time being it is so real, so absorbing, that it changes the aspect of the whole world, even to the outward senses. The sky is clearer, the sunshine warmer, the grass greener, the flowers more brilliant in hue, the very atmosphere purer and more tender in its unfolding.

All this is natural; and though, contrary to novelists and story-writers, it rarely finds its consummation in a happy marriage, yet it passes away without inflicting any deadly injury, and leaves no bitterness behind.

There are cases where the first inclination of a boy or girl becomes the lasting attachment of the man and woman; but such instances are so exceptional, that one may search memory and the experience of friends in vain to find one, while the list of those who look back on the "mistake" they made, or barely escaped making, can be filled at a glance.

The danger of early "falling in love" lies in immaturity, and the extravagant laudation of a passion, which is generally as short-lived as it is baseless and unreal, by poets and imaginative persons, who have created much genuine unhappiness by exaggerating fancied miseries.

In nine cases out of ten — it might as well be said in ninety-nine cases out of a hundred — first love is no love at all. It is simply the attraction which is

felt by dawning manhood and womanhood for the other sex, developed in a given direction by acquaintance, proximity, or the accidents of social life. Taste, intellect, reason, and judgment have hardly yet asserted themselves, and, at any rate, exercise no controlling influence over the imagination. The first great desire and object of the young existence is to be happy; and companionship, with that one object, is deemed the single essential to that happiness.

At this stage they scout the very idea of reason and duty; consider it cold-blooded and cruel to talk of anything which involves attention to the ordinary business of life; and wish, almost to expectancy, that some sympathetic prince or fairy would carry them away from the obstacles and difficulties of the heartless world, and set them down in that cottage in Arcadia which pays no rent or taxes, and which has been inhabited by lovers from time immemorial.

The god of love is always represented as blind; and, as a boy god, shooting his arrows at random among boys and girls, he certainly should be. Young love sees nothing, knows nothing, is interested in nothing but itself and its own desires; and this fact alone is sufficient evidence of its want of truth and reality.

Moreover, this blindness is responsible for the wretched consequences of immature passion — for the ill-assorted unions, the half-born, imbecile children, the poverty, the loathing, the weariness of life, which are the natural results of early weakness and folly.

It is hard to make girls believe that they will ever thank God on their knees for saving them from a marriage, upon which, at the time, all their hopes and all their interest in life seems to depend; and yet it has happened in many thousands of cases, and will in many thousands more, before men and women learn to treat this sentiment gently, restrain it wisely, and make use of it, as it was intended, to develop in young manhood and womanhood that grace and aspiration which comes only with the experience and education of the heart.

But there is a modern and very general phase of boy and girl flirtation, sometimes dignified with the name of love, which possesses hardly the thin veil of sentiment to disguise its coarseness, and to which I turn with actual distaste and reluctance.

The white-robed divinity of seventeen, beautiful, wise, innocent, yet wholly unconscious of her attractions, whom we have all known from childhood, is now pretty well understood to be a fiction of the imagination. Yet there should be still the link of a girlhood, charming in its freshness, its enthusiasm, its sweetness, its purity, between the child and the woman; and the modern girl, who, with paints, and pads, and false hair, and Grecian bends, deforms her body, and with lies, affectations, and slavish dependence, dwarfs her soul, destroys this ideal, and puts in its place a thing of shreds and patches, a libel upon all girlhood and womanhood, a something which only serves for men to hang gibes and sneers upon.

For a bit of magnesia and millinery even boys can feel no honest respect, and so their very admiration becomes impertinence, and they learn to despise the girl before they are capable of loving the woman. The majority of boys are sufficiently vain, and ignorant, and shallow, but they are saved, at least, from much of the petty trickery and deceit of girls by the imperative requirements of active business life. They are expected to be useful, and their dress and habits must conform to this necessity. Short hair, simple, uniform dress, and *work*, ennobles them to a certain extent, and brings them into more healthful relations with themselves and others.

Girls, on the contrary, are expected to be idle. There is nothing for them to do. There are the servants to do the housework, and mother to superintend, and papa to provide the means, and their business is to get married. If they were ever so industrious, — and girls are naturally industrious, — there is literally nothing that they are allowed to do which offers the slightest motive to exertion, except dressing and changing the fashion of their clothes. Idle young men resort to gambling, horse-racing, and other disreputable methods of killing time. What can idle young women do?

It follows that the attentions of men afford the only change from the monotony of their objectless lives, and they spend their time in dressing, and making themselves attractive, to secure these.

At the age when girls first begin to realize their existence as women, useful, active employment is most necessary. Nor is it work alone that is required, but work with an object, a motive that will prove an incentive to exertion, prevent sentiment from becoming morbid, and weakness from degenerating into causes of life-long suffering and remorse. The idleness of girls is undoubtedly one of the causes of depravity in boys. Having no pursuits in common but those of recreation and pleasure, girls simply act as tempters from the serious business of life, and fail altogether to use the influence they possess to stimulate boys to higher aims, to more perfect ideas of manhood.

The best finish to an education that a young man could find would be a companionship with an intelligent, pure-minded, aspiring girl, who possessed the power and the will to work out the problem of life for herself, and was capable of infusing into another soul the fire that kindles her own. But it is so rare that young men find such companionship among girls, that they do not think of seeking for it. If they are in earnest, if they have a great object, a serious pursuit, they seek sympathy, if at all, among their own sex, and leave girls to the society of those who are interested in ties, in picnics, in calls, in spending two weeks at Saratoga, in ball-room flirtations and vanilla ice-creams, to the exclusion of such a question as, How can I attain a more perfect manhood?

Girls and boys ought not to marry, and fortunately, it is very seldom they do ; but the idle sentimentalism or familiarity, which the boy remembers only with a sneer when he becomes the active energetic man, leaves its ineffaceable marks upon the heart and mind of the idle, purposeless girl. The first love, which had a little genuine enthusiasm in it, is succeeded by flirtation, for the sake of rivalry ; and that, by determined efforts, in which the heart has no part, to simply capture a husband.

The experience which God provided, as the beautiful dawn to a golden day, has been perverted or lost sight of. The boy brought no strength or aspiration to the shrine at which he worshipped ; the girl no higher ideals of life, no more truth, honor, or fidelity, no more knowledge of the facts and principles which govern human existence and multiply the power of human enjoyment. The man expects from the woman a purer morality than he finds in the world about him ; the boy looks upon the girl as a being cast in a finer mould than himself, and unconsciously demands from her resistance to the very snares that he sets for her.

I have no desire to rob girls of their sunshine. I wish only to make it perpetual. I would not have them less merry or less light-hearted. I would only have them use their youth, their beauty, their social freedom, in such a way as to leave no sting — no regret behind.

Boy and girl love is one of the experiences which assists the growth of the man and woman, and may be the prelude to the beautiful harmony of two united lives ; but the future man and woman must not be sacrificed to it — must not be compelled to carry forever the bitter remembrance of early folly.

CHAPTER IV.

QUALIFICATIONS FOR MARRIAGE.

MARRIAGE is undoubtedly the most important act of our lives, to men as well as women; and this, not because affection is the "whole existence," in the sense in which the poet meant it, of either one or the other, but because the consequences are far-reaching; because it not only affects powerfully our own characters and destiny, but calls into existence other individualities, and through them operates upon mankind at large for good or for evil.

The question of marriage is not one, therefore, that we can consider solely with reference to ourselves; the community is interested in it, humanity is interested; for, while the latter derives its strength from the good and strong, it is chargeable with the burdens laid upon it by the wicked and the weak, and is held responsible for the imbecility and wretchedness created by hasty and ill-considered unions, whose results are never thought of by the parties concerned. Moreover, marriage is, at least nominally, for life, and therefore requires qualities that will grow better with

age and use, that can stand the friction and hard usage to which circumstances are certain to subject them. One can endure ignorance, or silliness, or stupidity, or bad temper, or fault-finding, or assumption, or conceit, for a day ; but who would want to live with them for all time ?

If we were choosing a house for a permanent home, we should be careful of its location, of its surroundings, of the manner in which it was built, and of its future as a good and improving piece of property. Why should we not be still more careful in estimating qualities upon which depend, not only our own chances for happiness, but the future of the state, the credit or the shame of whole communities, and even the public at large ?

But the advocates of easy divorce say, “ Why should marriage be ‘ for life ’ ? It is a matter in which the individuals themselves are at least principally concerned, and ought to depend upon their own will. If they find that their happiness depends upon the sundering of marriage bonds, and the formation of new ties, no law should stand in their way. Are we to be compelled to abide forever by the consequences of a single mistake ? ”

If our individual happiness, sought and obtained in our own way, were the principal object of existence, then this argument would be sound ; but it is not. We are sent into this world, environed, as was shown in a preceding chapter, by certain conditions, com-

pelled to act in accordance with certain laws. Mistakes, even when made through ignorance, entail consequences which we cannot evade, but which we must suffer, and our chief care should be to confine such consequences to as small a circle as possible, and allow as few of the evil results as may be to fall upon innocent and unoffending persons. Our business in this life is to perform duties, and accept with thankfulness the measure of happiness that comes with them. Doubtless we owe duty to ourselves as well as to others, but it is best performed by considering it in its relation to others. Marriage is an institution whose value depends upon its permanency. A marriage which could be dissolved at will would be no marriage at all; its action would be disintegrating; it would corrupt and destroy the very foundation of human society, instead of offering a solid basis upon which to erect the social superstructure. It would annihilate the home; it would deprive children of their dearest rights in mother's love and father's care; it would open the doors to domestic profligacy, treachery, dishonesty, and brutality; it would take away the strongest incentives to purity and uprightness of conduct, to industry, to the creation and perpetuation of an honorable name, and to all those virtues and amenities which wait upon, and add dignity and lustre to the social character of the individual.

Every one has felt or witnessed the evil results of a wandering, vagrant, uncertain life, the loss through

it of all sweet household associations and memories, the acquisition by it of lawless habits and tendencies, which are forever at war with the order which must govern society in its corporate capacity. If these are the results of the absence of cohesive power found in a permanent home, what must be the consequences of a system of marriage which possesses no cohesive power at all, except the uncertain and treacherous one of "personal attraction"? There are many persons who think this the only and sole ground for union, and who assert that, when this ceases to exist, separation should take place. But we do not always know when it has really ceased to exist; we are acted upon by diverse influences, which, in different states of body, produce different states of mind, during the existence of which the higher spiritual and affectional nature of men, and women too, is partially or entirely obscured. In this condition, almost every one could subscribe to the words of the poet, "Man delights me not, nor woman either." Without a mental spectroscope such as has not yet been discovered, how are we to distinguish with certainty between incipient dyspepsia, a natural infirmity of temper, and a diminution of personal attraction.

Undoubtedly there are cases of such exceptional enormity, that it is not only undesirable, but impossible for parties to remain together. There are others, where it is clearly discovered that a mistake has been committed, and the question is simply, Shall we strive

to undo it, or abide by it, and make the best of it? In ninety-nine cases out of a hundred we should say, decidedly, the latter. The reasons are, first, because there are many who would be as likely to make a second or third mistake as the first; secondly, because their paramount duty is to others, not to themselves; third, because a law of nature is, if we commit a fault, that we must suffer the consequences, and it is our business to do this ourselves, and, as far as possible, prevent suffering from falling on innocent persons.

Moreover, it is the testimony of the most eminent lawyers in the country, that differences which terminate even in appeals for divorce, are by no means indicative of hate, or even permanent indifference on the part of married persons. Out of fifty divorces, it is stated, at least forty-five have been, or endeavored to be, re-married, and the other five were probably only deterred by pride, and the influence of friends.

It will be seen, therefore, that what we need, to correct some of the evils in marriage, is not liberty to commit the same error a second time, but such qualifications as will prevent us from making a mistake in the first place; or, having made it, do the best we can with it— not coward-like, remove our burden to the shoulders of society.

The first qualification for marriage is *health*. This is indispensable, not only because health and strength are required, and should be brought to the performance

of new duties, but because it is a positive crime to perpetuate disease.

The second qualification is *self-reliance*. No woman is fit to be a wife until she has discovered that she can take care of herself; a mere hanger-on is forced into a condition of dependence, and remains there; she is not the companion or equal of any man — she cannot fill in her department the place that he does in his. She ought not to be a mother, because she cannot properly rear, or, in case of an emergency, provide for her children. Moreover, she is tempted to act a falsehood, and marry a man she does not love, by the necessity of resorting to marriage as a means of obtaining a livelihood.

The third qualification for marriage is *judgment*, to discover and properly estimate those qualities and conditions which offer the surest basis for happiness in married life.

Poetry and romance have done so much to unsettle the ideas of girls, and boys too, on this point, that it is almost impossible to make them believe that reason or common-sense can or should be exercised in regard to it.

“I know not, I care not, if guilt’s in that heart,
I but know that I love thee, whatever thou art.”

This poetical fiction of Moore’s, and kindred rhapsodies, have done more to corrupt youthful ideas, and afford an excuse for wilful disobedience, and the indulgence of morbid sentiment, than any direct effort which could have been made for that object.

Love, according to poets and novelists, is a plant of such eccentric, and altogether irresponsible growth, as renders it entirely independent of, and not to be judged or acted upon by ordinary rules. If it takes poisonous form, men and women must eat the poison, and die; if it blesses, we may enjoy the bloom and the fragrance. Such a theory of love is in accordance with the fantastic imaginings of uncontrolled and undisciplined minds, but is absurd as entering into and forming part of the regular system of divine providence. Love is undoubtedly to the emotional world what sunshine is to the natural world — its vitalizing influence. But it is to be guided, controlled, directed to the proper objects, and may even be cultivated in the right direction.

The possession and exercise of judgment saves us from the commission of hasty acts of folly, which often result in deep distress and humiliation, if not in life-long regret; and why should it not be called upon to aid us in the most important act of our lives, as well as in the trivial affairs of every day? It would be well for all young people to remember this, and refuse at once to prosecute any affair of the heart which the judgment does not sanction.

The fourth qualification for marriage, not by any means fourth in importance, is *truth*. There is no vice that so utterly sinks one person in the estimation of another as the discovery of insincerity and falsehood. One can forgive almost anything if it is re-

deemed by openness, honesty, sincerity, and truth. The intimacy of married life, the unity of interests, the necessity for perfecting that basis of respect which offers the best security to permanence of affection, renders truth and candor of the highest value as qualities in wife or husband. One desires, above all things, that the person who is nearest and dearest to us, should be one upon whom we can implicitly rely, whose loyalty will be unstained, whose word will be unquestioned, whose character and conduct will be free from the meanness, the pettiness, the cowardice of lying and evasion. The temptation to deception is strong during the first years of married life, in order to keep up the illusions which it is felt on both sides have surrounded previous intercourse, and because there is a lack of knowledge on the part of all men of all women, and *vice versa*, which places them at the outset at the greatest possible disadvantage in their new relations.

The wife, for instance, has been taught that certain things are wrong, and certain things are right; and she intends to square her husband by her rule, and make him the reflex of her father, her brother, or somebody else's husband, whom she has set up for a model.

Her husband, on the contrary, has been brought up with very stringent notions as to what it is right for women to do, but very lax ideas concerning men, and he is probably as unlike as possible this ideal man

whom he is to imitate. To save trouble, therefore, and as a concession to her ignorance, he commences a system of falsifying and petty deception, and she of fretting and fault-finding, until confidence and affection are both shaken, and the charm and brightness seem to have been taken out of life.

All this might have been spared if there had been perfect truthfulness on both sides from the beginning, and that spirit of *consideration and forbearance* which constitutes the fifth and necessary qualification for married life.

It is a mistake which most young people make, to expect the best which marriage can give them in the "honeymoon," or within the first few months of their matrimonial existence. What does not come to them then of sympathy, trust, consideration, kindness, and loving forbearance, can hardly be expected, they imagine, to develop itself afterwards. Never was there greater error. The best proof of the divine character of the institution of marriage, is the fact that living together in this relation improves and ennobles both men and women, if there is any good material in them to work upon, and often lifts them right out of the selfishness which marked their first desire for, and enjoyment in each other's society. Time, and especially the development of the truest and purest form of affection, — the parental, — transforms the thoughtless woman and the self-assertive man into the thoughtful, tender, self-sacrificing wife

and mother, husband and father, who, looking back upon the first years of doubtful happiness, find nothing in them to compare with the more perfect fruition which experience and the education of lives devoted to care for others have brought them.

The sixth and last special qualification for marriage is *industry*. There is no position in life that relieves men or women from the necessity for active exertion ; and there is no condition of body or mind so hopeless as that of indolence. The active worker is saved from a thousand temptations that beset idleness, and is always more or less ennobled by labor, no matter what the character of it may be. Idle men are less common in this country than idle women, because, in one case, it is considered discreditable, in the other, a sort of badge of honor ; but, practically, in both cases it is hurtful to mind and body. It seems a small thing to the young, fond, and inexperienced girl, that her lover prefers lounging to active employment, and is willing to accept help from any source rather than earn his daily bread ; but it will seem a very hard and cruel thing when she, and, perhaps, children are dependent upon his exertions for immunity from cold and starvation.

As for young women themselves, not a few of them boast that they have always been idle, and always intend to remain so. Some, indeed, take great credit to themselves for frankly telling their lovers that they cannot work, and never intend to learn ; that useful-

ness is not their *forte*, and the like. This is charming candor, no doubt, in a young and pretty girl; but there is hard selfishness, and a shameful willingness to barter herself for what she can get in exchange, at the bottom of it. It is most assuredly very different from the spirit which marriage, with its new pleasures, yet new cares, and quite new burdens and responsibilities, requires.

All may be summed up in one word: willingness to do one's whole duty, as soon as we find out what that duty is. This is, in reality, the key-note to a useful and happy life, married or single; and when children are born and educated to consider duty the first object of existence, instead of selfish gratification, we shall hear very little of social evils, or the disorders incident to married life, for each one will think of others before himself, and, with less of natural passion and appetite to combat, will learn to distinguish between the true and the false, and find inclination walking hand in hand with the dictates of reason and conscience.

CHAPTER V.

ENGAGED.

SOME writers have advocated the idea that women should choose their husbands, or at any rate, feel as free to do so, as men to choose their wives. They argue that in such a case, not only would a better selection be made, but gratitude would inspire their efforts to make their husbands' lives happy, as well as love.

For my own part, I doubt if ever a change so radical as this would alter or greatly modify the experiences of the married. The chances for discovering character before marriage are less in the case of men than of women, and much less importance is attached by society to their faults and peccadilloes. With the constant pressure upon girls from all directions to marry as soon as possible, they could hardly be expected to form a wise judgment, and would be more apt (save in a few exceptional cases) to take hasty and imprudent matrimonial steps than they are now.

To be "engaged," is the triumph and secret object of the young girl's life. It raises her upon a pedestal,

and at once makes her an object of interest to her family and friends. All past faults are buried in oblivion; all her present follies and foibles are excused. She is privileged and petted; she is the recipient of a thousand attentions, and invested with the rights, without having to perform the duties, of a wife.

No wonder girls consider the being engaged of more importance than whom they are engaged to. In this, as in everything else, they are taught, educated, and encouraged to sacrifice the higher to the lower, to make that which should be the means the end and ultimate of their desires and aims.

To a young man, the being engaged is a very serious matter, and thousands are saved from committing themselves by the knowledge that they cannot afford it. It is not only the diamond ring that seals the engagement that has to be provided for, but a long list of expenses of every description. Birthday gifts and holiday gifts, not only to the fair *fiancée*, but more or less to the members of her family. Boxes of *bon-bons*, baskets of flowers, invitations to opera, theatres, soirées, and receptions, and, most important item of all, the carriages necessary upon these occasions.

Such demands require a fortune to supply them; and many young men have been tempted to their ruin rather than appear "mean," the worst word in a young lady's vocabulary that can be applied to a man.

Honestly, and without embarrassment, there are few young men who can meet these requirements. Salaries will not do it; and in the early stages of mercantile life, all the capital that can be obtained is needed to compete with older and more experienced rivals.

The majority of young men, therefore, relinquish the idea of being "engaged" at all. Freedom has its attractions for them; upon a moderate income they can live, and, to a certain extent, enjoy the pleasures of bachelordom; and, besides, they know perfectly well that the lapse of time has no terrors for them; that their chances, while young, are small in comparison with those of a well-to-do man of forty, and will improve in proportion as their resources become ample.

This view of the case, probably, does not lessen the real number of marriages. Nearly all men marry some time or other. But it is acting curiously upon the present generation of young girls, making them old maids ere they become wives, or condemning them to the unnatural fate of young wives of elderly or middle-aged men.

Either way the effect is bad, both upon young men and women, rendering them selfish, and subverting the whole theory of marriage, which is that of oneness and identity of interests, tastes, and sentiments.

It is true that the marriages of June and January, or June and October or November, are often not

nearly so unhappy as might be supposed ; in fact, they sometimes realize, apparently, all that could be expected of wedded bliss. The elderly husband is lover-like in his attentions to his young wife, who, in her turn, is charmed with the ease and elegance of her position, and declares she would not exchange her "Charles" (middle-aged men, married to young women, like to be called by their given names) for all the younger men in the world. Does he not give her money without asking? Does he not keep her supplied with chocolate and caramels? Does he not like to see her handsomely dressed? Is he not always ready to accompany her to places of amusement? What can she ask for more?

Certainly nothing, so far as her own pleasures and amusements are concerned, and nothing, if personal gratification is the principal object of existence.

But men who live to middle life and then marry, or who marry young girls after having buried one wife, display, even in their affection, a refinement of selfishness. They treat their young wives as children, coax and caress them, make them the sharers of their lighter pleasures, but not of their thoughts.

Such marriages are rarely productive of offspring ; the middle-aged or elderly man likes his comfort, and associates children only with measles, whooping-cough, and disturbed rest. The girl-wife is delighted to find herself wife and child in one, and becomes more helpless, more self-absorbed, and more indulgent to her

own whims and fancies as the years roll on. Both finally attain the measure of that sensuous and material individuality which finds its highest gratification in the delights of the eye and the palate, and the absence of any disturbing elements.

But is this the life calculated to develop manhood and womanhood in men and women? I think not. Life has important duties. It is, at the best, a long struggle, of which we never can see the results, though we are always striving for them.

All experience demonstrates, however, that we never accomplish less than when we work for ourselves. What we gain of the show we lose in the reality; and, though a truthful, conscientious life seems but fragmentary and unsatisfactory, it is found, at last, to have been rich in the higher experiences, and in the effort which garners up a harvest of blessings in the present and for the future.

Girls should look upon an engagement as a serious if not a solemn act. Not as a means of procuring *bouquets* and *bon-bons*, but as a promise to take upon themselves the obligations, the duties, and the responsibilities of womanhood. There is no occasion to become sober or dreary, or to ignore pleasure. The mistake we make throughout life is in disassociating ideas of labor and duty with pleasure, when, in reality, the highest happiness we know is found in the performance of every-day duties, in the accomplishment of every woman's work.

There are thousands of young men who would willingly become engaged, who would willingly marry, and thousands of young women who would be happy in becoming their wives; but social etiquette prevents the young man from saying, "I wish to marry, but my income will not admit of costly gifts to you, or an establishment after we are married. With economy it will keep us in comfort, and I will do my best to make you happy, if you, for your part, will assist in making our home the paradise which every woman can make for the man she loves."

These words are not said through fear of ridicule or contempt, and the young man grows middle-aged in the billiard-room, or the solitary attic of his boarding-house; and the young woman sees with alarm the first track of the crow's-feet in the corners of her fair cheek, wonders why young men are so backward in declaring themselves, and redoubles her efforts to make herself attractive by all the pretty toilet arts she can devise.

A word as to the conduct of young girls who are "engaged" towards their lovers. American ideas tolerate an amount of freedom between the sexes, which has both its evils and its advantages. But there is an absurd custom in families of always leaving an engaged couple alone, of giving up to them the exclusive use of the back or the front parlor, as the case may be, which is foolish, and ought to be abandoned.

Young women cannot be too careful of their actions under such circumstances, as the very freedom and laxity of modern society has destroyed much of the binding nature of the obligation which formerly attached to engagements, and they are nowadays as often broken as kept. Should this occur, the young lady will have saved herself much after-humiliation by the exercise of a little maidenly reserve, and would not unfrequently save such a catastrophe, as her modesty would surely enhance her attractions in the eyes of her lover.

Moreover, the best way to judge of each other's character is by familiar intercourse in the family circle. If a young man drops in of an evening, and finds the time pass pleasantly in chatting with the old lady, in showing pictures to the baby, and in helping a school-boy brother with his "sums," be sure he will make an excellent husband; but if he considers everybody in the way, and has "engagements" elsewhere unless he can take his lady-love into a corner, beware of him. He will make a selfish, and, some time or other, neglectful husband.

In the ease and unconsciousness of every-day life, a thousand indications will also serve to show to the gentleman the character of the one whom he has selected to be his wife and the mother of his children. If she has occupations, is patient under small annoyances, thoughtful, and considerate for others, sought for by the little ones when they are in

a difficulty, and relied upon as the helper of her mother, she will prove a treasure, though her hair is sandy instead of auburn, and her nose a pug.

Mere personal beauty is really a matter of so little importance after people are married, that I am sure many men, and probably not a few women, wonder how they could ever have been infatuated by it. Admirable personal qualities, on the contrary, acquire constantly a higher value, and soon invest face and form with a beauty which neither paint nor powder is required to improve, and which time cannot impair.

CHAPTER VI.

THE "HONEY-MOON."

It is one of the mysteries why the first months of married life should be called the Honey-Moon, in contradistinction to the entire remaining part of matrimonial existence, which, per consequence, should be entitled the "Bitter-Moon." The observation and experience of most married people will fail to carry out this popular theory; nine tenths of them will confess, on the contrary, if questioned on the subject, that the first months, perhaps years, of wedded life were the least happy of any they had known, and much more "bitter" than sweet.

