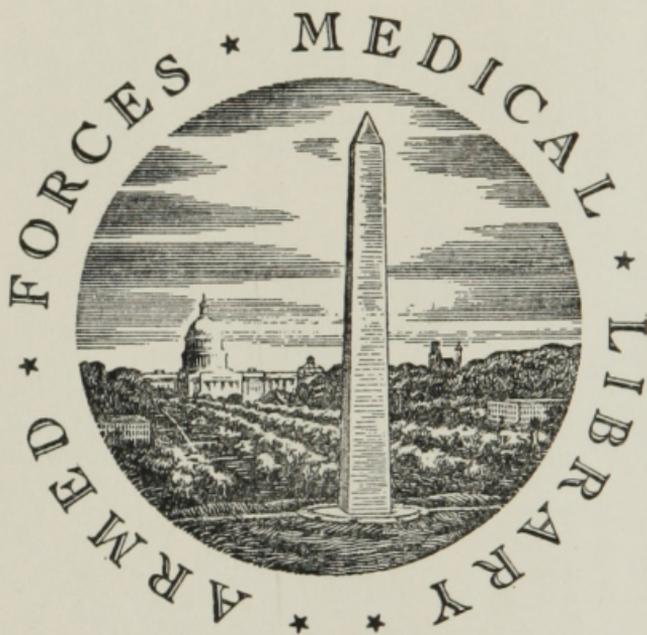




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# YOUNG HUSBAND

by  
*William A. Scott.*



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**BOSTON.**

*George W. Light.*

1839.



THE  
YOUNG HUSBAND,

OR

DUTIES OF MAN IN THE MARRIAGE  
RELATION.

BY WM. A. ALCOTT,

Author of the Young Wife, Young Mother, House I Live In,  
Young Woman's Guide, &c.

Fifth Stereotype Edition.

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# CONTENTS.

## CHAPTER I. CHOICE OF OCCUPATION.

Influence of *caste*, even in America. Something better. What education should be. Change of occupation after marriage. Principles on which a change should be based. Views of the wife. Mutual consultation. Husband to give the casting vote. The wife an adviser. Mistakes in getting a wife. Not easily remedied. Duty. Honorable employments. John Newton's opinion. Paul's great principle. Life a mission. The husband a missionary. Duty of improving and elevating every occupation. . . . . 17—48

## CHAPTER II. PLACE OF RESIDENCE.

First questions. Leaving parents. Solitary state of young wives. Customs in patriarchal times. Nestorian customs. Advantages of remaining with parents. Advantages to the husband. A mystery. Why young men so eagerly force themselves away from the paternal roof. Advice to them. Objections considered. Collision in the management of children. How prevented. New mode of educating children. A great waste. Adaptation of grandparents to grandchildren. Emigration. Seasons for it considered. Sacrifice. City and country compared. Is the place selected

favorable to health of mind and soul? General rule. Parents responsible and punishable for children's faults. Admonitions to parents, especially the husband. Laying up treasure in heaven.....49—83

### CHAPTER III. HOUSE AND FURNITURE.

Advantages of large houses. New views on this subject. Living for others. Plainness. Externals, furniture, &c. Example of saving female labor. Further illustrations. New England slavery. Husbands' want of time. How time may be redeemed. Contrivance, half. General importance of externals.....84—97

### CHAPTER IV. THE HUSBAND'S RESPONSIBILITIES.

Superiority of the husband. Duties it involves. A universal error. Christian method of reforming the world. Example of Christ. The husband advised and urged. Blessed effects which would follow, were the advice universally regarded .....98—106

### CHAPTER V. LIVING BY SYSTEM.

Mankind live at random. Importance of system. Objections answered. Particular hours for particular duties and purposes. Alfred the Great. Present state of society. Four hours' labor a day. Human fashions. Fashion of the Creator. Views of Mr. Flint. His aspirations may be our realities. Human agency considered.....107—116

### CHAPTER VI. FAMILY PRAYER.

Importance of prayer, morning and evening. Singular fact. Christians reproved by Mohammedans. Hus-

bands and wives. Anecdote of a boarding-house. Begin family prayer early. The husband should take the lead. Manner. Singing. Reading. Objections answered, and difficulties obviated. Avoid the lecturing style of remark. Precept should be sustained by example.....117—127

#### CHAPTER VII. MORNING DUTIES.

Advantages of the morning. Consultation. Plans for the day. Who are to be consulted. Execution of particular duties. The breakfast-table.....128—133

#### CHAPTER VIII. LEISURE HOURS

Difficulty of finding leisure time. Leisure at meals. Hour at dinner. Topics of conversation. Time not usually expended economically. Reflections....134—139

#### CHAPTER IX. EVENINGS AT HOME.

Long evenings. A phenomenon. Attempts to account for its appearance. Power of habit. Absent husbands very common. Anecdote of Mr. Ludlow. Appeal to the husband's sympathies. Reflections. Exaggeration. An object of pity. The scene changed. Another Eden. Picture of heaven on earth. Closing reflections and appeal.....140—160

#### CHAPTER X. EVENING REVIEWS.

The Pythagoreans. Reviewing the events, &c. of the day. The husband alone. The husband and wife. Benefits of this mutual exercise. Reflections...161—167

## CHAPTER XI. IMPROVEMENT BY CONVERSATION.

Conversation. Its importance. The human tongue. Abuses of the tongue, and of conversation. Written volumes of conversation. Conversation as a means of education. A capital error on this subject. Application of the doctrines of the chapter. The book of life, and the last tribunal. An explanation.....168—174

## CHAPTER XII. LETTER-WRITING AND COMPOSITION.

Uses of letter-writing. What individuals have the necessary leisure. How to redeem time for the purpose. The husband's example. Number of letters in a week. Why letter-writing and other composition is so much hated by the young. Four valuable purposes secured. Anecdotes of improvement by letter-writing.....175—181

## CHAPTER XIII. KEEPING A JOURNAL.

Acquaintance of the husband and wife. Before marriage. After marriage. Private journals for mutual benefit. Character of a journal. Particular directions. Compared with mutual reviews. Why the journal is preferable. Difficulties, how met. Closing directions.....182—189

## CHAPTER XIV. PERIODICAL PUBLICATIONS.

A choice selection to be made. Religious papers. Organs of parties and associations. Secular papers. Editors with principle. Editors without principle. Caution. Apology.....190—196

## CHAPTER XV. BOOKS AND STUDY.

General prejudice against books. Example of this prejudice. Attempt to remove it. Particular cautions to the young husband. How much may be read at one hour a day. Enumeration of subjects for study. Study of education. Domestic economy. Mere reading. The art of educating.....197—205

## CHAPTER XVI. NOVEL-READING.

General character of novels. Not wholly bad. Why they should be rejected. Novels of Bulwer. Great influence of fictitious writings. Objections to the views here advanced. The author's method of defending them.....206—210

## CHAPTER XVII. THE SABBATH.

General utility of the Sabbath. Its importance to the social system. The Sabbath in families. Loss from its neglect. Having a plan for Sunday. Particular items. Reading. Lying in bed late. Heavy dinners, and Sunday visiting.....211—217

## CHAPTER XVIII. PARTICULAR FRIENDS.

Becoming a husband. Duties to old friends. Duties to the friends which are acquired. Unkindness to a wife in this matter. Its consequences.....218—219

## CHAPTER XIX. RELATIVES.

Relatives have their claims. Excess in this matter. A common mistake by husbands. Arises from want of proper consideration. Anecdote.....220—222

## CHAPTER XX. SOCIETY IN GENERAL.

Marriage a monopoly. In what circumstances it is so. Lovers should discuss the subject before a union. Duty of the husband as a citizen. Visits among neighbors. Large evening concerts. Importance of cultivating our social nature.....223—227

## CHAPTER XXI. CONTESTS FOR SUPERIORITY.

Hints derived from Gisborne and Flint. Misconduct of wives. What to be done. Consideration to be used. Quotation from Paul. Reign of gentleness. Influence of kindness and gentleness. Quarrels may be avoided. Spirit of our Savior. Female conspiracies. Conspiracies of husbands. Anecdote of a petty tyrant. "Managing" a woman. Dernier resort of a husband.....228—235

## CHAPTER XXII. LOVE.

Few have time to love. Mistakes of those who have. General principle. A husband in earnest.....236—238

## CHAPTER XXIII. FAWNING.

Difference between fawning and fondness. How our fondness may be shown. True simplicity.....239—240

## CHAPTER XXIV. COMPLAISANCE.

General value of complaisance. Does not exist in word, but in spirit. Compatible with simplicity. Customs of the Friends. Avoid extremes. A happy medium. Example of the Savior. Sum of the whole matter.....241—243

## CHAPTER XXV. FAMILIARITY.

Effects of too much familiarity. Illustrations. Various forms of familiarity. Hints to those for whom they are intended.....244—246

## CHAPTER XXVI. DELICACY AND PURITY.

What impurity is. May exist in matrimonial life. Its effects. Duty of the husband on this subject. A common slander. Man the grand seducer. How he carries on his purposes. State of things in some families. A few who are not defiled. Destiny of Christianity. Human agency. Caution to the husband.....247—254

## CHAPTER XXVII. PATIENCE.

Getting out of patience. Especially unbecoming in a husband. Its evils. Living under the harrow. Illustration of the evils of impatience. Art of being patient. The most glorious victory.....255—258

## CHAPTER XXVIII. TENACITY OF OPINION.

Tenaciousness unreasonable. Contemptible. Fair discussion. Triumphant. Having the last word. Watts's opinion. Spirit of contradiction.....259—261

## CHAPTER XXIX. GIVING PAIN.

Pain of body. Mental pain. Singular error among parents and teachers. Peculiar tenderness to the wife. Tears in secret. Reminding a wife of her inferiority.

Of her humble origin. Of her former frailties. Of having vicious or worthless friends. Of her worthlessness on account of her education. Of her feebleness or sickness. Claims for sympathy.....262—269

### CHAPTER XXX. JEALOUSY AND SUSPICION.

A caution to husbands. Man, generally, the seducer. Reforming by kindness. Meddlers to be neglected .....270—271

### CHAPTER XXXI. TEASING AND SCOLDING.

Account of a teasing and scolding husband. Hard fate of his wife. Bursts of anger. Permanent fretting. Motives to cultivate a good temper. Apostolic example. Example of our Savior.....272—278

### CHAPTER XXXII. FAULT-FINDING.

Finding fault from habit. Example of a husband at table. Hints to husbands. Something due to the wife beyond mere exemption from suffering. The husband's ignorance of the female constitution. Husbands whose case is hopeless. Case of those who justify themselves in their conduct.....279—286

### CHAPTER XXXIII. KEEPING COOL.

Should anger ever rise? Should it be permitted to rage? Restraining our feelings. Keep cool in discussion. Keep cool every way. Keep the blood pure. Meanness of anger. Happiness of a natural temper. Means of restraining the temper. Confessing the fault, at evening.....287—293

## CHAPTER XXXIV. GOOD NATURE.

Cultivation of cheerfulness. French notions of cheerfulness. Three advantages of cheerfulness. Difficulties to be surmounted. Female grumblers.....294—297

## CHAPTER XXXV. CONFIDENCE AND RESERVE.

Unreasonableness of reserve. Husbands sometimes hermits. Who are most to be pitied. Taking people to be bad. The principle illustrated. Adults but larger children. Anecdote of female interference. An extract.....298—310

CHAPTER XXXVI. GIVING PRESENTS, AND  
LITTLE THINGS.

Bringing home presents. Their effects on both parties. Presents on various occasions. Laughing at these things. Concessions of wives. Little things. A great mistake. Who are truly great men. Remarks of a philosopher.....311—317

## CHAPTER XXXVII. JOKES AND PUNS.

One species of pun quite reprehensible. Duty of the husband in this respect. Remarks on joking. Scripture doctrine. A judgment to come. Safest course to be pursued.....318—320

## CHAPTER XXXVIII. DALLIANCE.

A species of imprudence. Apologies. Living in fear of each other. Example of Paul.....321—323

## CHAPTER XXXIX. REVEALING SECRETS.

Charge against females. Some silly husbands. Sources of frequent difficulty. Complaints of husbands. Several queries proposed. Secret-telling husbands contemptible.....324—328

## CHAPTER XL. DISCRETION.

Definition of the term. Value of this quality. Peculiarly valuable to the young husband.....329—330

## CHAPTER XLI. TAKING SIDES.

The wisdom of suspending our judgments. Taking sides unnecessary and unreasonable. The husband and wife arrayed against each other. Minding our own business.....331—332

## CHAPTER XLII. DECISION.

Habits of decision. "I do not know." Importance of deciding promptly.....333—334

## CHAPTER XLIII. CHARITIES.

Family charities. The husband's prerogative. Giving at hap-hazard. Habit of giving. Its blessedness. Various ways of doing good. New views on the subject.....335—338

## CHAPTER XLIV. CONJUGAL SERVITUDE.

Wrong view of female character. Anecdote. Strange confessions. A brutal assumption. This is not a

solitary instance. Striking and important facts. Caution to the young husband.....339—353

#### CHAPTER XLV. DRESS AND APPEARANCE

Avoid extremes. Evils of changes. Slovenliness. Mere negligence. Mistake about literary men. A divine example. Opinion of Newton.....353—358

#### CHAPTER XLVI. HEALTH.

Health worth seeking. Our health committed to our own keeping. Physical "sin." Objections to a common maxim. The subject of health broad. The power of habit. Influence of the mind on health. Influence of Christianity.....358—364

#### CHAPTER XLVII. ECONOMY.

Importance of domestic economy to the husband. Neglected in schools. Consequences. Reasons why husbands ought to understand its theory. Great benefits of reform in this department. The writer's purpose. Entire reformation. Improvement.....365—371

#### CHAPTER XLVIII. SICKNESS AND MEDICINE.

Worth of a husband tested. New method of employing a physician. Folly of the present system. Duty of the husband. A most interesting scene. Husbands as attendants of the sick. Keeping medicine in the house. Its evils. Mistakes of those who keep medicine.....372—378

CHAPTER XLIX. FINAL DUTIES.

Duties to the dead. Real and affected grief. Levity.  
 External and internal marks of grief. The Christian  
 mourner not to become a recluse. Second marriages.  
 The most solemn duty of all.....379—382

CHAPTER L. OCCASIONAL DUTIES.

What are here meant by occasional duties. Special  
 demand for kindness. Imaginary evils productive of  
 much suffering. Importance of cheerfulness. Exclu-  
 sion of evil company. Evils of dosing. Discretion  
 in other matters. Prospective education—its im-  
 mense importance.....383—388

## PREFACE.

THE peculiar duties of a husband, as may be readily seen, do not exempt him from the discharge of those duties which he owes to society generally, in his other and varied relations. On this account I have not confined myself to the former, although I have endeavored to make them most prominent.

Nor have I attempted to treat of every duty which properly devolves on the young husband. The extent of my aim has been to make a few suggestions on topics which have most interested and occupied my mind, as a husband; some of which appear to me to be overlooked by many of those around me. I would contribute my mite to render the husband a thinking being. I would have him think, moreover, on matters which intimately concern his happiness.

I would have him study his duty. I would have him, in one word, be a rational being.

If this little volume should prove the means of leading the young husband from things of less importance to those things which have a more manifest bearing on the present and future happiness of himself and others; if it should thus prove, directly or indirectly, a humble means of human emancipation and human elevation,—it will entirely fulfil the intentions of the author, and his most ardent prayer respecting it will be fully answered.

BOSTON, OCTOBER, 1838.

THE  
YOUNG HUSBAND.

CHAPTER I.

CHOICE OF OCCUPATION.

Influence of *caste*, even in America. Something better. What education should be. Change of occupation after marriage. Principles on which a change should be based. Views of the wife. Mutual consultation. Husband to give the casting vote. The wife an adviser. Mistakes in getting a wife. Not easily remedied. Duty. Honorable employments. John Newton's opinion. Paul's great principle. Life a mission. The husband a missionary. Duty of improving and elevating every occupation.

FEW young men, it is believed, enter into conjugal life with a view to double their usefulness ; or, indeed, with any very definite or fixed plans, in regard to future life. The circumstances in which they are placed seem to have settled all, or nearly all, for them. The young husband has a trade, an occupation, a profession, which, as a general rule, he will be likely to follow ; and this, in most cases,

as the world now is, will determine his fortune, his talents, his character, and his happiness. It is, indeed, true, that there may be far less of *caste* in our own country than in any other. No one, who has ambition enough to look so high, can be certain that his efforts might not, sooner or later, raise him to the presidential chair. But it is also true that, of a hundred individuals, who enter into matrimonial life at twenty to thirty years of age with an equal number of the other sex, it would not be very difficult for a person to foretell, with considerable certainty, what would be the future character and standing of at least ninety.

Not that it need be so, but so it usually is. With all our superiority, in this respect, to many other tribes and nations of men, we have, in effect, our ranks or castes. We, too, have our nobles and peasants, our patricians and plebeians, our lords and tenants. And it is seldom, after all, even in republican America, that we quit our rank, or dare to do so. The immense majority, I repeat it, have their destiny determined for them; not merely at marriage, or by marriage, but much earlier.

But, if such are the facts, in relation to this subject,—and that such are the facts will not,

I presume, be doubted,—if education and circumstances, almost with the certainty of fate, do decide for us, what is the use, it will be asked, of attempting to exercise our own free agency? Why not as well yield ourselves to the current, and follow whithersoever that may happen to carry us?

But, instead of furnishing an apology for indolence, every consideration of this kind should have the effect to rouse us to exertion. It is, indeed, better that circumstances should determine for us, than that there should be no determination at all. Better by far that an individual should be born to the health, the talents, the occupation, and the character, of those around him, as a general rule, than that he should not be born at all; or that, being born, he should grow up without health, character, or occupation. It would be better still, however, if all mankind could be trained to that measure of health, kind and quality of talent, and mode of life, for which they are best adapted, as they come from the hands of the Creator, and of those who are his vicegerents.

The grand desideratum in education, both in the family and elsewhere, seems to me to be the power of taking the gifts of God at his hands, and making the most of them. One

individual is best adapted to this mode of training, and to that occupation ; another is created for a far different destination. When we are wise enough to begin to consider duly what are the tendencies of body, mind, and soul, as soon as body, mind, and soul come together, and benevolent and powerful enough to bring every good influence, external and internal, to coöperate in carrying out those tendencies, and fulfilling the destinies of the Creator, then, as it seems to me—and perhaps not till then—will the work of human education be fairly commenced.

But, because we cannot do every thing at once, shall we therefore do nothing ? Because it is fashionable to merge our individuality in one monotonous line, and form the human race in every civilized country, as nearly as we can, according to a single model, must we, therefore, of necessity, *follow* the fashion ? Because most persons have their characters, in a good degree, measured out to them by circumstances which they could not control, shall it always be so ? But, if something may be done, at every age, especially in early infancy, to carry out and perfect human individuality, is it not of the utmost importance that it should be known and urged as a duty ? And

on whom should it be urged more than on the young husband? He has time to think on the subject, and prepare himself for the future.

He may not, indeed, be able to do *much* to change his *own* destination or character; but may he not still do something, nay, a great deal, to determine the destiny and character of others? The very conviction that he can do but little for himself, should be the very consideration which should urge him to do every thing for those whose education may, in time, be committed to his charge.

Nor is this all. Thousands—that is, in the aggregate—have been known to change their first destination—the destination of habit, education, and circumstances—even after marriage. Caste, at least in this country, may be both lost and gained. This is, of itself, a blessed privilege; and, if what we call civil liberty had gained nothing more to our race, it would be a boon of incalculable value.

Every young man may do something, at setting out in matrimonial life, in the way of returning to the path which God and nature have indicated. I acknowledge the difficulties; and to many they seem insurmountable. But they are seldom so. I will not, indeed, undertake to say, that the advantages to be

derived are, in every instance, worth the trouble of surmounting them; that is quite another question. I only claim for man a kind of omnipotence, whenever it is desirable that such an omnipotence should be exercised. Man can, as a general rule, become what he desires to be, even somewhat late in life. There are some employments in which almost all men may be successful, healthful, reputable, and happy. Such, for example, are agriculture, and several of the out-of-door mechanical employments. If a young man finds himself well trained to any of these, and happy in his employment, why should he leave it? Would he gain enough to compensate him for undergoing the trouble and difficulty of making the exchange?

I have gone thus far on the supposition that the young man will remain thoughtless on the subject of an employment for life, till he is fairly within the pale of matrimony; and that then, for the first time, he will begin to think seriously on the subject. And such is human nature, that this will probably be, for the most part, the case. It will be, as I suppose, the general rule; to which, as to other general rules, we shall find some exceptions.

Not so, however, with her who is to be his

partner—the sharer of his sorrows and his joys. She, more wary on this point than, probably, he has been, may have formed her opinion, in regard to his probable destination in life, and may have governed herself, in some good measure, at least, in reference to it. She has taken for granted, that such or such will be his occupation, such the sphere in which he will move, and such his standing and reputation. If he have thought little or nothing about it, she, and her friends for her, have probably thought a great deal.

It may, indeed, happen once in ten times, that all this ground has been thoroughly canvassed, by the parties, at their frequent meetings. There is wisdom in this world, though it be rare; and there are some, who, without gray hairs, have found it. I write, however, in this instance, chiefly for the mass who err, and not for the few who have not transgressed.

But, soon after matrimony, one of the first questions, even with the most stupid, is, What shall be done? If the occupation is so determined by education, habit, circumstances, and the expectations of a companion, that it is thought best to go on, and pursue the routine circumstances seem to have marked out, be it so. But, if a young husband feels the inquiry,

what he shall do for a livelihood, to be a pressing one, and his duty somewhat doubtful, then let him betake himself to reflection. An opportunity for this now presents, and it may be the last. It certainly is the last which is at all favorable. Men have, indeed, been known to change their occupation much later in life than twenty or twenty-five, nay, even after they had large families; but such late changes are as rare as they are undesirable.