It is natural, of course, for young novel-reading girls to imagine that all their troubles end with those of their favorite heroines — at the church door; and that, according to the traditional formula, "they live happy forever after." It is not in the least unreasonable for them to suppose that much will be yielded to the novelty of position, and the first enthusiasm of marital affection, that will be withheld when the novelty has worn off, and the first glow of the lover's

passion subsided into the calm assertion of the husband's rights.

For, to a certain extent, this is true. Not a little wretchedness is caused by the unguarded indulgence of every whim, on the part of pretty and capricious wives, by newly made husbands, who perhaps afterwards try to remedy the mistake by a foolish and unnecessary display of harshness and severity.

Very frequently, however, the most cherished illusions are dissipated before they have had time for realization, and husband or wife, or possibly both, ask themselves, in despair, if this sort of association, of companionship, of united wretchedness, is what they have bound themselves to for the rest of their days.

Perhaps one is demonstrative, the other cool and unimpassioned ; and while the delicacy of the last is subject to repeated shocks, the first is groaning over the idea that he or she was never loved.

The habits of young men, moreover, are so different from those of young women, and it is considered so manifestly improper for the latter to know anything of the former before marriage, that it is no wonder if the first revelations should occasion a sudden revulsion of feeling, and an amount of wretchedness which seems to the gentleman totally unwarranted.

How many wives remember the agony of the first night spent at the club, the first "stag" party, and the coming home at three o'clock in the morning ; the first refusal to gratify them in some little matter of

taste or fancy, and, above all, the first terrible conviction of the fact, that, instead of a hero, and the noblest and the best, &c., they had only married a very ordinary man, with an excellent opinion of his own personal qualities, and a determination that, whatever he might have done as a lover, he should exact from his wife obedience to his will, and deference to his superior judgment.

Is it surprising, under such circumstances, that the petted girl, the centre of a lively circle, who never knew what it was to spend an evening alone, who had grown accustomed to having her wishes consulted, should sit down amid her strange surroundings, indulge in a good cry, and look at her trunks with vague thoughts of packing up them and herself, and hieing back to the parental roof, which she was so glad to leave, but which seems now the safest, sweetest, and dearest spot on earth?

So strong is the temptation, at least once, on the part of many of those newly married to sever their ties, that it is a matter of wonder that more among the young, ignorant, and inexperienced do not do it. It says much for the influence of the sober second thought, and for that substratum of good sense which generally underlies youthful folly, and is quickly developed, if ever, by the stern and practical realities of married life.

A case in point is that of young Forceps, who took Miss Rosalie Augustina from boarding-school at the

age of sixteen, and married her. Forceps knew perfectly well at the time that Rosalie Augustina was a giddy girl, totally unacquainted with anything relating to a wife's duties; nevertheless, he took her home to his mother, a rigid disciplinarian, and severely sensible person of the New England type, and to his sisters, one of whom taught school, while the other assisted efficiently in doing the housework, and in chorusing poor little Rosalie Augustina's shortcomings.

For a short time Forceps bravely stemmed the torrent; but continued complaints soon impressed him with the belief that he was an injured individual, and had made a fool of himself in marrying at all. Mrs. Rosalie Augustina did not mend matters, of course, by shedding torrents of tears, and giving him to understand that she considered mothers and sisters-in-law plagues, housework a nuisance, and a husband a banker and attendant, who should be always ready on call.

A series of bickerings resulted, within the year, in the disappearance of Rosalie Augustina, who, however, was too proud to go to her old home, and sought, in a fit of romantic indignation, shelter and employment in a distant city. Fortunately she obtained both, and an amount of experience that convinced her that she had thrown away her happiness. Her husband about the same time arrived at the same conclusion, and set on foot inquiries, which resulted in a

meeting, and finally in a happy reunion. Few of those who are admitted into the loving family circle of Mr. and Mrs. Forceps to-day, imagine how near both lives were wrecked by youthful ignorance and misconception.

Mutual misunderstanding is, however, by no means confined to the very young. Persons who have married at an age when they ought to know better, sometimes come very near to splitting on some domestic rock.

Mary Steadfast and William Wiseman were considered, in their own immediate circle, the distinct representatives of the male and female virtues. Both had arrived at years of discretion, and when they married, everybody said, What an admirable couple they will make, and how happy they will be! But within a very few weeks both could have told a very different story; each possessed a strong will, and each felt an obstinate conviction of being always in the right. Two days of silent, sullen bitterness within the honey-moon, and then Mary, unable to bear longer the weary, aching sense of her loneliness, walked a mile to her old home, and, notwithstanding her mother's entreaties, refused to return.

Three days she staid and wept, and was soothed by her mother, who understood and pitied, while others blamed. Three nights she slept in the sanctuary of her own old room, untroubled by the careless advent of heavy boots, or the meanderings of dirty

collars and stray neckties. In the mean time her husband was first indignant, then alarmed, but too proud and stubborn to make the first advances, or exhibit even a desire to bring his truant wife home. Her mother, however, knew that this state of things could not last always, and a short, but wise and kind note was despatched to William Wiseman, recommending him to call that evening and take Mary home, making no allusion to her absence, and treating her precisely the same as if it had never occurred.

William was sensible enough to do so. Mary was also sensible enough to be thankful that nothing worse came of giving way to an uncontrollable impulse, and soon learned to adapt herself to what at first had seemed so intolerable in her new position. Four bonny children now own to the name of Wiseman, and it is not likely that either will ever know, or even remotely suspect, how near their parents once came to figuring in a suit for divorce or legal separation.

But it is not all who think such thoughts who proceed to such extremities, or even give them verbal expression ; on the contrary, the larger number get rid of their illusions and disappointments as best they may, wisely saying nothing about them, and are rewarded by the realization of more happiness than they had ever dared to expect.

It is a pleasant surprise to the wife of several years' standing to find that the delicate attentions and thoughtful consideration which she supposed belonged

peculiarly to the first period of married life are more frequently the *growth* of her husband's respect and affection; that the habits which clung to him at first, as part of his season of "wild oats" and resistless impulse, have disappeared in the maturity of a thoroughly awakened manhood.

It is no less gratifying to the husband to find the thoughtless extravagance and the pettish caprices of girlhood lost in the new and infinitely more attractive womanhood of the wife and mother. The gentle, earnest woman, newly baptized in her love for that great mystery, her own little child, is something entirely different from the light-hearted, prettily, selfish, exacting mixture of curls and ribbons that he married.

Newly made brides are apt to consider themselves objects of envy to all their friends and acquaintance, but I confess I never see one without a dim, undefined feeling of anxiety and pity. How will she stand the ordeal of this great and abrupt transition from a life shadowed only, perhaps, by fears lest she should pass twenty without being Mrs. Somebody, to the realization of the duties and obligations of a double existence, in which, with equal powers, desires as keen, aspirations as strong, ambition as powerful, she must be content to bear a secondary part?

One thing is certain: it is not beauty, or talent, or genius which insures present or future happiness in wedded life; it is a large amount of that homely

quality, good common sense. Beauty is a precious gift, so is genius ; but in the intimate association of married life they not only lose attraction, but become repulsive and venomous, unless accompanied by less brilliant, but more kindly, solid, and enduring qualities.

The honey-moon is, therefore, a creation and possible development, rather than the necessary consequence of the first experience of wedded life. It may be sweet and perpetual, though the opening scenes be bitter ; at any rate, in ninety-nine cases it is better to submit to, and make the best of the inevitable, than to throw aside, or wantonly ignore the moral and legal obligations which have been freely assumed.

In a really happy marriage between two good and harmonious persons who love each other, the brightness of the first moon resolves itself into the tender and ever-growing sweetness of a perpetual honey-moon, which age cannot wither, or custom stale ; but yet the secret of their perpetual happiness will not lie so much in their mutual perfections as in their mutual forbearance. Knowing how much must be forgiven, we must willingly forgive, if in married life we would ever experience a "Honey-Moon."

CHAPTER VII.

THE DUTY OF THE WIFE.

It is not customary, in fact, girls are not educated to look at life from the stand-point of any duty, but their duty to themselves. They are impressed with the necessity of being married; not because they can, in this way, best fulfil the purpose of their being, — the law of human existence, — but to secure personal position, supply personal wants, or gratify personal ambition.

Of course I do not mean that all women marry to gain these objects, or that they are not, in many, perhaps in the majority of instances, influenced by other and higher considerations; but I do mean to assert that the inducements constantly held out, and the motives always kept in view, are personal, instead of human and social. That duty, the duty of knowledge, of preparation, of fitness, rarely enters into the calculations of the modern marriage, and when it does, it is generally from a narrow and mistaken stand-point. The first duty — the only duty the wife is taught — is to “submit herself;” not to make her-

self acquainted with her new relation, its obligations and responsibilities ; not to use the best means to influence her husband in right directions — simply submit herself to his pleasure.

If men were all God-like, and women alone human and fallible, this would be right and proper. But the most strenuous opposer of women's rights will hardly claim infallibility, either in judgment or morals, for men ; and if they have had any range of experience or observation, must admit the possibility of disastrous consequences — destruction even of domestic happiness, and sacrifice of innocent children, to a religious sentiment of unquestioning submission on the part of women !

If the young wife finds in her husband the clear perception, the sound judgment, the wise forethought, the regard for truth and honor, which go so far to make up real greatness and nobility of character, she will generally, and at all events in time, yield to him the privilege of deciding upon the most important points which affect their common welfare. But too often she finds none of these qualities. She remembers the injunction " to honor and obey," and she begins to wonder if it can mean, irrespective of all qualities that command respect and obedience.

Being piously taught to look upon her husband as standing in some sort towards her as God's representative, she naturally expects much from him ; she looks to him not only for protection and support, but

for a strength that will make up for her weakness, and almost argue exception from the common lot of humanity. Instead of this she finds an individual ignorant as herself of the most important bearings of their new relation upon themselves and the world at large. She finds a general idea that man is born to rule, but no definite conception of how or why. Instead of wisdom upon which she can rely, she finds prejudices which she is expected to adopt, a liability to error which she is never to see, and which is never to be acknowledged, and an assertion of superiority, based on the exercise of power, which she soon begins to suspect is not well founded.

Her false ideas of duty leave her nothing, after making these discoveries, to fall back upon. Her instincts forbid her to yield obedience, when such obedience conflicts with her sense of right; and yet, does not her vow at the altar compel her to regard submission to the will of her husband as her first duty?

It is not necessary to describe such struggles at length, or to recount how they usually end. Every one can remember and apply them for herself.

I would not have it understood from the foregoing that a married woman's first duty is to look out for her husband's faults, and exercise a direct censorship over him; on the contrary, I think her care and influence are most felt and best exercised in the strict performance of her own duty, without reference to the acts of her husband, and in the embodiment in herself of a pure, truthful, loving womanhood.

Moreover, the ignorance, the want of judgment, and other deficiencies on the part of the husband, are generally balanced by at least equal shortcomings on the part of the wife, and it is not best for either (pot or kettle) to commence calling each other black. A better method, at least for the wife, whose case we are now considering, is to apply herself at once to remedying her own defects, and in this way she may find a cure for her husband's also.

The first duty of the woman is to accept the man she has married for what he is, and make the best of him, not only to the world at large, but to her own consciousness. Let her always remember that if he has not the good qualities of some other man, he has his own, and that their faults, of which she knows nothing, might be still more difficult to endure. When we enter into a house, of which we intend to make a permanent home, we seek out its sunniest nooks, its most attractive features, and cultivate our acquaintance with them, until they become a part of our lives, and make up for many deficiencies. Just so affection may be cultivated, must be, indeed, if the flower, whose color and fragrance gladden our lives, is to take root, and become a permanent and beautiful tree.

Another duty of the wife is to accept the social position in which marriage has placed her, fulfil its obligations, improve it if she can, but spend neither time nor strength in complaints and repinings at it.

She had her choice to marry, or remain single, and fight the battle of life for herself; she chose to marry, and is bound by every sentiment of honor to assist her husband to maintain his place as man and citizen, to aid his best endeavors, to use her influence to ward off temptation, and obtain and preserve for her children the best dower they can receive, a useful and honorable name—a name untainted by falsehood, corruption, untruth, or disloyalty to man or woman. So much of this moral power lies in the hands of women, that it should be a religious duty with them to guard it sacredly, and use it as a trust for which they will be held responsible.

Instead of stimulating and encouraging men to mischief by their demands and exactions; instead of submitting to their will, in order to make them dupes in return, it is the duty of wives to exercise a restraining influence upon the passions of their husbands, to hold them by the reins of their own purity, truth, and affection, and prevent them, if possible, from becoming engulfed in the maelstrom of speculation, excitement, and mad indulgence, which wreck so many noble but impetuous spirits, and shut them out of sight and possibility of reinstatement forever.

Men nearly always take their first risk of soul or body for the sake of a woman, and if she encourage it for the sake of gain, greed and ambition take possession of the souls of both, and drive out truth, honor, integrity, all those virtues which lay the foun-

dation of family name, which add the highest lustre to individual reputation.

Watchfulness and care on the part of the good and true wife that she lead not her husband into temptation, seem to be especially demanded now, when we are apparently entering upon an era of almost unexampled national prosperity, the tendency of which will be to lose sight entirely of the faith, the devotion to principle, the self-denial, which built up our greatness, and which alone can preserve it to future generations.

Only this recognition by women of their duty, and the performance of it, can save us from the fate which has always overtaken great empires, when prosperity has rendered them proud, indolent, boastful, and luxurious, and if enough cannot be found to stem the frightful tide of fashion, indolence, and selfishness, it will only remain for us to accept for ourselves and our children the ruin we shall have helped to precipitate.

There is another temptation which this age opposes to the duty of the wife, and which is even more dangerous than prosperity, because subtler, and presented under a variety of seducing and attractive forms, and that is Individualism. To women it puts on the guise of an angel unlocking the gates of Paradise, and is the herald of a gospel so sweet and entrancing, that they yield without opposition to its fascinations, until they find themselves sailing out of the smooth waters into

a troubled sea, full of difficulties and conflicts, and hiding beneath its treacherous surface a still deeper depth of blackness and darkness.

It sets itself from the beginning in active opposition to all unity and harmony between husband and wife, to all subordination of individual desire to the interest of the family. It says to the wife, Why should you be the mere echo of your husband? Why should your gifts and graces be absorbed in the drudgery of the household, and the care of children? Your first duty and last duty is to yourself, and no other has any right to interfere with it; if you feel that this is your highest, and truest, and best representative work, why then do it; but if you feel that you can do something else better, why then, in God's name, do that.

Does it not sound plausible? Would it not be likely to lead, I will not say *mis-lead*, any young and inexperienced woman, conscious of some power, but ignorant of the laws which govern her own being, and control her relations with the world about her?

By the estimate which the world puts upon that which is known and recognized, is she not justified in seeking personal fame, personal honor, personal recognition? Is she not justified in sacrificing to these, if it is necessary, family ties, family affections, and family interests? She has not yet learned the very unsatisfactory nature of public reputation, and how utterly worthless it becomes when obtained at the sacrifice of the fulfilment of known duty.

I do not blame women for desiring personal reputation ; I would certainly not prevent, but would rather help them to achieve it ; but I would have them put it upon higher ground than the low one of self, that of duty to the family, or to humanity ; and they will soon discover that we give to the world the best that is in us, by doing the duty that lies nearest to us, and that it is best to do it because it is duty, and not because it will bring us fame, or honor, or even honest recognition.

It is not the mere ambitious desire for personal reputation, however, which presents individualism in its worst aspect ; it is the baleful influence, the pernicious tendency of the doctrines, and the destructive moral and social ideas to which it leads. In spirit, it is directly opposed to our highest moral conception, — that of subordination of the individual will to the general good.

It puts self, and the lowest selfish instincts, before the convictions of honor and duty. It tramples upon whatever stands in the way of personal aggrandizement and personal gratification, and, in fine, makes of the individual a new golden calf, which it sets upon a pedestal, and calls upon woman to fall down and worship.

Why should they not do so, they already ask, as well as men ? I answer, because if they are the real possessors of the moral power attributed to them by men ; of that fine and subtle moral and spiritual force

which it is the dream of all good men and women will sometime be formulated into an active and all-pervading agency, and brought to bear upon the selfish and brutalizing tendencies of every-day life, then they ought to be superior to selfish and merely personal considerations. They should be able to say to men, It is not out of your selfishness, your individualism, your political preferment, always built upon the bodies of prostrate rivals; or your personal successes, at the expense of costly tears, that you get your chief pleasure and satisfaction; it is in your homes, your families, your children; in something which you have done to mitigate pain, to create new sources of enjoyment, and add to the real wealth and happiness of the world, — it is these that you prefer to think of, and rest upon, as the material for a desirable and hopeful immortality.

It is, therefore, in these acts of beneficence, not in those of selfishness, that we wish to imitate you, and not so much imitate, as work with you. We do not wish to make another great, assertive, belligerent *I* in the world, to oppose itself to your *I*, but we ask, for the good of the world at large, that the office of the woman may be respected as well as that of the man, and that the bombastic *I* may be resolved into an harmonious *We*.

This may appear a digression; but to those who are acquainted with the spirit and tendencies of the age it will appear less so, and I therefore proceed, with-

out apology, to a most important part of the wife's duty — that of preparing the home, and making it ready to be the birthplace and nurturing ground of children.

When men understand their duty, and make it their first business to provide liberally for the production and maintenance of the home, and the rearing of children, the work of the wife will be much less difficult. At present the comfort of the home, the welfare of wife and children, is in many cases sacrificed to selfish indulgence, or the gratification of ambition. Instead of crowning them, as they should, with their best endeavors, they calculate the lowest amount upon which they can be made to subsist, and not unfrequently marry, expecting women, not only to bear children, and rear them, but provide for their support.

Such manhood is unworthy of an advanced civilization ; it should receive the scorpion lash of a public opinion that would render it infamous, and no man should be allowed to marry who had not ability and willingness to provide for those who would be naturally dependent upon him.

Of course, it is not necessary that homes should be magnificent, or even luxurious. Whatever the couple themselves agree upon as sufficient to commence the rearing of their ideal structure, is enough ; but there must be truth, sincerity, and earnestness on both sides, to render it thorough and permanent. The husband

must provide the materials ; but the wife must bring to her work love, patience, willingness, and knowledge of how to perform it. The utter failure to realize any duty as connected with marriage, permits our girls to become wives without a thought of responsibility, much less a practical acquaintance with the duties of their new position. This shameful ignorance renders many marriages unhappy ; it is responsible for much of the indifference, even repugnance, to marriage on the part of young men ; it encourages indolence, and the shrinking from all trust, and really destroys the integrity of married life, by allowing girls to enter a sacred relation from purely personal and selfish motives, and without a perception of the high and holy nature of the offices pertaining to it.

A boarding-house, it should be understood, is the sepulchre of the true joys, the hopes, the happiness, the comfort of married life. There may be an existence in the far-off future, upon the communist, or some other plan, that will realize an ideal of society without destroying the family ; but it is not to be found in any of the boarding-houses as they exist to-day.

A simple family life, where the members are in accord, and strive indeed to cultivate the spirit of harmony with, and affection for, one another, is the only one that encourages active and disinterested effort on the part of each for the good of all ; and this

result springs mainly from the inspiration of a wise and good wife and mother.

This brings me to another, and, perhaps, *most* important part of the duty of wife ; and this is, to be *herself* the mother of her children. Does this sound paradoxical ? It is not intended to be so. It does not enter into the scope of this chapter to discuss the duty of mothers ; but there is no subject of greater importance than the duty of wives, in becoming mothers, to retain the care and guardianship of their children. Could they once realize that it is specially the work that has been given them to perform ; that it is the work by which they will be judged ; that it is a work, the importance of which they can never realize until they begin to enter upon its fruition ; a work, the neglect of which will be a source of eternal regret ; — it would be at once a joy and a privilege, instead of a restraint and annoyance.

“ Anybody can wash children’s faces, pick up playthings, and mend torn trousers,” says some tired, dissatisfied young wife and mother, who has not yet begun to see much result from her days and weeks and months of patient doing. But “ anybody ” cannot bring the mother love, the mother influence, the mother forethought, the mother watchfulness, the mother knowledge of the secret springs which actuate and govern the unfoldings of these young lives. Washing faces and making trousers are not all of a mother’s duty. It need not be any part of it ; although

even these will repay the time and faithfulness expended upon it. But the influence of the mother's presence, the inspiration of her best thoughts, the charm of her happiest life is needed, and must be given cheerfully, lovingly, as the sunshine to the flowers.

Not till the time comes when the wife can be no more a mother, does she fully know what she had, and what she lost, in the baby. What would she not give now for one of his laughing tricks, for one of his sweet, baby efforts at expression, which were wasted upon dull, insensate ears while she was shopping, or visiting, or possibly writing an article, or attending a committee meeting?

Not a houseful of meagre, half-born, half-reared, half-cared-for children does the true wife want, nor will she have; but the one, or two, or three, which, born at the proper intervals, with mutual consent, with happy anticipations, make of the small house a paradise, in the truest sense of the word. There is no home without children; and there is no home either where there are too many, or unhappily born and badly-trained children. The conditions require to be met in order to arrive at the complete result.

It is a great temptation, in these days of fresh activities, for women to leave the more confined field of home duty, and take a place among the workers in apparently more extended spheres of usefulness. But it is, in most instances, a mere exchange of a birth-

right for a mess of pottage. The glory is very poor — very evanescent ; the struggles, the pains, the sorrows, the heartbreaks, in full measure ; the loss of sweet home associations and memories, very real and very sure.

There is no woman so happy as the happy wife ; none so truly consecrate to good work as the faithful mother. Happy wife ! Faithful mother ! Would the Queen of England have exchanged these titles for the empty greatness of her crown, after an experience of both ? I think not.

CHAPTER VIII.

DUTIES OF HUSBANDS.

MONEY is said to be the root of all evil; but the proposition, though generally accepted, does not in the slightest degree prevent all the world from toiling after money, nor many from taking very doubtful means of obtaining it. There must be something wrong in the statement, therefore, something against which the general sense of mankind rebels, to render the moral effect of a moral aphorism so utterly nugatory. Money cannot be all evil; it must do some good; it must possess some very desirable and beneficial possibilities, to make it the object of such eager craving, such universal homage, as is, with rare exceptions, yielded to it.

A more correct reading, it seems to me, would be this, that Selfishness is the root of all evil; and it is individual selfishness, which is peculiarly the product of our modern civilization, and which lies at the root of all the difficulties with regard to marriage.

It is the habit to credit women and their extravagance with not only the modern restlessness and un-

happiness in the matrimonial relation, but with the modern tendency to old bachelorhood among men. This is false and unjust — unjust because it is false. The growth of luxury undoubtedly has something to do with the reluctance of young men to bind themselves by new ties and responsibilities ; but it is less the fear of increased demands on the part of women, than unwillingness to give up their own pet indulgences, to subordinate their selfish desires to broader social duties. No more than women, do they understand the duties involved in the new relation, but they somehow feel that it would interfere with their individual pleasures ; and their education has tended, even more than that of women, to establish a belief in a divine right to consult their own inclinations, and secure their own personal comforts at any sacrifice.

Marriage, with men in general, is only an extension of the same selfish idea ; few even take the trouble to think whether they are calculated to add to the happiness of any woman, much less fill an enlarged place satisfactorily in the human and social economy.

The simple fact, plainly stated, is, that they want a wife — the “ wife ” being thought of more in the light of a piece of property than anything else. Add individual preference to this fact, and the question will assume one of two forms — Can I afford the luxury ? or, Will she add enough to my comfort to make it pay pecuniarily ? For men, when they fall in love,

generally do so with exactly what they condemn—viz. : delicacy, white hands, elaborately dressed hair, a unique and strikingly fashionable toilet, a pretty face, and an ignorance and helplessness which heightens, by contrast, their wisdom and strength. Their æsthetic natures and luxurious tastes require to be gratified by the presence of beauty, refinement, culture, ease, and plenty. Moreover, they want the credit of being able to maintain the social position of other men, but they do not want it to cost too much ; and their selfishness, their idleness, or their incapacity, takes refuge behind the flimsy and threadbare complaints of women's extravagance.

The truth is, if men understand and perform their duty, women cannot often be extravagant, because it is part of that duty to assign from the income the portion of it which is to be devoted to the creation and maintenance of the home ; and if these limits are observed, though the wife may fail, through ignorance, to make the best use of it, yet she will not, except in those rare and exceptional cases which do not come under the general head, involve him in pecuniary difficulty.

The objections, then, which are commonly made to marriage, on the ground of the faults and failures of women, have little foundation in fact ; the cause is far more likely to be found in the selfishness and shortcomings of men.

It would be false to say that men have no ideas of

duty, but they are less social than individual. It is their duty first, as men, towards men, which they acknowledge; and second, as citizens, towards the country to which they belong, and whose advantages and position they share. But towards women, as women, they seldom realize any duty. It rarely seems to enter their minds, that, by being compelled to be the mothers of the race, the whole body of women are perpetually subject to physical disabilities, which, even where she is not bound by actual maternity, creates obstacles, impediments, and discouragements, which are not shared by men. Instead of this, men accept difference of function as evidence of inferiority, and practically act upon the proposition, that, not being able to contend for them, women have no rights that men are bound to respect.

Is this overstated? I think not. I appeal to the consciousness of men if it is not true. I assert, moreover, that the selfish ideal of life is a failure, that they get no satisfaction out of it, and that when it is too late they see it, and comprehend that to have made it a success they should have started on quite different principles. There is nowhere a more unhappy being than the isolated man who has only his own whims and caprices to consult. Life for him has neither motive nor stimulus. He wished to secure ease, to avoid care and responsibility, but he finds himself cheated of his fancied enjoyments at every turn. He cannot, after all, expend his resources

wholly upon himself, and he is either forced, for the sake of decency, to bear the burdens originally assumed by others, or to drop out of the world unthought of, uncared for, unregretted, leaving no thought that would help to keep his memory green in the minds of those he leaves behind.

This is the fate of the isolated man : that of the one who marries from purely selfish motives is not much better. Naturally he fails of the happiness, or advantage, which he sought. His wife, children, and whole social existence will either be a disappointment, or a weight that he cannot carry : they will sicken or devour him. Whatever willingness or right intention may have existed in his household in the beginning will be crushed, or left to die of neglect and want of appreciation. His wife will learn that she has nothing to expect from his justice, his humanity, or his love, and she will first cajole and then deceive him. His children will share his spirit of selfish appropriation, and only value parents or home for what they can make out of them. His friends — well, the selfish man has not many friends, and the least said of them the better.

But what *are* the duties of husbands? They consist, in brief, of man's duty to woman — crystallized by love for the individual, and desire to fulfil his own part in the economy of nature, into perpetual care and consideration for the interests and happiness of a wife, with whose aid he hopes to build up a name and

place in the world, perfect his own manhood, and perpetuate in children the better qualities of both — thus securing to the future something better than has existed in the past.

A boy, at a district school, once gave as his own definition of the word *husband*, “A man that marries a woman to take care of her,” and the idea was very creditable to him. A man *ought* to marry a woman to take care of her. Her maternal function, its exigencies and requirements, constitute her claim upon him; and even if that is not called into exercise, she still shares the fate of her sex, and so requires protection; she is still necessary to his happiness, still stands in her natural relation of companion, sympathizer, helper, and consoler.

The first duty of the husband to the wife is *to respect her* — her person, her functions, her inclinations, her individuality. It is so much the habit of men to think of “my wife” as of something over which they hold exclusive control, that the best of them express it almost unconsciously, and in a manner, frequently, that the wife, though she may be silent on the subject, never forgets. He must always remember that his wife is not a mere instrument of his pleasure, but a coadjutor in the best work, the highest objects, the worthiest aims of his life, and that, in sacrificing her to his lowest instincts, he defeats his own noblest purposes, and is false to the first principles of a true manhood.

Girls are, as a rule, so entirely ignorant of what it is most important they should know, that it becomes a husband's duty to guard his wife, even against himself, from the consequences of her own want of knowledge. Unborn children, sickly children, broken constitution, life-long nervousness, weakness, and invalidism, are the constantly recurring results of ignorance and ungoverned passion.

The second duty of the husband is that of recognition. "Husband and wife are one, and the husband that one," has been the practical formula, and has produced half the domestic difficulties that afflict our social life. If the wife were, humanly, a nullity — a simple flesh-and-blood machine, called into existence to perform certain work, fulfil certain offices, but not possessed of the same intelligence or reasoning faculties as the husband, there would be cause for this distinctive and utter subordination of her judgment and will to his; but no one, not even the most bigoted advocate of the subjection of women, pretends that this is the case — to practically assume it, therefore, is to commit a great injustice — it is to begin in a way which is sure to lead to domestic unhappiness, and end in the destruction of the brightest hopes.

How many men have said to themselves, "I must begin as I mean to go on. One must be *master*, and it is best that she should know which it is to be."

Now, the man who marries with the idea that either must be "master," is not fit to marry at all. He

ought to have been a slave-driver, and dropped out of the world altogether with that ancient and once respectable institution. There is no need for master-ship on either side; in fact, it cannot exist with happiness and equality in marriage, because the consciousness of submitting to wrong and humiliation, on the one hand, and the unjust exercise of power on the other, would poison the very springs of their enjoyment, and sow the seeds of misery for future generations. The honest, cheerful, candid recognition, on the contrary, of her woman's estate, of the importance of her duties, of the provision they require in order that she may fulfil them, the exhibition of confidence in her judgment, of trust in her affection, in her willingness, her desire to do right, will excite her love and gratitude to the utmost, prompt her to a thousand acts of wifely devotion, and induce her to yield voluntarily that respect for superior judgment, and that deference for more practical knowledge, which could never have been wrested from her by any display of insulting tyranny.

There is much difference of opinion as to how far a husband is bound to consult his wife's feelings and inclinations in the minor matters of their daily life. If both are sensible, both loving, both conscientious, these things adjust themselves without any difficulty; but, unfortunately, this is not always the case — the wife is often ignorant and exacting; the husband selfish and unscrupulous. She knew nothing about the

daily lives of men before she married; he hates the pettiness and rigor of her society conventionalities

It seems impossible for her to realize that there are times when a man wants to be a man among men — when he gets utterly sick of kid-gloved regulations, and would be glad to fraternize with the beasts of the forest, were there no other way of getting out of the rigidity of conventional life. Her dwarfed body and soul, stunted within the sickly limits of fashionable boarding-schools, cannot understand this — at least, not at first; and if the husband has not the sense to be frank, truthful, patient, and forbearing, there is little chance for success in their matrimonial experiment.

It was remarked in a previous chapter that the office of the wife would be easier if the husband only understood his share of their mutual obligations. This is quite as true of the other side. Husbands err almost as much through ignorant kindness as domineering cruelty. They know as little really of women as women of men, and they credit womanhood with the weaknesses and follies of custom, of bad training, and imperfect education.

The wife's demands and exactions are not unfrequently those of an inexperienced child, and these are often weakly yielded to, while the exigencies and necessities of a new condition are unnoticed or neglected. It is quite unnecessary to specify the methods or the extent to which it is a husband's duty to

gratify his wife's tastes and inclinations, even were it possible ; for, where there is affection, and a conscientious desire to do right, the husband will remember that by marriage the wife separates herself to a certain extent from her former sources of society and enjoyment, and recognizing a degree of responsibility on his own part for her happiness and welfare, the details may safely be left to their united judgment and discretion.

I come now to the positive duty of the husband to place such part of the income at the disposal of his wife as will enable her to meet her own and the family requirements without the necessity of asking him for the funds necessary to meet each separate item of expenditure.

Even if husbands generally met these demands with willingness and promptitude, it would still be humiliating to the last degree for the wife to be subjected to such petty surveillance and control ; but when, as every one knows is the fact, money is extracted from many men with as much difficulty as a tooth, the position becomes simply intolerable, and all the worse, because there is no remedy for it.

The wife, as mistress of the household, must have the means and authority vested in her hands ; and the more distinctly and decidedly her responsibility is acknowledged the better. If men wish to do the house-keeping, then let them do it, the wife being forewarned, before she becomes a wife, so that she may

be prepared to provide the income. But if women are to properly fulfil their domestic functions, men must supply the means, as they would for any other business which required resources, and which they mean to aid in carrying on according to their best ability.

Another duty of the husband may be mentioned in this connection, and that is, as soon as practicable to make some provision, according to his ability, for the possible contingency of his death. Marriage, as a rule, not only deprives a woman of the power of earning her own living by outside labor, but makes other and imperative demands upon her time and strength. Moreover, in laboring for the physical necessities of herself and others, she does so with the disadvantage of having to compete with male labor, which, being uninterrupted, obtains higher compensation, and with the additional disadvantage of having her strength wasted by the claims made upon her at home as well as abroad.

If men could know the cruel straits, the little humiliations, the torturing anxieties suffered by women left with children, and without resources, they would make it their first care to guard against even the possibility of such a contingency.

Although men are not less bound by the dictates of honor and conscience than women, yet they dislike the sound of words that imply restraint, and therefore "duty" has never found favor with them. But

there is nothing harsh in it after all ; it brings its own wonderful compensations ; and we have only the choice of being bound by our duty to others or slavery to ourselves.

The duty of the husband, in short, involves nothing degrading ; it is only one condition of the perfect manhood, which it should be the object of all good men to attain.

CHAPTER IX.

DUTY OF PARENTS.

TRADITION and custom, born of a theological idea, have combined to lay a great deal of stress upon the duty of children to their parents, but afford very little insight into the duty of parents to children ; yet the last is first in order, and by far the most important, inasmuch as it really involves and insures the other.

The popular impression has been that parents exercised proprietary rights over their children, but were perfectly free from any accountability to them — that the gift of life gave them undisputed power over their persons, tastes, feelings, affections, interests, in fact, over their whole being. Without considering that life is a blessing only as it brings with it the conditions necessary to development, the faculties required for the comprehension of its laws, the enjoyment of its sweetest relations and highest possibilities, it has been taught by religion and morality that life belonged to those who gave it, firstly to God, secondly to the parents.

This false primary position has been the cause of innumerable errors in physics and morals, as well as religion. Parents have been held wholly irresponsible, while life has been dedicated to God, who was held to be sole arbiter of it, and who it was supposed "gave," and "took away," in an arbitrary, wholly unaccountable, and not to be questioned manner.

This idea was unworthy and subversive of the Divine character and purposes, as it was weakening and destructive to the best interest of parents and children. God does not give life, or any other of his gifts, and then hold the tenure in his own hand, subject to the action of a capricious and irresponsible will; he gives them into our own keeping, and it is only by after-knowledge and experience that we discover that their value and permanence are dependent upon certain conditions, mainly within our control.

Life is a blessing, or a curse, according to the conditions which surround it; and it is the duty of those who perpetuate it, to make it as much as possible the one, and remove it as far as possible from the other.

From this point of view, therefore, marriage must be looked at not as an act simply concerning two individuals, but as one which affects the happiness and welfare of future generations. Thus the duty of parents begins back of marriage itself, with a knowledge of, and submission to, those circumstances which

wisdom and experience teaches would entail misery upon the as yet unborn. Sparta became famous as a nation of heroes, by rejecting the weak and the imbecile among its progeny, and at once putting an end to their wretched little lives. America in the twentieth century will improve upon that, by refusing to vitalize disease and incapacity, by ceasing to perpetuate the weakness, the folly, the imbecility, the wickedness of preceding generations.

Few men or women think of this when they marry. Men follow where their fancies or passions lead them, women obey the cruel necessities of their social position; but not one but desires afterwards, with an intensity which oftentimes swallows up all other inclinations, to see themselves reproduced at their best. Not in a dwarfed, or a distorted image, which, after all, none can fail to recognize — not one's self at the worst, and the weakest, but one's self supplemented by a happy art of nature, and sent forth of the best and the noblest; complete in the perfect union of souls, in the harmony between the mind and the body, in the ease and completeness with which both perform their office, in the strength and symmetry which grows out of right conditions, out of proper mutual adaptability.

It is a crime for one person to wilfully maim another, to wantonly inflict an injury which results in loss of faculties or limb — why should it not be crime to force into existence miserable epitomes of

human beings, halt, lame, blind, scrofulous ; morally depraved, mentally imbecile, or otherwise, shut out from all knowledge of, or sympathy with the best and noblest part of humanity ; so dependent on the rest of mankind for all that nature requires, as to render life distasteful to themselves, and a burden to others ?

But, the child born, and well born, the next duty of the parents is to provide a home suited to its proper growth and development, and the first, best, and most needed quality of the home is permanency. It is not at all necessary that it be beautiful, or luxurious, or located upon a certain side of the street, or upon any street at all ; but it is very necessary that it should be permanent, that it should have an atmosphere of security, and of that serenity and repose which grows out of assured possession. It may have very little of external attraction in the first place, but it will gradually acquire the evidences of the refinement, culture, and best qualities of its occupants. A permanent habitation must become an expression of the character of the owners ; it must gather within itself unconscious witnesses of the hearts that have throbbed, the brains that have thought, the hands that have worked to produce it. The materials matter not so much, domestic tyranny will make a prison of the mansion as well as of the cottage ; domestic love will make either seem dearer than any spot on earth beside.

The home provided, another, and most important

duty of parents, is to give personal care to the children. This naturally falls principally to the lot of the mother; it is hers "to bear, and to rear," and no change in the social or political aspect of things can alter this provision of Nature; it is to this work that her strength must always be mainly given. The father's presence and influence, however, are none the less needed because personal care is the special province of the mother; on the contrary, he supplies an indispensable element, in his, generally, broader views of life, his greater acquaintance with the world, his more practical aptitudes and tastes, in addition to his special function of providing the wherewithal for their comfortable subsistence.

I have seen homes, — not the home of the drunkard, or the gamester, or of persons who had in any way ostracized themselves from good society, but of respectable men and citizens, pillars of churches, and pets of fashionable women, — which never brightened at their approach. Where the children saw in it only the signal of cessation from their innocent games and pleasures, — where, during the period of the father's stay in the house, the whole family were expected to be on the alert, ready to fly at his bidding, without thanks or acknowledgment for the service rendered, and receive with silent submission the impatient gesture, or the harsh reproof which sometimes came instead.

There are other homes, where, with smaller re-

sources, less of natural capacity, and fewer social advantages, there is vastly more happiness, simply because there is less selfishness, and a better realization of duty. In such homes the coming of the father is anticipated with delight, the hours of his stay are the holiday part of the day, and his participation in their reading, in their studies, in their pleasures, stimulates their faculties, and relieves the mother for a time from responsibility.

It is a great advantage when parents can make the home of their children in the country; it lightens their cares infinitely, and provides the influences for body and mind, which are so much needed to lay a right foundation for the future.

As soon as possible, the child should pass from the house to the garden, and thence to the barn, and the stable, the hen-coop, and the rabbit-hutch. Their first acquaintance should be with Nature, in its animate and inanimate forms; with the grass, the trees, the flowers, the broad meadows, and the distant hills; with those objects, in short, which convey the liveliest impressions of this new and strange world into which they have come, and of whose life they now form a part.

Years afterwards they will want to participate in the active life of men and women. All the human voices in their souls will cry out for companionship; but for the first years of a child's life, mother love, father care, the society of the woods, the fields, the

birds, the insects, and all the natural interests, and charms of out-door life, will better form a young mind, and cultivate the child's heart, than if passed amid all the splendors and pleasures wealth can procure.

No greater misfortune can befall a little life than to be thrust upon the world at such a height that its existence is necessarily an isolated one. Separated from its natural protectors, consigned to hirelings, debarred from contact with all that is sweet, and gracious, and tender, obliged to see with other's eyes, hear with other's ears, and speak with other's tongue.

Many fathers have crushed all the beauty and happiness out of their own lives and those of their children by their anxiety to save money for them. Money, which they fondly hoped would redeem them from the necessity of toil, and enable them to take their place beside others whose fortune and position they envied, but which only held a lamp to the glaring defects of early education and habits, and finally plunged them into excesses which shortened life, and laid them in unhonored graves.

How to use money is more a matter of education, habit, experience, thought, and culture, than how to obtain it; and the person who has been shut out from the broader fields of human intelligence, who has led a narrow, meagre, sordid life, with no interest in it but the single one of making and saving money, will find that when it is in his hands it has no value for

him ; he does not know what to do with it. The fine house it would buy would be a prison to him, the servants it would hire would be so many mouths to feed, so many bodies to clothe. The dainties upon which he could feed have less attraction than the food to which he is accustomed. And as for books and pictures, the difference to him is simply that of frame and binding. No money wrested from the clutch of a dead man's fingers can make amends for wrongs done his family during his lifetime, and the first and greatest of these wrongs is the neglect to supply them with the means for the proper development and exercise of all their faculties.

A cheerful, well-ordered home, simple in its surroundings, but abundant in its intellectual and social resources, and an education fitted to position and capacity, are the best investments that parents can make for their children, and are absolutely sure of a return. A fortune is an almost certain impediment to high mental or moral achievement ; but an unblemished name, character for honorable enterprise, the associations of harmonious family life, and of high intelligence and culture, are sources of a pure and life-long satisfaction, and confer distinction as much beyond that of mere money as the star is beyond the gaslight.

The plain duty of parents, therefore, is to secure this positive good to their children first, and rest content in the knowledge, that if fortune should then

shower her favors upon them, they would at least know how to use them to advantage.

An idea that their children belong to them, is a very common error of parents, and particularly of some fathers. They have been accustomed to look upon everything in the spirit of "I," and "mine;" and that they have a moral and perfectly legitimate right to control the destiny, so far as they can, of the children whom they claim as their own, they have not a moment's doubt.

The idea, of course, is an absurd one, born of their egotism, but it does a vast amount of mischief, and has crushed hope and aspiration out of many a young heart.

The truth is, our children are individuals like ourselves. They do not belong to us, but to the humanity of which they form a part; they are here, or ought to be, to perform certain work, and it is simply the duty of parents to provide for them in their helplessness, and fit them to execute that work.

If they have done all their duty; if they have given to them a sound mind in a sound body; if they have surrounded them with healthful physical and mental conditions; if they have stimulated activity, and a free and full development of all their faculties, instead of narrowing them down to their prejudices, and repressing their natural instincts and most innocent devices by an exercise of arbitrary will, there is no doubt of the final result — of the satisfac-

tion of the parent, and the influence for good upon the future, which he will exercise through his offspring.

The development of the faculties, it must be remembered, is not confined to simply letting them grow — it involves direction, and putting them to use. No young man, or young woman, whatever their social position, ought to be allowed to reach the age of twenty years without having been taught how to earn a livelihood, without having acquired some practical knowledge which would enable them to stand upright in the world, without fear or favor, and carve their own way through it if need be. Parents cannot secure the continued possession of riches to their children, but they can place them in possession of something better than money, — of an education and training that will enable them to use their own powers, and rely in any emergency upon their own resources. There is a spirit of restlessness in this country, which has heretofore been very unfavorable to the establishment of permanent homes, and which has been fostered and greatly stimulated by the rapid growth and development which compels so many social changes.

The desire to try new fields of activity and enterprise is not surprising in the descendants of a migratory race, and success invariably brings with it the desire to give the world evidence of the fact, in an improved style of living. This is all natural and right enough, and would be relieved of many of its worst features, if parents realized a duty, in the first place,

in providing an attractive home, and subordinated other ideas to it.

But, unfortunately, the large number realize no duty in the case at all. If food and shelter are provided, it is considered sufficient; the rest is a matter for their convenience, selfishness, avarice, or ambition to determine.

A home, whose associations were all pleasant and harmonious, would be likely to retain its hold upon the affections of its occupants, and they would just as naturally gravitate to it in later life as the needle to the pole. Parents cannot expect, and should not, that their children will always remain with them, nor do they generally desire it. But in such a matter they should consult the interests of their children, not their own, unless it happen, as it sometimes does, that what is the interest of one is the interest of both.

Undoubtedly, if parents recognized more fully their obligations towards their children, constructed the family more upon the principle of community of interests, and less upon the system of despotic authority and arbitrary appropriation, families would remain more together, and realize to some extent that dream of unity which is the hope of so many good men and women.

Let us at least work, and pray that it may be so. We live in an age of such rapid material progress, that victories over selfishness, cruelty, and the base

spirit of gain, sink into insignificance beside the conquests achieved over masses of inert matter. Railroads must be built, and new sources of wealth opened, whether families thrive or not. No one stops to think of the kind of citizens they are preparing to take care of, and enjoy all this material wealth and prosperity. Men take infinite pains to improve their breed of horses; they provide costly stables, and expensive grooms, they select the air most favorable to their health and growth, they construct their enclosures with exact reference to their needs and habits, and gauge the condition of perfect production with all the accuracy of a mathematical calculation.

But how is it with the human product, which is of such infinitely greater importance? No attention is paid to conditions at all — it is a mere matter of accident, the responsibility being conveniently laid upon the shoulders of Providence, which has exactly the same to do with it, and no more; that it has with the breeding of any other animals — that is to say, certain laws are provided for the regulation of such matters, and as far as they are complied with, the result is certain. If it were not so — if we were the subjects of a capricious will, the world, with its wheels within wheels, could not exist.

So universal is the action of these natural laws, that parents can no longer escape the responsibility of their own acts. If they bring children into the world, they are morally bound, and should be legally, to

surround them with the conditions favorable to life and health. Personal care is what is needed on the part of the parents, and the example of true, pure lives which round out into the fulfilment of our dream of perfect manhood, of noble womanhood.

CHAPTER X.

MARRIAGE AS A PARTNERSHIP.

THE great changes which have taken place within the past few years, the increased cost of living, the rapid growth of luxury, and the necessities resulting from the crowded state of the great cities, have contributed to a very material alteration in the social condition of the women of this country, and to the advancement of many theories calculated to relieve men of the burden of exclusive maintenance, and charge it partly upon women.

This idea is repugnant to the generous and chivalric tone of the American character, but is beginning to find currency from the pressure of the times, the admiration felt for English literature and English ideas, and the controlling influence which the presence of a great foreign element, of less liberal habits and opinions, exerts among us.

America has heretofore, and to some extent truly, been called the "paradise" of women. Here they have generally received not only courteous and considerate treatment, but a certain deferential homage,

all the more graceful on the part of those who paid it, because it was a tribute to weakness, instead of being exacted by strength.

Men ordinary in other respects became brave, heroic; knightly, and tender in their relations to women. Men coarse and rude to each other became polite to women, old as well as young, because they were women, and men of all classes found their pleasure in saving their wives, mothers, and sisters from hardships, and promoting their comfort by every means in their power.

Straws show which way the wind blows; and the change in the behavior of men, calling themselves gentlemen, on the street cars, and in other public conveyances, towards women, affords evidence of the truth, that influences are at work to destroy the little prestige which has served as some compensation for the loss to women of the free and independent existence which naturally belongs to men.

Superficial people say, the fault is in women themselves; that they have grown discourteous, and no longer acknowledge favors conferred. But this is false; and if it were true, would be no excuse for a want of gentlemanly conduct on the part of men. It is not necessary for men to resign all their rights and privileges to women in public conveyances, or anywhere else, but there are many reasons why women are less able to endure physical fatigue than men, and a considerate man will remember this, and save women unnecessary suffering by every means in his power.

It is notorious that upon the ferry-boats which ply between New York and its suburbs, women can hardly get a seat in the cabins devoted to their accommodation. To avoid the smoke and reeking atmosphere of what is called the "Gentlemen's" cabin, men flock into the "Ladies'" cabin, appropriate the seats, and allow women to stand beside them, in front of them, and around them, without moving an inch.

Such acts of discourtesy pave the way very naturally for the English idea of marriage as a business partnership, to which the wife shall contribute her share of the common expenditure.

And, indeed, at first sight, such an arrangement seems by no means an unjust one. To the English mind it is not only equitable, but highly honorable and praiseworthy.

The English, it must be remembered (I speak of the masses), are only just emerging from barbarism as regards women. Among the poorer classes, the women labor universally, in addition to performing their domestic duties; and when I say the poorer classes, I do not mean the very poor, but respectable tradesmen, shopkeepers, clerks, and the junior members of the professions; and as, until very recently, Englishmen could, and usually did, appropriate their wives' earnings, it is considered, and really is a mark of commendable progress, that they should have been allowed to exercise the right of control over their earnings, and disburse the same for themselves.

The weakness of the argument, — the injustice of a mere business arrangement as existing between husband and wife, — lies just here : in the enormous difference between their respective physical and domestic liabilities.

Marriage ought to be a partnership in the truest and best sense of the term, but it can never be justly a partnership in a pecuniary sense — that is to say, in the sense which demands from the wife a money contribution to the domestic fund, in addition to her risk and her cares as wife and mother.

But it may be charged that women are not faithful in the performance of their duties as wives and mothers. Who told you they were not? Look around upon your friends and acquaintances, and count upon your fingers the derelict wives and mothers. To one who is fashionable and frivolous, and neglectful of her duties, you will find ten who accomplish the work of two persons, either as maid of all work in addition to wife and mother, or by outside labor in addition to domestic responsibility that cannot be got rid of.

Moreover, what motive is presented to women to induce them to be good wives and mothers, beyond their own natural affection and instincts? None at all. Under the present system, the more exemplary a woman is, the less compensation and acknowledgment she receives ; while heartlessness and extravagance obtain their own terms, and, if accompanied by personal charms, are not only excused, but applauded.

Is not this all wrong? Does not the woman who bears children, who cares for them, who superintends the household, earn her share of the income? and is she not entitled to a voice in its disposition, just as well as the man? In this sense, as well as upon the higher basis of mutual confidence and affection, marriage should be a partnership in which both should claim equal rights, on the ground of equal though different duties.

As it is at present, marriage is too often a mere game of cross-purposes and conflict of opposing interests. The husband looks upon the wife as a necessary domestic invention, to be managed as cheaply as possible; she upon him as a selfish, appropriative creature, who must be conciliated, but whom she is perfectly justified in hoodwinking and deceiving. This creates a domestic atmosphere in which few of the virtues can thrive, and the influence of which extends far beyond the household in which it originates.

It is true that marriage, imperfect as it is, has been, and is still, though less than formerly, desired by women, but it is simply because they have had no other resource. Without it they have been shut out from position, from society, from participation in the commonest pleasures and enjoyments of social life, and from all prospect of achieving for themselves a home for the future. The needle, or employment in a family, were the only resources by which women could

obtain a livelihood, and are still the dependence of nine tenths of those who work for their living.

The aspect of affairs has very materially altered, however; these are no longer the only resources. The pen, the medical college, the artist's brush, and the draughtsman's pencil, have already released many women from drudgery, and opened the path to her of an honorable independence.

More gratifying and encouraging still is the fact that women are beginning to lose their timidity, and seek the rewards of business skill and enterprise. Most of the large millinery and dressmaking establishments are carried on by women, but we have, in addition, women as prosperous proprietors of men's and women's furnishing goods, of ladies' hair-dressing and hair-making saloons, of fruit and canning stores, of restaurants, of dry goods and clothing houses, and more than one in the city of New York has made a fortune in the purchase and sale of real estate.

A possibility of achievement as the reward of her own exertions will soon make the mere name of wife, without freedom of action or equality of position, very undesirable to clever, intelligent women; and if a man wishes to secure a companion for himself, and a good and creditable mother for his children, he must offer greater inducements than the chances of the shelter and table he may be willing to provide, and the dress, not a costly one, and the shoes, not dear ones (no

mention made of stockings), which a grave court recently decided a woman may claim of her husband.