The first consideration should be that of usefulness, not that of happiness. A useful life will of course, or almost of course, be a happy one. The question is, in what way, considering all circumstances, can I be most useful?

There is a great variety of valuable human occupation. There are many employments—and some, even, which a foolish world regard as not quite so respectable—in which a man who loves God and his neighbor can serve both to advantage. For which am I best fitted?

The character, and ability, and predilections, of the wife are not to be wholly overlooked. On this point, my views may possibly be regarded as a little peculiar; but if so, I cannot help it. I may at least be allowed, in a free country, to speak freely.

I regard the husband and wife as in one point of view—but in one only—as partners in trade.\* They make a joint investment of stock, and are to share in the profits or loss. I will not say their share of stock, or of profit or loss, is equal in every instance, or indeed in any instance; but still they are partners; and in so far as they are so, what is for the benefit of one is for the benefit of both.

Out of this condition of things arises, then, an indispensable, or next to indispensable, necessity that the wife should be consulted. I do not say that her opinion should have the same weight with that of the husband, for it usually happens (such is female education, and such, for aught I know, in this matter, it should be) that no wife is so well situated to view the whole case as the husband. On the contrary, without entering at present upon the question of superiority, physi-

\* Some, I know, will dislike this application of a business term; especially as I shall have occasion to repeat it several times. They will say it is too coarse; that woman is a friend, a companion, an adviser, an educator, rather than a partner. But it is in order to elevate her as a companion, an adviser, and an educator, that I insist on her being a partner. Every partner in trade must understand the business of the partnership, and have a voice, at least as an adviser, in every important movement. In this point of view alone is it that I have used the term *partner* in relation to a wife.

cal or moral, I may say that, whenever a difference of opinion arises, which sometimes happens, as there is no umpire, and as it must belong to one or the other to make a final decision, it is proper the husband should give the casting vote.

But because the husband is finally to decide, in all cases of a radical difference of opinion, it does not thence follow that the judgment of another individual—a judicious female friend—is not worth having. She is often quite keensighted even in matters of business, especially when accustomed to consider them. She has her own way of viewing things, and her views are valuable. True, she cannot so well form an opinion, if she is kept in the dark respecting the concerns of her husband; and it should never be expected. Still, her judgment, in deciding on an establishment for life, cannot be dispensed with.

The value of woman's judgment, though always valuable, is in proportion to the wisdom which you have shown in the selection of a companion for life's journey. If you have foregone every valuable qualification, and taken to your bosom, for some trifling consideration or other, a half idiot, you cannot expect any thing from her. She is indeed a partner still, and you cannot dissolve the relation if you would; you must therefore make the best you can of it.

Perhaps you have wedded a beauty. Now, beauty, in itself, so far from being despicable, is rather to be desired—not a pretty face alone, but that symmetry of form and features which we all admire, and which, do all we may to prevent it, always prepossesses us in favor of a stranger, and adds to the excellence of tried friends.

There should, in the nature of things, be a correspondence between the interior and the exterior. In the best conceivable state of society, a virtuous but ugly individual would be as much a monster as a handsome villain. Adam and Eve, in Paradise, were unquestionably models of beauty as well as of excellence; and in the future happy ages of the world, mankind will probably be nearly as much more beautiful, in form and feature, than they now are, as they will be more virtuous and more holy.

Nevertheless, nothing can be more obvious, in the present state of things, than the disunion of what God in nature has joined together—virtue and beauty. So common, indeed, is vice, and yet so far from being banished is the respect for virtue, that she who is conscious of wanting the latter, is among the first to make the most she can, if she happen to possess it, of the former. And this external charm—for charming it is.

and ever will be—so imposes upon the thoughtless and superficial of our sex, that every thing else is forgotten; and we too often wed a charmer and a fool at the same instant.

Little good will he derive, who is thus situated, from advice or sympathy. Fool that he has proved himself by his choice, and wedded to a fool, as he is, a fool he will be likely to remain—a beautiful creature in human shape ever at his side to the contrary notwithstanding.

Some appear to marry for fashion's sake. It is disreputable to be an old bachelor, and a favorable opportunity offers; at least, it is one to which they have no special objection. Besides, they never quite intended single life, in a world where the other sex is so numerous. A wife procured on such terms as these, may or may not make a suitable partner, according to the qualifications she may *chance* to possess.

I have known young men who appeared to marry for the sake of rank. Mankind are often more willing to rise in the world by any other means than by hard labor; and it is much easier to marry distinction than to earn it by honorable exertion. An honorable *alliance* is therefore sought, and peradventure obtained, and with it its reward.

Some marry to obtain property. The number

of young men of this description in the United States is, I fear, exceedingly large. I wish it were much smaller. For though I prefer a person who is industrious, active, and useful to his fellow-men, merely for the sake of getting money, to one who is indolent, and stupid, and good for nothing at all, yet I cannot look with complacency on such a desecration of good things as marrying on this principle alone. A wife obtained in this way *might* prove a good adviser, or she might not; but if she should, no thanks would be due to the husband.

Perhaps you have married for the sake of a companion and a home. In the midst of society, you felt lonely: thousands around you, you were yet in solitude. You had no time, nor disposition, nor room, it may be you thought, to *love*; your whole time, thoughts, and affections, being absorbed during the day in business matters. But at the hours which intervene, you felt unhappy; exceedingly so. You were determined not to endure it. You became slightly, but only slightly, acquainted, and you married. Can you expect, in such a case, a wise and judicious counsellor? She may prove so; but the greater probability is, that she will not. Few worthy women will run the risk of throwing themselves away on strangers.

Perhaps the leading motive to marriage was still more groveling than any I have mentioned. If it were so, and you have married nothing better than a mere devotee of pleasure, your punishment is just. You need not complain; you will not surely do so, since you have your reward. He who reaps according to what he has sown, ought surely to be contented with his harvest.

Some marry for friendship. It is not merely the want of society which they feel; it is not solely the want of a home; it is the want of a friend. The world, to them, seems unprincipled, and unworthy of full confidence; they wish for the opportunity of unbosoming themselves, at least occasionally, to a worthy confidant. Such a confidant, marriage, as they suppose, furnishes them. There may be a mixture of other motives, but this predominates.

Another class (how large I will not undertake to say) marry for love—downright and unrestrained love. It is not beauty, fashion, or pleasure, alone, which attracts; nor should it be said that they are wholly spell-bound by fancy. Their affection is what it should be, except that, like a ship without a helm, or a heart without a head, it drives on, they know not whither. No judgment or discretion is called into exercise: on the contrary, both are despised: they even

reject or despise the interference of their best friends. In this case, as in some of the former, they *may* obtain an adviser; but so we *may* draw a prize, too, when we venture in a lottery.

A few there are whose object in marriage is improvement, intellectual, physical, and moral. I grant the number is small, but I trust it is increasing; for, though not the highest of motives, it is comparatively a noble one. All other schools, even that of the family, fall short of what should be the end and aim of human effort—the formation of a perfect character. It is not too much to say that, however excellent all other arrangements in society may be, no person can ever be completely educated without the influences of married life. Family and school have their influence, especially the former; and it is important and indispensable. Society and the church hold out advantages, too, which can never, with safety to mind, body, and spirit, be overlooked. But there still remains, to both sexes, a work which none of these can do; and whoever may smile at the idea, the first end of marriage is to complete the education of the parties. “It is not good for man to be alone;” and the same is true of woman. But why is it true of either? Because there are traits of character which are indispensable to

the perfection of humanity, which, in a state of celibacy, it is next to impossible to develop; or, if developed in a moderate degree, it is next to impossible to cultivate in their due proportion.

Perhaps it is time to say that there is another and a still higher consideration sometimes super-added to the desire for improvement, to urge us onward towards conjugal life. It is the sense of duty. There are, it is believed, a few, in whom a sense of duty to God and to man is the predominating motive for entering into domestic life. This is the highest of motives by which the young can, in such cases, be actuated.

I have no doubt that matrimonial engagements are often based on the union of several of the considerations which I have presented. Thus, a young man is lonely; he is fond of society; he is desirous of mending his fortune; he wishes to be in fashion. Under these circumstances, beauty attracts him, and he enters into an engagement. Or he may be swayed by another and better combination of motives; as a desire for society, for a home, and for the improvement of his character.

The domestic constitution, however, stands on the firmest basis, when a youth has been taught, from the earliest hour, to look upon matrimony as a sacred duty to God, to himself, and

to the whole human race; and when nothing which belongs to this institution has been treated, in his presence, in an unbecoming manner. He then reaches the stormy period of life with right views and feelings, so far as any feelings and views on the subject are entertained. He has unmingled respect for female character. And now it is that he begins to feel, almost irresistibly, the force of personal attraction. He is affected by beauty. He is fond of society. He finds that society entertaining and improving, and he pants for intellectual and moral progress. He is fond of friends, and the object which attracts him appears friendly. He finds, moreover, he has a preference.

Reason, however, and not fancy, is at the helm. He seeks counsel from parents. He consults, perhaps, some female acquaintance, whose knowledge of human character, and especially of female character, and whose goodness of heart, will not permit her to mislead him. He consults the oracles of divine truth. He asks counsel at the throne of divine grace. He remembers that age matures the mind as well as the body; and he resolves not to be hasty. With such precautions as these he finally resolves to act; remembering, however, that he acts for life.

If an individual has been so unspeakably happy, in a matter of so much importance both for time and for eternity, as to have been led towards matrimonial life in a manner not unlike that at which I have hinted, the consequences can hardly be any other than favorable. It is scarcely possible that a young lady can have thrown herself away, in such a case; and it is almost equally impossible that the young husband should not find in his companion a valuable help meet—one whose judgment and whose assistance will aid him under all circumstances.

It is hardly possible to conceive of marriage, thus warily and judiciously conducted, as taking place without a reference to the future employments and avocations of life. But as it happens, most unfortunately, that there are very few such wise marriages; and as it might happen that, after a marriage had been wisely conducted, the question might arise, whether, in order to secure the highest possible usefulness of the parties, a change of employment would not be necessary, a few hints on this subject may still be appropriate.

If the young husband has followed, in some good measure, the directions which have been given in another work; \* if he has sought faithfully and successfully for a companion possessed

\* See the Young Man's Guide, page 263.

of moral excellence, common sense, desire for improvement, fondness for children, love for domestic concerns, &c.,—he will now seek, at her hands, with no little solicitude—nay, with a degree of anxiety second only to that with which he comes before the mercy-seat in prayer—for wisdom and guidance.

He will not forget, in the first place, her expectations and those of her friends. But he will remember, still more, those expectations which the world and Heaven entertain concerning him. Nor will she who possesses common sense, moral excellence, and a desire for improvement, be loyal to Heaven, true to herself, or a help meet to her husband in the highest sense of the term, if she suffers minor or selfish considerations to sway her too strongly in the opinion she gives. She will look higher. She will look around her on the general good, and upward to the throne of God.

She will not advise to any striking change which is not indispensable to the public happiness. She will know, full well, and she will feel too, the force and the truth of the following lines:—

“Honor and shame from no condition rise :  
Act well your part ; there all the honor lies.”

She will not advise to a new occupation

merely because it is more pleasant or more fashionable, or even because it is deemed more reputable. The question with her—I repeat it—will be, whether it will be more useful. This question settled, she will try to be satisfied.

John Newton said that if two angels were to come from heaven, each to execute a divine commission, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments. Whether this notion is just, or not, we may, at least, say of a truly angelic woman, as well as Christian husband, that no strong inclination to leave the province obviously assigned them by the Creator, would ever be indulged or harbored.

With every thing favorable in a wife, it will hardly be difficult to arrive, within a reasonable time, at a proper conclusion. If possible, however, to prevent it,—I repeat once more the sentiment,—let there not be too much haste. It is a matter of high and lasting importance. Weigh well all the circumstances. But when all are weighed, do not remain in indecision. Life is too important to be trifled away—one moment of it—in any suspense which is not necessary.

It may happen, after all, once in a hundred

times or so, that the opinion of the wife and her friends will be different from your own. But if you are sure that they do not fully understand you or the circumstances, and that, by reason of the position which they occupy, and the views they honestly entertain, they cannot see the whole case as you do, and, as it appears to you, God sees it, then your duty, though painful, is plain. After waiting as long and as patiently as you can, and hearing every argument which can be brought against your opinion; after conversing upon the subject, in its full extent, with candor and plainness, and striving, to the best of your abilities, to present the strong reasons on which you ground your conclusion; after praying together, and, I was going to say, weeping together over it; after you have done every thing, indeed, in the fear of God, which you think you ought to do, and every thing which you could reasonably wish another to do in relation to you, were your circumstances changed,—then follow your own convictions of duty. Do it calmly; do it slowly, if you can; do it reluctantly even; but, at all events, do it.

If your wife be such a woman as she ought to be, a decision which does not exactly please her will hardly be more painful than suspense,

and will, at any rate, be submitted to in the fear of God. If she be not such a woman as she ought to be, then it is certainly proper that her judgment should yield to yours in a matter of so much moment as that of establishing one's self for life.

I have barely alluded to the duty of a Christian husband, to consider the post he occupies as one assigned him by the Creator. "No man liveth to himself," says an apostle; and nothing can be more true. Every man lives for his wife, his children, his neighbors, his friends, his country; yea, for the world. It is impossible to fix any limits to the influence of the most obscure individual, unless we could know the length, and breadth, and depth, and height, of eternity, and the nature and extent of the relations of spirit. The bad man, as well as the good, has his sphere of influence, and stamps himself on those around him, and those who come after him, for time and for eternity.

There is another thing to be considered. No part of any man's influence is wasted. Every action of every man's life, and every neglect of action which might have been performed, by every individual, has a certain fixed, and, in the eye of the Supreme Mind, a definite

relation, not only to his whole character, but to the whole character of those who are to come after him. I wish this matter were better understood. I wish it were more clearly discerned, even by Christians, not only that no man liveth to himself, but that no action of any man's life—no, not the most trifling one—is performed to himself; that every deed, and every word, of every living, rational, intelligent being affect, for good or for evil, the happiness of millions, not only for this life, but for the life which is to come. Pope says, respecting the material world,

“From nature's chain whatever link you strike,  
Tenth or ten thousandth, breaks the chain alike.”

He also adds, while speaking of the harmonious action or motion of the various systems of worlds which God has created,

“The least confusion but in one, not all  
That system only, but the whole, must fall;  
Heaven's whole foundations to their centre nod,  
And nature tremble to the throne of God.”

I suppose there is quite as much truth in these views as there is of poetry. Nor is this all. I suppose that the least *moral* confusion, nay, the least moral action, whether confused or harmonious, affects the whole moral world, up to God's throne. And this seems to

me to be the true scriptural view of things—a view which, if more generally taken, would render intelligible that great direction of the apostle, which is now, to many, so unmeaning or mysterious: “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.”

This injunction of Paul seems to me to comprise, in little space, more than almost any other in the whole code of revealed law. Were it made the great rule of our lives, how would it change the whole aspect of human affairs! Take, for example, the single item of human avocations or employments. Suppose, for one moment, that every individual made it his great and leading object to conduct his business with a single eye to the glory of the Creator. Suppose that, in all our buying and selling—in all our labors in the garden, or on the farm, in the shop or in the factory—indeed, in all our very recreations and animal enjoyments,—we made it our grand aim to please God. Suppose, I say, all mankind were to do this; not merely for one hour, or one day, or one year, but for a whole century; or, what is better still, for twenty centuries. Does any one doubt, that this single practical change would transform our earth into what might be

deemed a paradise? And does any one doubt, that such a change as this is contemplated by the Father of the universe?

But such a change as this will never be accomplished without means. God works not, in our days, by miracle. If it is desirable to transform the earth into a paradise, there must be means used for accomplishing the object. And, if the single habit of doing every thing to the glory of God is one among the more appropriate means of this sort, then it must be a part of Christian duty to act thus. But, whatever is Christian duty, in general, is the duty of each Christian in particular.

The work of those who live in a Christian land, and acknowledge Christian obligations, is to spread the gospel of Jesus Christ; first, by having their own hearts thoroughly imbued with its spirit; and, secondly, by being a means of imbuing with it the hearts of others. He is not fully worthy the Christian name who does not make the spread of the gospel—I might say, the preaching of the gospel—his great and leading purpose. The husband should labor to make clean his own heart, then the hearts of his household. Along with this, as in some respects a secondary course, he should do what he can for the rest of the world.

In other words, to repeat what I have often said, the business of all men should be Christian education—the completion of their own education, and the building up, according to the laws of God, natural and revealed, of the bodies, minds, and spirits of others.

This, as I have before said, is the twofold object of marriage. This is the work which was contemplated, when it was announced, “It is not good for man to be alone,” and when he was commanded to replenish the earth, and by his efforts, moral and physical, to subdue it. This it is, at least in some respects, which was contemplated, when it was said by Him who spake as never man spake, “Go ye into all the world, and preach the gospel to every creature.” He who does not his utmost, in some form or other, to act up to the spirit of this command, falls short of complying with the full intentions of Christianity and its divine author respecting him.

To apply this to the case before us. Every young husband in a Christian country, in deciding on an occupation, and in establishing himself for life, should consider himself a missionary; I do not say an apostle, in the fullest sense of the term; but a Christian missionary. No matter, as regards this point, what his oc-

cupation is; he is to follow it, not in the spirit of the world, but in the spirit of his Lord and Master. He should resolve, in the first place, and as the very first item of his duty, to pursue his occupation, at every step, in just such a manner as his Savior would approve, were he on earth, and beholding his conduct.

I am acquainted with many husbands and wives, professing Christianity, who speak as if they thought their every day duties and employments had nothing to do with their character as the followers of God. I have heard them mourn that they were so much in the world, and had so little time to serve their Maker. They seemed never to think of the world in which they live, for a single moment, as one vast temple, and all their employments, if they are Christians indeed, as, to some extent, acts of worship. Yet such, if Paul is right, should be the view entertained.

It may be seriously doubted, whether any missionary work is more imperiously called for, at the present time, than that of which I am now speaking. I do not intend by this to make any comparisons between the value of the work to be performed in China or the South Seas, and that of the work to which I have alluded, except to say that, while the obvious

and acknowledged greatness of the one calls forth, here and there, a few master-spirits, the apparent unimportance or meanness of the other causes it to be overlooked and neglected. Is it too much to affirm that we have a far greater number of truly devoted foreign missionaries in the field, than of domestic ones,—I mean in the sense above explained? Where is the man to be found, who, in all the concerns of business, and in the whole management of his household, considers himself as acting under the immediate eye or inspection of God, and who endeavors, in every circumstance of life, to yield to Paul's great principle, and do all to God's glory? There are a thousand—probably several thousand—husbands in the world, where there is *one* foreign missionary; yet which of them feels at all times that he is as truly a missionary as they?—nay, that, considering the indulgences, and the allurements, and the temptations of home, his is by far the more self-denying task? But is it not so? Who that has tried it will venture to answer in the negative?

Some will say they manage their business, for aught they know, in such a manner as God approves. But what mean such persons, when they say this? Are they conscious of

any design to misrepresent things? I trust not. The truth is, as it appears to me, they have not enough considered what the law of God requires. They have done nothing, it may be, to diminish their reputation in the estimation of the world,—a world where strict integrity is seldom demanded,—neither have they ever made a single effort to ascertain what modes and forms of doing business God does or does not approve. Were it not so, what means, in the language of another, “the eternal disingenuity of trade, that is ever putting on fair appearances and false pretences,—of the buyer, that says, it is naught, It is naught, but when he is gone his way, then boasteth? of the seller, who is always exhibiting the best samples, not fair, but false samples, of what he has to sell? \* \* \* What is this man, — the man who always turns up to you the better side of every thing he sells—the man of unceasing contrivances and expedients, all his life long, to make things appear better than they are?”

For my own part, to continue to use the language of the author from whom I have just quoted, “There is no being in the world, for whom I feel a higher moral respect and admiration, than for the upright man of business :

no, not for the philanthropist, the missionary, or the martyr. I feel I could more easily be a martyr than a man of that lofty moral uprightness." And yet, men of such moral uprightness—men of unbending integrity—I wish all young husbands to resolve to be. Difficult I know it may be even to resolve, and a thousand times more difficult to execute; and yet it must be done, ere the world can become what it ought to be.

It is not, however, the individual whose life is spent literally in buying and selling, that should act on Christian principle; it is, as I have said already more than once, the man of every useful employment under the whole heaven. I care not, in the least, how humble the employment may be regarded. Be it what it may, which is worthy of pursuit, it should be pursued in the fear of God, and in such a manner as God will approve, and as you yourself will approve, when you come to stand before him in judgment.

Sometimes, therefore, I cannot help thinking that the bulk of mankind are quite too solicitous about modes of employment. I am sure I could spend my life in what are usually thought the meanest, if I supposed it to be God's will. There is enough for any man to do,

—enough of self-denial, enough of sacrifice; enough, I was going to say, of martyrdom—in pursuing as it ought to be pursued, in the midst of a crooked world, the commonest and humblest avocation. The very hostler, who should pursue his avocation in the true Christian spirit, and labor with all his might to improve it, regardless of unchristian customs and practices, could scarcely fail to find enough to do, and enough to reform; and to incur the ridicule and reproach which are reserved for all who would leave the world better than they find it.

I have spoken of improving one's occupation, because I conceive it to be a Christian duty, —nay, a common-sense duty,—to improve every thing with which, in passing through the world, we have any thing to do. From my earliest childhood, even before I perceived, in the smallest degree, the force of religious obligation, it was with the utmost difficulty that I could avoid feeling a degree of dislike for those who merely pursued a calling just as their fathers or their predecessors had done; who inherited, perhaps, the same farm or the same shop which the father had possessed or occupied, and planted, ploughed, &c., just as had been the custom, time immemorial, without one thought or one strong exertion to make a

single thing any better, during their whole lives. They seemed to me to do little more than vegetate, and to be little more than vegetables, instead of being the creatures of merit or demerit, especially the former.