Worse than this, hunger, starvation, nakedness, she may be willing, nay, happy, to share with him — but it must be with the understanding, that if better falls to their lot, she has a right to a share in that also — not the grudging right of the tolerated dependent, but the free right of an equal partner in the firm, who, knowing its resources, and acting in concert, or being willing to be guided by its business manager, shares cheerfully its losses, or enjoys making her own disposition of some portion of its gains.

Undoubtedly, a certain value is attached to the maternal function — but nowhere is so little consideration attached to it as in the family, and by husbands, at least so far as their wives are concerned. The bearing of a child involves a long period of inconvenience, and more or less of suffering; it involves that mortal agony which is all the human system can endure, and live; it involves a future of unceasing watchfulness and care. Is all this worth nothing? It ought to be the best paid work in the world.

But have women no interest in children for their own sakes? Certainly they have, but it is not unnaturally weakened by the unequal demands made upon them. Men have nothing to dread with reference to children, no physical risks or suffering, no sacrifice of personal comfort or pleasure. If they “take the

baby," it is as a plaything to amuse an idle moment, not as a duty to which every other consideration must give way. From women, the suffering and sacrifice both are required, and the modern theory is, that they must aid in the support of their children besides, without thinking it any hardship.

There is no objection to men and women entering into a business partnership any more than there could be to two men sustaining the same relation, but it ought in that case to be a mere business contract, into which the idea of children or household should not enter. The moment a woman becomes wife, she assumes the liability of being a mother, — a responsibility which unfits her for properly discharging business obligations. If no pecuniary value is attached to this function, and its weight of work and cares, it leaves her in a perfectly helpless condition, wholly dependent, and therefore wholly subordinate to the will and desire of her husband.

It is time that this condition of things were changed. Let the idle, the frivolous, the weak, continue to accept for themselves the doubtful shelter, the grudging food, the reluctant clothing; but the women of thought and brain, who have the courage and capacity to carve out their own way, if need be, and whose presence and affection should prove the most powerful incentive to deeds worthy of an exalted manhood, need not, and ought not, to accept so humiliating a position.

As a condition of marriage, let them demand perfect equality, — equality of claim upon the income, in acknowledgment of the value of the wifely and motherly function, equality of right in the disposition of it, as a return for the time spent, and labor performed in the discharge of obligations which unfit them for other, and, possibly, more congenial employments.

When this principle of equality and unity of interests is acted upon, there will be a beauty, harmony, and perfection in married life, such as it has never yet known. Neither will it produce the social and domestic revolutions that so many anticipate. The family relations, the character of women, the race of children, will be improved. Knowing that they have a voice and a stake in the business concerns of the family, women will learn to practise a wise economy, and, while leaving the general management of outside affairs to the proper head of that department, will, by their prudence and insight, avert many of the most disastrous consequences of business schemes and speculations.

If men are not prepared for this, let good women, capable women, renounce marriage altogether, and courageously determine to work out for themselves a destiny which, if deprived of privileges shared in common with the humblest of their species, is also free from humiliation, from the fear of perpetuating an imperfect race, and glorious in its possibilities of personal achievement.

CHAPTER XI.

MARRIAGE AS A MISTAKE.

It will not be denied by any candid person, who has had opportunities for observation, that vast numbers of the married, both men and women, consider their own matrimonial essay as the great mistake of their lives. Either they wish they had never married at all, or that they had married some other person ; and what to do under these circumstances is the problem which is shaking modern society to its centre.

Undoubtedly, one of the causes of mistaken marriages is the very freedom to marry anybody, which exists in this country, and is popularly supposed to be a protection against them. Girls of sixteen, and boys of twenty, rarely marry the persons they would select at twenty and twenty-five, and the habit of indulgence which induces parents to yield to the first matrimonial wishes of a beloved daughter has in thousands of instances sealed her misery. Cause the second, on the part of girls, is the desire to escape the responsibility of providing for themselves, the belief that marriage gives them immunity from labor, or, at

any rate, that it provides them with a kind of labor which the world recognizes as no barrier to social position, and to which no responsibility of livelihood is attached. The dreadful mistake involved in this girlish view of marriage, women are daily learning more and more to appreciate. The temptations to a mistake in marriage present themselves with much less importance to a man, his chances of securing by patient waiting the hoped-for prize are much greater, and the consequences of his mistake are infinitely less disastrous to his individual happiness and prosperity than to those of the woman.

It is folly to say that suffrage, and the new order of things for women, will remedy all this — it will not. So long as women bear the children, they will be more or less dependent upon men, and men must still do the out-door work of the world, with only the requisite number of exceptions to prove the rule. Moreover, at present, we have not the suffrage, and the world goes on very much as it did, exacting the pound of flesh from those who make an unwise contract, and showing less mercy than the Venetian law, for it not unfrequently takes the heart's blood with it.

A short time since, a married man and woman eloped together. Six weeks afterwards, the man sent for his former wife and the children whom he had deserted, to join him in a town at a distance from his previous residence. They gladly went to him. At the same time, the woman, abandoned, utterly with-

out means, returned stealthily to her lawful husband, and begged to be allowed to fill her old place at home. But he had already taken steps to procure a divorce, and he refused to receive, or even allow her to see her children, a "proper" and dignified course of conduct, which press and public applauded.

Without going far into the merits of this case, — without inquiring how far a man's social and business position is compromised by moral delinquency, and it certainly is more or less affected, if it is found out, — it is easy to see that men have an immense advantage, an advantage which no theorizing and no voting can ever entirely do away with.

With this advantage already existing upon the male side, one is at a loss to imagine why certain champions of women's rights advocate "free divorce," as this would immeasurably increase it, and deprive women of the little chance in marriage which they now have.

If they should advocate celibacy for women until law and custom had established equality in marriage relations, one could understand it, and it would commend itself to a vast number of the thinking and intelligent part of the sex. But free divorce! A succession of matrimonial mistakes, and such a muddle as naturally follows upon this solution of the difficulty, would hardly be an improvement upon the present state of things.

A mistake in marriage being so much more serious

for women than for men, one would naturally think they would exercise greater caution in taking so important a step. But, on the contrary, for the reason before mentioned, namely, to escape the responsibility of their own livelihood, they are willing to take all sorts of risks; marry without love men not unfrequently inferior to themselves, and carry a burden and secret consciousness of failure forever. I have in my mind at this moment a bright, intelligent, accomplished girl, who through family misfortunes became a school-teacher in a country district. She had all the qualifications for a first-class instructress, and might, step by step, have achieved an honored position, if, like a young man under the same circumstances, she had started with the intention of doing her best, and earning a permanent livelihood. But no, she was always looking for the prince who was to come and take her out of her hard, tedious life. She found nothing ennobling in the weary round of school duties. She despised the people among whom she lived, and simply waited morbidly and repiningly for the burden of her existence to be lifted from her own shoulders, and borne by some one else. The prince did not come, he so rarely does, but a rather coarse and ignorant young farmer did. Uneducated, brought up amid meagre surroundings, with narrow ideas, he was the last person in whom a refined, sensitive woman could expect to find sympathy or companionship. Yet she married him. Why? Ask almost the first woman

you meet. Because she was tired, tired of keeping school, and saw no other way to get out of it.

Ten years afterwards she died in a lunatic asylum.

Her husband was not cruel to her, — that is, he did not beat her, — but he did not understand her, and could never see that her life of toil and drudgery, infinitely worse than teaching in the brown schoolhouse, was daily becoming more and more intolerable to her. His mother had delved in the back kitchen, had prepared the meals for the farm hands, had made butter and cheese, had scrubbed, cut carpet-rags, had made up coarse unbleached muslin into shirts, and thick gray cloth into coats and trousers, for forty years. Why should not his wife do the same ?

He could not realize that she was not made of the same material, that her whole nature was starved, and that healthy, strong, and vigorous, it refused to die, but cried out for sustenance, for help, for sympathy, and for power to rid itself of its obnoxious surroundings. Once only she made an effort to change her life. She begged to be allowed to go into the town, to open a millinery, or give music and French lessons, and with her own earnings pay a strong woman to do the housework at the farm. But the outcry which this proposition made among the husband's relatives was fearful. A woman, indeed, to do the housework ! Fine waste there would be. Might as well sell out and go to the poorhouse at once. So the poor wife shrunk back, afraid of the strength of the storm she

had raised, and bore children whom she wished impiously might die, rather than perpetually mirror to her her mistakes and her errors.

Occasionally there was a rift in the clouds, and it was upon one of these occasions I saw her. She had been invited to a social gathering, and there were present some men and women of unusual intelligence, whose society seemed to act as an inspiration to all that was best and brightest in her nature. Without any apparent effort, she became the centre of an admiring circle, and her gayety and originality gave no evidence of the trouble that was eating away her reason and her life.

I have given this case at length, because this kind of mistake is so common a one among girls, and was made from so ordinary a motive. To be sure, it rarely leads to such serious results — few natures being so fine or so high-strung as to snap with the tension put upon them ; but if they do not break, they must lose their fineness, and adjust themselves to a lower key, and who can tell how much of suffering is experienced before that result is attained ?

The instance alluded to could never have occurred, if the girl had been brought up with habits of self-reliance, and a true knowledge of her own powers and capacities. Half the effort which was afterwards given to the most menial and thankless drudgery would have sufficed to give her means and position of her own ; but she simply wished, like most girls, to

get rid of the responsibility. Boys, it is supposed by girls, have a natural aptitude for earning their own living, and that of others. Not a bit of it. This is a mistake also. Boys are shoved, bolstered, encouraged, drummed up to it. They are made to feel ashamed if they cannot earn a living, while girls are taught to feel ashamed of being able to do so.

With all this encouragement on the one hand, and discouragement on the other, there are thousands of boys and men who are willing and glad to accept help from any source, while there are certainly as many girls and women who do not need it, who, on the contrary, assist male relatives to keep afloat, and preserve that cherished article of their social creed, so dear to women, the respectability of the family.

Thousands of men obtain the credit of living in good style, of supporting families comfortably, of working to pay milliners' and dressmakers' bills, who have never paid out more than the very moderate sum left after all their own wants, wishes, inclinations, and caprices had been attended to — who have never known the whole cost of supporting a family in their lives, because, to eke out the pittance grudgingly bestowed, the wife has resorted to some one or more of the ingenious ways in which women at once disguise and try to cheat their poverty. I can remember wondering how it came that the streets of New York were lined with fine houses, so much of a size and pattern, and never stopped pitying the men who were shut up in

dens down town all day, in order to earn the money to support in luxury a lazy wife and daughters at home. I look at these fine houses with different eyes now. I know that three fourths of them are boarding-houses — that out of each one come every morning nicely dressed men, with white, glossy shirts and collars, who leisurely take their way to the nearest car or omnibus stand, and half an hour afterwards sit back in an easy-chair, with their feet on a table, chatting with a friend, — gossiping it would be called, if it was a woman, — or reading the morning papers.

I can see the interior of every house, — they are as like as two peas, — and in every one there is a tired, dragged woman, crazed with the necessity of “making both ends meet,” of making up for the shortcomings of insufficient, undisciplined servants, of satisfying her husband, of pleasing those “additions” to the family — they are not called boarders — whose weekly contributions assist to pay the gas and rent, and butchers’ bills, of looking after the children, amid all the other multifarious demands upon her time, and of finding beefsteaks all tenderloin, and chicken all breast. Is it possible that such women were young, flower-like girls, shrinking from labor as from degradation, and determined to marry to be “supported”? I do not present this picture in order to deter girls from marriage, but simply to show them the sort of life they so heedlessly accept. But when to the daily drudging cares and anxieties are added

the knowledge and bitter realization of a "mistake," for which existence offers no compensation,— when to labor and care is added the consciousness of crushed energies, of a hopeless future, of a being linked with incarnate appetite, selfishness, or habits, feelings, convictions, tastes entirely different to her own, what is there to live for?

Domestic peace, harmony, wedded love, in short, softens if it does not remove the asperities of a common lot, but average married life without these is bitter indeed.

It is a grave error to suppose that the evils of matrimonial mistakes can be cured by "free divorce," even if the social complications which ensue did not often render a resort to this alternative impossible. A better way is the avoidance of the *mistake* at first.

Let girls be educated to be patient, persevering, independent, self-reliant, and conscientious; make them self-supporting like boys, and *proud* of being so, and they will be in no hurry to marry, and when they do marry, they will not make mistakes.

Marriage does not release girls from responsibility; let this fact be impressed upon them; on the contrary, it doubles, trebles, and quadruples it. There are a great many men who are incapable of taking the burden of their own existence upon their own shoulders, much less that of wife and family, yet they are often the soonest to marry; fools have always rushed where angels fear to tread, and always will.

Men find it just as difficult to pursue a steady occupation, to stay in one place, to lay the foundation of their success, as women; the only difference is that they are whipped by a sterner necessity. Once a woman, like a man, has conquered the first obstacles, the chiefest among which is personal cowardice and irresolution, begins to feel a consciousness of power, and see the possibility of success, marriage would present itself under an entirely new aspect.

Young men do not marry, because they do not wish to sacrifice their personal gratifications to the claims of wife and children. A young woman, independent, self-reliant, conscientious, would say, Who should I marry? I can earn all I want, and have no one to control me. Do I love this man well enough to relinquish my independence in the measure that a wife must? Should I be happy in sacrificing my hopes of an individual career, and devoting myself to the care of such a home as he can provide, and the rearing of such children as we may reasonably expect to be born of our union?

If she can answer these questions satisfactorily to her own soul, then she may, and ought to marry; for right marriage completes both the man and the woman, and perfects their happiness in the same ratio that a mistaken marriage perverts and undermines all the better qualities, destroys all chance of happiness, and renders the last state of that man and woman infinitely worse than the first.

Girls, the purity of your souls is more important than the whiteness of your hands. Do not perjure yourselves at the altar; remember teaching school, selling tapes and thread, sweeping somebody's carpet, with a clean conscience, is beyond calculation better than making a mistake in marriage.

CHAPTER XII.

MARRYING FOR MONEY. .

THERE is a story told of a young woman, who, when she was asked why she married a certain man for his money, replied that she married him for all that there was of him worth having.

I do not believe this story myself, not because the words might not truthfully have been said, but because no woman, under such circumstances, would ever have the heart to perpetrate the joke. Marrying for money is not at all laughable to the parties concerned in the transaction, and, indeed, I have known one case, where it seemed as if the woman who had thus sold herself—and she was young and beautiful—never laughed again.

It is not at all surprising, however, that women do marry for money, nor are they wholly deserving of blame on this account; they are trained to the idea that money is the greatest good, that it is the single essential to happiness, and at the same time impressed with the conviction that it is derogatory to their womanhood to obtain it for themselves in any way other than by gift, inheritance, or marriage.

Dependent from their earliest childhood on an uncertain sense of justice, or a capricious generosity, taught that their principal business is the enhancement of their personal attractions at any sacrifice of truth, sincerity, independence, and self-respect, what strength of mind or principle have they to oppose to the temptation which is offered them of being their own mistresses, with money, and opportunity to gratify every repressed instinct, every vain desire?

The disposition to spend money, to have the command of resources sufficient to satisfy individual wants in the individual's own way, is as strong in the girl as in the boy; but while one is taught that everything can be attained through his own energy, the other is compelled to wait till some one will give her what she needs, or encouraged to resort to tricks and subterfuges, which undermine her whole moral nature.

At twenty-one a boy is engaged in trade, commerce, manufactures, or agriculture, is earning money, which he receives at stated periods, and disburses in any way he chooses. The girl at twenty-one, is doing interminable tatting and crochet, dusting parlors, making calls, teasing her father, in good-natured moods, for twenty-five cents to ride in an omnibus, or twenty-five dollars to buy a new dress; but always objectless, purposeless, penniless, waiting for the opportunity that is to give her freedom, and the command of a purse, as the enchanted princess of old waited for the knight who was to free her from bond-

age to the powers of evil, and with the same result — one sort of thralldom being always substituted for another.

It is almost impossible to conceive the power wealth exercises over the imagination of a girl of very limited means and intense desires. It is the wonderful god whose touch, to her morbid senses, would turn all the dull, gray hues of her life into gold. The prospect of continual struggles, of pinching economy, of a narrow income eked out by the usual methods and makeshifts, has no attraction for her. She has been there all her life, she knows just what it is, and she knows also that, preaching and sentiment to the contrary notwithstanding, there is very seldom any nobility of the soul, any spirit of contentment, or willing self-sacrifice, connected with it; that poverty narrows and debases, rather than tends to enlargement and high-toned feeling, and that, other things being equal, the man of wealth, who is accustomed to treat all women with deference, will be more likely to make a good husband than the poor man, who has never seen women treated as anything but domestic machines, created for the household comfort and convenience of men.

Love! How can she stop to trouble herself about love? She has had some heart-aches in the solitude of her own little room; she has struggled with the pain of seeing others preferred to herself, whom she felt were inferior to herself; in the innermost recesses

of her heart there is the image of one who has perhaps never thought of her, and of whom she is, therefore, bound never to think, but of whom she would never have thought to ask, Is he rich? or, Is he poor? *He* would have been all in all.

But that is out of the question. She has got to marry. Her parents expect it; it will rid them of a burden. Her younger sisters anticipate it; her brothers begin to remind her that she cannot expect them to dance attendance upon her all her life, and there is the social pressure from five hundred friends, who remind her of her age, and circulate reports respecting her engagement to this and that individual, regardless of her feelings, or the prejudicial effect upon her reputation and future.

Yes, she must marry; she sees no alternative, and, since she cannot marry the one she feels she really could love, why not marry money, and thus please her parents, delight her brothers and sisters (who will expect to come in for a share of all her good things), and excite the envy of her gossiping acquaintance?

The temptation is irresistible. She accepts a man she does not love, but whom, until she promised to marry, she never actively disliked. The change in their relations, which naturally follows, the greater intimacy, the sense of proprietorship exhibited by her purchaser, revolt her womanhood, and arouse feelings which she is shocked to find obtain stronger and still stronger hold upon her, as the time for the consum-

mation of the human sale approaches, until only the desperate necessity of the case prevents her from breaking through the meshes which have been woven around her, and making an attempt, at least, to regain her lost freedom. Freedom! she had looked upon marriage — a wealthy marriage especially — as the golden gate through which she would pass to life, liberty, and happiness; she knows now, by a mysterious intuition, that it will simply infold her with a closer and more inflexible environment; that she will be consigned, body and soul, to the keeping of the man who has purchased her, and that her future acts — existence even — will be the outgrowth of his will, not of her own.

Even the personal belongings and adornments, in which she expected to take so much pleasure, lose their attraction when she realizes that they do not belong to her, that she can neither buy nor sell them, that they are the evidence of her husband's taste, not her own, that he likes to see her wear them, likes to have her beauty enhanced by them, but looks upon them, and her also, as his property, bought with his money, and held under his jurisdiction and control.

This bitter experience must inevitably come to women who, even under the most favorable circumstances, marry for money. They may be so fortunate as to find in the man something worth having besides his money, but the power which accompanies habitual bestowment, added to that of conceded supremacy, is

a test to which no mortal man could be subjected, and preserve the respect and consideration which he would exhibit towards one who came to him on terms of equality.

At the best, therefore, the position is a humiliating one. But suppose the man to be coarse, brutal, overbearing, insolent, obstinate, and willing or habituated to push the power he possesses over his dependants to its limits, what can the woman who has sold herself to him expect? to what does she bind herself then? The hidden experience of such women can alone testify.

The idea that it is natural for women to receive, and men to give, is as false in fact as it is degrading in theory. It is more natural for women to give than it is for men, and I appeal to the consciousness of all women to bear me out in this statement. The first thing that a woman who loves thinks of is to give, and, alas! because she has nothing else, she sometimes gives herself. Women possessed of property not unfrequently give the whole of it joyfully into the hands of their husbands; and if there are now efforts and legal enactments to prevent such sacrifices, it is because men proved themselves, generally, unworthy of this unselfish trust and confidence, and, instead of giving, appropriated greedily all that came within their possession without gratitude, or even acknowledgment.

Women who earn, or who become possessed of

money, give quite as freely, quite as generously, as men. I have known several poor young women, suddenly possessed of means through their own successful efforts, whose first years of earnings were principally spent in cancelling by gifts the obligations which they felt for little acts of kindness when they were poor. I have known them for years to clothe and otherwise aid families, whose support was ostensibly derived from some man, the "natural" guardian and protector, but who was really hardly able to take care of himself. Scarcely any self-supporting girl but wholly, or in part, provides for the wants of some helpless or enfeebled male or female relative. A woman, who has made a fortune by her own exertions in the city of New York, remarked to the writer, "that, so far as her experience went, men had quite as much faculty for dependence upon women, as women upon men, the only difference being that they require twice as much to "support" them, and can do nothing, not even mend hose, in return.

This divine love of giving, which women possess so largely, is greatly impaired, and if it had not been inherent must have been wholly destroyed by the habit of receiving from, and being dependent upon, men. Habit is second nature, and even men, who are dependent upon subscriptions and charities, shortly lose their habits of self-reliance, and will take "gifts" as readily as any woman.

All this is simply to show that a condition of abso-

lute dependence is as naturally repugnant to women as to men, and that the higher the character of the woman, the more dreadful will be the loathing of herself, when, through the apparent splendor, she begins to realize the abjectness of her condition. The house she lives in, the dress she wears, the food she eats, are his, not hers, and she must endure the impertinent cook who pleases "his" palate, or the drunken coachman who drives "his" horses, as best she may, knowing that she herself is just as mere an appanage of his household as either.

What would she not give now for a cottage with the poor man whom she loved? How she would rejoice over an opportunity to cook their simple meals, and use her leisure to make her home attractive and inviting. How drearily and wearily pass her days, without occupation, destitute even of the pleasure she anticipated in conferring some of the advantages of her new state upon her kindred, for her husband is jealous of any thought or act outside of himself, and, though willing to spend money in adorning and beautifying his own property, has no intention of extending his liberality to her relatives. In fact, to use his own elegant language, he "did not marry her family."

So chains, the gilding of which makes no pretence of concealing that they are chains, are all that she has exchanged for her youth, her beauty, her glad hopes, her bright expectations, and very bitterly she

regrets the ignorance and folly that induced her to sell her birthright for this mess of pottage.

There is not the same temptation for men to marry money that exists for women, in the utter absence of purpose, objects, and means of their own. Men are early forced into activity whether they will or no, and the dependence which is considered so graceful and becoming in woman is disgraceful and derogatory to man. The man who would be content to sit down and "live upon" his wife would be considered contemptible in any community.

There is everything, therefore, to prevent a high-minded, self-respecting man, who is poor, from marrying a woman who possesses wealth, and when such a phenomenon does take place, he finds himself confronted by two necessities: either to voluntarily and imperatively resign all share in it, or submit to see his disposal of it hampered by all the precautions which can be taken against legalized swindling. This does not tend to make him amiable towards his wife or her money; and so it often happens that the so much desired good is the source of positive evil, which destroys all the sources of happiness in married life. Something may be, and undoubtedly often is done, by good sense and forbearance, to remedy the evils caused by such mistakes; but no act was ever committed by man or woman from a base or unworthy motive that did not bring retribution in some form, and at some time. Sooner or later our sins must find us out, and one of the unpardonable sins is Marrying for Money.

CHAPTER XIII.

MARRYING WITHOUT MONEY.

EVERYBODY admits, nay, asserts, that "marrying for money" is a dreadful thing; although there are a few experienced and prudent middle-aged people, learned in the price of butter and the wear and tear of little dresses and shoes, who are not ashamed to acknowledge that it is almost as bad a thing to marry without money.

Still, as a general rule, the sentiment of society is against them. Novelists, and story-writers in magazines and newspapers, always select as their hero a model young man who lives and supports his mother or a family of younger brothers and sisters on a small salary, and eventually marries his employer's daughter; while the rich young gentleman is invariably a brute and a villain, who ruins young women and breaks his wife's heart.

It is hardly necessary to say that general principles founded on ideas so crude and one-sided are sure to be false. Yet this does not prevent them from being received by a great many people, and creating a vast amount of mischief.

Romantic young girls, for instance, think that love in a cottage, with nothing a year to live upon, is just as blissful as it is represented to be, and that only the most miserably mercenary motives could ever induce "anybody" — which means their parents — to think the contrary.

Moreover, in all the story books they ever read, when the hero and heroine fail to make both ends meet, they always have a fortune left them, or find an asylum with some poor, plodding, worldly-wise persons who have worked away at the prose of existence while they have been cultivating its poetry, and are supposed to consider it a privilege to share their hard-won gains with others more ethereally and less practically constituted.

This will do very well for a story, which can create houses and money and friends at pleasure, and ignore bills if it is not convenient to pay them; but it does not work so well in real life.

When people marry, they assume at once responsibilities which they have no right to shirk or remove to other shoulders than their own; and it is very rarely, indeed, that they find any willing to assume them. Burdens self-imposed generally have to be borne alone — borne until the weary back bends or the heart breaks, and tired body and soul can bear no more.

I would not advise young women to falsify one genuine womanly instinct for money; but it is as well

that they should understand that its possession is not necessarily a curse, and that the want of it involves possible consequences of which, in the flush of youthful hope and believing affection, they never dream.

As was before remarked, the poor young man, be he clerk or mechanic, of story-books is always a model. He is handsome, gentlemanly, polite, correct in his habits, intelligent, æsthetic in his tastes, with a great love of art and an abhorrence of the mean and vulgar. In his person, manners, or surroundings there is nothing that can offend the most fastidious taste; the miseries of "apartments" and two-storied suburban houses are carefully kept out of sight; his *ménage*, if small, is always faultless.

All this, of course, is just as likely, and rather more likely, to be false than true. But girls in love with poor young men do not think of that. They invest them with the attributes of their favorite heroes, and are sadly disappointed to find that indolence and selfishness are as often the faults of a poor man as of a rich one, and that poverty may be embittered and rendered infinitely worse to bear by coarseness, want of habitual refinement, and that consideration for others, and for women especially, which is the growth of advanced civilization, of society, and intellectual culture.

The faults peculiar to human nature belong to one class as well as another; but there are circumstances which modify them, and under which persons subject

to their influence suffer less from them ; and that education and wealth are among these circumstances, few that have had any experience in the world will deny.

Poor young men are generally the product of families where the mother was a drudge, and household courtesies almost unknown, and they are very apt to look upon a wife as the mother's natural successor — as a servant whom they are not obliged to pay. They do not realize or appreciate the sacrifice of tastes and habits which they have never known ; make demands upon her strength which she is totally unable to meet ; and consider themselves sadly victimized if she should happen to become an invalid, and unable to perform the duties of housekeeper, seamstress, cook, nurse, and special attendant upon themselves.

Moreover, a large proportion of the delicate young wives of poor men are sacrificed to their husband's early struggles, and die just in time to enable him to start afresh with some gay young lady, quite willing to assist him to spend the money which his wife has laid down her life to help him make.

There are many happy and successful matrimonial ventures from which money and money calculations are entirely excluded ; but they require the exercise of an unusual amount of common sense, consideration, and judgment on both sides to make them so. Girls, under any circumstances, take a much larger amount of risk when they marry than young men. *They lose at once their market value ;* and if they marry poverty,

can only look forward to the constant pressure of petty cares, to contracted and sometimes unpleasant surroundings, to isolation from general society, to the loss of youth, without the means to make advancing age beautiful, graceful, or attractive.

Then there is the possibility of becoming widows, with children dependent upon their exertions. And is there any situation more forlorn or pitiable in the world than that of a *poor* widow? Her lot is doubly desolate. It is not only her husband, but the breadwinner who is absent; and talk as we may about sentimental sorrows, there are few miseries so real and terrible as existence without the food, the shelter, the warmth, the protection, the comfort which make it possible as well as enjoyable.

“Would you, then, exclude poor young men from the chances of matrimony — from its possibilities of happiness?” asks some frightened girl, whose love sees paradise only in any condition with the man of her choice.

Certainly not. I am not advising young men, but young women, who have much more at stake. It is always best for young men to marry; it is in fact necessary for their moral, social, physical, and spiritual well-being. But it is not at all as necessary for women, if only they did not think so.

I do not, however, wish to be understood as advising young women not to marry, or not to marry poor men. I would simply urge them to greater caution,

and to bear in mind that it does not require so much courage to marry a poor man as to patiently and cheerfully bear the consequences of the act.

Society may not ignore you ; but you will gradually slip out from society. You must live where convenience, necessity, or another will directs ; inclination and taste will not only be subordinate, but almost forgotten in the incessant demands of duty, and all must be performed cheerfully, and without expectation of thanks or gratitude ; for a poor man feels his position as lord of creation quite as much as a rich one ; is less likely to have acquired early habits of deference, thoughtfulness, and care for women ; and thinks, just as much as another man, that any woman ought to be thankful for the privilege of being his wife.

Excepting in the highest circles, very little attention is paid in this country to the standing and family connections of candidates for matrimonial bonds, the happiness of the parties being rightly supposed to depend more upon themselves and their fitness for each other than upon their family relations. Intelligent and respectable family connections are, however, by no means to be despised. If they do not make the happiness of married life, they greatly add to it ; they fill in part the place of the wife's early and most attached friends, from whom she is very often separated ; and, if they are wise and kind, may sustain and aid her through many trying and difficult circumstances.

Of family relations of an opposite character it is unnecessary to speak. Men sometimes say that "they did not marry their wife's relations;" but young women will undoubtedly find it as possible and as disagreeable to marry their husband's relations as for their husbands to marry theirs.

A little reflection as to consequences need not frighten, but it ought to make young women careful in deciding on the most important event in their lives. To most men, the individuality of a wife is of little importance so long as she represents to them their average amount of daily comfort, the respectability of their social position, and the welfare of their children.

A still young man, blessed with his *third* wife, replied to the question of a friend that he really did not know which had been nearest and dearest to him. They were like three good dinners, each considered best at the time, and pleasant in the remembrance.

If this gentleman was not sentimental, he was at least honest.

To a wife the husband is, or should be, much more than this. Upon him she depends for her opportunities, her enjoyments; and upon his energy, ambition, and ability for the improvement and advancement of their condition and means. His habits and preferences give the color to the household and its surroundings; and, more than all, exert a paramount influence on the character and future welfare of children.

Try as she may, believe as she may, start with as many modern ideas of equality or superiority as she may, the result will be the same eventually. From the moment a woman becomes a wife she is in a state of subjection. He acts independently of her ; but she cannot of him. He holds the balance of power in the shape of providing the money, and what he wills, therefore, must be done.

Outside of her own house a woman has no distractions, nowhere to go. A man has his business, his politics, his club, and, very often, a dozen places of amusements, any of which are a legitimate resource in case clouds obscure the domestic horizon. But a woman has none of these resources ; her spirit can only fret and chafe against its bars like a bird in a cage. And it is this inability to throw off small causes of irritation and annoyance which spoils many a woman's sweet temper, and renders the wife, as the husband complainingly asserts, very different from the bride.

Is there, then, no happiness in married life, and especially in humble married life ? Yes, undoubtedly ; especially if you are content that it be humble, and courageously willing to accept the risks and obligations it imposes. But much faith, much patience, and, above all, much love is required ; and unless you can bring these to the altar, you had better sew for your daily bread than marry any man, be he poor or rich.

There will be no equality in marriage for women until they feel themselves independent of it; until they consider it more honorable to earn their livelihood than to barter themselves away for board and clothes.

Where a strong and true love exists, it will prove equal to every emergency, provided there is common sense and judgment on both sides to back it up. But love cannot exist independent of respect and esteem, and marriage is a sharp test not only of the quality of affection, but of its sources of inspiration.

It would not do to even guess at the number of married people held together by the ties created by children and the fear of social censure. But the aggregate will surely be greatly lessened when young women are willing to earn money instead of marrying for it, and become the wives of poor men with a full realization of what is in store for them.

Love is all-powerful, but it hath many counterfeits which marriage lays bare; and if marriage without love be a sin, a marriage without either love or money is a folly as well. Therefore, marry not for money, but for love; and if money comes with it, use it wisely and be thankful; but if it does not, be thankful for the love, and content to do your part to make life useful and happy; for it is not money, after all, that makes happiness, but the cultivation of gentleness, refinement, and wise and kindly affections. And what I would finally urge upon young girls, therefore, is,

that whether there is money or not, it is all-important that there be judgment, truth, temperance, taste, refinement, thoughtfulness for others, sympathy, sufficient knowledge of the world to make a man among men, and the true gentlemanliness which shrinks from fellowship with everything false, and mean, and coarse, and wicked.

It is not of half as much importance as you think whether you are married at all; but it is of the greatest importance to yourself and society at large *what* you marry.

CHAPTER XIV.

"MARRYING FOR A HOME."

"Mid pleasures and palaces
Though we may roam,
Be it ever so humble,
There's no place like home.
A charm from the skies
Seems to hallow us there,
Which, seek where we may,
Is ne'er met with elsewhere."

THIS true picture of a love-created home has found a response in every heart, and frequent utterance from every tongue. It is no matter that the man who wrote it was a wanderer, almost an outcast, who saw the home that he painted only through cottage windows, as he travelled on foot from village to village, from hamlet to hamlet, a poor man, with neither home nor kin, and many times no shelter for his wearied body from the pitiless storm. Perhaps it is only as wanderers that we ever fully appreciate the blessedness of home; at any rate, millions have believed in it, and loved it all the more truly for the sweet record that the homeless man has made of it.

This tenderness of home and its associations make us look with more kindness upon one who avowedly, or, at least, obviously, "marries for a home," as the phrase goes, than upon one who as obviously sells herself for money. A home is so desirable, and the wish for one so natural, that one is apt to forget the inflexibility of the laws which govern the constitution of a home, and consider it made simply of bricks and mortar, for which the homeless woman is almost justified in bartering herself. Knowing no more than this, thousands of girls and women do marry four walls, expecting to find them *home*, and are only undeceived by bitter and most painful experience. The four walls they have married are exactly like the four walls they have left; there is no difference in the laths and the plaster, the stone-work or brick-work, of which they are composed. They stand like Pygmalion's statue, waiting for life to be infused into them.

This subtle principle of life is not the work of the moment, an hour, or a day. It is the outgrowth of the love, the faith, the patience, the willingness which the newly-married exercise towards each other, and expresses its vitalizing principle chiefly through the woman. If she bring love, faith, and patience to her work of developing the home, she will be sure to succeed; but if the word *home* has no meaning for her but *shelter*, provided at some other person's expense, she will fail of ever finding a home, though the walls of her

house were never so thick, never so high, and never so costly.

The phrase, therefore, "marrying for a home," is incorrect, especially as applied to a woman, because it is she whose work it is to create the home, and, by marrying from any motive less than the highest and truest, she disables herself, and, with ever so good a will, finds herself unable to execute her work for want of the requisite material, namely, patient love, trust, tenderness, and forbearance. To put it more plainly: A woman cannot marry for a home. It is a contradiction in terms. She can only marry for a shelter, and the willingness to do this must spring from one of two causes, or both combined: incapacity to provide for herself; or a selfish desire to impose the burden of providing for her necessities upon some one else.

There are women who are born, and live, without feeling that humanity at large, society, or even their own immediate families, have claims, in return for what has been bountifully bestowed. They accept from earth, air, and sky, light, warmth, sustenance — from the past the treasures of art, beauty, poetry, experience, and wisdom, which it has garnered up — from the present social life, and all that makes it desirable, without one thought of obligation, without considering for an instant that for all this they are bound to give back something, and that something *the best that is in them*. If they can add nothing to

the wealth of the ages, do nothing in return for the benefits they receive, the quicker they cease to encumber the ground the better. When any portion of a body fails to add its quota to the general health, strength, and perfection of the body, it is dropped, and something else put in its place. This is as applicable to women, who are part of the great body of humanity, as to men.

It may be argued that women are not responsible for their dependence, because they are born to it, and brought up to consider it natural and inevitable.

This is true to a certain extent; but they know also, that a condition of uselessness, helplessness, dependence, is of human ordering, not divine intention, and that only a soul reduced to the depths of degradation could accept it. They know that absolute dependence, instead of being natural, is humiliating to the last degree; that the poorest and dullest nature revolts from it; that the law of reciprocity is as true as the law of gravitation, and, if not fulfilled, brings its punishment as inevitably. They know, also, that the reeds upon which women lean are constantly being broken; that the operation of natural law is not suspended upon their account, as it ought to be if they were intended to be helpless and dependent creatures; that men die, or lose health, strength, and fortune, and leave to women the task of maintaining themselves and others; that cold hurts, and want of food kills them as it does men;

proof enough, in addition to the fact that they are provided with precisely the same working and breathing apparatus, to show that they are expected to do their share in the world's work, and add their quota to the general sum of intelligence, activity, and achievement.

Looking at it from this point of view, marrying for a shelter is as bad and immoral as marrying for money, and the results are not likely to be much more satisfactory.

In the first place the object — the avoidance of labor and personal responsibility — is always missed. The labor of eight or ten hours per day would enable the woman to make a home for herself; but in the *home* which she has accepted she works sixteen hours, without pay or acknowledgment of service rendered. She has obtained a home — that is to say, the shelter of four walls; she eats the refuse of what is put upon the table, and has a new dress when the owner, or provider of the four walls, which she married, thinks he can afford one.

Bitterly she looks back upon the time when the money she earned was her own, to spend or not as she pleased. Sadly she thinks of the little room, with its one window, its little rocking-chair, its pictures, which she had cut from illustrated books and papers, its treasures in the way of little souvenirs which adorned the small toilet-table, and feels that it is avenged for her sin of falsehood and abandonment.

No spot contained within the four walls to which she has sold herself seems half so much like home as that poor little room, that dear little room, which required so little, and yielded so much.

She realizes now what she ought to have brought to the bricks and mortar, — to the man that she married, — and that is, a love that would have purified and sanctified every act of their lives — a love that would have made the coarse better than the fine, the labor for comfort and happiness light — a love, in short, strong enough to teach the subject of it that duty is better than pleasure, and that out of our fulfilment of it grows our purest and truest happiness. But she did not bring this love ; she hardly brought toleration or respect. She looked upon her husband as a sort of earthen cover, made to protect the more delicate porcelain of her nature, and she resents the numberless methods in which she is made to serve his uses ; all the more sullenly and bitterly resents them, because she knows she has brought this thing upon herself, and must not only endure, but endure in silence.

For the coveted shelter, she has not only to pay in service and labor, but in the subjection of will, act, almost thought, to the being of another. Moreover, she has not escaped that burden of responsibility which weighed so heavily upon her — only added to its gross amount ; for, chary as men may be of their joys, they readily and eagerly share their sorrows,

and expend upon their wives all those terrors, and anxieties, and heart-sicknesses which they disdain to reveal to men, but which keep her upon the rack of fear for the fate that may be impending over herself and her children.

“Home!” Is this hand-to-hand existence, with its petty cares, miseries, deceptions, and embarrassments, the life that she sighed for? Is she never to know the freedom from sordid care, for which she bartered her soul’s birthright, the blessedness of human love and sympathy!

Home! How can she make home when everything that surrounds her becomes distasteful to her? — when she sees objects and circumstances only through the jaundiced eyes of a miserable selfishness, when she has placed herself in opposition to natural law by demanding everything and being willing to give nothing — when by one word, one act, she has made her whole life a lie?

Home! The word is full of meaning, but not to her. It means the fresh, young, unselfish love of two hearts; it means the happy faces, the joyous laugh, the fond caress of childhood; it means freedom from carking care, from strife and contest, from the pride and vanity of self-sufficient, worldly-minded men and women; it means pleasant memories of Christmas time, of birthday festivals, of bits of sunlight and favorite pictures — of the baby’s first tooth, of mother’s quaint old teaspoons, of father’s great teacup and

saucer — of sorrows softened like Rembrandt shadows by the light of human love, and trust, and sympathy — of hearts always open, of a fireside always warm, of a fullness so complete of the happiness that mortals can aspire to, that we can say nothing more of the Christian's possession of paradise than that he has arrived at home.

Home! How often is the name desecrated! It does not require much in the way of material surroundings to make home. Brown stone does not build it, damask curtains shut it out, fine furniture raises a barricade against it, servants wage eternal war upon it; but it demands, and must have, love, faith, honor, and truth. It may be poor, it may be put up at auction, for sale to the highest bidder, but it can never be sold. It melts intangibly away, leaving cold objects, blank, dreary walls, a dull, lifeless body from which the soul has departed.

No wonder the girl who marries for a home fails to find it. No wonder she gives up the search after a while as hopeless, and settles down into the belief that there are only walls, no homes, in existence.

No wonder that she loses herself in a tangle of metaphysics, false philosophy, and doubtful social theories. She has no central fact from which to radiate. Her very existence becomes a lie for which she despises herself, and her principal source of comfort is in establishing theories which prove all women to be as dissatisfied and unhappy as herself.

It is from the ranks of such women as these that the reckless, egotistic, subversive, and insurrectionary women come, and by these I do not mean all who are called "women's rights women," for many are among the truest, tenderest, most faithful of women to every relation of life; but I mean those who, by their want of equipoise, by their advocacy of a loose and fictitious morality, become social incendiaries, sowing the seeds of dissatisfaction and revolt, which are the outgrowth of their own want of truth, honor, and integrity, among those who ignorantly accept them as true representatives of advanced ideas.

With less brains, but as much faculty for being miserable, this same class of women help largely to fill up the armies which throng our great boarding-houses and hotels — creatures who are women only in name, who, without object, purpose, or occupation, drag out a wretched existence: when it is night, wishing it were morning; when it is morning, waiting for the night, depending upon the chance excitement of visits and shopping for the little variety to the horrible monotony of their lives, and looking upon feeding-time like the animals in a menagerie, as the most interesting event in the twenty-four hours.

Is this marrying for a home — this stagnant, useless existence, which depraves mind and body, takes out of life all that makes it worth the living, and leaves only a dry husk from which all the sweetness has departed?

It seems really more wicked and less justifiable for women to marry for this pretence of home than for men, because women *make* home, while men cannot. Given a clear conscience, and a sense of duty fulfilled, and a woman will make home out of the smallest nook, no matter whether it is under the earth or close to the sky. Her bit of geranium and low rocking-chair will find out where the sunshine strikes earliest and stays longest, and her quick sympathies and strong affection will render even such a place a very paradise.

Men require these atmospheric influences, but they cannot create them. They cannot sit still long enough to infuse any part of themselves into the dull woodwork, the hard stone, or the cold glass of their surroundings. They like to feel the warmth, and bask in the sunshine created by a loving woman's presence, but they are powerless to effect the same results.

And the simple secret is, that it takes time, strength, patience, devotion, trust, and love to create the home atmosphere, which they cannot bestow upon it—which they have to put to other and more material uses. They rarely appreciate this, except in its final result; but it is nevertheless true, and it supplies the reason why it is absolutely indispensable that a woman bring great love and faith to her work. It is because so much of it is bread thrown upon the waters.

Men are very apt to consider that the four walls

are all there is of home, and that the woman has nothing to do but sit down and enjoy it. But this is a great mistake. The woman knows, or at least soon discovers, that the very security, privacy, reserve, and seclusion of home, are temptations to neglect the performance of duty, especially when this is more general than special in its character, and easily slighted, without, for a time, very apparent results.

It requires wisdom, as well as all the strength of human affection, to do the same thousand and one little nothingnesses day after day, week after week, month after month, and year after year; to cultivate the social amenities and niceties of refined domestic life, in the face of bodily weakness, opposing inclination, and the certainty that no mortal will ever know or give you credit for your efforts and your self-sacrifice.

Yet all the homes that ever existed were built of single bricks like these, laid one upon another by some woman, who, possibly, did not know the work she was doing—built from instinct, like the bee, and wiser than she knew.

The difference between the man and the bee is, that the latter does from instinct what the former does from knowledge; and this must be the difference between the instinctive and reasoning woman. The latter must know that, in her capacity of wife, it is her place to build the home in the house provided by the man. She must know, also, that to this work she

must bring the proper materials — love, faith, patience — or she is less than the animal and insect creation, who will not act contrary to their instincts. She is a fraud upon men, a libel upon women, a base counterfeit that has no right of circulation among true and honest men or women.

CHAPTER XV.

TRUE MARRIAGE.

POPULAR ideas upon marriage run mainly in two directions: first, the sentimental, or that view of it which bases the union strictly upon the mutual love and admiration existing between the parties concerned; secondly, the practical or business idea which renders marriage a copartnership, entered into mainly from motives of personal and pecuniary interest.

In neither of these conceptions lies the groundwork of just and true married life. Both are founded in an individual idea, which, carried out, would sacrifice the larger claims to the lesser wants, the all-in-folding tree to the little seed from which it sprang.

If individual happiness and material prosperity were the sole or the highest objects to be attained by marriage, it would present no problem to us worth solving — it would be quite unnecessary that marriage should exist at all. Men and women could mate with whoever suited their fancy, enter into social partnerships upon a mercantile footing, and remain together only so long as it suited their interests or pleasure to do so.

Such copartnerships could exist in social as well as in business life, if no farther results were involved, if, as was stated before, the happiness of the individual, by the gratification of his inclinations, and indulgence of his selfish desires, were the principal end and aim of married life.

But this does not seem to be the case. While a beautiful harmony of arrangement provides that a marriage shall complete the happiness of the individual, it nevertheless subordinates this condition to the greater end to be accomplished, namely, the creation of the family.

Here is the real reason for the existence of marriage, and the necessity for its recognition as a permanent, if not sacramental institution. The married man and woman are no longer to be regarded as individuals, they have no longer a right to act from an individual stand-point. Through marriage, and from its point of view, they cease to be individuals, and represent an entirely different and more complex product — the family — and it is its interests, its claims, its responsibilities, its influence, which must be considered, and to which individual inclinations must be subordinated.

Men and women might meet and part without anybody troubling themselves as to consequences, if the world had not to be populated, if there were no children; but it is not the man or the woman, it is the children, after marriage, who are of the first impor-

tance. They make up in great part the hopes and fears, the joys and sorrows of the present. They represent the possibilities of the future, they reproduce the glory and the shame of those who have gone before, and carry them into immortality. If marriage could be dissolved at will, what would become of the children? Neither father nor mother alone can properly take charge of them; the care and assistance of both are necessary to their education and development. Even the state, were legal provisions made, could prove but a rugged step-mother, absolute and totally devoid of that undying love, tenderness, consideration, and sympathy, founded in the family, created by a true marriage. In the animal creation couples instinctively recognize it as a part of their duty to protect and provide for their helpless offspring, and never separate until the young have been taught, and are fully able to take care of themselves.

Simple adherence to this primary rule would practically render marriage indissoluble, for the law recognizes parents as responsible until children have reached the age of discretion; and few wives or husbands would wish to separate after sharing the common interests of daily life together for upwards of twenty years, or would be any happier for such separation. Experienced lawyers testify not only that divorced couples wish to marry again, but that the majority of them do so, and this in the teeth of ridicule and the opposition of friends and relatives.

The desideratum, therefore, appears to be a basis for marriage which will afford us some sort of guarantee in the absence of infallible wisdom and judgment of the formation of a true marriage, in contradistinction to a mistaken or false one ; and this basis, I think, we find in

Love, acting as a motive, or incentive to the performance of duty.

The question now arises, Can that union be called marriage where love has ceased to exist ? and would it not be better to dissolve such a connection rather than live in the midst of hatred and dissensions ?

Undoubtedly there are instances where the intimate relation of man and wife becomes not only intolerable, but a crime against the moral nature not to be permitted. Such instances are, however, rare, and must be treated as a disease or misfortune. We do not feed the whole world on medicine because a few people are sick. We do not subject all women to treatment of cancer because one woman has died of it. Our laws take it for granted that men and women are innocent until they are proved to be guilty, and it would be manifestly unjust to make marriage laws to suit the exceptions instead of the rule.

Accepting the fact that marriage involves sacred duties, that the easy disruption of marriage ties produces anarchy, confusion, dismemberment, broken lives, a reign of selfishness in which the weakest must inevitably be driven to the wall ; it becomes a nat-

ter of grave doubt whether any conduct on the part of the man or woman, who has assumed these obligations, releases the other from his or her share of them.

Two wrongs cannot make right.

An injured woman gave simple utterance to a noble sentiment when she said that no act of her husband's could make *her* false to the vows she had spoken, to the duties she owed her children.

Here is a fact to which it seems to me necessary to anchor fast, and which marks a sublime difference between the true idea of marriage and that sentimental affection which is self-absorbing and self-seeking in its nature and character, and whose first instinct is to sacrifice whatever stands in the way of the attainment of its object.

This is the great fact of duty.

We have not yet arrived at that state of growth — physically, mentally, morally, or spiritually — when we can be sure of ourselves, or of the always correct action of our reason, our judgment, or even of our affections. What we loved yesterday we dislike today, and may love again to-morrow. We are still under bonds to the perversities not only of the present, but of past generations. We suffer a thousand ills; and when we suffer, we are not sure that we love. We may even think we hate, and discover after a while that it was not hate, but bile, or dyspepsia, or overwork, or weariness, or debt, or difficulty, in some other of the many forms in which it assails us.

Love, in its incipient stages, is no more to be depended upon than its step-brother — hate. It is quickly born, and often as quickly dies. It may, by cultivation and opportunity, become a plant of sturdy, healthy growth, but it will still be subject to fluctuations and changes. It may seem to be beaten down for a moment by storms, but it will raise its head again in the sunshine ; and he would be a poor social economist who should, for this reason, tear it up by the roots.

The love of the novelist, which is born in a moment, to live forever, — which is unimpaired and unaffected by time, condition, or circumstance, — has no counterpart in the experience of actual life. Not that true love does not exist, but that it requires favorable influences, and, like all other best things, is perfected by growth and culture. It may have been born of passion and imagination, but it is quite as likely to be the offspring of esteem and friendship. It does not always show itself upon the surface, but it survives shocks all the better when an element of loyalty is mingled with inclination, and is none the less true because it is given where honor and duty demand it. If love and duty were incompatible, then the moment love became duty, it would cease, which, thank heaven, is not true. Love goes in harness very well, even with imagination, when duty holds the reins, while love in opposition to duty produces nothing but unrest and disquiet.

I come now to the modern, practical, or business idea of marriage, which is an outgrowth of the doctrine of individual rights, and a very worthy branch of the parental tree.

It demands that the parties to the matrimonial scheme shall be two self-supporting, separate entities, each content to maintain themselves — each willing to contribute to the support of children, if such should be born to them.

Many good men and women advocate this idea as the only true basis of an equality in marriage — as the only method by which the woman can preserve the distinctive dignity and complete independence necessary to the acknowledgment of her equal position by man.

There is a show of reason and justice in this pretension which has no real foundation, and obtains its apparent validity solely from the greater value which has heretofore attached to physical over moral agencies, and the necessity which has seemed to exist for women to pit themselves against men, fight material battles with material forces upon their ground, in order to obtain recognition of power.

It entirely overlooks the fact, that the woman must bear the children, that in this she can receive no help from man, that she gives her strength to them, is naturally and legally responsible for them, and is compelled to admit their claims in a thousand ways which do not affect men at all.

If the moral influence and agency of women had been properly recognized and appreciated by men, such an idea could never have gained ground ; but, once born, it found fitting nourishment in the habit of masculine assertion and appropriation, and, false and specious though it is, threatens the most deplorable consequences, not only to individuals, but to the race.