Let me therefore entreat every young husband to be less anxious what he does for a livelihood, than *how* he does it. There is indeed a difference—a mighty difference too—in human employments; and I cannot blame him who seeks to engage in one which bears most obviously on the well-being of our race. If it brings him into contact with many minds, the impression he will make, however, though more diffused, will be less deep. If his sphere is narrow, he may of course make an impression stronger and deeper in proportion. But decide on what he may, I say again, let him resolve to follow it on Christian principles; to be a missionary while engaged in it; and, as far as may be in his power, to reform and elevate it. To do less than this is to fall short of the dignity of human nature, and to act unworthy of the bright light and exalted privileges of Christianity.

## CHAPTER II.

### PLACE OF RESIDENCE.

First questions. Leaving parents. Solitary state of young wives. Customs in patriarchal times. Nestorian customs. Advantages of remaining with parents. Advantages to the husband. A mystery. Why young men so eagerly force themselves away from the paternal roof. Advice to them. Objections considered. Collision in the management of children. How prevented. New mode of educating children. A great waste. Adaptation of grandparents to grandchildren. Emigration. Seasons for it considered. Sacrifice. City and country compared. Is the place selected favorable to health of mind and soul? General rule. Parents responsible and punishable for children's faults. Admonitions to parents, especially the husband. Laying up treasure in heaven.

HAVING fixed on an occupation for life, the question now is, in regard to a place of residence. Shall I remain in my native region, or shall I remove? If I remove or emigrate, shall it be to the East or to the West, to the North or to the South? Shall I reside in the city, or in the country? Is it desirable to fix on a place for life, or to make such arrangements as will permit me to remove, hereafter, without serious

inconvenience or loss? As I am desirous of living for others as well as myself, what course will render me most useful?

All these, to the young husband, are important questions; but here, too, as in deciding on an occupation, not only the common sense, but the inclination, and even the fancy, of the wife are to be regarded. Happy is he, in these and in all other circumstances, whose wife keeps her fancy and her inclination in subjection to reason, and conscience, and a sense of duty. Happy is he whose companion for life is truly a help meet—an assistant missionary.

In order to decide on a place of residence, there is one question which it is of very great importance to settle; viz. whether at once to forsake parents. One of the parties, in the common course of things, must do it; and both *may*.

Some, indeed, have questioned the propriety of such a custom. There certainly exist many strong reasons why the daughter should remain with her mother, and the husband leave his father's house to dwell with her; thus fulfilling literally and entirely the early prediction, "For this cause shall a man leave father and mother, and cleave to his wife;" as well as leaving

it to the mother to finish, in her own time, the work of educating the daughter on her own principles.

Is marriage always to be to the female what an elegant writer has expressed it—at once the happiest and the saddest event of her life? Or, if it must be so, shall the future bliss which is promised always be procured by the death of all present enjoyment? Is not a deep sense of the solemnity of new obligations and new responsibilities enough for her more delicate frame of body and mind to sustain? Must she, in addition to this, quit her home, her parents, her companions, her occupations, her amusements—every thing, in short, on which she has hitherto depended for comfort, for affection, for kindness, or for pleasure? Must the parents, by whose advice she has been guided, especially the mother,—the sister, to whom she has been accustomed to unbosom her every thought and feeling,—the brother, who has not only been her playmate, but by turns the counsellor and the counselled,—and the younger children, to whom she has hitherto been not only a playmate, but at times a mother,—must all these, by one fell stroke, be lost to her, perhaps forever? What husband, who has sensibility, can have it in his heart to demand

of her such a surrender? Yet, sustained by custom, almost every one does this, and thinks it a matter of course; and woman, confiding, enduring, submitting woman, bows her neck to the yoke as if it were laid on her by heaven itself, rather than by capricious and often unmeaning fashion.

But I will not complain of all the institutions of society. I will not insist, at present, on an entire inversion of what has become, by long habit, almost sacred. Let woman, since she is willing to do it, cheerfully continue to leave father and mother, and cleave to her husband; but let not husband and wife, without the most imperious necessity, quit the parental roof of both parents, to make the journey of life alone. Let the husband, in one word, consider it his duty, if possible, to remain for a time in his father's house.

Here, reader, we come to what will probably be deemed a singular opinion. But, however singular, or even peculiar, the opinion may be deemed, it belongs not to me alone. Multitudes, in all ages, have embraced it, and some have reduced it to practice. In patriarchal days, the custom alluded to was quite common. Take, for example, the early Bible history; particularly the account of Jacob.

But we need not go to ancient times for these examples. They may be found in various parts of the world at the present time. I recollect no instance, however, more striking than that which is given by Dr. Grant, an American missionary to Ooromiah and the adjacent northern parts of Persia. Speaking of the character of the Nestorians, as they are called, an ancient religious sect somewhat numerous there, he observes that they estimate the population of a place by the number of its houses, not pretending to know the number of its inhabitants, or even of its families. The latter, however, is often very considerable—six or eight at least. There are three houses in Ada, he says, which contain ninety souls; and he was assured by a very intelligent bishop, that, “among the Nestorians of the mountains, families often remain together so many generations, that the people in the one part of the house form matrimonial connections with those in another part.”

The latter result is not to be particularly desired. All I wish is, that grandparents, parents, and children, would remain together—if the former are living—till they have assisted to educate the latter.

The advantages of this arrangement are

numerous;—almost too numerous to mention. It is not because such was the patriarchal custom, nor because the custom still exists abroad, that I advocate it. The circumstances of civic society are very different among us from what they were in Canaan in the time of Jacob, and from what they now are in Persia; and any argument drawn solely from the customs of the nomadic tribes of Palestine, or the Nestorian Christians, would be of comparatively little weight.

The first advantage to be derived from the plan proposed will be obvious from a consideration of the foregoing paragraphs. In view of the trial to which a wife is subjected, in leaving her father's house, and her mother's society, it is exceedingly important that she should, at least, have the society of an *adopted* mother. And what individual is there, in the wide world, who will be so likely to supply this place, and fill the vacancy alluded to—at least as a general rule—as the mother of the husband? What individuals can be found so likely to prove substitutes for father, and brother, and sister, as the father, and brothers, and sisters of her companion?

But, besides the pleasant and cheerful society of an adopted mother, and the society of the

new family in general, she is greatly in need of instruction. There is no period in the life of a female, when she needs more the voice of maternal wisdom, and the hand of maternal guidance, than at that of which I am speaking. To take her away from her father's house, and yet to provide no substitute for a father's family and family arrangements, although it be to make her the sole mistress of a splendid mansion, how great is the change! Is there one female in a hundred, who would not, in such circumstances, feel, most painfully, her solitude, though she were in a palace, and surrounded by domestics of every grade, and furnished with every convenience, and the means of every gratification—her favorite *society* alone excepted?

There is no period, I say, in the whole life of a female, when she more needs society, and instruction, and counsel, than the period at which most females marry and assume new duties, and new responsibilities. Deprive them of a mother—if you will—at all other periods of life, but deprive them not of this unspeakable privilege at the very age when a mother is most needed.

Nor is it the wife alone who is benefited by this arrangement;—the husband is a great gainer likewise. True, every thing which is for

the true interest of the wife, contributes to the happiness of the husband ; but this is not what I refer to. I mean much more. I mean to say that the husband, like the wife, needs, at this period of life, more than at any other, except a few years immediately preceding marriage, the same wise voice and kind hand of parental instruction and guidance.

I will not, indeed, presume to say that every young husband will feel the force of what I now utter, or even believe it. One of the most mysterious dispensations of the Creator—to me, at least—is the general, but obvious fact, that at the very period of life when young men most need the instruction and aid of parents,—the very time when they are passing life's *Terra del Fuego*, or *land of fire*, and that, too, amid the storms and tempests of furious passions,—they usually feel least their necessities, and insist most on their independence ; and were it not for another attachment, and the demand which it involves, would inevitably, for the most part, make shipwreck. The powerful master-passion, which, under proper education, springs up at this period, with its usual attendants and results, is divinely appointed—amid other purposes—in part to save them ; and sometimes executes faithfully its commission.

But matrimony is not all which is necessary. Crazy young men are not transformed in a moment, by this institution, blessed as it is. There is a great work to be done after marriage. Much of this must, it is true, be done by the wife, if it is ever done at all. Still, she cannot do the whole. She needs assistants. Every judicious young man must know and confess this. He knows, and feels, and laments, his own want of knowledge, and wisdom, and strength, to keep in the right path, even with the assistance of his wife. He needs the voice of longer and more accumulated experience.

Why, then, do young men, as with one simultaneous struggle, force themselves away from the parental roof, and consign themselves to comparative solitude? Why, indeed, but to comply with fashion—to be like other young men? It is not the desire to make money, alone. It is not the desire to be by themselves, alone—to be *independent*. It is not, alone, the desire to gain a name and a reputation by their own efforts. It is not any, nor indeed all, of these motives which draw them away; though combined, as they often are, their influence is powerful. But it is, more than all these, at least in my view, the force of fashion and habit. It has been customary from time immemorial. Every body expects it, and every

body would think it strange if their expectations should not be realized. In short, it is fashionable; and one may almost as well be out of the world—so it is thought—as out of the fashion.

Let resolute young men of correct moral principle—young men who are resolved to do right—break away from the chains of an arbitrary, capricious tyrant, and resolve to act wisely. Let them put in requisition all the moral courage they possess, and pray for more. Let them be and do what their own good judgment tells them it is best they should be and do; nay, let them do, in this instance at least, what their natural inclination, unsophisticated, would lead them to do.

For every young man, who loves his father and mother, feels, at times, notwithstanding the sway and occasional storms of passion, a deep and strong attachment to the parental roof. He feels a dependence on the parents on whom he has so long relied. Why should he not? If their instruction, and guidance, and influence, have been valuable to him twenty or thirty years, why should they not be valuable still? At all events, why should they cease at once to be useful? They have learned his character, and he has learned to confide in their wisdom. He cannot fail to see that the season of passion with them is over; that their counsel is, as a general rule,

the counsel of retirement, and quiet, and the shade ; and may be relied on. He perceives, in one word, that they have come to a period of life when their advice and their instruction begin to be worth something ; and that he and his wife have also arrived at a period of life when they just begin to perceive the value of both. In the nature of things, therefore, there is no conceivable motive in the world so overpowering as to induce a young man, who reasons, to force himself away from these parents, and consign himself to solitude ; and do all which his example alone has power to do, to consign them also to the same unnatural state.

It will be said, I know, that all young men cannot live at home. Some, from the very nature of the case, must leave. Or, at least, a time must arrive, when, according to the common course of things, a single mansion, be it ever so large, will be overstocked ; and, though the economy and industry which prevail were to equal those of some of the busy insect tribes, the hive must at length swarm. There must be limits to such a mode of life.

Undoubtedly there must be. He must be a fool, indeed, who supposes that all mankind, from Adam to the present hour, could have occupied a single tenement, and found employ-

ment at a single homestead. But because the whole world cannot live together as one family, does it follow that families must be separated to the utmost? Is there no medium between all the world in one house, and the least possible number? For the latter extreme is now the very height of fashion; and so prone are we to bow down to it, that we almost regard him as a heretic, who ventures to question its propriety.

I am not ignorant that, as the world now is, circumstances seem to require, most imperatively, that more or less of the members of some families should, soon after marriage, be separated from them. I acknowledge, with equal cheerfulness, that, as things now are, it is occasionally best for all parties, that they should be thus separated. There are those who bear the name of parents, who retain their children quite too long, when they retain them till they are twenty-one. There are foolish and vicious parents, as well as foolish and vicious children. There are also instances of parents and children so constituted, as respects temper and character, that they would do better apart than together. True, I must maintain that the scheme which I contemplate would, gradually, do much to prevent the recurrence of any of these cases; but, as the world now is, they are not unfrequent.

Some are compelled to separate by poverty, and other untoward circumstances. And yet, with every allowance, the general rule will, in my view, hold good, that every new-married couple should, as far as practicable, remain, for some years, in the family to which one or the other of the parties originally belonged. The strongest objection to it, with which I am acquainted, is that parents and grandparents are not apt to harmonize in the education of a third generation.

I have intimated that this is a serious difficulty. I am not aware, however, that any great, and lasting, and solid advantages can be secured in this world, without drawbacks. I am willing even to admit, that, under the best circumstances, there might be, here and there, a case of disagreement. Still, I believe they are cases of not very frequent occurrence in the world, even as the world now is. What, then, would be the fact, were the matter conducted on totally different principles?

The custom, with the young parent, at present, is to exclude the old—not by any direct prohibition, in so many words, but by a course of conduct which amounts to the same thing—from having any thing to do in the management of the children whom God gives him.

This leads, naturally, to interference by stealth, if there is a favorable opportunity; and the wonder is, not that there is so much collision between parents and grandparents about the children of the former, but that there is not a great deal more.

Let a young couple who feel, in some degree, the worth and dignity of their mission, and their want of wisdom to direct them in its fulfilment, and who have full confidence in the superior wisdom which experience has conferred upon their parents—let such a couple, I say, from the very first, put their own heads and those of their parents together often, perhaps daily—and consult, with the utmost freedom, on the management of their child. Let them discuss freely, and extensively, the subject of health, in all its departments; the best methods of discipline; and the best means, times, places, instruments, &c., of instruction. By reposing confidence, in this way, in the grandparents, do we not remove to a very great extent the possibility of injudicious interference? And is it not a want of confidence, and the manifestations of it, that lead to that want of harmony which occasionally exists in these circumstances?

This brings us at once to another, and a most important consideration, in favor of having the

young pair remain, as long as possible, under the paternal roof. It is the aid they may thus derive, and should thus derive, in commencing the general education of their children.

The new generation, as a general rule, begin to demand attention, instruction, and education, just as the second begins, as the saying is, to be "out of the way." It is true that, on my principles,—rather, I would say, on Bible principles,—they are never out of the way; for, though they are no longer infants, or mere children, they still need as much as ever—perhaps more—the influence of the parent. But they are no longer mere babies; and the first parents are liberated, at a period when they are just prepared by experience to act with wisdom. Now, this experience is all lost—must be buried with them—unless it can be brought to bear on the education of the children of others. But on whom can it be brought to bear, unless it be on those who, though a generation farther removed, are yet almost as dear to them as the fruit of their own bodies?

It is no part of the divine economy that any thing truly valuable should be wasted. Can we believe, then, for one moment, that it is a part of the Creator's plan, that the experience which parents have procured, at so much expense,

should be thrown away, when they just begin to know how to use it—especially when it is exactly the thing for which every considerate son or daughter who is just beginning a family of his own would pay, were it possible to buy it, the very highest price? It cannot, surely, be so. The custom of civilized society is most certainly in the wrong on this subject.

Had I any doubts on this point, they would be removed, when I consider the adaptation of grandparents to grandchildren. Who does not know that the old live in the past, and are never so happy as when telling their stories to the young; and that the latter, who live in the future, are never so happy as when hearing the stories of the old? Who does not know, also, the influence which well-told stories have in the formation of juvenile character? Does all this mean nothing in the counsels of Jehovah? Will any one believe it?

When I consider this whole subject; when I see sons, at an early period, and without any necessity for it, tearing themselves and their companions from the parental roof, and commencing the world alone, leaving their parents, at the same time, as soon as they can, cheerless and solitary; when I consider, too, the suffering, physical and moral, which might easily be

prevented, or removed, by an arrangement entirely different, and more in harmony with the natural laws of the Creator, I am sometimes impatient. I long to see the young husband enlightened on this subject, and beginning the world on correct principles.

It is curious to observe that those who are first to object to the views I entertain on this subject—who tell us, with most gravity, that the work of human education ought to be left as much as possible to the father and mother, and that grandparents are inevitably a hindrance, rather than an aid, in our progress—are often among the very first to subject the child, more or less, to the influence of others, especially a nursery and a chamber-maid. But the influence of these domestics, though they should be without a tenth part of the wisdom of the aged grandparents, never seems to be questioned for one moment. Is there not a little inconsistency in all this?

Besides, they who object to the assistance of grandparents on account of the danger of distraction, or, at least, of want of harmony in the management of the young, seem wholly to forget that, to carry out their principle, the father or the mother should also be dismissed, since there is a possibility that they, too, may not agree. Or,

at least, should difficulties ever arise, one of the parents ought certainly to be set aside, and the whole task left to the other.

It is not, however, the aid which may and should be derived to young people from living with their aged parents, and beginning the work of training up families for God, with their coöperation, in the work of disciplining the mind and cultivating the temper alone, which is important; it is their aid, too, as direct instructors. For what purpose is it that their and our Almighty Creator dismisses them, by the very constitution of things, from the field of physical effort, so long before their minds begin to grow old? Or, in other words, why is more leisure assigned to the old, and why is this leisure so delightfully welcome? Why, indeed, but that they may employ it in the very work which they can so well perform, and for which they are, or should be, exactly fitted in every respect—the work of instruction?

Here is the college for which, as younger parents, we should be anxious to fit all our children, and to which we should be anxious to send them. Not merely one child in a hundred or a thousand, but all may have the full benefit of a liberal education of this sort. Nor is it idle to hope for a period in human history, and

that no distant period either, when such a course of instruction will be, in every respect, more valuable—intellectually, physically, and morally—than any course of university instruction now known. Such instruction does not, however, *exclude* a course still more elevated, of what will then be truly worthy of the name of liberal education, at some college or university. On the contrary, if desired, it paves the way for it. Let each city and town have its learned professors, its libraries, &c.; and let every child, though chiefly at home, spend certain hours of each day in conversation or recitation with those who have devoted their lives to the special investigation of certain branches.

I would not have dwelt so long on this point, had I not believed it to be one of the first consequence to the young husband. His voice has much to do in deciding on a matter which I regard as immeasurably important. It is for him to say whether the world shall return to a path so obviously pointed out by our common Father and Instructor, or whether it shall continue, for generations and centuries, to jog on in the old way. It is for him to say whether he will, or will not, contribute, by his example, to put asunder, and keep asunder those whom, as a general fact, God, in nature, has as certainly joined

together in the constitution of things, as he has done husband and wife. In deciding on a place of residence for life, this will be, to the husband and wife, a question preliminary to every other, and should not be hastily overlooked, or dismissed.

If, on consultation with the parents of either party to the new contract, the plan of union which I urge should be decided on, this will, for the most part, settle the question of a place of residence. The difficulties which attend the removal or emigration of several young married pairs, together with their aged parents, are so great, that a removal to any considerable distance would probably seldom take place.\*

\* I should not be surprised if the above views should be objected to, solely on the ground that they would stem the tide of emigration. But if this were to be the result, I should greatly rejoice at it. It is one of the worst of social evils that people are so apt to scatter themselves too fast over a wide extent of country. Too rapid emigration is equally injurious to the old country and to the new. We have few intelligent men among us who do not admit that our most thickly populated New England towns—I mean country towns, or townships—would be much better off, in every respect, if an addition could be made to the population of 150 or 200 per cent. On the other hand, every body is equally ready to admit the disadvantages of living so sparsely as most of our emigrants do, in our newly-settled states, especially as they are strangers to each other, and to each other's habits. It will not be many years, I hope, before we shall learn

And yet a change of residence would sometimes be contemplated, on establishing ourselves in life, whether we set up families by ourselves, or remain with our parents. There may be various motives for the change.

One will be a desire to live in a warmer climate. It is true that our own climate may seem cold to us, especially as we grow older; and its winters may appear to be injurious to our health. But to the temperate, and to those who are trained to it, I am not sure that the long-continued heat of southern summers is not more relaxing and more enervating, and consequently more favorable, on the whole, to the production of disease, than is the severe cold of our northern winters. I am sure that strict temperance, and a firm and unyielding obedience to the laws of health, in every respect, will

that men would be wiser and happier in first *emigrating to their own native soil and townships*, and when those are filled up, of removing to an adjoining town, and filling that up; and so on, extending themselves gradually, instead of jumping over such large tracts of country, and attempting to settle the world so rapidly. In regard to the best methods of making moral conquests in the world, our foreign missionaries have long ago learned this important principle; and they are already beginning to put it in practice. Let us not be ashamed to imitate their wise example, and settle all countries by colonies.

enable any person to live as comfortably, and as healthfully, and happily, in the northern and eastern, as in the southern or western United States. Where one is born, therefore, to as good a climate as that of New York, or even New England, I would not recommend, in any ordinary circumstances, a removal, for the sake of improvement to the health.

Another motive to migrate to a distance, will be a desire to lay up property, or, at least, to accumulate landed estate, faster in a new country than in an old one. But if, as is generally admitted, our ordinary farmers have quite too much land,—if we should all be better off with 200 per cent. added to our population,—then this reason for emigration will have but little weight.

The principal reason—the more weighty one, I mean—which seems to influence people in removing from country to city, is the spirit I have just alluded to,—the desire to make more money. Perhaps I ought to add to this a desire which usually corresponds with it—is born with it, grows with it, and dies with it, if it ever dies at all—a desire to be able to live in a higher style, and move in a more fashionable circle of friends; or at least a desire for distinction, in some form or other. The general

tendency of things, under a government like our own, is to lead men every where to aspire ; to start out of the ranks in which they are naturally placed ; and, in some way or other, to be distinguished from the mass of those among whom they move.

Such a desire seems to me far better, both in its civil and social tendencies, than that entire indifference which prevails in other countries, and which has usually received a name which it hardly deserves—that of contentment with their lot. I am as much in favor of contentment as any individual ; but I am still more in favor of a desire to improve our own condition, as well as that of others ; and when men neither know nor will seek any higher good than that of making money, I am desirous they should pursue that, if they will do it by honest industry, and not by speculation.

There is, however, as my readers well know, a good to be pursued, “under the sun,” as much higher and more worthy of the “noble nature” we possess than getting rich is, as heaven is higher than hell. Our first great business in this world, and in every world, for aught I know, is to become wiser and better—to make progress in true knowledge and real

holiness. The better to accomplish this purpose with respect to us, as one prominent object, marriage was instituted; and for this purpose, as a leading object, marriage is, or should be universally encouraged.