There can be no doubt that the woman's place in a true marriage is to build up the house, care for, and, up to a certain period, educate the children. Some one must do it, and who so well fitted for it? But for this work she requires means, and these it is the man's business to provide. She needs also his assistance, countenance, encouragement, and support, to sustain her in its execution, and in return gives what he must have, attention to his personal wants, and the quiet, peace, and serenity of a well-ordered home, after the toils, fatigues, and anxieties of business.

Men will never know what the home can be, and should be, until they make the woman responsible for it ; until they stop treating her either as a drudge to be ordered, or a doll to be dressed and petted, and look upon her as she is, a very human part of creation, with a natural and most useful work to perform, and great willingness to do it, if she only knew how, and had the means to do it with.

It is, however, absolutely necessary that these be supplied to her ; it is no part of her business to pro-

vide them for herself. If the wife goes out to earn money to support, or help to support, the family, the interests of the family must suffer. Her husband loses the feeling of security and the certainty of care which her presence affords; the children, the mother's protection and sympathy; the household, that guardianship which is essential to its prosperity and well-being.

The wife and mother, if she is conscientious, suffers most of all, in her divided interests, in the continuous struggles between her love and her duty; and finally, in her effort to accomplish all, renders herself unequal to the performance of any part of her work, and dies, leaving the memory only of her weakness and want of judgment — none of her willingness or superhuman effort.

There is another point upon which I have enlarged somewhat in a previous article, but which I desire also to mention in this connection, and that is, that the *presence* of the wife is essential to the formation of the home. A true marriage teaches a man the value of this part of a woman's work. His labor being principally to gather together the material forces, he naturally places the most value upon them, and it not unfrequently takes him a long time to understand what the influence is which his wife's constant presence diffuses around his dwelling, or in what way the nameless nothings with which her hands are busy affect his happiness, and even his soul's growth.

The newly married man, who takes his wife to the home that his love and forethought have provided, thinks he has done it all — that she has nothing to do but sit down and enjoy it ; and, generally, she accepts his view of the matter, and secretly wonders why the new, bright house, with its spic and span new furniture, does not seem as dear, and as much like *home*, as the plain, gray old homestead she left. No more than he does she realize the value of the work she has to perform — the long, slow, patient work of years, which she must give in order to transform this commonplace shell of bricks and mortar into the hallowed spot round which sweet memories will cluster.

He thought there was nothing more to do after providing for their physical wants, until he realized what an empty, soulless place a mere house is, without its ministering spirit. She believed that everything had been done for her, until she discovers, by the difficulty with which she binds herself to her new surroundings, that there is something lacking. This reluctance to enter into and take possession of her kingdom, men are very apt to set down to natural, womanly depravity ; they rarely recognize the effort by which it is overcome as a sacrificial offering which the woman lays upon the altar of her love and duty.

Heretofore, she has shared a home built by other hands, now she has to construct one for herself, and for those dearest to her. The house is there, the ta-

bles are there, the chairs are there, the carpet is smoothly put down, the curtains occupy their places ; but into all these she must infuse life, vitality. She dimly sees, though she may not be able to put it into words, that it takes more labor and care to properly use material things than it did to earn the money for their purchase.

This labor and this care she must give to them.

In the golden age, when men understand their duty to women, women will be much better able to perform theirs. Then it will be the women who will buy and furnish the houses in which they are to live, in which they are to construct the homes, rear and educate the children. It will be women who cannot, or who do not wish to marry, who will be the designers and architects of our houses, our real-estate agents, our dealers in furniture, our makers of upholstery, the intelligent and willing coadjutors of the mistresses of the households, the good wives, and the true mothers.

Men have not only taken possession of their own kingdom, but of that of women also. Let them yield to the woman her place, respect her functions, encourage and sustain her in her work, and they will be repaid by a paradise at home into which no serpent can enter.

True marriage does not consist alone in a reciprocity of feelings, but of duties also ; and true marriage can hardly exist until men and women are trained to

a full knowledge of what these duties are, of their mutual relations, and of the obligations involved in them. Then, —

“ In the long years, liker must they grow,
The man be more of woman, she of man;
He gain in sweetness, and in moral height,
Nor lose the wrestling thews that build the world;
She, mental breadth, nor fail in childhood care:
Till at the last, she set herself to man,
Like perfect music unto noble words.
And so, these twain, upon the skirts of Time,
Sit side by side, full summ'd in all their powers,
Dispensing harvest, sowing the To-be;
Self-reverent each, and reverencing each.
Then comes the statelier Eden back to men,
Then reign the world's great bridals, chaste and calm,
Then springs the crowning race of human kind.”

CHAPTER XVI.

THE FUTURE HUSBAND.

WHEN a boy-baby is born, there is great rejoicing; the very tone of the voice in making the announcement indicates that it is considered matter for unusual congratulation. Nothing is too good, or good enough for him, and even the mother shares for a short time in the glory, and is allowed to indulge her fancies for the sake of the man-child she has brought into the world.

This feeling is exhibited, more or less, through life. Rudeness, exhibitions of temper, and passionate self-will, that would be severely punished in a girl, are only signs of strength of character, independence, and manliness in a boy.

Of course, they early learn to consider their sex as giving them a great advantage. They sneer at girls and girls' ways, look upon the world as their birth-right, and women as the natural subordinates to, and dependents upon, men.

In families where good breeding and habits of culture and refinement have produced a feeling of chiv-

alry and politeness towards women, this idea of superiority is not made unpleasantly apparent; strength is understood to be protective of others, rather than of itself. The weaker element is recognized as the finer, and loyalty to its claims upon masculine power, tenderness, and devotion acknowledged as an indispensable element of manly character.

The lower we go in the social scale, the less we find this principle known or recognized, and the more coarsely, and even brutally, women are treated. It is during the reign of female sovereigns that laboring men in Great Britain and elsewhere have sat down to their meals alone, as a habit and a right, while their wives stood and waited upon them. Even now, in thousands of poor families in England, Ireland, Scotland, and America, the man is expected to eat the lion's share of the food provided, while the wife and children pick up what he has left.

All the injustice with which the poor man thinks fortune has treated him, he, in turn, visits upon his wife. To compensate for the submission which he is obliged to yield abroad, he is a tyrant at home, and, knowing no moral or intellectual superiority, backs his commands with brute force.

There is nothing so unutterably humiliating to a woman as to be in subjection to a man with mere brute instincts. It is worse than poverty, or death, or degradation in any other form. It is a living death of body and soul. It is slavery without the name,

unthought-of, unpitied, and thoroughly hopeless. No emancipation can come to the mismated wife ; she is bound hand and foot, and her fetters are stronger than if they were made of iron or steel.

Compelled to act entirely in accordance with another will, deprived of power not only over herself, but over her children, seeing in them the record of her great mistake and miserable life, what wonder that she is deprived of hope, and looks forward to death alone with the anticipation of relief !

If women knew the destiny in store for them, many would shrink from marriage as from condemnation to a life of torture, and the larger number prefer a life of independence of their own making, to the condition to which subjection to an ignorant and irresponsible man reduces them.

“He who ruleth himself is greater than he that taketh a city,” said the divinely inspired writer ; but, in the education and training of boys, the very opposite to this rule is the course observed. The boy must be allowed to do as he pleases, because he is a boy ; he who is to control others must know no restrictions himself. He is amenable to no authority ; he is a man, the lord of creation, and woman was made for him, first in the character of mother, then sister, then wife.

It is easy to see how natural pride and arrogance are fed by such a system and such ideas as these. An archangel fell before the contemplation of his own

glory, and men born with the presumption of superiority, inhaling it with every breath they draw, learn to look upon everything as subservient to their will; and women being the only other creatures endowed in like manner with themselves, the pleasure is peculiar, and all the greater, in subjecting them to their authority.

It is the business of mothers to teach their sons to look upon women in a different light, to show them that women need not privileges, but rights, not mere politeness and gallantry, but justice and freedom to act for themselves; that though their natural sphere of life and duty is different from that of men, it is not inferior, and should be no more subjective than his own; that the happiness of married life springs not from authority on one side and obedience on the other, but from equality of conditions, the harmony of taste, feeling, and sentiment, the willingness to exercise forbearance when it is needed, and use judgment rather than assert authority.

The behavior of young men to the young women they wish to marry is now entirely false and deceptive. Educated and thoroughly imbued with ideas of their own advantages of sex and position, they still go through the form of absolute devotion to some innocent girl, who wonders, and finally believes. A reminder of the conditions made, the promises uttered, the vows sworn under these circumstances, after marriage, would only provoke a laugh; it is a simple

matter of custom and etiquette. No one is supposed to be such a fool as to believe them.

Probably at the time the farce was enacting, the young man was inwardly chafing at the supposed necessity for such a concession to established usages, and satisfying himself with the reflection that his time would come by and by.

It is the business of the mothers to make their sons truthful, as well upon this as upon every other occasion in their lives. Perhaps they will argue that young women would be disappointed, that they could not bear the truth. Try them. They have to stand it after marriage, and you have no right to secure to yourself the love of a young girl under false pretences. Besides, if girls are as anxious to marry as they are said to be, they will bear some plain speaking, especially if it saves them much after-disappointment.

It would astonish a young lady, undoubtedly, to have a young man address her thus: "Miss B., I wish to marry, and prefer you to any other young lady of my acquaintance, for several reasons. One of these is your gentleness and amiability. When I am married, I expect to be master of my own house, and shall not allow any one, not even my wife, to interfere with my ideas of right or wrong, my interests or my pleasures; her business will be to carry out my plans, and see that my will is obeyed.

"My second reason is, your fine appearance. I think you will do credit to my taste; but you must

contrive to gratify my desire for elegance in dress with as little cost as possible.

“Your social position, and that of your family, is another inducement. At present I occupy a hall bedroom — or an attic — in an up-town boarding-house. I am tired of it. I wish for a house of my own. I suppose I shall have to sacrifice something — playing billiards for instance — dropping in, as often as I choose, to places of public amusement — going out frequently to oyster suppers ; but I have made up my mind to that, and am willing to marry, provided I can do the thing cheap.”

Girls have been so long used to the hyperbolical style of address, that I am not certain they would take kindly, at first, to this plain truth-telling ; but, if it is truth, it would be only right for them to hear it, and if they choose to accept the situation, let them. They would know exactly what they had to expect, and have no one to reproach afterwards.

When young men look upon women from a different stand-point, they will marry from higher motives, and find less difficulty in stating their case truthfully.

The first thing a young girl has to do, now, after marriage, is to get rid of her illusions. She thought she had a lover who lived only in her smiles, and who would be devoted to her every wish. She finds she has a husband who takes her smiles as a natural right, but considers it his own exclusive business to frown ; who consults her wishes only when they

chime with his own, and gratifies his own when he likes, without any reference to hers.

If she keeps his house, attends to his wardrobe, bears his children, takes care of them without giving him any trouble, she is considered to have some right to board and lodging, and a trifle for clothes; but she must not rebel, and she must never hint that this does not satisfy all her longings, all her ambition, all her desires, or she will be set down as unwifely and unwomanly.

She finds some consolation in the fine conceptions of some writers on maternal duty, and the maternal function. But it is hard to bear these lofty ideas in mind during the commonplace and constantly recurring operations of washing dirty faces, picking up dropped playthings, mending torn frocks and pants, and supplying eternal pieces of bread and butter.

She wonders if she is wicked for wishing to get away, sometimes, from the sight and sound of her own children, and the cares and perplexities of her own house. She wishes she could, just once, read the morning paper in peace, get up from the breakfast table and go down town like her husband, or out into the fresh air and bright sunlight. She feels sure of coming back refreshed and invigorated.

But she must not let a sign of this weariness escape her; the same traditions that made the boy tyrannical and impatient of control make the man selfish and exacting. If he is irritable at home, well

and good. It must be set down to the anxieties of business. He has no duties there. It is not his part to assist in making it pleasant. He comes home expecting to find it all serene ; if he is ruffled, he must be smoothed into good humor. He does not want to be bothered with any housekeeping perplexities. Like a tame bear, he is to be patted, and coaxed, and fed with sugar, and quietly allowed to indulge in a growl when he feels like it.

This is, in too many cases, the husband of the present. The husband of the future will be a great improvement upon him.

He will marry because he truly loves and respects some woman, believes in her as in the best and purest half of himself, and in marriage, not as a mere question of dollars and cents, but as necessary to the completion of a life.

The great fault of this age is, that everything is made a mere question of money. How much will it cost? Will it pay? This is the standard to which principles and feelings are alike reduced. Yet the money, so thriftily saved, is squandered in the most senseless manner. It brings neither beauty nor delight to the heart of its possessor.

The husband of the future will not ask if it costs more to keep two than one. He will consider the wants of his own nature, its craving for companionship, its love of beauty and order, its desire to form those ties which, while they break down the walls of

our selfishness, become the sources of our highest happiness.

He will not infringe upon the liberty that belongs to his wife, any more than he would that of his neighbor. As queen of the household, he will yield her absolute supremacy in that department, subject only to such suggestions from himself as he would receive from her in relation to his own affairs.

To secure all the good of which the relation is capable, he will be wise in the bestowal of his affection and his trust. He will learn to detect the evidences of moral and spiritual loveliness, and place less value upon the merely exterior attractions which can be so well imitated by the chemist or the hair-dresser.

Actuated by higher motives, he will no longer be afraid of marrying a woman "smarter" than himself, but will consider himself fortunate in having a wife reasonable, intelligent, well informed, one capable of exercising judgment and managing a household, and, if need be, supporting it.

But, in the future, such women will not be had for the asking; men must deserve them, and admit their right to a seat upon the matrimonial throne, not a place at its footstool.

CHAPTER XVII.

THE FAMILY OF THE FUTURE.

ONE of the saddest aspects of the modern agitation and social warfare which the question of "Woman's Rights," so called, has brought to the surface, lies in the inroads which it is making upon the unity and perpetuity of the family.

Already the false and sophistical notion of social liberty, of freedom in the relations between man and woman, has gained ground, which threatens disaster, if not destruction, to the social fabric. Women have adopted and publicly proclaimed their belief in this idea, whose lives and characters are beyond reproach, whose motives should be beyond suspicion, whose disinterested services for the material improvement and advancement of their own sex, have heretofore secured the gratitude and recognition of all those who were capable of appreciating them.

It is useless, and unworthy of reflecting men and women, to discuss the subject with a sneer, or lightly attribute wrong motives to the performance of any action. Such treatment does not meet the exigencies

of the case, or enable us to solve any of its problems. The first essential to overcoming a difficulty is ability to form a fair estimate of it.

Men always judge women by themselves; they cannot realize, therefore, that this cry for freedom on the part of women is freedom from men, not freedom with men.

Women have been, and are, held in subjugation by men, and it is the individual results of this condition which have aggregated themselves into a powerful force, and now demand freedom. The mistake of this demand lies in its opposition to natural law, and therefore its utter impracticability.

What they should have demanded is — Equality with men in all mutual relations. And what they might properly have decreed is — Absolute separation from man until that equality was conceded.

Thousands of women would have flocked to this standard who see only contamination in the other — not alone from the construction men put upon it, but because it offers the dignity of a motive to the wickedness of both men and women.

Revolts are generally unwise, often dangerous, but there is always a reason for them. The difficulty is, that the reason is never acknowledged, or taken into account by the opposing parties. Assertion is met by assertion; "I won't!" by "You shall!" and it finishes up with, "I am the stronger, and I'll make you."

The power of love to conquer hate, of good to overcome evil, has been preached for eighteen hundred years; but who can think of making a practical application of it?

Woman's Rights is a very simple thing, or was in its first inception. It was only the experience of individual sense of injustice, of unused force, of despised and neglected capacity, and so far was righteous and true. The political direction which the question took was due to the controlling influence of politics in this country, and the necessity which seemed to exist for women to share the power, in order to obtain justice and equality.

The effort will not be successful to the extent, or in the way, that its advocates expect, because it is opposed to the natural order of things, and because the true genius and highest interests of women are not in the exaltation and triumph of material, but of the moral and spiritual forces.

It is perfectly useless for women to meet and fight battles with men upon their own ground. It must always be at a disadvantage and final loss. What they have to do is, to bring men up to their ground, to win them over by patient effort, and compel them to admit that the co-operation of women is as necessary as that of men to the best products of human thought and intelligence.

This, however, cannot be done all at once; it is a work of time and growth. Women naturally follow

the lead of men in asserting their claims and in making their demands, and the most alarming feature of it is, that being met, as it is, and will be, by jeers and opposition, instead of kindness and conciliation, it will provoke a spirit of reckless and desperate determination. Careless of consequences, and willing to overthrow all laws, human and divine, that stand in the way of its imperious will, this result is foreshadowed in the upheavals and commotions which already stir the very foundations of our social and domestic life, in the growing selfishness and indifference to domestic ties on the part of men, in the unwillingness to accept the cares and burdens which civilization imposes on them, on the part of women, in the gradual dying out of the old time courtesy which distinguished men in their relations to women, in the development of a spirit of opposition to and hatred of men among women; finally, in the tendency towards the separation, instead of the unity of individuality in married life.

All these evils, and tendencies to evils, men lay upon the shoulders of women. It is your nonsense about freedom and woman's rights, they say, which has made men feel that their honor was no longer safe in the keeping of a wife; that courtesy and deference were unnecessary towards women who were striving to take the place of men. But we never heard that these same men gave any guarantee to their wives that *their* honor was safe in their keeping, or that, when they stopped yielding to women the

kindness and courtesy accorded to their sex, they substituted for it the equal relations which exist between man and man.

Men cannot so easily get rid of their share of the responsibility. "Woman's Rights" was an effect before it became a cause, and its cause lies away back in man's wickedness and selfishness. The steps taken to cure an evil are simply remedial. They never represent the condition of good which we hope to attain. It is getting to be a question certainly whether remedies are not worse, or do not provoke a condition worse, than the disease itself. But this is not settled as yet, and in the mean time the world is full of doctors and remedies for every disease, mental, moral, and physical, that imperfect flesh is heir to ; and in our modern hurry to set everything straight, we not only avoid giving nature any opportunity to effect her own cure, but we seize the sharpest instruments, and to get rid of a sore, cut off a limb and maim the whole body without the smallest compunction ; possibly spend the rest of our lives in defending the act, and urging others to do the same, under like circumstances.

Individuality and Woman's Rights are instruments and remedies which women have used to bring about results as various as the mental constitution of the persons who employ them ; and the immediate results promise to be as disastrous as the use of violent agencies, by inexperienced practitioners, must be.

In the absence of willingness to do right, extreme measures sometimes become necessary, however, and the very circumstances which seem most deplorable may be the agencies for working out the final good. The necessity of the family is co-operation and unity of interests. The tendency of the age is to self-assertion and individuality, and this leads to disruption and anarchy. Where the man is the monopolizer, and representative of the united individuality, the household becomes a despotism, and, although it may continue to exist, does so at the expense of the life, the strength, the heart of the wife and mother.

Capacities of all kinds must be exercised, in or out of marriage, or they die, and their influence is lost to the family and the world. Such waste could never be countenanced by the Almighty; he is too good an economist for that.

But if, on the contrary, you put two dominating wills together, each possessed with the idea that their individual feelings, wishes, desires, should be considered paramount to every other interest, and bound to make whatever they have power to control subordinate to themselves, the natural result will be the warfare and the final annihilation of the home and the family, which should have been the object of their coming together.

In all this I have said no word on the subject of this chapter of the family of the future, which is to

spring out, phoenix-like, from the smoke of the present, the ashes of the past.

How can I speak of that which presupposes the absence of selfishness in an age of selfishness? which demands sacrifice in an age of appropriation? which requires unity in an age of individual sovereignty?

It is not to women, it is to men, that these words ought to be addressed; for it is in them lies the power to realize this idea, and by doing justly, make the family of the future the family of the present.

The first essential to growth and happiness in the family is equality in the relations between husband and wife. The family is a composite musical instrument; it has a set of keys upon the outside, and a set of keys upon the inside, both of which require to be played in time and in tune, to produce harmony, and one is as essential as the other.

This being the case, why should not one be acknowledged in the only way in which men recognize value, as well as the other? That is to say, why does the husband appropriate all the funds of the family, save, invest, speculate, lose or hold, while the wife, performing her full share of the work of the small community, is spoken of as "supported," and lives dependent upon the husband's bounty?

When children have grown up, the sons are taken into business by the father, and at once assigned an income of their own, which renders them compara-

tively independent ; the daughters ought naturally to find occupation by assisting their mother in the household, performing in this way with ease and pleasure almost the entire labor, and making the home, whether large or small, truly a home to father and brothers.

Imagine a family governed by this principle, where each worked for the benefit of all ; where the husband and father, instead of selfishly appropriating every dollar of the income as his by right, leaving his family to find their sole interest in his death, acknowledges the equal importance of the function of wife and mother, commits to her the care, direction, and guardianship of the household, assigns to her the means for its support, and recognizes her right to such a share in the surplus as will place the duty of wife, faithfully performed, on a par with that of the husband.

When the girls are old enough to have some regular share of the household work assigned them, the mother should be able to make them such an allowance as would enable them to provide themselves with whatever they need, and this not as a favor or a gratuity, but as their right, as remuneration for their labor, as acknowledgment by father and mother of valuable service rendered in the general interest of the family.

Would not the work of our household be ennobled in this way ? Would it not be savingly, graciously, and healthfully performed ? Would it not redeem our

girls from the curse of idleness, frivolity, and uselessness? Would it not prepare them for the work of building up homes in the future? Would it not save families from the disintegration and decay which follow our system of foreign service? Would it not stimulate women to right effort? Would it not save men from the curse of selfishness and domination?

It may be said that money is needed for great enterprises, and that men must control it in order to be able to undertake these and carry them through successfully.

How many enterprises are "great" out of the millions in which men engage? How many are worth the sacrifice of their own truth and honor, of the words they have pledged, of the wife they loved, of the children they are responsible for, of their own conscience and convictions of duty?

But there is no necessity to sacrifice great interests to anything excepting a greater duty. Men rarely live in the railroads of which they are directors, or in piles of buildings which may be burned down, but they live forever in their children — while every act of their lives, every influence which they exert, are so many stones out of which their own monuments are constructed.

The best men realize that it is not right or good for them to be monopolizers. Some have come to the view of the case which I have endeavored to present, of their own free will. And many others

know it, but the selfish habit of authority and appropriation is too strong for them; they cannot give it up, and they content themselves with thinking that they only do as other men do.

In a pecuniary point of view, men are not aware how much they lose by not yielding to woman her proper position of manager and disburser. Women are natural economists, and always safe business agents — they do not take the risks of men, but they rarely lose in a business transaction. Their capacity seems to be especially adapted to taking care of and keeping together that which is provided by the strength and labor of men. I do not believe in hard labor, or double labor, or men's labor, for women. They are not adapted to it; it destroys them for women, without enabling them to properly represent men. It is bad economy for women to do work which men can accomplish with half the expenditure of time and strength.

We are probably approaching a curious, and, to many, a dark page in human history; but out of the darkness light has always arisen, and through experience men and women will grow wise, and learn that first lesson of their childhood, — which the oldest man rarely fully knows, — that better is he that can subdue his own selfishness, than he that has strength to take what belongs to others.

Then, instead of the family resembling a porcupine, with I's like sharp quills, standing out in every direc-

tion, it will correspond to a green and stately tree, whose every branch, and leaf, and twig are fed by the sap which flows in the trunk, and, in return, surrounds and infolds it, giving back beauty, solace, companionship, and all that makes life worth the living, for the sustenance received.

But suppose the trunk should keep the sap in its own possession, giving it out by drops here and there, or keeping it back according to its caprice and inclination; what kind of tree would be the result? Only a withered, shapeless, irregular, gnarled, and knotted abortion, fit emblem of the results of human passion, pride, and egotism.

The kingdom of God is within us. Do we any of us realize the full meaning of these words? Do we not always feel that we must wait till some time in the future, before we commence doing a good thing? But why wait a day to realize the dream of the family of the future.

Let us each who live in the family commence now, by doing our own whole duty, by putting aside self, by influencing others, as far as possible, to do theirs.

Let the mistress of the house take the reins, and make herself responsible for the comfort and happiness of all under the roof. Let the home be a place of rest from strife and turmoil.

Let the daughters be educated to be the mother's assistants, as the sons the father's, unless power and inclination urge them to occupy some other field of

usefulness, in which case, fit them for it, as sons are fitted, and do not leave them dependent upon an enforced marriage for a livelihood.

Let the family of the future represent in very truth the beginning of the kingdom of God upon earth, where each works for the interest and happiness of all, where love for others, instead of devotion to self, is the motive and inspiration to exertion, and that happiness most prized which grows out of the performance of duty.

CHAPTER XVIII.

MARRIED FOREVER.

It is strange how private experience repeats itself in the history of individuals, and how perpetually new it seems, notwithstanding that it is a tale that has been told o'er and o'er again. It is a very large and exceptional nature which can realize another experience than its own, and come into *rapport* with the causes of things, without having felt or known the effects.

The relations of the sexes have always been a fruitful source of speculation and theory. Apparently productive of much that is evil, — necessarily so, so long as human nature is imperfect, — the effort has always been to reconcile impossibilities, to harmonize conditions dependent upon human weakness, human frailty, human ideas of responsibility, and adjust the supremacy of the individual to a unitary system (marriage), which demands, as its first requisite, the subordination of individual tastes, desires, feelings, and wishes, to the interests and well-being of the family.

The real difficulty seems to be that the institution of the family is, as yet, altogether beyond our ordi-

nary methods of reasoning and comprehension. It is based on the platform of duty and self-renunciation. Men still cling to self-assertion as their inalienable right, and women have learned the lesson, and are clamoring too for separate recognition, and acknowledgment for their right to individual life, liberty, and the pursuit of happiness.

I am not certain but that it is these premises that bring our whole social superstructure to the ground.

I doubt whether men or women have any right to life, or liberty, or the pursuit of happiness, or, in fact, any rights at all.

I doubt whether liberty is possible, or happiness possible, to the man or woman who pursues it.

I cannot assert my right to a life which was given me in ignorance of circumstances, without knowledge or consent, and will be taken away again equally without my permission, or designation of time or place.

Robinson Crusoe was the freest man ever created.

“He was monarch of all he surveyed:
His right there was none to dispute.”

Yet I doubt if a man in his described position would not gladly exchange his liberty for slavery and companionship with his fellows.

The truth at which I am endeavoring to arrive is simply this: that duty is about all that we have to do with in this world, and that if this were done, rights would very readily take care of themselves.

But when some people do not perform their duty, what is to be done then? Why, we can at least go on and perform ours.

Two wrongs never made a right, and their short comings cannot excuse wrong-doing on our part.

The moral conflict is occasioned by the substitution of individual rights for individual duties. The assertion of rights arms individuals against each other, while the recognition of duties draws them nearer together.

The individual sovereignty and human rights theory is responsible for all the sophistries of the modern free divorce and anti-marriage speculations, and not only for the misery which these ideas have introduced in our homes, but for the disruption which is threatened to the entire family relation — that one divine institution which is stamped with the sign-manual of God himself — which no neglect or disregard of its sacred obligations can utterly pervert or destroy — which lives consecrated in the hearts of all good men and women, as the highest form of social life which humanity has yet known.

The breaking up of a single household is always followed by unspeakable misery; imagine the confusion and anarchy consequent upon the general adoption of the free platform of the doctrine of individual rights followed out to its legitimate conclusions!

The union of the sexes upon some basis or other is natural and inevitable. Marriage is the only one

which we know of that meets the exigencies of the case, and its honor, its safety, and its happiness are all founded in its permanence, and in the sense of obligation and responsibility which attaches to it.

Its best test is found in the fact that, if we enter it from selfish and interested motives, with the purpose and intention of employing it for the gratification of our individual plans, whims, caprices, and ambitions, it proves gall and wormwood, defeating its primary object, and working out a retribution on the heads of its desecrators.

The central idea in marriage is reciprocity, community of interests, community of labors, community of results. Selfishness, monopoly, and tyranny, on one side or the other, destroy the equilibrium, produce discord in place of harmony, and weaken, if they do not kill, the affection which should bring individuals together, which lifts the relation above those of mere business and social necessity.

The possibilities of marriage, its perfection where the conditions are in harmony with each other, have never yet been fully realized, and the still greater mistake has been made of supposing that mere change would cure those evils which result from the radical defects in individual organization.

There are, undoubtedly, persons whose influence and atmosphere aggravate and stimulate our natural tendencies to evil, and it is doubly unfortunate if we find ourselves allied to such persons by marriage; but

in nineteen cases out of twenty where this occurs, it is our own fault — it is because marriage has become with women a profession, a business by which a livelihood was to be obtained, that any chance is seized which offers itself; and thus great mistakes are made, the consequences of which must be borne.

But asks the questioner, “Are the consequences of such a mistake to be borne forever?”

There is no help for it; the consequences of a mistake must be borne, as long as they last, by some one or other; and it is sufficient evidence of the falsity of the individual rights doctrine, that we are so dependent upon each other, our interests are so closely interwoven with those of others, that the consequences of our mistakes cannot be confined to ourselves, but must be borne by others, and that this enlargement of their responsibility is generally in proportion to the strength of their sympathy and the greatness of their humanity.

If the sole object of marriage was increase of personal pleasure and enjoyment, and if this could be best secured by personal indulgence and disregard of the wants and wishes of others, then there would be some excuse for the instant separation of married persons, when living together seemed no longer conducive to mutual happiness.

But marriage was not instituted for the benefit of individuals alone. Its great object was to found the family, and the moment its obligations are assumed

its duties commence, and thereafter ought to control or influence every important act of our lives.

Instead, therefore, of realizing a greater sense of personal freedom, we find ourselves environed by imperative circumstances. We have set sail on an untried sea, where we must remain, because we cannot return as we went away : the places that knew us would know us no more, and whatever the position, the best must be made of it.

Ordinarily, the difficulties are such as are easily surmounted ; and, in most cases, the happiness that springs from society and companionship, united to wedded love, more than compensates for the restrictions and responsibilities which new relations impose.

Very rarely is the difficulty of living together so great as the evils and wrong of separation ; but if this should be — if the burden became intolerable, and too heavy to be borne, and separation the greatest good to the greatest number — it should take place quietly and with dignity, so that self-respect may be at least preserved, and the evil effects restricted to as small a circle as possible.

The fault of the free divorce system is this : that it would involve thousands and tens of thousands in all the evils of separation, without adequate cause.

There are times in the lives of nearly all married people, when, from one cause or other, they feel that marriage has been a mistake for them, and that it would be better to live apart. This state of feeling

is not always produced by a great and irretrievable error on the part of either, but by a number of small causes, something like the accumulation of rubbish after years of housekeeping. Breaches of this description, heightened and widened by injudicious friends, or even by very kind and sympathizing friends, often lead to the disruption and breaking up of families, where time and a sober second thought would have healed the wound and reconciled the differences.

Few people can live together for any length of time without disagreements arising between them ; often they are small, and proceed from trivial causes — the natural results of difference in habit, education, modes of thinking, mental or physical constitution, and the like ; but for the time being they seem terrible ; the death-blow has apparently been struck at all hopes of earthly happiness, and the wife or husband, perhaps both, think with dread of the future, and ask themselves, Is this to go on forever ?

I have frequently wondered that more separations did not take place during the early years of married life — that unripe period when the sky seems falling every time the wind blows — and I think it says a good deal for the common sense of both men and women that they generally manage to live over that trying time, and emerge from it with truer affection for and stronger faith in each other.

The difficulties in the way of a quiet and peaceful

(which does not always mean happy or prosperous) married life have been greatly enhanced by the recent "Woman's Movement." Women formerly accepted the situation as something foreordained, and which could not be helped or remedied ; but the modern theory of individual rights demands that a woman shall be free to live her life as well as a man his, and that their separate individualities are superior to, instead of subordinated by, the duties and claims of the family.

The "Woman's Movements" are good as weapons, but they belong to a state of warfare. They are the outgrowth of the appropriative, masterful, and tyrannical spirit of men, and they will continue until justice, or at least partial justice, has been done.

I have little faith in the moral power of women effecting any beneficent change through the suffrage, when they obtain a vote ; because, in the exercise of the ballot, intelligence counts for nothing. It is an instrument more powerful in the hands of the ignorant and prejudiced mass than in the hands of the educated, thoughtful, and tolerant few.

But the effort to obtain it, to lift themselves to a higher place, to take a part in the public interests and activities of life, will educate and ennoble women ; while experience will show them, as it has already demonstrated to thoughtful men, that public opinion is more powerful than the ballot, and that the evidence of power shown in the demand for it and for

larger opportunities and fields of usefulness will do for them what could never be achieved by the extension of suffrage to every woman as well as every man.

Marriage in the future may be less universal, but it will be more perfect than it is now, because it will be entered into by both parties from the highest motives of duty and affection.

Men and women who wish to "live their own lives," as the phrase is, will not marry, or will consent to that partial union which admits of individual freedom.

The doctrine of indissolubility in marriage would be better than the doctrine of free divorce, for it would put the idea of duty and obligation in place of selfishness and the indulgence of caprice and inclination. Duty is the noblest kind of inspiration. It is that consent of our reason and judgment to our acts which separates us from animal life, governed only by its lawless instincts.

CHAPTER XIX.

HOUSEHOLD TRADITIONS.

THERE is an odor of respectability, which is almost sanctity, about the simplest custom which has long-continued practice to aid in backing up its other pretensions. Women, especially, are impressed with reverence for that which bears the mark of antiquity, or can bring an array of accepted authorities to enforce its claims to their respect and consideration.

Their teaching, from the cradle, encourages this blind submission to authority. Men claim the right of independent thought and free action for themselves, but consider it necessary to lay down strict rules for the guidance of women ; and, as the in-door life of women is dependent on the out-door life of men — holds, in fact, the subjective relation to his objective position — men have been able to have it pretty much all their own way.

Moreover, there is a strong element of the poetical, the graceful, and the picturesque in the traditional, which appeals at once to the sentiment of a woman's nature, which may have had small other means of gratification. The love, the tenderness,

which we cherish for old habits and old customs constitute the ivy and the moss which grow and cling around the remembrances of the past; and when to this is added the fact that these ancient landmarks give much of the color to existence, otherwise condemned to weariness and monotony, it is no wonder that they are highly and somewhat unduly valued.

What a perpetual fragrance, for example, hangs about the word *Home!* American men and women are never tired of talking and writing about it; yet there never was a people, except the French, who cared so little for the seclusion and privacy of home, or so naturally herd together in big hotels or boarding-houses. The one thought of the occupants of "cosy nooks," and "country cottages," and "comfortable" farm-houses, from Maine to Georgia, is, how to get away from them. There may be exceptions; but if there are, they are to be found principally among those who have exhausted activity, and arrived at that point where nothing seems so good as rest.

Everybody loves and cherishes the thought of home; but it is as an ideal conception, rather than a real possession. They theorize upon it, expend money upon it; but, after all, they do not get out of it what they expected, and they generally end by getting away from it as far as possible.

The glowing articles about the delights of home and of one's own fireside which appear in newspapers, are generally written by Bohemian men and wandering

women, who occupy very small and dismal rooms in boarding-houses, and who, while they sometimes experience a longing for the homes they describe, really enjoy their nomadic life, and would not exchange it for the routine of family existence for any consideration whatever.

Men have a general idea that a "home" is a good thing to have, a safe place for women and children, a respectable place to eat and sleep in, a handy place to take a friend to dine, and the best evidence of solidity of position; but as to *living* there — that is quite another question. Men living in the country sometimes, I suppose, stay home in the evening, when an insuperable obstacle presents itself between them and their point of attraction; but no storm ever raged that could prevent a resident of a city from taking his hat and his night-key as soon as the dessert left the dinner-table, and the baby exhibited the usual signs of fatigue and weariness.

There are reasons, however, why homes, even such as we have, should be more attractive to men than to women. In them men exercise the authority which, outside, is disputed at every step by some other man. Moreover, they afford the change and relaxation which women only get when they leave their homes and go elsewhere.

Men are received at home as guests. The hearth is swept for them, the fire brightened, the table set, discords and difficulties that have jarred and marred

the day are put out of sight, or only recalled as subjects for jest, and the entire social atmosphere is attuned to pleasure and enjoyment. This is not the case with women. Home is the scene of their daily routine of care and duty. They are wearied out with the incessant demands of Jenny, and Johnny, and Lucy, and Tommy, with the baby to bring up the rear. They cannot realize the æsthetic charm of a home whose details of washing, ironing, sweeping, scrubbing, cooking, mending, and a thousand more, absorb their whole time and strength, and return day by day in an incessant, treadmill round, which rasps the nerves of an excitable, active, imaginative woman, and sets her almost crazy.

It is of no use to assert that such a state of mind is wicked, and these duties the special business of women. The fact is, simply, that it exists. There are women, good women, faithful wives and conscientious mothers, who, at times, are wrought up to a pitch almost of insanity by the wearing and eternal recurrence of petty cares and duties; and this condition not only prevents them from realizing the abstract ideal of home, as it exists in pen and pencil pictures, but it destroys much of their own power of creating such a home.

Undoubtedly there are women, spite of tradition to the contrary, who never should do it — women who should never have been forced to accept a life entirely repulsive to them, when their whole natures demanded a different field for development and action.

I have known a woman fitted to lead in society, brilliant, impassioned, original, who, condemned to a hard and narrow life as the wife of a small, uneducated farmer, lived ten years, and finally died in an insane asylum.

I have known another, a teacher of refinement and culture, who, after having been sought for years by a man of small capacity and limited education, finally married him. A few years of most unhappy married life, which changed her from a bright, intelligent girl into a dark, sad, silent woman, terminated in the departure of her husband to the seat of the late war. He returned at its close, but died shortly after from the effects of his excesses. Fortunately she was still young enough to partly retrieve herself. She went back to her old occupation, and is now the head of a thriving educational institution.

I have heard a woman, the mother of several children, say, "I cannot help it — it has always been the hardest and most trying work of my life to do housework and take care of children. I am a natural vagabond. I hate living in a house to which one is tied by the necessity of keeping it and taking care of it. Wherever I go I carry my house and my children on my shoulders. I never was so happy as when I was first married, and we lived, Bohemian fashion, in two rooms, and took our dinners at a restaurant."

In the country, people cling with much greater tenacity to customs and traditions than in large cities.

In cities, people become more cosmopolitan, act with greater freedom, and follow out their own ideas of work and living with less regard to the strictures of Mrs. Grundy.

This is one of the charms and one of the advantages of city life.

Somebody says, "O, the misery of waking in the morning, and knowing that you have entered upon a day which, in all probability, will be exactly like its predecessor, and equally like its successor!"

It is this fearful sameness which renders the home life of women so dreadfully stagnating; it is the habit of treading in a rut until it seems a crime to leave it, though to stay in it were to die in it.

Women are martyred to traditions of all kinds. Some are obliged to make mince pies or plum puddings just so many times in the year, because their husbands' mothers did the same. Some may never indulge their taste in the arrangement of their own window curtains, because it is opposed to popular or family custom.

In no other respects are women, especially women living in the country, more slaves to habit and tradition than in regard to eating and sleeping. If there is little or nothing to do — as is very often the case in winter, among farmers, for example — the whole family must rise in the darkness and misery of bitter cold mornings, eat their breakfast by lamplight, and be ready for the hearty family dinner at twelve

o'clock. Throughout the day there is little work for any member of the family except the mother. Her work goes on because there is as much eating done as ever, and, worn out, partly with labor, partly with the want of it, they all retire to rest at nine o'clock, just as the house begins to feel warm and comfortable, and the opportunity for social intercourse should put them in the mood for enjoyment.

The only way to make living tolerable in our northern climate in winter is, to make our days short and our evenings long. It is always early enough to rise with the sun; it is always better to allow a short time to intervene before taking a hearty breakfast; two meals, instead of three, are sufficient in the short days, and not only save a vast amount of labor, but afford a break to that inflexibility of routine, which, persevered in against all material and immaterial obstacles, in time crushes the life out of soul and body.

The traditions that bind the women of to-day to so many of the customs of the past also make the home dependent on the man, and, therefore, an autocrat in it. This is wrong. The home should be created by the woman, out of means provided by the man. It is her world, her domain. She has to bear and rear the children who are born in it. She has, in fact, to do the work of it; and her machinery, her implements, and her materials of every description should be, as far as possible, of her own choosing.

What would a man think of a woman who should

insist upon building his shop, selecting and limiting the number of his tools, declaring whether or not he should have any workmen, and then reproach him with the poverty of his achievements?

Here is a proper and legitimate field for women, which, as yet, has never been worked by them to any profitable results. Women ought to be the architects and designers of all dwelling-houses, as they alone know exactly what is necessary for the comfort and convenience of a family. Men never can realize the necessity for closets, or the immense advantage of having the repositories of household materials and agents, required every minute during the day, so conveniently located as to save time and steps.

All women have realized the want of practical knowledge displayed by architects and builders of dwelling-houses of the needs and necessities of family life. Sometimes it is the want of doors or windows in the right place for convenience and ventilation; sometimes it is small, badly placed chimneys; sometimes a room rendered poor and common by two narrow, contracted windows, placed close together, like some people's eyes, which only required one wide, handsome one, or a small "bay," to have achieved beauty and a certain distinction.

But it is, pre-eminently, convenient and ample closet-room in which all but the very costliest of modern houses fail. Men—ordinary men—never can see why everything and everybody cannot be hung up on

three pegs in the hall, and the entire kitchen department carried on with the help of a gridiron.

Women ought also to be the real estate agents, especially so far as the letting of houses is concerned. Men notice the generally fine — or otherwise — appearance of the exterior and interior of a dwelling ; but it is quite impossible for them to judge properly of the details, which have reference to housekeeping and the conveniences for doing work.

All the traditions are alike in compelling women to accept the situation, whatever it may be, and then fastening upon them the blame of not being able to meet its exigencies or requirements.

One of the traditions of the home with men is, that it is not an arena of action, but a place of rest. To them it is so ; and, therefore, they do not realize, and place no money value upon, the work performed there.

Said a gentleman, once, as he watched the operation of clearing a tea table, "I never realized before the number of steps that must be taken and the amount of work required for so simple an act of household necessity." And then to think that, for this simple "tea," the table had to be set as well as cleared, butter made, bread baked, fruit picked and preserved, cake made, a table-cloth and napkins hemmed, silver polished, rooms swept and garnished, and the same repeated in a never-ending circle in every house, in every family, all over the world — modified by the different degrees of civilization — for every meal, for every day in every year:

I think if all the tending of children, washing of clothing, and making of clothing could be taken into account, it would be found that women performed twice the amount of physical labor performed by men.

How do men amass money? In nine cases out of ten, by the labor of women. There are hundreds of little fancy stores in New York city kept by German Jews. Said one of them the other day, in answer to a question, "O, yes; I get on very well now. I get married, and then I begin to make money."

The way he did it was by employing his wife as an assistant as well as maid of all work. In one person, therefore, he had three invaluable coadjutors; an honest clerk, a trusty housekeeper, a never-tiring servant—three in one, bound for life, for the trifle of ribbon and pin-money he was minded to bestow.

But it is not mere physical labor alone that has a money value. If husbands require establishments to be kept up, and their wives to sustain a certain social position, this also should be recognized as work; certainly it is quite as much so as filling public offices, and often requires an immense sacrifice of inclination and personal feeling.

The traditional idea, that one is rich because one is in possession of money, is quickly exploded when one is able to test it—especially if the money is held in trust for definite purposes, and is felt to belong to some one else.

Everybody has heard of the country cousin who came to New York to see a rich relative, and went back disgusted, with the news that "Tom" was "keeping a nigger boarding-house in Fifth Avenue."

That is pretty much what very rich people do — keep boarding-houses for the poor, under the name of servants ; and a very unpleasant task it is.

In this way, as we grow older, our illusions disappear, and our cherished traditions are found to be the facts of the past, seen through the mirage of enchantment which distance lends to them. Let us be ourselves, and act from within ourselves, and enslave ourselves neither to the traditions of the past nor the speculations concerning the future ; but, in our own homes, wherever our influence can be felt, bear our testimony in favor of what is best and truest for men and women, in the family, in the church, in the private or public arena, without fear and without distrust.

CHAPTER XX.

MODERN BRIDALS.

A WEDDING took place the other evening — not the only one on that particular evening, by any means, and not especially differing from half a dozen others, except that possibly more guests were invited, and the auspices under which the young couple started in life were unusually bright and promising.

The wedding was, as prosperous city weddings are, very gay. Seamstresses and dress-makers had been busy for weeks beforehand. What the bride would have, and what the bride would wear, had been the subject of discussion during morning calls, and the social evening chit-chat of fifty different parlors and sitting-rooms.

And now the great day had arrived. The six bridesmaids were all ready; the lockets, inscribed with the monogram of the bride and the bridegroom, had been duly presented; the bridal dress, of white satin and lace, was spread out; bouquets from the bridegroom stood in crystal vases; some of the waiters,

who were to make the preliminary arrangements for the grand supper from a fashionable *restaurateur's*, had commenced operations; everything was in readiness for an entertainment, which would properly signalize the joyous event.

But where was the bride — the girl about to leave her father's roof, her mother's side, for the first time, and the object of all this care, solicitude, and preparation?

Why, she was on her knees — not praying, but superintending the packing of two enormous trunks, crying and laughing between times, and begging "ma" to see that her travelling dress was laid ready, and that her hat was laid with her dress, and her gloves with her hat, and that nothing was forgotten.

And "ma," the tears blinding her eyes — for even city life does not destroy all natural feeling — hurried from one thing to another, putting the wrong articles in the trunks, mislaying others, wondering if the new guardian of her child's happiness would be always tender and good to her, and wishing, O, so earnestly! that she could have her just a little while longer, and see her safely tided over the first few weeks of her new and strange existence.

But it cannot be, and no one realizes this more strongly than the poor mother herself. She would be shocked at the idea of her daughter not complying with established usages, — doing anything out of the common way, and the proper "thing," as everybody

knows, is for a newly-married couple to leave their friends immediately after the ceremony, and hurry on board a steamboat or railroad car, and there enjoy the pleasure of publicity, and the delight of being pointed out as the "newly-married couple," or the "bride and bridegroom."

Of course, on the occasion referred to, the fashionable order of things was not departed from. The wedding ceremony took place at seven o'clock in the evening, and at half past ten, after a hurried change of dress, the bride left her mother, her comfortable home, her troops of friends, for a dingy railroad car; there to suffer all the inevitable annoyances of a railroad trip, under the most trying and embarrassing circumstances.

What greater absurdity could fashion or custom enjoin upon us than this? What greater indecency than to remove a young girl from the seclusion of her home, the guardianship of her parents, at the very time that she needs both most, and make her, in public places, the object of vulgar curiosity and ribald jest?

The first experiences of married life are not apt, by any means, to be so blissful as many people, and especially young people, imagine. To the young wife, especially, it is all new, and strange, and untried. Her husband, heretofore, has been only the most devoted lover, but secretly, perhaps, he has determined "that this sort of thing" cannot last forever; and though he may be willing, in his own phraseology, to "let

her down easy," he still exhibits enough of consciousness of change in their relative positions to strike her with surprise and amazement, and questions if this is the man who had professed himself willing to die for her, and for whom she had given up home, friends, youthful pleasures, and the admiration of others, possibly, as worthy of regard as himself.

This awakening does not come all at once, but by degrees, and the wise mother, having her daughter with her for the first few weeks after her marriage, would prepare her mind for it.

Using her utmost endeavors to make the entrance to married life as pleasant and cloudless as possible, she would at the same time prepare her for the chances and changes sure to come.

She would show that wedded life, for a woman, is necessarily a state of subjection ; that after the *fête* is once over there is little of holiday to be expected, and that if she would enjoy the state — the happiness of a conjugal union — she must be prepared to accept its burden and responsibilities.

Driven off with precipitate haste from the parental roof, and thrown at once into the midst of new and exciting circumstances, the young girl has no opportunity to analyze her own feelings, or judge calmly of the new duties which await her.

For a time she has been the centre of attraction, and the gratification of her vanity has counterbalanced, to some extent, the shock to her feelings and

modesty. She is now to settle down to the position of a wife, and, pleasant though that may be, it is different from that of an admired bride ; and the publicity, constant attendance, and adulation she has received have not been the best preparation for it.

Moreover, she has still to learn that men are not all alike, some of them not at all alike, and that her husband may be the farthest removed, by habit or early training, or want of training, from the father or brother upon whom she has been accustomed to pin her faith, and who represent all her domestic ideas of perfection.

And this knowledge, first reaching her, comes with a sort of shock ; she sees it in the breaking up of her illusions, for she has not yet learned that human nature is made up of many different qualities, and that, while few possess all the good, none possess all the bad ; and that some men come out strong in one direction and some in another.

“ My dear,” said a wise woman, one day, to a young wife, “ take your husband for what he is, and make the best of him, and don’t expect him to be either your father, your brother, or your cousin. Perhaps, if the wives of these gentlemen were to relate some things from their stand-point, you might not consider them much more enviable than yourself, after all. If one man is not so demonstrative, he may be more patient than another, and if more irascible, more generous and willing to forgive.”

Such thoughts and ideas, as influencing a young wife's happiness, may be supposed to be mere fancies ; but it is not so. With the mass of women, with the life of girlhood, the life of excitement and holiday activity ceases, and a new interior and emotional life commences.

American men, as a general rule, are immersed in business ; and American wives are often solitary, and spend much of their time alone.

It is true that they make an effort, at first, to keep up their old acquaintances, and call, and visit, and dress as usual. But, somehow, it is not the same thing. Their young friends begin by looking a little askance at them, and finally leave them out of their calculations and invitations altogether.

Then, although husband and wife are nominally one, they make two on cards for a party, and feel that they can only accept such social obligations as they can in some measure reciprocate — a difficult task when the income is limited, and friends numerous and “ well to do.”

And so it happens that thousands of gay girls, belles in their own small circle, and the central figures of brilliant modern bridals, drop, after a year or two, out of society ; and if we could follow them to their homes, we should find three fourths of them lonely women, settling down, more or less submissively, to a life within four walls, and dwelling morbidly on looks and words, and tones and gestures, to which

their active, out-door husbands attach no meaning, and in the suffering from which they cannot sympathize.

Girls enter matrimony blindfolded. They imagine that it is to give them freedom, state, protection, support, and the *éclat* of established social position.

In the bridal ceremony they see only the white satin, the jewels, the congratulations, the triumph over girlish friends, the pleasures of a bridal trip, and unlimited supplies of flowers and confectionery for an endless future.

How quickly the spirit of their illusive dreams would change if they could catch a glimpse of the grinning skeleton which not unfrequently presides over the marriage feast. If they could look into that future, which now seems so bright, and see the solitary woman, the unloved woman, the neglected woman, the woman absorbed by cares, and out of whose life has dropped, little by little, all of the beauty and sunshine of which it once seemed to be so full!

It is undoubtedly difficult for a bride to realize such a fate as in store for *her*. Whatever happens to the rest of man and woman kind, *he* and *she* are bound to prove exceptions.