When I am considering, therefore, whether to settle in city, or town, or country, the grand question is not, Where can I make the greatest figure or the most money? but, Where will the present and future interests of my whole being—body, mind, and spirit—and the present and future interests of the whole being of those who may come within my proper sphere of influence—be most advanced? Where shall I become, at one and the same time, most healthy, most intelligent, most virtuous, and consequently most happy? and where will my neighbors, and wife, and children—if the latter should be given me—enjoy the same privileges?

It is true that there may, occasionally, be a higher question. There may be those, with whom the question may be, In what situation can I do most good, in the aggregate, my own life and health being placed out of the question? No one will deny that it is the duty of some men, in certain circumstances and exigencies, to sacrifice themselves on the altar of public

good. But as all such self-sacrifices must be a voluntary, if not *extraordinary* duty, I leave this point principally untouched. I must insist upon it, however, as the duty of every individual, who at all acknowledges Christian obligation, to go at least *as far* as the principle I have laid down, and in all questions respecting a location of himself and family, to make the present and eternal well-being of himself and those around him the grand object. He should, it is true, be influenced much by the views and wishes of the companion of his mission; but, as I have said on a former occasion, after every reasonable effort to convince her has been made, and has failed, it is a matter for the husband finally to decide—and to decide on this great principle.

Most people delight, I believe, in living in the country. There all is healthy, simple, natural: in the city, all is complicated and artificial. Here is a charming residence, perhaps, within the husband's means, with every thing in good taste. The husband and wife are both highly pleased with it. Or, if the question be in regard to a general migration of several younger families associated under one paternal roof, with the aged parents themselves, the new residence would suit the taste of all.

Here, too, little children can run abroad in the streets, without danger of physical injury or moral contamination; whereas, in the city or thickly-populated village or town, they are every moment exposed to danger.

Why, then, shall not the new situation be purchased and occupied at once? Why not enter forthwith into the possession of so charming a residence? It is exceedingly rare for all to be suited with a new place; but when they are so, what possible objection can there be to a removal thither?

The truth is, there are a thousand other considerations to be taken into the account. We may unquestionably gratify the eye, and indulge and improve the taste, when there is nothing in the way; but when the enjoyment of a beautiful and delightful country residence cannot be had without the sacrifice of things which are of greater value, the former should always give place to the latter.

I have already spoken of the importance of a healthy location; but I have also intimated, and more than intimated, that, with temperance, and correct habits in all other respects, man can subsist almost every where. He who lives as he ought to live in all other respects, need not fear any immediately bad effects from air which is

not quite so pure as it might be ; although, as a general fact, it is most undoubtedly true that the purer the air, the better. It is also true that our health depends on pure air nearly as much as on good food, or good exercise. The truth is, that *one* thing unfavorable to health, where every thing else is as it should be, does not seem to produce much immediate mischief.

This is not said with a view to encourage any one to reside in a place which is unhealthy ; far from it. I would never sacrifice so important a thing as a pure atmosphere, to any minor advantages which could possibly be secured, such as living in more fashionable society, being thought more respectable, or making more money. It is only when there should be a great and important opening for doing good, and when I could at the same time be certain of having all other things favorable, that I would make the sacrifice, and involve my family and friends in the evils which would attend it.

I wish it to be understood, however, that the means of health to the *mind* and *soul*, are never to be made secondary or subservient to the health of the body, however valuable we may regard—and justly—the latter. It is the more important to make this statement, because the health of the mind and soul are, as a general

rule, among the last things taken into the account in settling the question of a place of residence. Health is often enough forgotten, but society more often still.

Is the intellectual, social, moral, and religious aspect of the neighborhood such as is desirable? How seldom is this question asked, even by religious people! Or, if they ascertain that there are a church and schoolhouse not far distant, how seldom do they take pains to ascertain what kind of a church, or what sort of a school, it is; and what is the influence of each, respectively, on the moral and social atmosphere! I have known many a neighborhood or village well furnished with church and school, of a particular kind—I do not say *name*, for I have nothing to do in this work with sect or party—where selfishness, and even vice, were predominant; and where the love of brethren, of which John, in his Epistle, says so much, though it existed here and there, appeared to have no influence to form the public sentiment, and was almost starved where it had even an existence.

I would not only lay great stress on these things, but also on the character of every influence which can possibly be brought to bear on the formation of character. If all these influ-

ences can be best secured, for the old and for the young, in a village or thickly-settled town or city, and if it seems to the young husband that the city or town is the appropriate field of action for himself, his wife, and the household to which he belongs, then, much as I hate these thickly-congregated places, I would take up my abode there. There are good men who reside in cities either on this principle, or on the principle of self-sacrifice; and though some of the circumstances are less favorable to physical health and longevity, yet I doubt not they will stand acquitted of wrong in the sight of Him who knows the heart, notwithstanding. Cities are indeed "great sores," and "the graves of the human species;" yet they will stand till they are pulled down, and they cannot be pulled down by ordinary human exertion, by those who reside at a distance. Samson could not destroy the idolatrous building mentioned in Scripture, without standing in it, and exposing himself.

As a general rule, however, the mass of my readers will probably conclude themselves able to do as much good by remaining in the place where they were brought up, as by a removal; and those who ultimately remove, will probably prefer the country to the city; and what they prefer, I greatly fear they will construe—such is

the human heart—into duty. Let the young husband, however, decide with caution ; but having decided, let him not delay to act. It is of far less consequence, after all, *where* we live, than *how* we live. And it is of far less consequence to parents and grandparents where they live, than it is to the children whose education may devolve upon them. The habits, physical and moral, of the former, are already so far established that they are less liable to those changes which are induced by temptation than the latter.

The parents who, for the sole sake of amassing property, or securing any temporary advantages to themselves, will locate themselves in circumstances which involve the sacrifice of the health, the intellect, or the morals of their offspring—conscious, at the same time, that they do this—deserve the severest reprehension, and, could human law take hold of such things, the sorest of punishments. It indicates no want of elevation in the public sentiment of Iceland, that parents are made responsible and punishable for some of the crimes of their children. In a perfect government, whose subjects were perfect in knowledge, they would be responsible, in no small degree, for the health and knowledge of their children. It is only because what we call *justice* is admin-

istered in this world by finite beings, that multitudes of parents do not suffer ignominious punishments for the ignorance of their children, as well as for the disease, vice, and crime, which are so often their inevitable results.

But if the all-perfect Governor of the world may be supposed to wink at, or excuse, in some degree, those parental errors which grow out of parental ignorance, much more should it be done by finite beings. It is not, therefore, for me to denounce those who do not conform to those natural laws of the Creator, of which they have never been apprized. They are responsible for the neglect of all laws with which they are acquainted; and fearful will be the account which many a parent must yet render, for not acting according to the measure of light which is given him.

Most parents know better than to live in a wretched, dirty avenue of some crowded city, where the sun seldom, if ever, shines, and no breezes ever blow, simply to save money, for the mere pleasure of counting it over and having it counted by others. Most parents also know, or might know, that they have no right, in the sight of God, to live where their families are perpetually sick, and their windows and shelves perpetually filled with phials, and pills, and elixirs,

and gallipots. A regard to economy might deter them—one would think—from such a course; but if not, they should be deterred from it in mercy to their children.

Most parents admit the importance of knowledge. It is true that a few individuals, of Dutch or German descent, and a few others less excusable than they, seem to suppose that ignorance is bliss, and that knowledge increases sorrow, unmixed. But there are few—I repeat it—among us, who are so ignorant as not to make concessions, every day, in favor of knowledge. They see it to be far less perishable than gold, or silver, or lands, or houses. And yet, thousands of those very parents will sacrifice every thing of this kind to money. They will voluntarily live in a place—some remote wilderness, perhaps—where there are no day-schools, or sabbath-schools, or churches, and neglect all family instruction, and act as if they had no more regard to the minds and souls of their children than if they were brutes, all for the sake of laying up that property which they acknowledge in words—and probably know in their consciences—is of no value, in comparison with the treasures of the mind. Now, are not such parents culpable? Is not the young husband, who, with his eyes open on this subject,

settles in life in circumstances which must inevitably dwarf his children's minds, and prevent the formation either of mind or brain, as truly guilty of their destruction as if he had shot away their brains with a loaded pistol? Is it less murder—manslaughter rather—because we are several years in effecting it?

Not a few parents there are, too, who, though they are aware that character is formed much more from example than from precept—that our children, educated, for time and for eternity, by the company they keep, and the things they see and hear around them—will yet settle, for selfish purposes, in some place—no matter whether city or country—where their souls will as inevitably be stunted, if not distorted or destroyed, as the arrow will fly from the bow when the usual efforts have been made. I do not say that *wives* will do this; though there are wives occasionally to be found, who worship Mammon as well as their husbands.

I beg the young husband to be more solicitous to lay up treasures in heaven—treasures in health of body and mind—than those which are uncertain and perishable. What will it avail us to be accounted thriving and prosperous, while the children which God gives us are ripening for ruin? What will it avail to toil early

and late, and eat the bread of carefulness, while our children's constitutions are gradually becoming undermined, and the seeds of disease gradually germinating? O the mistakes which are made on this subject! It is enough to make one shudder.

The parent, who, to lay up property, sacrifices his child's health, or reputation, or knowledge, or virtue, makes a sad bargain indeed, even in a pecuniary view. Good health and good character, at twenty years of age, are worth infinitely more than a princely fortune would be, if either of these was wanting. Of how little value is property to the sick and suffering! How poorly does it compensate for the loss of virtue! Is there a parent—the most parsimonious even—to be found among us, who would willingly take a course which should result in his child's intemperance, merely that he might be rich? I trust there are few such, if any. And yet thousands certainly do this. Children are educated to intemperance, either through the indulgence or the negligence of parents, or the bad influences of their associates in the kitchen, in the streets, at the school, or elsewhere. They are not born drunkards, or gluttons, or debauchees.

O that parents would be wise, and consider

these things! O that they would be wise in time! No person should more assiduously study the philosophy of preventing evil than the young couple just beginning in the world, especially the young husband. I press the duty upon him, because, constituted as society now is, it belongs to him to give the turn to these things. He will seldom find a wife opposed to acting on principle, in this matter, whenever the thing is duly explained to her. And surely it will be both his policy and his pleasure to discuss freely with her all these topics. No wife can be expected to judge correctly of what she does not understand.

## CHAPTER III.

### HOUSE AND FURNITURE.

Advantages of large houses. New views on this subject. Living for others. Plainness. Externals, furniture, &c. Example of saving female labor. Further illustrations. New England slavery. Husbands' want of time. How time may be redeemed. Contrivance, half. General importance of externals.

THE next question for the husband to decide, with the assistance of his companion, and other associates,—if others there should be,—is in regard to the house and furniture. This is a broad subject; but I shall, for various reasons, endeavor to be as brief as possible.

If a house is to be erected, it is well to take a prospective view of the matter. If it is designed to accommodate an aged pair, with their sons, and their wives, and a numerous progeny, it should be proportionally large. If intended to accommodate no more than one small family on the common plan, still there are numerous advantages to be derived from constructing it somewhat large.

1. Large houses, though it requires a great deal of labor to take care of them, are nevertheless more favorable to health than small ones. It is true that small houses may and should be thoroughly ventilated; and when the pecuniary ability of a person is limited, it may be better to build in this way than run into debt. On this account it is, that I have attempted, in another work, to show that a very small tenement may, with due attention to health, be made to answer an excellent purpose; and that it is even better to endure it and be contented with it, than to be embarrassed. On the whole, however, as I have already said, I prefer large houses, whenever and wherever there is a reasonable probability that the whole will be occupied. Nor will the labor of taking care of half a dozen spare rooms (should not all of them be used) be much greater than that of keeping a small number, in a small house, properly ventilated. The luxury of a large and airy tenement is very great indeed; and if any thing were likely to tempt me from the path of strict utility to the borders of a luxurious course, it would be this. Nevertheless, when erected on the principles involved in these chapters, it could hardly be regarded as a luxury in any sense of the term—provided always, however,

it can be built without running into debt, or foregoing other things of great and obvious importance.

2. Large houses are favorable to what I have called, in another place, the domestic or family mission. If a husband cannot live with his father and mother, he can at least make preparation for living, in due time, with his own children, and assisting them to begin the journey of life and the work of Christian education. With what satisfaction must he, who, instead of living solely for himself, desires to live for God and his fellow-men, look forward to the evening of his life, when, instead of "casting out," and "being cast out," in turn,\* he can have around

\* It is curious to learn, from the sixty-fifth chapter of Isaiah, how great a value the Jews set on the privilege of remaining in the tenements in which they were brought up, instead of removing from place to place. One item of the glory of the latter day is thus represented:—

"And they shall build houses and inhabit them; and they shall plant vineyards and eat of the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

It is not the Jews alone, however, who set a high value on the privileges here referred to. It is exceedingly painful to the old, of every age and nation,—I speak now of the better part of the old, those who really love their offspring,—to be ejected, in the evening of life, from their own houses; or to occupy a scanty apartment or two in them, like prisoners in a dungeon; or to be deserted and left alone.

him a numerous and grateful progeny preparing for usefulness in the service of God, and a redeemed world, and rejoicing to hear his "voice of instruction," to hear his counsels, and behold and copy his example, and train a new generation in the light and love of it!

3. Nor need a large tenement remain empty till the arrival of a period so remote—one, indeed, which, in a few instances, but in a few instances only, may never come. There is a field for doing good still open, even to the husband and wife who have a large mansion unoccupied except by themselves. The children of poverty and ignorance are ever numerous, and there is no difficulty in obtaining them.

Perhaps I may be pardoned for repeating the sentiment, that a great missionary work may be devised and executed by the husband and wife alone; and that it is not necessary, in order to make a deep impression on the age in which we live, that we should go to Hindostan or Burmah, or New Zealand, however desirable and useful foreign missions may be. The greatest, and perhaps most successful missionary the world ever saw—viewed merely as a missionary—confined himself to a very small territory. Nay, more; he confined his labors as a missionary, in a very great degree—a degree,

not, I believe, usually enough considered—to twelve individuals. The husband, therefore, who has the true spirit of Christ, need not despair, if compelled to act on a limited number of persons; and it will not require a very large tenement to hold a dozen scholars or disciples. And—I repeat the sentiment—the rest of the world, as well as Galilee of old, abounds with poor and illiterate individuals, who would be very glad to share in your hospitalities, and thus give you an opportunity of enstamping on them your own character, and initiating them into your doctrines.

But while I suggest the importance of large tenements, when designed, as in the cases I have named, for benevolent purposes, I am not in favor of expending too much on the mere ornamental parts of buildings. I grant it is pleasant to the eye; I grant even that it may be made to exert a good moral tendency. But the sacrifice is often too great for Christians. They can do more good with the money. They can elevate with it the standard of civilization much faster, by means of efforts that bear more directly and more certainly on human happiness. Let them leave such means of promoting happiness—as much as they can—to those who know of no other; or who, in ministering to their own self-

ishness, do thus, though it be ignorantly and partially, spend their money in a way which is far less injurious, to say the least, than in personal gratification, and personal aggrandizement. Both the 'wrath,' and the selfishness of humanity, in the wise counsels of Divine Providence, are often made to promote, indirectly, the public good.

If ornament, then, is to be used sparingly, and the utmost plainness studied, external and internal, as well as in regard to furniture and other arrangements, a much larger building may of course be erected, for a given sum, than could be in other circumstances. The saving in the article of furniture alone might be very great. There is much that is called necessary, now-a-days, in the way of furniture, which is very far, in my view, from being so.

But whether a house is large or small; whether it is in the city or country; whether it has many or few rooms; and whether it contains much or little furniture,—let it be so contrived as to save, as much as possible, the fashionable waste of female labor. There are many kind husbands—kind at least in the general intention—who cause their wives and children a thousand unnecessary steps by their neglect to provide for them appropriate conveniences.

One or two examples will illustrate this position. A common door-scraper or mat, at every outside door, may save a great deal of labor to the housekeeper, especially in certain weather, and at certain seasons; and the cost is very little. And yet many, very many husbands neglect it. Some of my readers, especially in cities and towns, who have never been abroad much, may be surprised to learn—perhaps for the first time—that a provision so obviously important is ever neglected; and above all, that it should be neglected by thousands.—One thing more is necessary, however. It is not enough that we provide a thing for family use, if the members of the family are not taught to use it.

Again. Many families who have good wells of water, toil like slaves all their lives to get at it. I once knew a family, consisting chiefly of females, who had an excellent well of water; but it was so fenced in with a good curb, without a spout, that it was exceedingly laborious to draw. Every pailful must be lifted over the top of the curb, at arm's length; not for one day only, which would have been comparatively tolerable, but for the whole time, year after year. Now, what sad economy this is, to lift tens of hogsheads of water over the side of a well-curb every year, for forty or fifty years, when a spout

at the side of the curb would hardly cost fifty cents!

When there is a husband at the head of the family, there is no apology for such a waste of labor; nay, more, it is absolutely wrong. Human beings have no right thus to waste the strength which God has given them to use to his glory, in the promotion of the general good. It is not only unreasonable, it is wicked.

I have said that one or two illustrations would be enough. But as I entertain the hope that these pages may be read by many to whom the information will be useful, I beg the indulgence of those who are in easy circumstances, while I make a statement of facts accompanied by remarks, which occurred within my own range of observation. If it is said that they are gathered from extreme cases, and apply to but few families, still they are important to be known.

I have been acquainted with individuals of various occupations, in our own New England, who have left it to their wives not only to do their own work—the cooking, washing, spinning, weaving, making and mending of a family of from half a dozen to a dozen persons;—but to draw their own water; prepare their own wood, all summer long; go to the garden and field, and

collect or dig the vegetables :—and all this without the least assistance, unless, perhaps, a little aid from the very young daughters, and an occasional “lift,” on some rainy day. Nay, I have not only known this, but much more. I have known the mother compelled to go, for her water, for every purpose—washing itself not excepted—at least from twelve to twenty rods, sometimes much more ; and with a little aid from her children, collect, summer after summer, from the neighboring forests and fields, all her fuel. More, still ; I have known the mother further contribute to the support of the family, in making cloth and selling it, braiding bonnets, setting card teeth, &c. &c. On these last extra employments, I have known her contrive to spend, upon the average, at least one third of her time ; often more. Nor was this done, as many will say it must have been, at the expense of cleanliness. Many of this class of mothers are as tidy as those of any other class, and do as much for their children as any others, except those who are able to employ domestics.

Do you ask why these New England mothers were thus subjected to toils unknown, for severity, to most southern slaves ? The reply is, Their husbands were not such as they ought to have

been. The woman is, indeed, greatly to be pitied who has thrown herself away upon a miserable thing in the shape, but without the character, of a husband; but what can she do? He must be taken care of, and so must his children. It will not atone for her fault in marrying him, to let him or the children die of starvation; nor will it add at all to her own reputation, if it should to her peace of conscience, to neglect the dress or personal habits of either of them. She cannot go backward; she has no alternative but to go forward.

The husband may complain that he has no time to prevent this slavery of which I speak. He is destitute of a farm—he has nothing, perhaps, but a house and garden, and he is obliged to work out by the day or the month for a livelihood; or he is a mechanic, and must comply with his engagements, which consume all his time; or there will be some other apology, equally satisfactory to himself, but equally insufficient.

Now, I can assure these husbands that they are much mistaken about the want of time. The laborer has many a day, at least in the winter, in which he could collect fuel. Besides, if he could not—if the farmer or the mechanic believes it to be his duty to work so steadily

abroad, that he has really no time to prepare fuel, or dig a well—it will not only be merciful, but economical, to employ somebody to do it for him. It can never be cheaper to have a wife and children do it, than to hire it done. Not that these labors, in themselves, are degrading, or would have a tendency to injure the health of the mother; but when she has enough else to do, and all these things besides, then it is that they become injurious. And that husband is a most miserable economist who will sacrifice the present mental and bodily vigor of his wife—and of course of his children—to lay up for the future.

And yet many who are called husbands will do this. They do it in a thousand ways. I have given only a few hints on the subject; a “word to the wise” must be “sufficient.”

But I must insist on it, as the duty of every husband, at setting out in life, to provide against the occurrence of the evils to which I allude. It does seem to me there is time enough. The real wants of two persons, in food and clothing, do not demand the whole energies of a husband who is healthy, for every day of the year. And what right has he to take upon himself the responsibilities of a large family till he has completed those arrangements which will

enable his companion and himself, by their joint labors, to take care of them?

There is time enough—I repeat it—for all these things, if the husband is but seasonably convinced of their importance, and will exert himself as a Christian husband is bound to do, and as true economy would require, both of Christians and heathen.

Not able to find time! How much time does it require to provide such simple conveniences as are really indispensable to health and happiness? You can find time, perhaps, to lay up money, or at least to secure the means of laying up. You can find time to buy some twenty, or thirty, or fifty, or a hundred acres of land; or large and costly dwellings, (when, however useful some of these things are, they can better be dispensed with than health and life,) or costly sofas, or carriages, or secure a troop of domestics. Or you can find time to take care of sick children, and to earn money to pay physicians, and apothecaries, and attendants, for their services; and you can find time and means to support and sustain an aged companion, with a broken-down constitution, and patience to stand by her, and witness her sufferings, remembering that you have been, in no small degree, the cause of them.

Not able to find time ! Where are the hours you spend in idle conversation—at places of useless amusement, or perhaps in company which is not only unimproving, but injurious to your feelings and character ? Where are the evenings you have lounged away, in places where you were doing far less good than you would have done at home ? Do you say you could have been doing nothing better, during the long evenings of winter ? How this is, we shall see in another place. For the present, it is sufficient to say, that the man who loves his family, and seeks their present and future good, will hardly ever fail to find more happiness at home than abroad, at any public place ; nor will he often fail of devising means for their comfort and health.

Contrivance is half, says an old maxim ; and no where is it more true than in relation to the matter I am now considering. I beseech the husband, therefore, if he have nothing but a log cabin to dwell in, to make every thing comfortable and convenient for his wife ; not to save her from the necessity of laboring, but to save *unnecessary* labor—to save her from those severities and tasks which will wear her out prematurely, and injure the constitutions of those who are to come after her.

All these things—externals though they are—should be fully and maturely canvassed by the husband and wife, and be fairly and rationally settled. Let them not be neglected because they are *mere externals*. The world is all external; it is the spirit alone which is valuable; it is the spirit for which matter was made. And yet the material world is to be studied, and attended to, and *improved*. The Creator himself has seen fit to lead the way in the work of polishing and improving it; and Christianity requires of man that he should follow out what has been so well begun. But much of this improvement of the external world by man, is to be done by piecemeal—by the labors of families. Let each young family resolve to coöperate with the Creator in the work, by locating themselves, and making their arrangements with a reference to the accomplishment of his purposes respecting them and their fellow-creatures.

## CHAPTER IV.

### THE HUSBAND'S RESPONSIBILITIES.

Superiority of the husband. Duties it involves. A universal error. Christian method of reforming the world. Example of Christ. The husband advised and urged. Blessed effects which would follow, were the advice universally regarded.

THE same laws and customs which give to the husband, as the head of the family, a superiority, in some respects, over the wife, impose upon him new obligations and responsibilities, in the same proportion.

If the husband is the head of the wife, it belongs to him to present any plans, which it may seem to him desirable to discuss, in reference to improvement. The opinion of the wife will, indeed, be sought, and highly valued; but her native diffidence, or at least her modesty, will render her backward to take the lead. Accordingly, I have seldom observed woman to go before her husband in these matters; though, whenever her attention becomes drawn to the work of improvement, and

she actually commences the work of reform, I have usually found her more persevering than our own sex.

These considerations—if founded in truth—enhance, in a high degree, the responsibilities of the husband. It is for him to take the lead, in short, in every effort at human improvement; I mean so far as the family is concerned. And here, in the domestic constitution, let me say more distinctly than I have ever done before, should originate almost every hopeful effort for the advancement of human happiness.

The world have been mistaken—time immemorial—in regard to the best means of human advancement. They have gone upon the principle that he does most for his fellow-men, who acts on the greatest numbers of his race. This belief has been one source of human misery. Few of our Cæsars, ancient or modern, have delighted in the idea of promoting human misery. In their attempts to subjugate their fellow-men by millions and tens of millions, they have had, in general, some notions of promoting public good. Even the modern Cæsar seems not to have been without motives of this sort, in his attempts to subjugate Europe. He aimed, no doubt, to reform Europe. So, it may be presumed, it has been with most distin-

guished conquerors since the dawn of time. Influence over our fellow-men, with the hope of accomplishing certain favorite purposes—selfish ones, it is true, but yet favorites—has been the grand and ultimate aim. The wrong has often consisted in erroneous measures, rather than in having an absolutely wrong object.

It is true that an influence the reverse of this—a moral influence—was inculcated in the earliest records of the dispensations of the Deity. The circumstances connected with the command, that man should not only replenish but subdue the earth, more than intimate in what manner a work so desirable should be accomplished. So do the commands subsequently given, through Moses, in regard to family education among the Israelites. It was reserved, however, for the New Testament dispensation, and especially for the example of Jesus Christ himself, to make this leading doctrine plain to all who profess the Christian name. Moral conquests are the only conquests which Christianity appears to contemplate; and these are to be accomplished by means of moral influence.

I have already alluded to the remarkable fact, that the great Founder of Christianity him-

self expended no small share of his efforts, during his whole public ministry, on twelve persons. I am afraid this fact is not often enough considered. For although eighteen hundred years have elapsed since his remarkable example was presented to the world, mankind seem to have been exceedingly slow to follow it. There is still a disposition, even among his most sincere and enlightened followers, to think that nothing is done, unless they effect striking, visible changes on large numbers of their fellow-men. How few there are—how very few indeed—of those who profess to give their lives to efforts for saving the souls of men, who would be willing to spend half or more of their time with twelve persons! How few would be satisfied with being the means of converting fifty or a hundred persons! We are still predisposed to adhere to the old, selfish, vain, pagan method, in spite of new light and new experience.

A general and hearty belief in the sentiment I have here advanced, and a corresponding practice, will, as it seems to me, do more towards regenerating the world than all else which can be done, however valuable. I mean not to disparage the value of other influences; far from it. They cannot be entirely dispensed

with ; nay, they ought not to be. But we must not rely too much on them. The millennial glory of the world will never arrive, in its full blaze, till the mass of mankind are willing to regard themselves, each in their several spheres, as missionaries, and to govern themselves accordingly.

Let each individual, then, (I must be allowed to press the sentiment,) but especially each young husband, on settling in life, endeavor to feel that the responsibility of saving the souls of his family and his neighbors now devolves upon him. Let him act just as he would act, if the command, Go into all the world, and preach the gospel to every creature, were perpetually sounding in his ears. Let him live, in every respect, according to the will of God. Let him sanctify, as it were, his occupation or profession, and let his light, in this respect, shine on those around him, in such a manner that they, seeing his good works, may be induced to glorify the Father, who is in heaven. Let him first exert a holy and heavenly influence on his wife and family. These are his more immediate disciples—his favored twelve, always with him. Let him enstamp on these the image of his Lord and Savior. Let him next shed a holy influence on his neighbors—on what, by

way of keeping up the figure, and, as I trust, reverently—I shall call the *seventy*. Let him, last of all, do what he can for the rest of the world around him. This is the order of nature; not of perverted nature, but of redeemed nature. This is the order of Jesus Christ. Perverted nature, as I have already said, has incessantly taken a course exactly the reverse of this. In its partial efforts to reform or improve men, it has constantly endeavored to act first upon the mass; subsequently, if ever, upon neighbors; and lastly—or, what more usually happens, not at all—on the wife and children. But Christianity, would we follow it, reverses this order, and sets every thing right.

Is any thing more plain than that, if every individual would feel the responsibility of doing what I have alluded to, and endeavor to fulfil his mission by first being the means of converting himself, his family, and his neighbors, the world would, in a short time, become what it ought to be? Who does not see, that if each father were to succeed in nothing more than in converting, by a right moral influence, his own household, the millennium could not be distant? And is it not because this order is reversed, that this glorious time is thus delayed?

Suppose the feeble efforts which have been made, in this chapter, could be the favored means, under God, of inducing a hundred young husbands, in the course of the next twelve years, to feel themselves under the most sacred obligation, as Christians, to begin the reformation of the world on the plan above proposed. Thus, in 1850, one hundred heads of families would be fairly at work. Suppose them successful—for of their success who can doubt? These families, averaging five each, would in thirty years amount to five hundred millennial Christians. Then in thirty years more, on the same principle, and by the operation of the same means, accompanied, in the same manner, by the blessing of God, the number would be twelve hundred and fifty. In the year 2000, the number would be no less than nineteen thousand five hundred and thirty; and all this, too, without reference to the effects of the efforts of each of these individuals on his seventy or one hundred neighbors.

Think, for a moment, young reader, of your responsibility! Who ever exerted a more amazing influence over the destinies of mankind—the Son of God himself excepted—and did more to make human character what it is, than he who effected his object by enticing and

misleading a single woman? And can you not do as much to save our race, through the agency of a single woman, by alluring her upward towards the throne of God, and thus sowing a millennial seed in the earth, as the adversary of mankind has done to destroy it? Who knows that he cannot? Who that believes, with Dr. Adam Clark and others, that the millennium will be, not merely a thousand years, but three hundred and sixty-five thousand, will doubt, for a moment, that his own agency and influence in behalf of the myriads, and myriads of myriads, that are to spring from him, may be at least equal to that of a single malignant spirit?

I renew my request, that husbands will think deeply of their power to affect the destinies of mankind. I am tired of hearing about restricting our responsibilities. There is such a thing as a morbid responsibility, I know; but he who would do any thing effectual for the salvation of mankind must feel—sometimes at least—as if the very heavens were on his shoulders; and as if their continuance depended on his power and willingness to support them. Is it too much to say, that, from a single pair now entering on the stage of life, *may* spring up a pos-

terity, ere the world shall end, as much more numerous than that of Adam down to the present hour, as can be imagined;—and that the eternal well-being of these hundreds of millions may possibly depend on the efforts of a single husband to emancipate the companion of his bosom?

## CHAPTER V.

### LIVING BY SYSTEM.

Mankind live at random. Importance of system. Objections answered. Particular hours for particular duties and purposes. Alfred the Great. Present state of society. Four hours' labor a day. Human fashions. Fashion of the Creator. Views of Mr. Flint. His aspirations may be our realities. Human agency considered.

THE mass of mankind, even those who are nominally Christians, live at random, or haphazard. They have no plan, no system, and often no purpose. Or if they have a purpose—to secure money, pleasure, or fame—they have no such noble purpose as that which is presented in the foregoing chapter. Nor have they any plan or system even for getting money. Many appear to hate all system with the most inveterate hatred. They regard it as a restraint upon their natural liberty. God made them to be free, they say; and they have no notion of being bound in fetters, especially in regard to the common matters of life. It robs life, they add, of half its pleasures.

Now, the truth is, there is hardly any thing in the world which renders free agents so truly free, as living by system. I know full well that many will spurn such a sentiment as not only paradoxical, but unnatural, unreasonable, and absolutely foolish. But the reason is, they have never tried any thing like system; and, as is usual in such cases, they do not, and cannot know its excellence.

Let the young husband, who, with the advice and consent of his companion, has marked out his course of life—whether he is to be an office-seeker, money-maker, a man of pleasure, or a lover of God and doer of good—as soon as possible, adopt some kind of system.

I recall one sentiment. I cannot seriously advise the husband who is determined to devote himself to money, fame, or pleasure, to seek the advice or coöperation of his companion. It is true, it belongs to her to have a voice in the matter; but I am exceedingly loath to think of such a desecration. I cannot bear to have woman's powers and faculties—created, as she is, for offices truly angelic—devoted to employments so ignoble. It is only he who is determined to be what God would have him be—a doer of good *as a Christian*—who is truly entitled to female ministrations and counsels.

If, however, the decision is, "to be a man," in devotion to the mission Heaven has assigned him, and to "strive to be a god," in doing all in his power to render the earth one mighty temple to Jehovah's praise, and all its employments so many acts of divine worship; if he is determined—fully so—not indeed to bring down heaven to earth, but to do all in his power, by a wise and happy moral influence, to bring up earth to heaven,—then is it meet that the wife, too, should enlist her energies and coöperate with her husband.

What system should be adopted, in individual cases, must depend, in no small degree, on circumstances. It is not in my power, of course, to present, in its details, any system which will be adapted to all families; nor indeed to any considerable number of them. I shall, however, in the various chapters of this work, present a few thoughts, which may possibly afford some aid to the *thinking* husband. As for those who neither think at all, nor desire to do so, and who read of the importance of system—if they read on the subject at all—only to adopt or to reject by wholesale, without either thinking the matter over by themselves or discussing it with their companions, what I say will, I fear, be of little avail to them.

It is highly desirable, in making out our plan or system of living, to mark off so many hours for particular purposes. Alfred the Great, of England, allotted, it is said, eight hours to study, eight to business, and eight to sleep. It would be well if every young master of a family could fix on a system of some sort, not unlike that of Alfred. As the world is, there are difficulties in the way of adhering to such a system, when formed; but there may be an approximation to it. Thus we may fix on so many hours for sleep—six, seven, or eight, according to our views of consequences; so many hours for meals; so many for business; so many, and such or such, for conversation and study.

In the present state of the arts, with such a vast amount of labor-saving machinery, it would be highly desirable to spend a much smaller part of our time in labor than we do;—not for the sake of indulging in indolence, but to give time for improvement of the mind and heart. Are there not some Christians among us who can afford to set the example of laboring a few hours, only, in a day, and of spending the rest of their time more profitably? Why spend so much of our strength in the gratification of wants, many of which are wholly arbitrary, and for which there is no foundation in our natures?

*Which* hours of the day, in the case supposed, should be allotted to business, I cannot say ; because this may often depend on the nature of our employment. If I am a merchant, my customers may not be willing to come between the hours of four and ten o'clock in the forenoon, even if I should select that period. I shall therefore be compelled to change my occupation, or conform, in some measure, to their habits.

Were it not for this, however, and especially were our employments in the open air, the better time for business would be in the forenoon. In truth, the forenoon is, as I shall show more fully by and by, the best time for every thing—labor, study, recreation, or conversation ; but it is peculiarly the time for labor which is active.

If it is said that four hours' labor a day would not support us, as the world now is, I reply that I have already admitted this ; but I would not have the world—all of it—remain as it is. I would have every Christian husband, each in his own sphere, do all in his power to change it and make it better. This is the way in which all solid, lasting improvement is to be made.

If the individuals for whom I am writing have settled it as their proper course to pursue, to live as the rest of the world do—to be in fashion as to money-making and money-spending—

then I might as well lay down my pen, for I shall do them little good. I have hoped, however, that there are those among us who are ready to try to follow a better fashion than that of the world; that which the Creator has indicated in his word and in their own natures.

This latter fashion—that of the Creator—while it requires an amount of time to be spent in eating, drinking, sleeping, &c., and in those employments which enable us to eat, drink, and sleep comfortably, requires us also, at the same time, to spend a portion of each day in cultivating the mind, and in elevating the moral sentiments. The mind and heart can no more be sustained or improved without due attention to their proper food, than the body. In fact, man's mere animal nature does not thrive well, without due attention to his mental and moral nature. He is not only happier and more useful to others, whose mind and soul have their daily bread, but his health is better, and his longevity, other things being equal, greater.

But as the world now manage, who ever thinks much of these things? Is not nearly all our time taken up—ten, twelve, fourteen hours a day—especially that of females, in attending, directly or indirectly, to the wants of the body? If four hours a day are demanded in actual

labor for the healthy support of the body—and as Christians, who wish to lay up treasure in heaven, are there not some who do not need more?—are not four more equally wanted for providing and furnishing food for the mental faculties, and four for those of the soul?

I might sustain the views I entertain on this subject by the following quotation from the “Art of being Happy,” by Timothy Flint—an authority to which, I am sure, nobody will object. At page 32, he says thus:—

“If a system of living and occupation were to be framed for human beings, founded on the exposition of their nature, it would be something like this.

“1. So many hours a day would require to be dedicated by every individual in health to the exercise of his muscular and nervous systems, in labor calculated to give scope to these functions. The reward of obeying this requisite of their nature would be health, and a joyous animal existence; the punishment of neglect is disease, low spirits, and death.

“2. So many hours a day should be spent in the sedulous employment of the knowing and reflecting faculties; in studying the qualities of external objects, and their relations; also the nature of all animated beings, and their rela-

tions. The reward of this conduct would be an incalculably great increase of pleasure.

“3. So many hours a day ought to be devoted to the cultivation and gratification of our moral sentiments; that is to say, in exercising these in harmony with intellect, and especially in acquiring the habit of admiring, loving, and yielding obedience to the Creator and his institutions.

“This last object is of vast importance. Intellect is barren of practical fruit, however rich it may be in knowledge, until it is fired and prompted to act by moral sentiment. In my view, knowledge by itself is worthless and impotent, compared with what it becomes when vivified by elevated emotions. It is not enough that intellect is informed; the moral faculties must simultaneously coöperate—yielding obedience to the precepts which the intellect recognizes to be true.

“One way of cultivating the *sentiments* would be for men to meet and act together, and to exercise each other in mutual instruction, and in united adoration of the great and glorious Creator. The reward of acting in this manner would be a communication of direct and intense pleasure to each other; for I refer to every individual who has ever had the good fortune

to pass a day or an hour with a really benevolent, pious, honest, and intellectual man, whose soul swelled with adoration of his Creator, whose intellect was replenished with knowledge of his works, and whose whole mind was instinct with sympathy for human happiness, whether such a day did not afford him the most pure, elevated, and lasting gratification he ever enjoyed."

Now Mr. Flint, in these paragraphs, was not sketching out an Utopia. What is here suggested—yes, and much more—will, and must be realized in human history; if not in the infancy of our world, at least in its maturity. As certainly as it is given us to aspire after such glorious things as Mr. Flint has here hinted at—for really what he says is no more than a few hints—so certainly are they destined to be the portion of the human race. It is not—it cannot be—the lot of humanity to be always a slave to the appetites and lusts—to spend and be spent for the mere house of the soul; the mere shell of the inhabitant. Man has a nobler destiny, even on this earth. But I cannot enlarge. I will only repeat, that the glorious things which Scripture, reason, and common sense reveal in regard to the destiny of our race will never come about by miracle. They will

never be *imposed* upon us. They must come through human instrumentality. The spiritual sun must indeed shine, and the dews of heaven must descend, and its breezes blow, but unless the husbandman perform his part, there will be no harvest. It is for Christians, in their various relations, especially in matrimonial life—it is for husbands in particular, by the suggestions, by the stand they take, and by the aid and support they give to their wives—to hasten the consummation of earthly human happiness.

## CHAPTER VI.

### FAMILY PRAYER.

Importance of prayer, morning and evening. Singular fact. Christians reprov'd by Mohammedans. Husbands and wives. Anecdote of a boarding-house. Begin family prayer early. The husband should take the lead. Manner. Singing. Reading. Objections answered, and difficulties obviated. Avoid the lecturing style of remark. Precept should be sustained by example.

EVERY family determin'd to live by system should establish, as a fixed point, the custom of morning and evening prayer. I have known instances where prayer was attended once a week, once a day, or—in a few instances—twice a day, as a mere matter of policy. Sometimes, however, it is attended, in these cases, as a mere quietus of the conscience.

Now, though I would not by any means advise the desecration of so sacred an act, yet it is certainly an argument in its favor that many heads of families—mere worldlings though they are—have so much respect for what they do not heartily love, as to employ it, even for

selfish purposes. And should Christians hesitate to attend to a duty of this kind?

There is an unaccountable reluctance among Christians—at least in this country—to appear as such. Many good men not only shrink from prayer in the presence of their fellow-men in the church or chapel, but even in the smaller circle of their family; and go mourning, perhaps, all their days, because they have not courage to perform what they verily believe to be a duty. They often think themselves excused by their diffidence; which, by the way, they affect to believe, and sometimes do believe, to be constitutional. And yet the follower of Mohammed, however great his diffidence, constitutional or acquired, knows nothing about any such reluctance to be seen or heard in prayer. When the hour for his devotional exercises arrives, it is said, he falls upon his knees wherever he happens to be, let who may be present, and offers his prayers.

Surely the disciples of Christ ought not to be more ashamed of being known as such, than the followers of Mohammed are to be recognized as belonging to the train of the prophet. Surely we ought to be as morally courageous under the Christian dispensation as under any other. The righteous, said Solomon, are as

bold as a lion ; but are they so in our own day ? Or are they more timid and reserved, in respect to their religious belief and practice, than any other people whatever ?

What has struck me most unfavorably, is the reluctance of husband and wife to converse familiarly on religious subjects. One might think that they were the very persons, above all others, to enter deeply and familiarly into each other's religious views and feelings, and to unite frequently in prayer, and praise, and other religious acts. But is it so ? While there are a few instances of the kind, scattered here and there, I believe that, as a general rule, they are almost the last persons in the world to enter deeply into one another's religious feelings. Nay, it is by no means uncommon for them to live together, year after year, without the least religious acquaintance. Family prayers may, indeed, sometimes be offered ; but both the prayer and the accompanying exercise of reading the Bible, are apt to degenerate into a cold, heartless, formal routine of mere body and lip service. Their hearts are often as distant from each other, though they occupy the same house, as the poles of the earth which they inhabit.

It is painful and humiliating to make such a

concession. Yet the concession must be made ; for it is a fact, and needs to be exposed. The faithful surgeon does not shrink from his duty because it is painful to probe the wound. The error to which I allude should be assiduously guarded against by every young husband.

Notwithstanding the general reluctance to which I refer, there are some pleasing instances of the contrary kind to be found among us. I was once acquainted at a large and highly respectable boarding-house, kept by a pious lady, who made it a settled point to begin and end the day with prayer, let the number or respectability of her boarders be what it might. It often happened that when no person was present, on whom she thought it proper to call, she led in prayer herself, with the most perfect self-command, joined to the most unquestionable humility. I often think of this unshrinking matron, when I find husbands and wives so timid, and so apparently afraid of each other ; and wish—but in vain—that Christians in general possessed much more of her spirit.\*

It is most earnestly to be desired—I repeat it

\* I am acquainted with one young lady, not yet quite sixteen years of age, who, in the absence of her father, will lead, in a most judicious manner, the usual family devotions ; and without timidity or shrinking on the one hand, or too

—that whatever else be left undone, in forming a system of family conduct and management, this may never be omitted—no, not for one day. Omitted once—unless in the most extraordinary circumstances—it may be so again, with still less reluctance, and so on till it is omitted entirely. I know of no way in which to secure this as the basis of a family system of living, except by beginning it at set hours, immediately after marriage; and allowing no circumstances of any ordinary kind to interfere, in a single instance, with its most sincere, solemn, and heartfelt performance.

But this is a matter which, as things now are, it belongs to the young husband to suggest. The subject fairly introduced by the husband, the wife may be expected to sustain him, and, if she is what she should be, to prevent, by her timely and frequent suggestions, any tendency to the neglect or decline of a duty so indispensable to her own happiness, and which, it may reasonably be hoped, will prove a means of drawing down so many blessings from the Father of mercies on a rising or future family.

much forwardness on the other. I have also seen young lads and misses, in religious families in our Southern States, who did not hesitate to return thanks at the table, when requested, with much propriety, not to say gravity.

It may be also expected of the husband, very naturally, that he will take the lead in making appropriate remarks during that part of the morning religious exercises which consists in reading the Scriptures. If he does so, and does it in a proper manner, it will not be long ere the wife will be found to perform her part faithfully. The experiment, I venture to affirm it, was never made by the husband unsuccessfully, if his heart was in it, since the world began. Where the husband and wife live strangers to each other's religious views, and exercises, and feelings, the fault is for the most part—certainly four times in five—the fault of the husband.