Still a course of preliminary tutelage could hardly fail to impress her mind with certain possibilities, and if she could once see in marriage only one form of work, duty, responsibility, a state whose privileges, such as they are, are certainly counterbalanced by its

distinctive disabilities, nine out of ten would hesitate and reflect whether it might not be as well to retain the home and friends by whom they were already surrounded; whether, by their own exertions in some other way, position might not be achieved, and independence at the same time maintained.

I knew two women, one now the principal of a thriving young ladies' seminary, the other a physician in successful practice, who both deliberately declined several offers which most young ladies would have jumped at as "splendid," because they preferred to work their own way and enjoy the results of their own achievements untrammelled.

I know another woman, luxuriously brought up, ardent, ambitious, who followed the natural course of events, and married. It was a love-match, and her life was to be *very* exceptionable. Her husband was a man of great refinement. Both possessed artistic tastes, and both were to be free to follow them, without any reference to the grosser domestic necessities.

But, alas! though no violent transitions occurred, matrimonial destiny proved too much for the wisest calculation. Men are not obliged to stay at home to look after the housekeeping, to see that the children are cared for, to cook the dinner if Bridget goes off in a huff, to mend the stockings, to cut out, and possibly make, juvenile aprons and night-gowns; but *somebody* must do it, and generally it is the wife.

It was so in this instance. Conscientiousness and

a sense of duty triumphed over disinclination ; but it changed the brilliant girl into the sad, reserved woman, whose life, unassailed by want or any of the more obvious forms of suffering, was swallowed up in a round of petty cares, which were inconceivably trying to her high, refined spirit.

Her husband was too sensitive, and a man of too much culture, to be a mere money-getter ; so their income did not increase with the enlargement of the family and the necessities of the times ; and from their city home they were obliged to betake themselves to the suburbs, where all the interests of life are swallowed up in a great, utter loneliness, or become centred in the hundred small aggravations, discomforts, and annoyances of suburban existence.

Only those who have had the experience will ever know how much women of active habits and brains suffer in the effort to be conscientious wives and mothers ; and the worst of it is, that they must neither expect credit nor sympathy. A woman possessed of a husband who does not beat her, and four, five, or six, more or less, healthy children, is considered to be, and it is thought ought to consider herself, a very happy and enviable person.

And so she may be ; but she must have brought courage, and patience, and willingness, and faithfulness, and self-denial, and long-suffering to the task before she became so ; and girls ought to know, by plain, serious, truthful teaching, what, as women, they have to expect.

The bridal, upon which so much of happiness or misery depends, should be a religious ceremony and consecration, not a mere *fête*. It should be the solemn taking upon themselves the burdens, the pains, the trials, as well as the joys of womanhood. It should be for women, at least, an act of self-renunciation, and a cause for humiliation, rather than triumph.

The hour of her triumph may come, but it will be that of her death, not of her bridal; it will be when, having conquered whatever is unworthy, sunk the belle, the pet, the beauty, the ambitious dreamer, in the exemplary wife and mother, she finds herself lifted into the beatitudes, and the reward of good and faithful service conferred upon her.

These facts should be at least dimly shadowed forth in bridal ceremonies and observances; tears should have a place as well as smiles, and the young wife should be launched out upon the troubled sea of life from her father's roof, with her mother's prayers and the blessings of friends to shield her, rather than made the subject of vulgar display, and the public buffoonery of steamboats and railroad cars.

CHAPTER XXI.

THE SIN OF IGNORANCE.

GIRLS are said to be very "knowing" nowadays, and, in a certain sense, they are so, exhibiting — especially the city-educated ones — a preternatural acuteness and worldly wisdom far beyond their years, or the ordinary results of their experience. They are perfectly acquainted with the exigencies and necessities of modern life, know the exact length of a fashionable trail, all the mysteries and intricacies of a "lovely" complexion and "stylish" get up, and are too practical for either sentiment or affection, which would be likely to interfere with their settled purpose, to avoid "drudgery" and cultivate the luxury of selfishness.

This sort of knowledge is quite compatible with the grossest ignorance of themselves; in fact, it is a necessary corollary of it. A girl well taught would understand the consequences of her acts too well to allow her indolence to become the measure of her capacity. She would have learned that the quality and action of the blood are more important to the complex-

ion than powder; that the dress is of less consequence than the body that it covers; that use perfects beauty; and that, in fine, we cannot lay the burden of our being, and the responsibility of our doing, on any other person, without suffering the penalty.

That ignorance is punished as a fault is no new law in science or ethics; and whose the fault of this great sin of ignorance can hardly be determined. Plainly, in this case, it is the fault of mothers, say some; but how can the mother teach that which she does not know — which neither the education of the home nor the schools ever taught her?

A certain kind of knowledge has come to her with experience, but it is fragmentary and uncertain, and she doubts the wisdom of imparting it. The world is apparently full of worldly maxims and exhibitions of individual selfishness; and isolated from the underlying currents of broader thought, shut up within her circle, she begins to doubt the very existence of truth, or the possibility of a simpler, purer, nobler life.

Existence, so far as she sees it, is a mere struggle for supremacy, a conflict of opposing forces. How can she set the little strength left after daily battle against the habits, influences, and prejudices of those who surround her?

Suppose she wishes her daughters to be simple, honest, truthful women, how are they to compete in personal appearance with girls who wear sixty dollars' worth of false hair, who use the "Bloom of

Youth" and "Oriental Cream" to disguise their salowness, who fill out their thin, undeveloped bodies with padding, and create false standards of beauty and grace, which men accept and believe in as the genuine article?

She feels instinctively that the higher aim is the better aim; but is it not beyond the world she lives? Would it not be isolating her children from the sweet possibilities of human affections and human interests to give them a higher purpose, a different object in life, than their friends and associates?

How the sense of duty struggles in some poor mothers with their doubts and keen desire for their daughters' happiness God alone can understand; and rarely is there any human agency through which they can find help in the solution of their difficulties. The church has its dogmas to sustain, the mission and sewing societies prayer-books and pocket-handkerchiefs to provide for the heathen; but the anxious heart and soul of the mother must fight its battles with the strong forces of the world, the flesh, and the devil unheeded, and it is not surprising when the courage is wanting to either court or sustain the conflict.

The consequence is, that the girl is allowed to drift into all the falsities of common life, and to remain ignorant of the most vital truths connected with her future existence. She knows no more of her own body, of the nature of its machinery, of its capacity,

of its purpose, of its needs, of its dangers, or of the possible results of her follies, than a child five years old. If she has beauty, she tries to heighten it by artificial means, careless of consequences, and of the fact that wrinkled old age grows out of the fair falsity of youth.

She has no fixed habits, and no sense of responsibility, and is as unjust to herself in her ignorance as to others in her selfishness. Her life is purposeless, with the single exception of a fixed idea that she must marry if she gets a chance ; and this would not be so very bad, if it induced her to organize her life and mould her habits so as best to prepare herself for such a future.

The few years which intervene between school life and married life are among the most important in the existence of a young girl, and should be most carefully employed by the mother in imparting household knowledge, in teaching her how to unite her social with domestic duties, in developing and strengthening her *physique*, and impressing upon her the importance of her own physical well-being to her future happiness and the fulfilment of present and future obligations. Her life should be regular, her habits cleanly and temperate, her clothing adapted to the season and the occasion, and occupation constant, though not too laborious or exhausting.

A certain portion of the household duties, involving daily care and attention, should be committed to

her hands, and the habit of apportioning her time, which she has probably acquired at school, kept up.

There is nothing which drifts away time, and strength, and energy, like an aimless life. People who have nothing which they *must* do, end by not being able to do anything; and this is markedly the case with girls. Mothers foolishly say, "O, let them have an easy time while they can; trouble and hard work will come soon enough." They forget, or fail to realize, that they are taking the very method to render the future as hard as possible, by sending them into it wholly unprepared for its chances or mischances, wholly ignorant of the consequences to themselves and others of not conscientiously filling their place and performing their allotted line of duty.

When a girl marries, she does so, in nine cases out of ten, in entire ignorance of the physical facts connected with her own existence. She does not know that the new demands upon her time, strength, energy, and sympathies excite her nerves to an activity which produces apparent irritability, and then unwarranted depression. She requires to have patience with herself, and tenderness and consideration from others, until the delicate and complex organization of the young wife, the future mother, has adapted itself to its fresh circumstances, its strange and unaccustomed surroundings.

A wise husband would understand and guard against

these changes and mutations of feeling, which are purely physical and nervous; but the majority of newly-married husbands are quite as ignorant as their wives in regard to what it is most important they should know, and a great deal more selfish, and they look upon those physico-mental phenomena as ebullitions and indications of a disposition which must be checked in the bud by a proper assertion of masculine pride, strength, and authority. Thus the poor young wife has not only to endure the inevitable shocks and sufferings occasioned by new relations and conditions, but she is tortured by distrust of the ideal man she worshipped, and suspicion of the reality of his love for herself.

Instead of the early part of married life being the sweetest, it is not unfrequently the bitterest, at least in the woman's experience. All the habits and customs of modern life add their quota to the sum total of the draft made upon her strength and nervous energy. Instead of quietude and repose, the protection and love of friends, during the first few difficult weeks or months of wedded life, the bride rushes from one scene of excitement to another, is kept up late at night, and paraded everywhere as an object of legitimate curiosity, until, partly elated, partly annoyed, but wholly wrought up to a state of intense and most injurious excitement by the attention she obtains, the admiration she receives, she is rendered quite unfit to take any serious view of the duties and responsibili-

ties she has assumed, and only desires that her present condition of freedom and exaltation may continue.

The almost universal fact, therefore, of the loss of the first child by miscarriage, consequent upon the undue strain put upon strength and nerves, is generally considered by the wife as a matter for congratulation, not at all as a subject for sorrow, much less remorse. The husband's regrets are balanced by considerations of present saving of money and trouble, and no thought is given to the treasure of human life and love enfolded in that brief epitome of human experience, or the possibly childless future, in which the unheeded fragment will find a vengeance more deadly than the imagination would dare to depict.

But although it is only in exceptional instances that this last and worst result follows the first violations of the laws which govern human and social relations, yet they are always the beginning of evils which accumulate and grow serious as time goes on. The wife forfeits her strongest claim to her husband's affection and respect, the husband loses the inspiration of the best incentive that can exist for him to effort and self-restraint. Both meet the obligations which come after with less of enthusiasm and more of dissatisfaction, and while one grows prematurely old, and unnaturally irritable, the other becomes imperious, exacting, yet indifferent.

Nearly all the evils of life come from looking at

our acts and ourselves from a purely personal point of view ; we take it for granted that we belong to ourselves, and have a right to use or abuse ourselves as we please. It is the most common thing in the world to hear people speak of a man as being "no one's enemy but his own." This is not a possible condition of human existence. As parts of one great body, we are all dependent upon and owe duties to each other, and the sooner this is made the starting-point in our education, the quicker we shall get rid of the evils which have grown out of our selfishness and individualism.

Love of self has been considered the strongest actuating principle ; but this is taking a very low view of human nature and its possibilities. There is a principle which quite subordinates self to the desire to realize a divine or even human ideal, and if it is not stronger than selfishness, why, effort is vain, and we must cease to believe in the saving power of the moral or spiritual forces. It is this ideal of a true manhood, a noble womanhood, which the mother must present to her sons and her daughters, if she would have them realize it in their own persons ; but first she must show them a living example of it in the persons of their parents. A golden family rule is to respect self in others, to sacrifice it in ourselves, and that not half way, with reservations and complainings, but wholly, freely, as God gives to us.

When young men and young women are once

taught that they are not their own, that their bodies are given to them for a purpose, as well as their intellects, their souls, they will no longer feel at liberty to abuse them. They will neither poison them with ardent spirits and tobacco, nor cramp, restrain, despoil them by the adoption of injurious fashions. They will respect the body as the vehicle of thought, feeling, desire, and aspiration, and try to make it and keep it beautiful, in the best and truest sense of the term.

These duties are as incumbent upon men as women, and many husbands would be influenced and restrained by new and powerful motives if they could realize that the health and happiness of their wives, the interests of their children, and the united future as a family, depended upon their forbearance, wisdom, and willingness to subordinate self to the higher facts of family and humanity.

CHAPTER XXII.

DIVORCE.

THIS little volume has wholly failed of its purpose, if it has not shown that marriage should be practically indissoluble ; if it is not, it is not marriage, and has no force, no sacredness, no value. Instead of creating the family, which is the foundation of society and good government, it creates tribes of wandering, nomadic existences, bound together by no law of duty, acknowledging no obligation, held by no tender cords of association, sympathy, or companionship. To reorganize society on such a basis would be to return to the Fetichistic condition of the race, to voluntarily relinquish all that has been gained of general moral and social elevation. Goethe says, " Marriage is the beginning and end of all culture, and must be indissoluble, because it brings so much happiness, that what small exceptional unhappiness it may bring counts for nothing in the balance. And what do men mean by talking of unhappiness ? Impatience it is, which, from time to time, comes over them, and then they fancy themselves unhappy. Let them wait till the

moment has gone by, and then they will bless their good fortune that what has stood so long continues standing. There never can be any adequate ground for separation."

This last expression, which, with the rest, Goethe has put in the mouth of a good man, is perhaps too strong; the law which binds should have power to unloose, or at least protect from consequences dangerous to the individual, disastrous to society.

"Free divorce" would destroy marriage; but *compulsory* divorce — in other words, divorce insisted upon and maintained by law when habitual drunkenness or other criminal habits render man or woman brutal, dangerous, and unfit to undertake the parentage of children — would be one of the best safeguards of marriage. The flippancy which sneers at or ridicules the holiest ties may profess to see in this an inducement to drunkenness, in order to become released from the marriage bond. But the lips that could utter such a sentiment would know that it was not true. There are none to whom it is more important, none who feel that it is so, more than the very poor, to whom it is the link that unites them with their kind, that makes them sharers in the common humanity. If the very poor were not husbands and wives, fathers and mothers, they would be brutes, with hardly a thought, a feeling, or habit, in common with the rest of the world.

The knowledge that the law took cognizance of the loss of individual character, and self-respect, and in-

terfered summarily to protect individuals and society from dangers and additional burdens, would exercise an incalculable influence in deterring men and women from the excessive indulgence of their appetites and passions.

The one cause for which divorces are principally granted is a matter which is even now settled mainly by the parties themselves, the action for damages recently entered by a contestant in a celebrated case, being almost the first in which such an appeal has been made to the laws in this country.

Under a system which gives a wife no right in the income or accumulated property until after her husband's death, a woman cannot apply for a divorce, because she has no money — because marriage has deprived her of her means of maintenance, and given her children, whom she is bound to take care of. Its protection, therefore, and championship of her rights is the merest pretence, as is proved by the fact that to one who appeals to the law, ten patiently sit down and endure their woes.

It is here, however, in America, where human rights are professedly held sacred, where social conditions are more favorable than elsewhere to the highest form of social morality, that marriage should be placed upon an authoritative and universally acknowledged basis. It is the extreme of childishness and folly to make a law for one state, touching so important a matter as this, which underlies all so-

cial and governmental life, to be set aside by simply stepping over the boundaries into another state. This purely human interest is above sect or party, and should be treated from the broad stand-point of a universal humanity.

CHAPTER XXIII.

DOMESTIC SERVICE.

It is a curious fact, and one that serves to show how much broader humanity is than any one of its outgrowths, that, in this nation of politics and politicians, the question of the day is not political, but social ; not primarily of public, but of private and domestic interest, and now of an acknowledged importance by virtue of the inherent influence which household relations exercise upon public life and character.

When our fathers declared that all men were born "free and equal," they declared an impossible proposition. Men are not born free and equal, either mentally, morally, physically, or politically. Nor are women. Some are born to command, others to obey ; and they fulfil the destiny which fate, in the shape of temperament, disposition, and strength of intellect, has marked out for them, whether their lot has been cast in the hut or the palace.

The idea is a very agreeable one, however, to the majority of mankind, who like to believe that there is only the difference of luck and opportunity between

one man and another, and was, and is, especially welcomed by those who wish to throw the blame of their inferiority upon the institutions under which they live, quite forgetting that the unequal genius, the exceptional honor and integrity, they deride, conquer all obstacles, and have won in all ages a place as far above those conferred by hereditary right, or bought with money, as the heavens are above the earth, in our conception of it.

This equality of rights, which he does not understand, enables, however, the half barbarian who lands upon our shores to shake his fist, figuratively, in the face of the entire world, and say to every man, "I am as good as you."

He is a little surprised, after a time, that this is all there is of it. His assertion of equality does not enable him to paint pictures, write books, or build houses, without the natural ability and the acquisition of knowledge to enable him to use it. It does not even provide him with food, or clothing, or a house to live in. These must be earned, and he finds no road easier to their attainment than the old one of daily labor.

Bridget has no vote, but neither has the native-born American woman; this fact therefore establishes *their* equality. She sets her foot upon American soil with one fixed idea in her mind, that the privilege of doing so makes her as "good as a lady," any day. Being as good as a lady in her untutored mind, mean-

ing that she has a perfect right to set herself in opposition to a lady, to be rude, aggressive, self-assertive, and, as it is termed, "independent," though her system of getting all she can, and giving as little as possible, in return, of loyalty, truth, or duty, possesses very little of the spirit of genuine independence.

Thus the "girl" has become the Ishmaelite of the nineteenth century. She avenges herself on her servitude by being the terror of our social life, the dreaded yet necessary pest of every household, the destroyer of peace and comfort, the breaker-up of families, the insidious ally of boarding-houses, the possessor of a single idea — her rights; and these, whether they consist in being allowed to exercise her own judgment in regard to the amount of dirt each individual shall be expected to consume, the extent to which good food shall be turned into poison, or how many evenings in a week she shall be permitted to entertain her friends and relatives, she is ready at a moment's notice to maintain, at any loss or inconvenience to others (her newly-acquired sovereignty will not admit that her conduct will be likely to unfavorably affect *herself*). Is she not as good as anybody? Has she not a right to do as she pleases? And are there not twenty doors open to receive her with or without a "character"?

So, as her presence is generally sufficiently disagreeable to make her absence small matter for regret,

mistresses of households learn to look upon frequent change of servants as a matter of course, and kitchen domination an evil which has no remedy.

But does this dismissal of the subject do either party entire justice? Ought the responsibility of home life to be thrown so entirely on the servant-girl's shoulders? Is not domestic service so nearly a form of domestic slavery that we should shrink from seeing our own daughters subjected to it?

Yet why should service, the waiting upon others, be degrading? Do we not all serve some one, and does not God serve us all?

Looked at from the point of view of a common humanity, service is ennobling, and should be glorified by being committed to worthy hands.

The "servant-girl," as we know her, is a pariah; she is in families, but not of them; she does their grubbing in the dust and ashes; she has her home in the corner of the attic; she sees life only through the kitchen bars; she is denied participation in social life, and the exercise of feelings common to man and woman kind. She is known to be ignorant and untrained, yet she is expected to have a higher and stricter sense of duty than is often found among the most cultivated, and a strength of devotion worthy of saints and martyrs.

Is not our conception of the true character of service a complete acknowledgment of the false position in which we put the one who serves? And is not

the spectacle of servant-girls "striking," or even asking, for the hours necessary for rest, or brief seasons of relaxation, a shocking criticism upon our civilization and our humanity?

The most promising indication for the future of the servant-girl system of the present, is the rapid advance in wages, and the rates which skilled domestic labor now commands.

It is true that we suffer in consequence of the disproportion which often exists between the amount of remuneration asked and the quality of the service offered. But fair compensation will do its work in time, and bring into the field of household service a superior class of women to those who have of late years ruled our kitchens, and not the kitchens only, but the whole house.

To completely effect this salutary change, however, a reform must take place in the treatment of servants, and in the estimate placed upon their efforts. Domestic service is different from the labor of the mechanic. The latter commences and closes his work at a certain hour, and there his responsibility ceases. The household servant, on the contrary, is subject to family contingencies; she must be up with or before the sun, and her work, like that of the proverbial woman, is never done.

Moreover, upon the disposition with which she performs her duties, as well as upon her knowledge of the how and the wherefore, depends to a great extent the comfort of the family.

Perhaps the most common complaint among women is, that servants "take no interest," as the phrase goes, in their work, or in those they work for. This is undoubtedly true, but there are reasons why they do not, and instead of complaining, we should do better to inquire what these are, and to remedy the difficulty.

In ninety-nine cases out of a hundred, the reason of their want of interest in their work will be found to be their ignorance of how to do it in the best way, and the general dissatisfaction with the results. In the second place, no motive is furnished them. To stimulate any one to active and voluntary service, we must excite their affection towards us. We must treat them as if they were human, like ourselves, actuated by the same feelings, governed by the same motives, liable to the same sufferings, requiring the same forbearance. Women know better than men how impossible it is to get for pay the service performed by love, and the knowledge should teach them to educate a class of domestic assistants, of comprehending a broader purpose in living than to merely indulge the animal instincts, and satisfy animal wants.

Household life and household labor are very different, with most of us, from what they were a half a century ago. Modern skill and genius, the progress in physical science, arts, and industries, have relieved domestic work of half its drudgery, have removed many of its tasks to the manufactory, and the work-

shop, but have added enormously to the amount of capital necessary for the rearing of a family in the enjoyments of the products of skill and industry.

The average man cannot earn enough to support a wife and children in modern style, to buy clothing ready made, to rent a house at the cost of a fair income, to buy food to be wasted as well as eaten, and pay servants for wasting it. The average man, therefore, has about made up his mind not to marry, unless he can find some one who will help support a family, if she cannot serve it in any other way.

They argue, with apparent correctness, that since so much of the work by which women formerly contributed to the comfort and support of the family (spinning, knitting, weaving, sewing, baking, preserving, and the like), has been largely taken out of their hands, they should profitably occupy themselves in some other way: they only forget that women have not yet been trained to other occupations; that there is an active prejudice against their engaging in business avocations, with which they have to contend; and also that living is infinitely more complicated, and the social demands much greater than formerly.

The fact remains, however, that labor-saving appliances have deprived housekeeping of the terrors which it possessed for our grandmothers. There is no lifting of heavy weights, in the shape of tubs and iron pots; in cities at least, there is no carrying of water,

or coal, or wood, excepting in rare cases, to the different rooms ; there is no time spent in the preparation or use of artificial light. Our great necessities are provided for us with the utmost nicety, and with the least expenditure of time and trouble.

There is no reason, therefore, why the cultivated woman should not be able to perform any household work (not any amount of it) with ease to herself and comfort to others. Ladies living in the country, and in suburban localities, are often compelled to solve this problem for themselves, and do it most satisfactorily. The new methods, the beautiful mechanical appliances, are intended for, and particularly adapted to, intelligent, skilful, and interested use. They absolutely require cleanliness and a sufficient comprehension of natural philosophy to enable those who work with them to know the how and the why of the different parts, and the condition of their efficient employment.

What are sinks, and drains, and water-pipes, but obstacles and nests of infectious disease, if they are not kept clear, and clean, and free from obstructions ? What are kitchen ranges but enormous consumers of fuel, and impassable barriers to success in cooking, if they are imperfectly understood, and carelessly and wastefully treated ? What is our apparatus for producing artificial light, without trouble, but a powder magazine in inexperienced or unthinking hands ?

All these inventions, so admirable for use by the

intelligent, are a positive injury when they are intrusted to those who are indifferent to the consequences of misuse, and ignorant of their possibilities as aids to more thorough cleanliness, greater order, more regular system, larger culture, and altogether more refined and perfect social life.

Thus our modern progress has availed us little, as yet, in bringing order out of our domestic chaos. Work is not better done, we are not less burdened, and instead of thankfulness that our lives have fallen in pleasant places, we have bitterness and heartburnings.

The reason of this is not to be found exclusively in the shortcomings of servant-girls, or the hardness of the service; the fault is mainly our own: it is because we are not willing to do our part; we are not willing to serve or put ourselves to real use.

We force upon men, in addition to the acquisition of modern domestic improvements, the employment of a staff of servants, who simply enter in and take possession; who are amenable to no law, because the mistress of the household is not competent either to make laws or enforce them; and who have only one idea — their own “rights.”

The result is not beauty, or order, or comfort, or repose, or enjoyment, but anarchy and confusion, with a reckless expenditure, which no mere earnings can sustain. Women complain, and men are discouraged, homes are broken up in disorder, families take

refuge in the discomfort of boarding-houses, and single men resolve to live for themselves, and not add the doubtful happiness and certain burden of wife and children.

This aspect of the case is a serious one ; it threatens not only our system of morals, but our entire civilization. Women, in the very nature of the case, are more or less at the mercy of men, and the sacredness of family ties is their best protection and safeguard. The family is a social unit, and each one should form, in its own way, a social centre ; but it cannot do this unless the members understand their duties and perform them.

Service is the natural expression of our love, and intelligence should enable us to render our service in the best and most efficient way. We must do this by either putting something into the common stock, or adding to the value of what is already gained by another's labor.

If you buy food, you must pay for the cooking ; you buy material for clothing, you must pay for the making ; you hire a room, you must serve yourself, or pay for others to serve you. In this way labor adds to the value of the original production, and men have got to learn that this labor is more valuable from a wife or daughter than from one who has no unity of interests, or bond of affection to furnish a motive to the faithful performance of duty.

To raise the character of service, then, we must all

recognize the fact that we serve each other, and that it makes very little difference what is the nature of our service, provided we do it, and do it well.

Let us stop complaining of "girls," and set ourselves and our daughters to real work. Let us reduce the amount of room we are obliged to occupy in order to accommodate our domestic hinderances, and save the vast amount of expenditure in rent and living. Let us offer to our daughters the inducements to cook, and sweep, and dust, and make home happy, that our husbands do to our sons in the shop, the store, and the counting-house.

Let us, above all, see to it that we are wise dispensers and care-takers, and, if we accept ignorance to relieve us from drudgery, endeavor to enlighten and instruct it; remembering that the best that can be said of us, and to us, at last, is, "Well done, good and faithful *servant*."









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