As to the manner of conducting family religious exercises, I must leave that for each family to settle for themselves. I have already intimated that there should be reading of the Scriptures, with conversation on the same, and prayer;—the latter being the basis or principal exercise—to which I will now add that, where the thing is practicable, I would have vocal music. It may be said that some husbands cannot sing, and that, as it would probably devolve on them to take the lead in this part also, there are many families to whom my remarks will not apply. But I earnestly hope that the experiments which have been made within a few years, both in Europe and

America, have changed the tone of the public sentiment on this point, and that it is beginning to be believed that nearly every person can learn to sing.

Besides, it is not indispensable that every husband and wife should be perfect in this art. Some of the most delightful hours of my life have been those which were passed in families at the South, where every member, from the oldest to the youngest, joined in a song of praise, both at morning and evening devotions. A little imperfection, or even discord, does not spoil the effect. If there is less of art, in these cases, there is often more of nature, which is better; especially when we have reason to believe it is accompanied by a warm heart.

It may be well to say something, in this place, on the method of reading the Scriptures in families; though, after all, what may be preferable in one family will not always be best for all. Perhaps, too, I carry my republicanism into religious things more than will please the taste of some of my readers.

I have always thought it desirable that each person present at the exercise of which I am speaking, should have a Bible, and should read, in turn, a portion of the lesson. The master of the family should ask such questions, from

time to time, as will be most likely to arrest the attention, excite the interest, and awaken the conscience. Each member of the family should also be encouraged to ask questions in his turn.

I might now present examples to illustrate this subject, but it appears to me quite unnecessary. Those who feel the force of what has been said, will find little difficulty in making the proper application.

Let it not be said that I am here supposing a degree of intelligence which is not common among young husbands. By no means. Most of them know something of the meaning of the plainer Bible passages, and have conceptions more or less accurate of what may be considered, for example, as our duties to God. They are more destitute of courage than ignorant. One excellency of the Bible is, that the wayfaring man, though a fool, need not essentially misunderstand it.

Nor let it be said that an industrious husband, especially if dependent on his own exertions for a livelihood, cannot find time for such exercises. It is not so. If family worship is a religious duty, there must be time for it. But that it is so, I presume few of my readers will entertain a doubt.

It need not take up a great deal of time. Our minds and hearts will not expand by being fed from the Bible, in exact proportion to the quantity of food received. Two or three verses at a time might, in some circumstances, be amply sufficient for one lesson, and might afford more spiritual nourishment than a much larger portion only half prepared or digested.—Nor are our prayers acceptable before the eternal throne in exact proportion to their length. The Savior himself has more than intimated that we shall not be heard merely for our much speaking. We may make our exercises almost as short as we please.

I do not, however, recommend that we make them as short as we can. There is no necessity for this. He who makes it his daily business to redeem time, who rises early, who lives by system, and who has, in his companion, a fellow-laborer, will find half an hour, at least, every morning—perhaps an hour—for devotion.

I would recommend religious exercises as a part of the system of every family—and this, too, at setting out in the world—were I governed by the principles of the mere worldling. As Matthew Hale said of spending the Sabbath well, that it insured a prosperous and happy week, so the spending of an hour or so of the

morning in devotional exercises, seems to insure a prosperous and happy day ; and though I am as unable to explain the nature of the connection in the latter case as Judge Hale was in the former, I am nevertheless confident that such a connection exists.

One more suggestion, on this point, and only one. The husband or the father, while reading the Scriptures on these occasions, and making appropriate remarks, should avoid, if possible, the preaching or lecturing style. I know not why the latter method should produce results so unfavorable as I am confident it sometimes does. I have seen not only the children, but the wives and other members of the families of very good men, again and again disgusted and driven away from religion by a course so injudicious. On the contrary, I would recommend the utmost familiarity, provided it is not suffered to degenerate into levity.

That excellent commentator on the Bible, Dr. Scott, is said, by one of his biographers, never to have conversed much with his family in the lecturing style. He explained and illustrated, but seldom lectured or exhorted. And yet few men—perhaps none—have been more successful in their attempts at the conversion of their families. All his children, grandchildren, and

domestics—if I remember correctly—became, sooner or later, pious people; some of them eminently so. I might mention many more examples of the same sort; but one must suffice.

I ought, however, to observe that the course to which I allude, even in the hands of as excellent a man as Mr. Scott, would seldom, if ever, be successful as a means of conversion, unless sustained by a corresponding example. Bad example has so often counteracted and defeated the otherwise excellent effects of good precepts, that an opinion is quite prevalent that the children of professing Christians are as bad as those of others; and some say, even worse. I do not believe it is so. Still there are quite too many profligate and vicious children in the families of those who aim to be pious, and to have their children so, but who defeat their efforts by an unworthy example.

## CHAPTER VII.

### MORNING DUTIES.

Advantages of the morning. Consultation. Plans for the day. Who are to be consulted. Execution of particular duties. The breakfast-table.

THE morning hours are the best hours of the day for almost every human purpose, sleep excepted. That they are the best for study, is proverbial. But they are also the best for labor and recreation, and for eating and drinking. Not only our hardest or most difficult studies, but our most difficult and fatiguing labors, should be performed at the earliest possible period. If the stomach ever is to be taxed unusually, by substances difficult of digestion, this is also the proper time for receiving them.—As the day begins to wane, we should pursue the lighter and less difficult studies and labors, as well as receive the lighter food, and in smaller quantity. We should also indulge ourselves, in a special manner, at that time of day, in conversation and other social enjoyments—in the lighter sort of food for the mind.

It should be one part of the family arrangement to rise early ; and here, if no where else, should a husband take the lead in endeavoring to form proper habits. In order to success in his efforts, it is necessary, however, that his family should understand fully his purpose and object, and feel the importance of voluntary coöperation. I am always pained to see the young husband—and yet the sight is not uncommon—using his authority, and sometimes his physical force, to compel his family to rise early. How little does it avail merely to command a family to get up ! What though the reasons of the command are given ? The reasoning powers as yet but half awake, the reasons are not appreciated. To see a husband and wife at variance, their whole lives long, on this very point, is, however, still more painful to me than to see the husband, tyrant like, effecting his purposes by physical force. The worst evil of the latter condition is bodily slavery ; but the evils of perpetual war are as ruinous to the mind and soul, as to the body.

The truth is, there should be mutual consultation. If there can be no regular system established by the joint decisions of husband and wife, there should, at the least, be a plan for each day. If possible, it would be well to form

the plan the night before. Let each hour of the morning have its particular employments and duties, and, when the hour comes, let them be attended to. It seems to me better to have no plan at all, than to have one formed and to entirely neglect it.—In conformity with these suggestions, rising should be at a given hour, prayer at a certain subsequent time, and breakfast at such a time, and so on.

But if the plan is not formed and made known and the penalties announced—if penalties there are—the night beforehand, let it be the first thing in the morning. This hour, in fact, has some advantages over every other. The day has dawned; and new prospects are before us. The mind, and soul, and body, are fresh and vigorous. We see what our health is, and can better form an opinion in regard to many other circumstances. Whereas, the night before, there is more uncertainty, and the intervention of sleep takes off half the happiness we should otherwise enjoy in the immediate prospect or anticipation of duties, enjoyments, &c.

What can be more delightful than to see a husband and wife, with their children and domestics—if children or domestics they have—collected together at early dawn, and planning the business, studies, recreations, and devotions

of the opening day? Or if the father have settled the whole matter already, how pleasant it is to call the whole together and apprize them of the decision!

I have seen a family of boys quite miserable, and the mother greatly dissatisfied, because the father, though, in the main, an excellent man, never gave the least intimation, in a single instance, of any plan for the future. He *had* a plan in his head, indeed, but it was never announced beforehand. It was his custom to say, Go, and come, to his family or laborers, just as fast as he wanted a certain thing done by them, but no faster.

Such a man may be an excellent father in all other respects, a kind neighbor, and a good citizen. He may, moreover, be skilful and successful in his business; though he would undoubtedly be still more successful, if with *plan* he connected *family consultation*. He would also be much happier, and his wife and children almost infinitely more so. I have never known much true domestic happiness where the husband or father manifested such a want of confidence in his companion and children. Nor is this all; I have seldom, if ever, known the children of such a father to take a deep interest in the father's

occupation. Whether better or worse than others, it will be, to them, a matter of almost total indifference. Follow it they possibly may, in some instances; but it will seldom be in the love of it. So may the wife occasionally ask her husband questions in regard to his concerns; but not because she takes a deep interest in them. It will often, if not always, be a matter of mere form or compliment.

The judicious husband will also see that every necessary provision is made for the varied duties of the morning. He will not neglect to do that which, by being done, would have saved his companion much trouble, and prevented half an hour's delay in regard to breakfast. He will not be tardy when breakfast arrives, and keep the table in waiting. On the contrary, it will be not merely a duty, but a pleasure, to have every thing in readiness by the time appointed, and to facilitate rather than retard the family operations.

Small as some may think such matters, the very breakfast-table—its contents—the conversation, &c.—may be planned; and a foundation laid for rendering even these ordinary occasions of daily life subservient to the intellectual and moral well-being of all who partake of it. I

am far from encouraging the practice of making breakfast a season either of study or recitation; but there is a wide difference between this extreme and that of devoting two of the best hours of every day to mere tattle, or, what is much worse, to the purposes of petty scandal.

## CHAPTER VIII.

### LEISURE HOURS.

Difficulty of finding leisure time. Leisure at meals. Hour at dinner. Topics of conversation. Time not usually expended economically. Reflections.

IN this country, husbands and wives are usually separated, by custom, during the greater part of the day. Whether it should be so or not, is a question I need not discuss, having already said something on the subject; as much as will probably be useful, in the present state of the public sentiment.

This separation, however, has its advantages, as well as its disadvantages. Those who are constantly in each other's society seldom learn to prize that society. I would not, indeed, advise a separation for the sole purpose of securing the pleasure of a subsequent meeting; but it is some consolation to those who are obliged to be separated, to know that they are to be repaid, if they ever meet again, for a part, at least, of the privation.

I cannot help thinking that there are multi-

tudes of husbands, even in those employments which require the most unremitted separation from their families, who might find more leisure time for domestic society and enjoyment than they now do, would they first *plan*, and then *execute well their plan*. Every plan, however, should include punctuality ; for nothing, that is, nothing very efficient, can be done in the world without it.

How do we consume the twenty-four hours of every day God gives us? Suppose the husband and wife sleep seven hours ; and surely no Christian couple will claim more. Suppose the meals, the morning planning, and the evening review,\* with devotions, consume four more. Still there remain fifteen hours. Are all these spent in our customary employments? Are none of them lounged away, uselessly? Or, if not spent uselessly, are they spent in a way calculated to do as much good as if they had been spent at home, in the bosom of the family? Is due care taken to “redeem the time,” as the Scripture expresses it? Was there a proper remembrance of accountability to God—a proper regard to a judgment to come?

Suppose, however, that a husband has no time to spend with his family, except at those

\* Of the evening review I shall speak in a future chapter

hours which I regard as sacred to meals, devotions, plans, and reviews. Let it be, even, that he has no time for reviews. Suppose the whole number of his waking hours, except the time at meals and devotions, are really taken up with his employments. Suppose, also, that the conversation at the morning meal consists in forming and announcing the plan for the day; while that at the evening meal consists of a mutual review of the actions of the past day. Still there remains the whole hour at dinner.

Now, though I dislike grave conversation, or such as will involve intense thinking, at meals, believing it to be far from favorable to the best health, yet in circumstances like the foregoing, I should deem it a choice of evils. There is such an imperious necessity for rational and improving conversation in families, that if it were really to happen that there were no other time for it, I would make sure of this.

No husband, who has an hour with his family at dinner, every day, ought to complain of want of time to instruct them in all the common concerns of life. I do not, indeed, say that every thing which belongs to a university education can be obtained at the dinner-table; but I do say, that many, nay, most of the common things of life, may be taught there;

and not only the *common* things of life, but some which are, to the mass of mankind, rather *uncommon*.

Has the young husband ever thought how much time is spent at dinner? Suppose a young couple marry at twenty-five, and live together fifty years. One hour a day for this whole period,—and we ought to spend an hour at dinner, if possible,—exclusive of Sabbaths, amounts to fifteen thousand six hundred and sixty-two hours. But suppose it were only half an hour a day; this is a greater amount of time than many a New England youth ever spent in school in his whole life. An *hour* at a meal is equal to the average time spent in school by the boys of Massachusetts, generally, at the present day. Can nothing, then, be done?

I have intimated that something may be done at these seasons, which shall go beyond the ordinary range of common things. By this I mean, that a great deal of information may be communicated in this way, by parents who have their hearts set on the work, in the elementary parts of almost every science, especially natural history, in its various branches, arithmetic, defining, geography, history, &c. I am, in fact, of opinion that half an hour, at dinner, where the conversation is wisely directed and

controlled, would give more valuable information, in ten or twelve years, than the whole course of instruction at our common schools ordinarily does to the best pupils.

Not that such instruction, even if there were three times as much of it in families as there now is, can or ought to supersede the ordinary routine of school instruction. On the contrary, the one may, and should, as a general rule, aid the other. Neither the common school, nor the family, will ever become what it should be, till there exists a greater degree of parental coöperation with teachers in their efforts, than has, as yet, been known. But I forget that I am writing for the young husband rather than the young parent.

After all, the mass of mankind, even our hard laborers, may find other leisure hours, as I suspect, every week of their lives. There are, in this country at least, very few who are shut up to the narrow limits supposed by the last paragraphs. Let us improve, then, the means and opportunities God gives us; in the worst circumstances, for social, intellectual and religious improvement; for, depend upon it, if we do this, a great work will be accomplished. Let the husband especially remember that

“Teaching we give, and giving we retain,”

and that, while he leads the van in the instruction of his wife and the other members of his family, he will find his own improvement rapid in proportion. There is no school like the family school; and it is surprising that it has been hitherto so little valued. Were this what it should be, and what, as I have already said, it might be, even in the most unfavorable circumstances, and were it substituted for all other schools, the world would go on far better than it now does, depending every where on "the schools," as they are called, but neglecting every where the family. If ever the world in which we live shall become what it ought to be, the family school will take a higher stand among us than it ever yet has done. It will be regarded as the school of schools; and all other places of instruction as merely its subsidiaries.

## CHAPTER IX.

### EVENINGS AT HOME.

Long evenings. A phenomenon. Attempts to account for its appearance. Power of habit. Absent husbands very common. Anecdote of Mr. Ludlow. Appeal to the husband's sympathies. Reflections. Exaggeration. An object of pity. The scene changed. Another Eden. Picture of heaven on earth. Closing reflections and appeal.

I HAVE been astonished to find so many husbands ready to absent themselves from home during the evening. I speak now more particularly of the long evenings of autumn and winter. During the greater part of these seasons, the last meal will, or at least should, be taken by six o'clock; and as there is little active business done afterward, what will become of the time?

Some husbands are occupied, during all or a part of these hours, at their shops or places of labor. The number of these, however, is small. Most men, in this country, are at liberty to remain at home, if they will. But how few

there are who will do so! What multitudes are away from their families!

But whence the cause of such strange conduct? If we have, at home, a beloved wife and children, is it not—ought it not to be, at least—a source of the purest pleasure to be with them as much as possible? Granting that there is nothing for the husband to do; granting that the mistress of the family has help—still, is his society nothing to her? Is it nothing to the children?

Perhaps there are no children, nor any domestics. Is not the case, then, the more urgent? What meant that part of the Jewish law which exempted a husband from going to war the first year after marriage? Was it not that the husband's society was especially important? Was it not for the very reason which is given—to cheer her up? Has a female, by marriage, lost all her friends but her husband, and must she lose him, too?

I am more than astonished—I am shocked—at the thoughtlessness, not to say indifference, of many young husbands on this whole subject. I have seen so many who absented themselves unnecessarily from home during the evening, even of those who seemed to me not wanting in affection for it, that I have sometimes been

ready to complain of human nature. But is it the fault of our nature, as it comes from the hands of God? Is it not the fault of a perverted nature, rather—perverted by the customs and habits of society, and by personal inattention to self-education and moral progress?

Some go abroad, and leave their wives, the very moment they have a leisure hour, from mere habit. The error in this case is not, however, their own, so much as that of the parents and the society which educated them. There is a fearful responsibility resting on those parents who so train their sons that they regard it as doing penance to remain at home during the evening. Would to Heaven that Christian parents could be brought to look at this subject in its true light, and see its fearful consequences.

After the labors and studies of the day are ended, nothing can be more appropriate, or delightful, than one, or two, or three hours of conversation—the length of the time to be determined, of course, by the length of the evening—around the domestic fireside; the whole family, whether larger or smaller, being together. The damp air of the evening seems to admonish us; the darkness admonishes us; the danger—to health and to morals—admon-

ishes us;—why will we not heed the admonition?

I have said that the young man, who is so educated that he goes abroad from mere habit, more than from a want of affection for his companion, is not so much to blame as they who educated him. But I do not mean to exculpate him entirely from blame. Very far from that. If he has common sense—and if not, he ought never to have enlisted the affections of a female—he can break any bad habit, and form any new one, he pleases. Will he not, therefore, do it?

Some of the best, and in the main the kindest—the kindest, I mean, as to general intention—of husbands I have ever known, were almost always absent from their families. Had it been their design to have as little to do with home as possible, without loss of general reputation, I see not how they could have better accomplished their purpose.

I have in my mind's eye, at this moment, a fine young man on the Green Mountains of New England, and not far from my own age. He was a farmer on a moderate scale, and in the winter usually taught a district school. His family consisted, at the time I knew him, of himself, his wife, and three or four small chil-

dren; and perhaps no man ever loved a family better than he did his. And yet he seemed to those who knew him best—I used sometimes to fear, to his poor wife also—to have no natural affection at all.

He usually rose betimes, was busy about the house or garden till breakfast-time, and, when called to breakfast, sat down, and said nothing. After breakfast, he was usually about till dinner-time, when, with the regularity of a clock, he was present to eat again,—but still to say nothing. And so of the afternoon, and of supper. I do not mean to say that he never spoke; I only mean to say that he seldom, if ever, introduced any interesting or important topic of conversation. He would always reply to questions put by his wife or children; and sometimes, though seldom, speak of the quality of the food, or the state of the weather. There was, indeed, one virtue in his silence; he was never—that I ever heard—guilty of slander or detraction.

About a quarter of a mile from my friend's house was a shop for the sale of dry goods and groceries. It was one of those little—I might say *belittling*—places which are ever and anon to be found, even in New England, the region of the Puritans, where spirituous liquors

were sold by the half-pint and half-gill, especially in the evening, to every one who had a few cents wherewith to purchase, and a disposition to appropriate his cash to such a use. Think not, reader, that I am about to relate a sad story of intemperance—of a husband gradually ruined, and of a wife and children penniless, broken-hearted, and driven from home to the almshouse. By no means. My friend was so educated that he seemed steeled—a rare case, I acknowledge—to every seduction of this sort. Though he encouraged intemperance by his presence, he never drank. Seated in a particular part of the shop, occasionally making a remark or two, or relating a story, but oftener seeing and hearing the rest in silence, there he used to sit till nine o'clock ; when, as regularly as he came, he went home again, and immediately retired to rest.

And what think you were the feelings of his partner during his absence, evening after evening? What must she have thought of his affection for her and her children, or of his desire for her and their improvement? I am astonished—I always was astonished—that a man of sense and reputed piety could reconcile it to his conscience to do so.

Here was a young man, not thirty years

of age, bred to moral and religious habits, sensible, intelligent, and somewhat refined, capable of doing immense good by his conversation in his family or elsewhere, doing nothing. Doing nothing, did I say? Worse, by far, than that; he was doing a great deal—of mischief. A dram-drinker comes into the shop, and shakes hands with those present, and among the rest with my young friend Ludlow. Does he not rejoice to find himself in such good company? Presently the bowl or the tumbler goes round, and though Ludlow habitually refuses to taste, yet he does not hesitate to join the loud laugh which follows, or to listen to the miserable tales which also come in for a sequel. Is it not doing mischief to countenance such things? and above all, to laugh and make merry with the actors?

Let us look now at yonder cottage. There sits a handsome and lovely young woman, at twenty-five. She is knitting and mending for her husband—brute that he is, not to know it—and her babes, one of whom she has already put to bed, and the other she is endeavoring to keep awake till its father returns, for the sake of its society. Not that she is actually afraid of any thing, but she is alone, and she was made for society; and once, she had it. But a lover came. He

spoke fine things. He promised, at least indirectly, fine times. In short, born, as she was, to be wooed, she was won. She left her native circle, and all its pleasant associations, partly at the voice of God speaking through her own constitution, and partly because she loved, and hoped to improve her condition. It is not in woman not to dream of future bliss. There may be infidels who are called women; but women I am sure they cannot be in reality.

The clock strikes eight. "Tired nature's sweet restorer, balmy sleep," has at length visited the elder child, in spite of his mother's efforts, and he is quietly resigned to the arms of Morpheus. But there is a long hour to pass, ere *those steps* will be heard at the threshold. Does she suspect her husband to be spending his money or his health on drams, or at cards, or in other female company? Far from it. She knows him too well. She knows where he is, perfectly well, and that he "touches not" and "tastes not," except by setting a bad example. She sometimes ventures to drop a modest hint in his ear, and to request him gently not to "stay at the store" so long; and whenever she mentions it, he always confesses his folly and his guilt. But he is as much enslaved to this foolish habit as the drunkard is to his cups, or

the epicure to his high-seasoned meats; and on the same principle. The drunkard, unsatisfied with plain drink, demands something which will excite his nervous system; the epicure, discontented with plain food, seeks excitement also; and what is congenial to their tastes, long habit not only renders still more so, but confines them to.

So it is with my friend Ludlow, as the reader will see. The plain mental food, which is afforded in the family, is tame and unsatisfying; and he seeks that which is more savory. And the more he allows its use, the more will his diseased appetite appear to demand it, and the firmer will the chains of his servitude become.—She has told him all this in a proper manner, again and again, but, as I said before, to no purpose.

If this solitude—this worse than widowhood—were to have an end; if the wife could look forward to its termination ten, twenty, or thirty years hence, her case would be comparatively tolerable. And if the wife of my friend Ludlow were the only individual in the wide world who was suffering from this species of neglect on the part of husbands, I would not so loudly complain. But I have known many instances not unlike this. I have known hundreds of husbands, in short, who seemed, by their conduct, more happy every where else than at home.

I have even seen some kind-hearted, and, in the main, excellent husbands, who could not—rather would not—stay at home even of a Sunday night. That blessed eve, too, must be desecrated. There was some place of general rendezvous for the neighborhood of indifferent husbands—a store, a shop, a bar-room, a post-office, or a reading-room—where they could while away the evening hours, and escape the monotony of their homes! Nor were all wives as fortunate as Mrs. Ludlow, in believing that every thing was right in their husbands' habits. Some there were who met, not merely to amuse themselves, and unawares to have the keen edge of their moral sensibility taken off by becoming accustomed to the loud laugh, the coarse jest, or, peradventure, the obscene song, but to join in some mad revel or debauch, introduced by cards, dice, billiards, &c.

One of the greatest sins which the husband can commit, says a foreign but judicious writer, is that of making it a practice to stay out late at night, which, though not reckoned among the usual catalogue of crimes against social life, is one of those most worthy of reprobation. The mental anguish endured by many excellent wives from this infamous practice, no one can picture, unless they have witnessed it. There, by the

lonely hearth—the fire sunk to a cinder and a mass of ashes—the candle verging to its close in the socket—the dingy, silent apartment strewed with the toys and furniture of the children, sent, hours since, to bed—there, in the midst of this domestic wilderness, sits the drooping, desponding, almost broken-hearted wife, counting the hours, and conning over, in her wearied mind, the numbers of times she has been so deserted, and foreseeing the still greater misery which awaits her, by such a course of profligacy in her husband. And for what, may we ask, has the master of the household thus deserted his house? The company of hollow friends, idle acquaintances, perhaps drunkards or gamblers, whose witless jocularities forms the temptation to abandon a good name, fortune, worldly respectability, and self-esteem. None but the wife who has endured trials of this nature can properly understand the horrors resulting from such a life of folly and dissipation.

When I have contemplated this whole subject; when I have considered the solemnity of the marriage obligation; when I have thought how much is comprehended in the promise to “nourish and cherish”—for such a promise always exists, either tacitly or by direct engagement—and when I have seen how soon it is for-

gotten or disregarded by the unkind—I should say cruel—husband, how has my whole soul revolted! How can it be, I say to myself, that sensible men, who love their wives, will thus show, from day to day, their preference of every other place, and all other forms of society, to home and its inmates, and especially to the individual who graces and inspirits that home?

I wonder not that woman sometimes becomes petulant, that her brow becomes knit, her once prominent eyes sunk, her once smiling countenance overcast with clouds, and the angles of her mouth permanently depressed; the wonder is, that such distortion of the features—indicative, as it is, of the soul-torture which has so long been endured—does not occur oftener, and that the distortion is not greater. Nay, still more, I wonder often that she does not become absolutely desperate, and that the soul “raves not,” though it be in vain, round the walls of her dark, “clayey tenement,” a miserable and hopeless wreck of what was, and of what, but for her unwise and cruel lord, might still have been.

This picture may be deemed, by many, exaggerated. But as the Scripture assures us that the law was not made for the obedient and the holy, so may I say of these suggestions. I write

them not for the husband who is what he should be, but for him who, with common sense, and reason, and general discretion in all other matters, acts on this subject—one of almost immeasurable importance—like the veriest simpleton in the universe. For it is not only the wife and those whom she is to influence by her temper, her feelings, and her conduct, that are injured; his own mind and feelings are contracted, and his own soul dwarfed and stunted, instead of being enlarged, and improved, and lifted heavenward.

I see objects of pity wherever I go, in a world like this, but none which strike me as do wives who are widows; nay, worse than widows, who are married, and have a group of children around them, and yet have no husband, nor the children any father. What is to be thought of the father who is silent and absorbed, or, peradventure, unhappy, when there is nothing to excite his attention but home, and wife, and family, but whose eye at once brightens, and whose tongue loosens, when a neighbor comes in; and who is still more cheerful, and happy, and talkative, and instructive, when he gets among his companions, and sits in the midst of his wonted club of associates—men, perhaps, of coarse minds, and still

coarser manners? Where is panting for progress in such individuals? Where is any "holy hope of nobler time to come"? Where are the thoughts of a future retribution? Where, the expectation of hearing the glad sentence of, Come, ye blessed?

Would that such husbands—husbands I call them still, though they scarcely deserve the name—could see what I have seen, and see it with right tempers. I know that, at present, real domestic felicity does not interest them; and that it even sometimes disgusts them. There are not a few who would turn aside from the picture I am going to present, as Milton's Satan did from the felicity which caught his eye in Eden, not with envy, but with absolute disgust.

But I have seen, in a few instances, something like domestic felicity, this side of Eden. I have seen bliss begun below. I have seen the dawn of heaven in this fallen world. I have seen, if not angels, at least angelic beings, even in the humble cottages of New England. True, like angelic visits, they are few and far between; but so long as one exists, it is but fair that I should describe it. What man has done, man *may* do. What one husband has been, all may be, at least to a much greater

extent than many stupid, enslaved beings, who bear the sacred name of husband, have ever yet supposed.

I have known a husband who regarded home, not as a prison—a place of irksome restraint—and its inmates fellow-prisoners; but as a scene of the highest delight. He rose early in the morning, because happiness was before him; he planned for the day, because he rejoiced to communicate good to those whom he loved; his heart was buoyant, because he was contented and happy—and his eye was brightest, his countenance most smiling, his tongue most voluble, and his step quickest, not when a friend or a neighbor came in, but when he was doing most for his family, and had most of them around him. Or, if his wife was the only member of his family, he was most happy in her society. I do not mean that he slighted, or disregarded, or even undervalued, the society of friends and neighbors; but his warmest feelings, his quickest thoughts, his sweetest smiles, his kindest words, and his quickest steps, were for his wife and his household. The season for partaking of meals was a peculiarly happy one; and was spent, not in bolting down a quantity of food, and then running—but in eating slowly, and enjoying both the food and the conversation. And when

obliged to leave home, for the sake of daily labor, or for business, it was done, not with the quickest step, and the most gladsome heart, but oftentimes with pain.

To such a husband the hours of absence from his family pass slow. It is not at home that he looks, ever and anon, at the time-piece, wondering why time gets along so slowly, and anxious to go—but when he is in the field, or in his shop, or abroad. It is then that he is liable to look demure, to sigh occasionally, and to think the hours long, and the company uninteresting and insipid. It is there, if any where, that he says little, or seems absent-minded. It is there, in short, if any where, that life seems to be a burden.

But see the sun declining, and the shades of evening approaching. Though somewhat fatigued, his cheerfulness is not diminished; it is even increased. He makes every reasonable exertion to bring the labors of the day to the earliest possible close. When completed, he does not go homeward like the ox to the slaughter. He goes with alacrity and vigor; or, forgetful, perhaps, of his fatigue, and of the forms of society, he runs rather than walks.

Arrived at home, he meets again, with joy, his little family group, assembled in his earthly

paradise. Supper being over, the fireside felicities commence. They may be study; they may be conversation; they may be light work; they may be reading; they may be story-telling. No matter what,—at least, this is but a secondary consideration,—no matter to the wife, no matter to the children—so the father is present—so he presides in giving direction and life to the circle, as it is his bounden duty, and his highest happiness to do.

To such a husband, and such a family, the presence of a neighbor, or a friend, or a newspaper, or a novel, or stimulating drinks, or fruits, or nuts, or songs, are by no means indispensable, however valuable some of these are, in themselves considered. I repeat it, if the husband or the father—he who is truly so—is present, it is enough.

Such a husband may, indeed, occasionally go abroad in the evening, both with and without his family, but it will always be with regret. He will prefer, were it equally for the general good, to remain at home. Home, I say again, is not only his castle, but his favorite place—his Eden. Here he prepares himself and others, by the discharge of the duties which devolve upon him, either as a husband or a father, for the great future—for the heaven of heavens, his

final habitation. Nay, more; here he begins to enjoy, if such joy ever falls to his lot, a little foretaste of that blessed abode.

Every reader must be delighted with the beautiful excuse, which, among others, Sir Thomas More makes, why he did not publish his Utopia sooner. It shows us how important that great man considered an attentive performance of the minor duties of life to be. "Seeing that almost the whole day is devoted to business abroad," says he, "and the remainder of my time to domestic duties, there is none left for myself; that is, for my studies. For, on returning home, I have to talk with my wife, prattle with my children, and converse with my servants—all which things I number among the duties of life; since, if a man would not be a stranger in his own house, he must, by every means in his power, strive to render himself agreeable to those companions of his life whom nature hath provided, chance thrown in his way, or that he has himself chosen."

Reader, if thou art a husband—for, peradventure, some person not thus privileged may chance to cast an eye over these pages—if thou art a wretched slave of excitement, and dost not relish the simple joys of home, regard the advice of one who is both a husband and a father, and

who, therefore, speaks from experience, when he urges upon thee a sacred regard to home, and the duties of home—and the love of spending there the evenings which God hath given thee. They are given thee for thine advancement, and for the advancement of thy help meet—peradventure for the advancement of the pledges of your sympathy and love—in the paths of knowledge and holiness. If thou hast formed the pernicious habit of absenting thyself during these precious seasons, break from it, at once, as for thy life. It may, indeed, cost thee a hard struggle, but the battle must be fought, or thou art undone, and wilt be a means of undoing others.

And thou, young man, just entering into those solemn bonds to which I allude, or who designest, perhaps, ere long, to enter them—keep to thy resolution. It is not good for man to be alone. But remember, too, it is not good for woman to be alone. Beware how thou actest the part of a deceiver. Thou hast, I know, no intention to deceive. In the warmth of thy love, thou thinkest thou shalt *continue* to love, independent of any active efforts or exertions of thine. Thou hast not yet learned, it may be, that the true secret of preserving and increasing the flame of love, is to attach thyself, as closely

as possible, to the object of thy affection, and commence and continue a series of good offices to her. Do not think thy present love a fount that is inexhaustible. Do not suppose that love, through a long matrimonial life, will continue to flow in of itself. Thousands, indeed, make this fatal error. But beware of the rock on which they have split. If thou intendest to live long and happily with the wife of thy bosom, be in her presence as much as possible, so thou interferest not with her appropriate duties. Aid and assist her as much as possible ; not alone in the larger, but in the smallest matters. Spend thine evenings with her, and delight to do so. Thou hast torn her from her native home, from the society she valued beyond all else on earth—thy worthless self perhaps excepted—and for what? To make her, at once, an orphan and a widow? To make her, not thy companion, intellectually and morally, but thy drudge? Shame on thee, if thou hast a heart to a work like this! Shame on thee, that thou hast it in thee not only to enslave, but to murder slowly the immortal spirit!

But I will hope better things of thee. Thou hast yet the lineaments of a man. Thou art yet susceptible to sentiments of pity. Thy heart is not yet steeled to every virtuous and

holy sympathy. Thou wilt surely awake to the dignity of thy nature, and come to the rescue of that of thy help meet. The young husband will yet be the first to assist in loosing the chains that bind woman to the earth she treads on. He will yet assist in the most appropriate, most humane, most noble, I was going to say most evangelical work which is allotted to mortals below the sun—the work of female emancipation and female elevation.

## CHAPTER X.

### EVENING REVIEWS.

The Pythagoreans. Reviewing the events, &c. of the day.  
The husband alone. The husband and wife. Benefits of  
this mutual exercise. Reflections.

THE Pythagoreans had it for one of their sacred rules, every day, at evening, to review, three times, the conduct of the day. If there were nothing else which we might profitably borrow from that ancient sect, it is this rule. Or, at least, it would be well for us, in all circumstances, to review the thoughts, words, and actions of the preceding day. This is especially the duty of the young husband.

He should examine himself alone. He should ask himself whether he has discharged his duty, in what pertains to the domestic constitution, or whether he has neglected those duties to his wife and family, which, being undone, can never be done. The duties and opportunities of to-day, once omitted, can never be done hereafter.

He who has right views, or even the beginning of right views, on this subject, will think often—especially at the sacred hours of evening—of his numerous obligations and responsibilities to his family, his neighborhood, his country, and his God.

Has he performed every duty of the day, as he will wish he had done, when he becomes an inhabitant of eternity? Has he faithfully labored, and prayed, at every step of his progress, for the wisdom and disposition to act up to the dignity of his nature, and of his peculiar station? Did he rise early, form a plan, and pursue it as closely as possible, the whole day? Or did he go on, through the day, at hap-hazard? Was money, or office, or pleasure, his first thought in the morning, and the thought of every hour, from morning to night? Was there no vacant moment to think of himself, his wife, or his family—their physical, moral, and intellectual improvement? Was there no word of instruction to drop, from time to time? Has he been kind, in all his feelings, words, and actions? Has there been no fretting, external or internal? It is true that internal fretting may not, in all cases, prove *very* injurious to others, if we are not in their company, though it is highly destructive to the health of the indi-

vidual himself. Still, it is not entirely uninjurious even to others. The husband who is in a continual worry at his business, may affect to be cheerful and happy in society; but there is one who will be likely to detect the deep distemper, and, as his peace and happiness are dearer to her than her own, will be sure to be a sufferer.

Has he done all he could, not only to avoid causing his companion or family pain, but to promote their comfort and happiness? It is not enough, that there be no sallies of impatience, no seasons of fretting, and no storms of passion—it is not enough, I mean, for the Christian husband. The sunshine of perpetual cheerfulness is demanded—and the action of perpetual good works. The whole intercourse of husband and wife should be a series of good actions—and the good done should be mutual.

If he has fallen from the perfection of human nature in any instance; if he has been guilty of neglect of any sort; if he has left to the wife to do what he ought to have done himself; if he has caused pain, by absence which was unnecessary, or which could have been, by more exertion, avoided; if he has, at any time, lost his temper, either at home or abroad; if he has been unkind or selfish; if he has, in any respect, set a bad example, or by any form of miscon-

duct pained the feelings of his best friends;—in short, if he has been guilty of a single infraction of that part of the second table of the moral law, which requires us to love our neighbor as ourselves, and which especially refers to, or includes, our relative duties,—let him consider well the cause and the consequences of his error, and let him not only repent, but resolve to show the sincerity of his repentance by reformation. Let him not only resolve within himself to do this, but let him make the resolution in the fear of God. The engagement by which he became a husband, was made, or ought to have been, in this fear. Let every violation of duty, as a husband, be considered as the violation of a command of God; let all repentance be to God; and let all resolutions of reformation—that better part of repentance—be also made in his fear. Let the whole be accompanied, moreover, by prayer.

But solitary and self examination is not all which is required. There should be a season of mutual examination and reflection. What is the most appropriate hour for this mutual but important duty, I will not undertake to determine. I only insist that it should be faithfully performed; that it should be extended to all the conduct, as well as to the behavior, of both

husband and wife; and that the husband, for reasons which may be gathered from what has been said in former chapters, should take the lead in the exercise.

What can be more pleasant—what more profitable—than this mutual review or examination of the day? Let it be, if the parties find it convenient, at going to bed. Let there be a special hour assigned to it, at all events, or it will, in all probability, be neglected or forgotten. It is so much against the current fashion of the world around, and so much against the tendency of the human heart, that, without a sort of habitual necessity of attending to it, there are nine chances in ten that it will not be persevered in. I would select the last half hour or hour before going to bed; because there would then be no sudden interruption from company. Those who prefer it, however, may make it the business conversation at supper.

It may take some time to render these exercises familiar to both parties; but I can assure the reader that they are exceedingly important and interesting.

In this review, every error which either of the parties may have noticed in the other, during the preceding twenty-four hours, whether in physical habits, manners, morals, transaction of

business with others, religious exercises, &c., may be made the subject of free confession or remark.

I would make the review exceedingly minute. I would extend it to the correction of all bad habits of body or mind, and to the correction of all improper pronunciation in conversation, reading, &c. And if I found half an hour too little for the purpose, I would extend it to one hour; or in time, if necessary, to two. And if it were made the last thing in the day, except devotional exercises, or even the last, I would so connect it with devotion as to make the latter more appropriate, and the former more interesting and improving.

It is impossible for me to conceive of a family exercise more useful, to mind and spirit, than this might be made, when entered into with all the heart, on the part of both husband and wife; and I do most earnestly hope that many who read this work may be induced to try it. Regular studies are important; instructive conversation is important; a thousand things in matrimonial life are important in the completion of the great work of self-education. But I know of no one thing like this.

Perhaps, however, I am the more interested in this exercise, because it insures, to each of

the parties, the full value of a real and true friend. Within the range of my own observation and acquaintance, true friends have not been very numerous. Those who are called friends seldom remind us of our faults. They more frequently flatter, than attempt to mend us. Or, if any attempts of the latter kind are made, they are generally confined to the correction of habits which are inconvenient to *themselves*, rather than injurious to us. The experience of others, however, may have been more favorable, in this respect, than my own.

## CHAPTER XI.

### IMPROVEMENT BY CONVERSATION.

Conversation. Its importance. The human tongue. Abuses of the tongue, and of conversation. Written volumes of conversation. Conversation as a means of education. A capital error on this subject. Application of the doctrines of the chapter. The book of life, and the last tribunal. An explanation.

THERE are few things in life which are more liable to abuse than conversation. Though susceptible of being rendered one of the most valuable means of improvement—physical, social, intellectual, moral, and religious—it may yet be made to exert an influence deteriorating and unhappy. It is, in short, one of the most powerful means, both of good and evil, which can be found in civic society.

The tongue, says St. James, is an unruly evil, full of deadly poison. Nothing can be more just than this charge of a holy apostle, if his remarks were intended to apply—as no doubt they were—to the mass of mankind. There is a strange, nay, an unaccountable propensity,

in almost every state of society which the world has yet seen, to this abuse of the tongue.

I cannot enter, in a work like this, on the various forms of tongue-abuse which prevail among us. Suffice it to say, that in nothing is the influence of a husband more needed than in keeping away this hydra. Not that females are peculiarly liable to that of which I am speaking, although a few good men have thought so. Their secluded condition, and the general silence which it involves, leads them, it is said, to be talkative when they go abroad; and "who talks much must talk in vain."

The last charge involved in this statement is untrue. People sometimes talk much because they have much to say which is worth saying; and among this class may be found some females. I know of no objection, in males or in females, to a fondness for conversation, and a rapid utterance, provided it is properly directed.

Be this as it may, however, there is, in almost every family, a great deal of conversation in the course of twenty-five or thirty years. I have said, in another place, that many husbands seem to take no interest in the conversations of home; but even if they do not, the conversation usually goes on; and the most

taciturn circles afford a large supply of it in the course of a year. Let all this be recorded, and we shall find it to amount to some thousands of pages. Think, now, of twenty-five or thirty such large volumes. Think, however, of the character of their contents, as well as of the huge mass; and remember that all this motley collection of petty scandal, cold surmises, half sneers, and silly remarks, with the witty, wise, or instructive things, which, like oases in some vast desert, occasionally appear, is a means of educating not only the husband, but the wife; and not only the husband and the wife, but every other member of the family.

Now, this mighty mass of material, equal to so many ponderous volumes—these lessons of daily and hourly education—derive much of their efficacy, for good or for evil, from the disposition and character of him who presides in the circle to which they owe their origin. His prerogative it is, in no small degree, to give a general direction to things, although the wife, it is acknowledged, is, after all, prime actor in the scene.

He should labor to correct the style of conversation. Those who converse with correctness will generally think with correctness; and those who converse and think well on ordinary,

every-day topics, will seldom find it difficult to think and converse well every where in life. Nay, it might be added—and that, too, on good authority—that they who excel in conversational powers, seldom fail of eloquence on those public occasions where this quality is demanded. And finally, those who converse and think well at home and abroad will generally write well. Grammar and composition, no less than a correct enunciation and a just pronunciation, together with defining, and the elementary parts or keys of numerous other branches, may not only be taught, but taught in the best and most practical manner, in the family circle—the husband being the superintendent, and the wife the teacher.

Let not the reader vainly suppose, with certain individuals of by-gone generations, or of a generation which will soon be gone by, that education is confined to a few of the early years of human life. We are always being educated, from the cradle to the tomb. Life itself is but a school for the life which is to come, beyond the grave. Even in matters pertaining to mere intellect, men have commenced new studies, and made great progress in them, after sixty or seventy years of age. The names of Socrates, Plutarch, and Cato,

among the ancients, and of Johnson, Franklin, Dryden, Stiles, and others, among the moderns, are illustrious proofs of this fact. But if the intellectual part of man is capable of progress to the very verge of life, how much more the moral part!

I do not expect to see the favored time when the present narrow-sighted, monkish views of education will be reversed; and yet such a thing may happen. The doctrine will not always prevail, that nothing but school instruction in the early or juvenile period of life is worthy of the name of education; and that the daily concerns of common life have nothing to do with it. The time is not far distant, when it must and will be perceived that the educating processes go on, not only with more certainty, but even with more rapidity in the domestic circle than any where else. It is at rising, at bathing, at breakfast, in the society and familiar conversation of the hours between, at dinner, at supper—every where, in short, where we think little of it—that the work of human education, the forming of character, goes on most effectually.

Let not this be read by the young husband as something which concerns others alone, but has no bearing on himself. Let him not forget that,

from the hour of marriage, the work of education, both of himself and his companion, must go on ; and that both parties must rapidly grow better or worse from day to day, and from hour to hour. There is—there can be—no standing still.

I have spoken of the strange appearance which our conversation would make, were it recorded in volumes. Yet is there not just such a record as that to which I have alluded? Are not the most trifling human words and actions written, as with a sun-beam, in the book of life? And will it not be exhibited before assembled worlds? Should we not be ashamed to have a large proportion of our familiar conversation, in the domestic circle, read over before our neighbors? And shall we feel less ashamed to have it read before the whole universe?

This matter should be fully and freely discussed by the husband and wife, at an early period. Few wives will be backward to unite in a work so important as that of reforming—I should say, perhaps, sanctifying—the daily conversation of the domestic circle. Not that we should never say a word which is not squared mathematically, or adjusted philosophically. Not, indeed, that there should be nothing done or said but what is just so grave or solemn. Not that

every thing should wear a sombre hue. Far enough from all this. The conversation which best answers to the idea of Him who said, "For our conversation is in heaven," is of a very different character. It is cheerful and free; yet it is pure, and chaste, and holy. It is the offspring of that "charity" which "beareth all things, believeth all things, hopeth all things, and endureth all things;" and which "thinketh no evil."

To such heavenly, yet not measured or gloomy conversation, let every young husband aspire. If she whom God has given to be with him is ready and able to coöperate, happy is he, and happy will be the consequences. But if not, still let him persevere. Let him neither tire nor faint. Patience, and diligence, like faith, remove mountains. There is hardly any thing which the man of decision and perseverance—the husband especially—cannot accomplish. Let him be faithful, then, till the end; for in due season he shall—if he faint not—reap the reward of his labors.

## CHAPTER XII.

### LETTER-WRITING AND COMPOSITION.

Uses of letter-writing. What individuals have the necessary leisure. How to redeem time for the purpose. The husband's example. Number of letters in a week. Why letter-writing and other composition is so much hated by the young. Four valuable purposes secured. Anecdotes of improvement by letter-writing.

To those young husbands who have time and opportunity for so doing, few things, besides conversation, are better calculated to carry out the work of self-education than letter-writing. I say, "to those who have time and opportunity;" for I have admitted, in former chapters, that the only leisure of some is at their meals, and during the evening. It is, of course, only the last mentioned of these seasons, which is available, in such cases, for the purpose of letter-writing; nor is this always a favorable season to the laborer. He is often so much fatigued, in body or mind, or both, as to be better fitted for free and cheerful conversation than for any other duty.

And yet there are some who have leisure for correspondence with their friends. To the young wife, especially, in the circumstances in which she is often placed—separated suddenly from the whole circle of former friends—it is a source of pure and lasting enjoyment. But she sometimes needs encouragement. The husband should not only make such arrangements as will give her time for the employment, but should actually urge on her, if necessary, its importance.

Do you ask how the husband can urge upon his companion a duty for which she has no time? But is it true that there is any want of time? If her hours are taken up in giving and receiving formal calls, in reading novels, in attending to fashionable, but useless furniture, and preparing a thousand complicated dishes—and if she be, by herself, “maid of all work”—then time may be wanting. But she is not the truly enlightened and Christian wife, nor he the enlightened and pious husband, who follows, in this respect, the highest fashions, and, in order to appear as the friend of the world, becomes, in reality, the enemy of God.

He who follows closely in the footsteps of his Divine Master, will labor and pray for the refor-

mation of a woman of fashion, provided he has selected such a one for a companion ; and endeavor so far to free her from the slavery of the kitchen and the toilet, that she may have time to do something for her immortal mind and spirit.

Let the husband, if possible, set the example. Let him select a few choice correspondents, and write each a letter just so often—say once a month. This, if his correspondents amount to twelve, would be a letter once in two days. You will say, this will consume a great deal of time. So it may, at first, if a sheet is well and closely filled ; but not afterward. A practised letter-writer will fill a sheet in an hour. It is not indispensable, however, that every sheet be full.

The husband who writes three letters a week, may have the assurance to urge his wife to write two. This will give eight or nine choice friends a letter every month—the least number, in my view, that is allowable.

The business of teaching composition is so miserably conducted, in many of our schools, that most young persons get wholly sick of it. They are seldom required to do any thing of the kind till they arrive at a period of their studies

somewhat advanced, when they are suddenly expected to write on abstract topics, such as fashion, politeness, modesty, &c.

Whereas, the true way is to accustom them, from the first, to put down their most common thoughts, from day to day, in writing. They should keep a little journal, write letters to their young friends, &c. In this way, they would not grow up to maturity with that dread of composition, and of letter-writing among the rest, which most young ladies—even after marriage—are wont to feel.

It is the simplest thing in the world to keep a journal; and, above all, to write a letter. Only think what you would say to your friend, to whom you are about to write, could you see him face to face, for half an hour or so; and then write down the very things—or nearly the very same—which you would say. Composing, whether for one purpose or another, is but talking on paper; nor is a different style required in the one case, from what is desirable in the other. We should learn to converse so well, on all occasions, that our remarks would look well on paper; and then, in writing, we should write just as we would say the same things in ordinary, but correct conversation. Writing will thus improve

conversation, and conversation fit us for further writing.

He who liberates his companion from her school-girl reluctance to put her thoughts on paper, and leads her to the habit of using the important substitute for conversation, to which I have referred, in keeping up a delightful intercourse with her former circle of friends, will at once accomplish several valuable purposes.

1. He will discharge an important duty to his nearest and best earthly friend. He will also do much towards fulfilling his vows. The marriage engagement is but poorly fulfilled when the husband contents himself with merely feeding the body, with provision ever so ample, if, at the same time, he allows the spirit to starve or perish. Letter-writing to my friends, with its attendant expense of time and money, I deem as much a necessary of life, as bread to eat, or raiment to put on.

2. He will add, beyond conception, to her happiness. Correspondence with friends—when prosecuted for many successive years—is a source of the purest earthly pleasure; and I pity those who, with ample materials always at hand, never relished, because they have so seldom tasted, this pleasure.

3. He contributes, largely, to her improvement. Though her scientific attainments be ever so respectable, yet, without the love and habit of letter-writing, she is, comparatively, a mere infant in knowledge. But letter-writing, diligently pursued for many years, will bring into requisition and render practical all previous scientific acquirements, and cause the mind to expand, as well as fill and warm the soul.

4. He is taking the surest course to effect his own improvement. First, by the example he sets; and, secondly, by the light and heat which are imparted to himself. It is impossible for the wife to go on from strength to strength in knowledge and happiness, without affecting the husband by the change. Grant, if you please, that woman is the inferior; that, like the moon, she borrows all her light; yet, who is there among us that does not value her brightness? Who is he that, in a world of so much darkness, would not increase rather than diminish her influence?

I have seen immense good done, in the way of self-education and self-improvement, by letter-writing. I have known individuals, in one or two instances, to acquire almost all the mental discipline, and much of the knowledge which is usually obtained at our higher seminaries, by

a mere course of familiar letter-writing, begun in youth, and prosecuted diligently, to years of maturity. And I have read of well-accredited instances of the same kind. Something of this sort may be found in Ramsay's History of the American Revolution. But to no persons are these exercises more pleasant or more profitable than to the young husband and wife; and I entreat every young husband, who has not yet thought much on the subject, to give it a few moments of reflection.

## CHAPTER XIII.

### KEEPING A JOURNAL.

Acquaintance of the husband and wife. Before marriage.  
After marriage. Private journals for mutual benefit.  
Character of a journal. Particular directions. Compared  
with mutual reviews. Why the journal is preferable.  
Difficulties, how met. Closing directions.

IF it is important to the husband and wife to become intimately acquainted with each other's character at as early a period as possible after marriage; then, whatever facilitates this object is, to both parties, worthy of careful consideration.

“Become acquainted with each other's character!” some reader will, perhaps, exclaim. “Do people come together in matrimonial life without being acquainted with each other? Pray what is the business of courtship—protracted as it often is—but to get acquainted?”

My reply, in the first place, is, that unhappily the period of courtship is not usually protracted; on the contrary, it is, for the most part, among us, a hurried affair—the work of a few

months, or at most of a year or two. In the second place, it is seldom made the business of courtship, whether the period is longer or shorter, to become acquainted. This assertion may seem strange to some; but it is nevertheless true. People may, indeed, and often do, become slightly acquainted with each other's faces, dress, gait, &c.; but very seldom with their purposes, thoughts, tastes, and feelings. Much of the latter—I repeat it—is, for the most part, to be done after marriage.

Now, I know of nothing in the wide world which lets us into a person's thoughts, feelings, preferences, habits, views, and purposes, like the perusal of his private journal—provided, however, such a journal is what it should be. I have, indeed, seen private journals—things, I mean, which bore the name—which would be of no more service in giving one an insight of the individual by whom they were written, than the mass of ordinary conversation would be in giving us a true knowledge of the persons from whom it emanated. What does it reveal to me of a person's character to know that he went from New York to Albany in a steamboat; that it was a beautiful boat; had on board so many passengers, and was so many hours in making the passage; and that he arrived at Albany at

such an hour, and put up at such a hotel, in such or such a street? I do not say that such information may not be interesting, and in its place valuable; but what does it show me of the person who wrote it? Suppose I were to read such a journal as this, made up of dry occurrences and notes of places—nay, even of important statistical, or geological, or geographical facts—and suppose it were extended to a thousand pages; of what use would it be to me, in gaining a knowledge of the true character of the writer? It might, indeed, prove him to be a man of science—profoundly so. Still it would not tell me whether he was a red man or a white man, a foreigner or an American, a selfish or a benevolent man. The very father of bad men and bad deeds—the very adversary of truth and happiness himself—might, for aught I know, write a scientific or polished journal. In fact, there are journals to be found which the most vicious and unprincipled might have written, without the revelation of their true characters.

But a private journal—to let us into the character of the journalist—must be something very different from all this. It must contain something more than what a person sees; it must also tell us what he does. Nay, it must

not only inform us what is seen and done, but what is thought, felt, purposed, desired, &c. These things it is that reveal to us the character of the writer, and are of real service to those who would study human nature.

It is on this principle—if any—that husbands and wives should keep journals. I would not give much for the dry detail of common journalizing. I have, it is true, admitted that even such journals are profitable to the party who writes them, but not to the other party.

If a husband and wife are fully set on making matrimony a school for the formation of the best specimens of human character, I advise each to keep a journal; one worthy of the name. I advise them to set about it as a business, and to pursue it for life. There is no other apology for the neglect of it, by those who are duly convinced of its importance, but the want of time. Nor are there many, with whom this is really an objection, were they wise and economical. We waste scraps enough of time, every day, to answer the purpose of which I am speaking, could they be redeemed.

But in recommending this course to husband and wife both, I am departing a little from the plan I had prescribed for myself; and will therefore return.

The young husband who sincerely desires to derive every possible advantage from matrimonial life, and who is well informed in regard to the means of doing so, will, in short, keep a daily journal. In this journal he will record not only his observations, but his reflections; not only what he has done, but what he has left undone, which he intended to have done; not only his purposes for the future, but his regrets in regard to the past; not only his expectations, but his misgivings; not only his hopes, but his fears; not only his virtues, but, to some extent, like Rousseau, his vices.

I am not sure that such a journal, faithfully and perseveringly kept, by both parties for the benefit of both, might not serve the purposes of journal and review; though, for my own part, I should prefer to enjoy the benefits of both. In a world where the general current of things is downward, not excepting the married state, I am extremely anxious to bring every influence to bear upon character, which can possibly have a favorable tendency.

Perhaps, however, the parties concerned in the improvement of each other's minds and hearts, will get nearer each other—if I may so express it—through the medium of a journal, than by means of familiar conversation and

mutual reviews. These last are exceedingly valuable ; but the former are, if possible, more than valuable ; they are indispensable.

There is a certain backwardness—better known than accounted for—on the part of husband and wife, intimate as the relation is, to express the inmost feelings, and desires, and purposes, and regrets, in conversation ; and this, too, when the fullest confidence is felt that it will not come before the world. But in a private journal, even though the danger of exposure is somewhat increased, we express our inmost feelings with less reserve. But I have alluded to this in another place.

—One great difficulty in this matter is—as in all other matters bearing upon the improvement of that character whose tendency is too often downward—to make a beginning. Let the husband but fairly begin the work, and it is half done. He who is deeply enough convinced of the importance of the practice to pursue it one month, will be likely to continue it longer ; and he who pursues it one year, will be likely to pursue it for life.

A still greater difficulty, however, which has been adverted to in the chapter on letter-writing, is to get over the feeling—for it is a

feeling rather than an opinion—that written thoughts must be in a different style from conversation, even though the latter were of the purest, most correct, and most chastened kind ; and that composing is immeasurably more difficult than talking. Whereas, the truth is—and every body knows it, who has made the experiment—that it is just as easy and just as agreeable to write our thoughts as to speak them. I repeat this sentiment, because it is one of great importance ; and is applicable to almost every young husband. There is not one in a hundred who has not felt the discouraging influence of the schools in this respect, and who will not rejoice to have the prison-doors of his soul—when he is about to compose a letter or write a page in his journal—set open. Let him then recall the thoughts, desires, failures, sins, &c. of the day ; and let him put them down just as they occur ; I mean as respects order. Pains in regard to style should be taken, more than in conversation ; because he has more time in which to do it.

One word more. There must be set times for such a work as this, or it will never be done. Or if there are none but shreds of time to be devoted to it, there must be a strong, and firm,

and unwavering resolution—formed into a habit—to seize these as they pass. And, lastly, there must be no reluctance to submit the record to the inspection of the individual for whose benefit—next to that of ourselves—it was written.

## CHAPTER XIV.

### PERIODICAL PUBLICATIONS.

A choice selection to be made. Religious papers. Organs of parties and associations. Secular papers. Editors with principle. Editors without principle. Caution. Apology.

A CHOICE selection of periodical publications—both secular and religious—seems indispensable, as the world now is; and cheap as these vehicles of information now are, most families, who are economical, have it in their power to obtain them. The idea so often advanced by men whose hearts are set on things of far less value than mental or moral improvement, that they cannot afford to take a periodical of any sort, cannot be admitted.

I know not how the husband who wishes to discharge his whole duty—to his wife, among the rest—can think of dispensing with the perusal—for himself or his family—of at least one of the better sort of family magazines; such, I mean, as dwell on subjects of great and lasting importance to the well-being of the do-

mestic constitution, and to all the happiness which pertains to the social state.

Some work on health and physical improvement, generally, seems to me very necessary; and there are a thousand things in such general use in families, as to be deemed indispensable, which could far better be spared than either this, or a journal, or magazine, on general education. The subject of education, in all its varied departments, physical and moral, every wise head of a family will study with intense interest, as well as direct to it the attention of his household.

As to papers which are the organs of parties, or particular associations, let their purposes be ever so pure and benevolent, I shall say nothing. The advice I give is intended for every body, rich or poor, who can, by the closest economy, contrive to follow it. Those who are able to patronize the organs, records, &c. of benevolent associations, will make their own selection.

Every husband, however, whether he enter deep into the politics of the day or not, must needs have some political paper. It ill becomes us to live under a government like this, and yet be ignorant of its proceedings. There is also a vast amount of secular intelligence, not only domestic but foreign, which should find its way into every family.

In selecting family papers, however, of this description, there is great difficulty. There are comparatively few in the country which are morally unexceptionable. There are few which are under the direction of men of strong and deep moral feeling. There are few, indeed, of those who control our periodical press, who perform their task in the fear of God.

I do not mean to say that there are not hundreds of editors in our country, even of political and miscellaneous papers, whose general intention is to love and serve God. But what I complain of is, that they forget, so generally, that they are to serve God, in the preparation of the columns of a newspaper. They will admit, no doubt, the general truth of the proposition that, whether we eat or drink, or WHATSOEVER WE DO, we should do all to the glory of God; but they overlook it in practice. They remember that the eye of God is upon them in the church, at the domestic altar, and in the closet, but they seem to act as if they supposed that eye did not overlook them in their ordinary occupations. Not that editors are alone, however, in this respect; the remark will apply, as a general fact, to the whole Christian world.

Where editors can be found who make it a point to consider their responsibility to God, I

should like to see their papers extensively patronized. But how few of those who conduct our periodical press ever ask themselves the question, Will this article—this advertisement of some theatrical performance, perhaps, or this account of the conduct or detection of some abandoned villain—will it promote the public good? or, Will it be in accordance with the will of God? And yet they ought to do this. They ought to remember that their papers are a most powerful means of forming the morals of their readers; the more powerful in their effects, perhaps, because they make no such pretensions. The religious paper is expected to be a teacher, and we are therefore on our guard, in a greater or less degree, to prevent its exerting an undue influence over us. But the newspaper, as we are accustomed to think, has nothing to do with influencing our moral and religious opinions; and therefore the more surely do its lessons make an impression.

There are papers among us which, so far as the news of the day is concerned, merely, are most admirably conducted. You may always find in them the freshest and the most accurate intelligence, and at the earliest possible period. In short, as mere business papers, they are among

the best I know in the cities to which they respectively belong. And yet I would sooner have a Bohon Upas in my house than one of them. Not the pestilential breath of a thousand pestiferous shrubs and trees—no, nor the more extensively destructive sirocco—is for one moment to be compared with them. The one destroys the body only; the other destroys the soul.

Let me be understood on this point. Many family papers admit for money—I have examples of the kind now before me—the most vitiating advertisements which could possibly be introduced. There is no vice nor crime which the open and unwary youth—not to say the more wary adult—could not learn from the perpetual detail of their pages. If vice and crime are not commended, they are seldom spoken of with disapprobation. Nay, they are laughed at as specimens of wit, or craft, or wise management. In a word, they are so presented, that they invite rather than repel; and ere we are aware, we have not only “pitied” but “embraced.” Indeed, I know of but few editors of common miscellaneous papers, who make it a point to consider well the tendency of all the articles they are about to admit to their columns,

and either reject them entirely, or present them in such a manner as will be likely, if not to do the most good, to do the least harm.

Let those who believe in the influence of these little messengers to form the morals of the rising generation—who perceive the tendency, even, which they exert on their own character—how their sentiments entwine themselves silently, but therefore the more surely, around their own hearts—let such persons, I say, beware what they admit to their family circles, in the shape of newspapers. Let them remember their responsibilities. Let them remember their accountability to coming generations, and to God. Better never have a common newspaper in their families, than to have one which is silently undermining their own morals, and vitiating the taste and corrupting the morals of their wives and children.

I would not have dwelt so long on this painful topic, had I not known that there was a necessity for so doing. I believe, most conscientiously, that the kind of newspapers to which I have referred, is preaching immorality and irreligion in our country faster than an equal number of godly preachers, of any denomination which could be mentioned, can build up morality and piety. With such a belief, what can I do,

but warn the young husband? He has not yet committed himself. He is yet a free man. When he has become the patron of a particular paper, he will find many temptations to continue to receive what he does not wholly approve. But no such temptations now exist. Let him consider well the whole subject. Newspapers are instruments of great power for good or for evil; and I scarcely know of any thing from which I could hope more—the Bible alone excepted—should their influence ever come to be wielded by millennial Christians.

## CHAPTER XV.

### BOOKS AND STUDY.

General prejudice against books. Example of this prejudice. Attempt to remove it. Particular cautions to the young husband. How much may be read at one hour a day. Enumeration of subjects for study. Study of education. Domestic economy. Mere reading. The art of educating.

I HAVE dwelt at such length on books and study in "The Young Wife," that I am quite at a loss what to say to the young husband, which shall not subject me to the charge of mere repetition. Perhaps the better way would be to refer him, at once, to that work. But as there are some points not therein fully developed, to which I wish to direct his particular attention, I will not pass the subject over entirely. It is one of very great importance, not only to the husband and wife, but through them to the world.

There is frequently a prejudice against books in our community—and of course among the readers of a work like this—which I should be glad to do something towards removing; for unless

it is done, I have great reason to fear all I can say will be in vain. Robert Hall thinks that truth resides chiefly with what he calls the common people; and I have sometimes entertained a similar sentiment; and hence it is the very class, of whom, when I write, I have always most hopes. If there is *not* truth and common sense among them, *as a class*, they are to be found no where. They certainly dwell not to a very great extent at courts, or in the mansions of the luxurious; nor are they so often found among those whose extreme poverty renders them both wretched and abject. It is—I repeat it—the industrious and busy mass of the world for whom I write, and not for the extremes of society—the very high or the very low.

But not to keep the reader longer in suspense—there is a very general impression abroad among this very best portion of civic society, that book-knowledge of any sort is mere theory; whereas it is practical knowledge that is wanted. There is, therefore, a frequent dislike to books and study.

How this belief arose, I will not undertake to determine; though I am well assured nothing can be more incorrect. Books, like men—for they are written by men—are imperfect, no

doubt. There are also some books—like some men—wild, extravagant, or silly; and not a few which are filled with mere theory—the offspring, perhaps, of a heated imagination.

It is, indeed, practical knowledge that is wanted, every where; but I believe books are as practical as men. Nor is it books alone that abound in theory; nor does all experience dwell outside of book-covers.

No prejudice is stronger, perhaps, than that which is abroad against what are called book-farmers. Give us farmers who are experienced, we are told;—we want none of your mere theorists.

But what is book-knowledge, on agriculture? I speak now of the works of standard authors; not of those which are rejected by all intelligent men as useless or spurious. What, indeed, but the very best of human experience on this important subject? All science—all *true* science, I mean—whether in agriculture or any thing else—is the result of experience. Not of the narrow, or one-sided, or partial experience of a few individuals, in particular circumstances; but of the experience of the mass of the world in all ages. It is, or ought to be—yes, it often is, in most sciences—the universal experience of the world, with the coarser, refuse parts sifted

out. Whereas, what is called experience—the insulated experience of individuals—is no more entitled to the name of experience, than was the conduct of the man who carried the stone in one end of the bag which was slung across his horse's saddle, and the wheat in the other, and who, when urged to throw away the stone and divide the grain, alleged, as a reason for not complying with the advice, that his father and grandfather had always carried their grain thus, and he believed it was the only correct way; having tested it by experience. Just such is the most of that which is claimed by the mass of book-haters to be experience, in opposition to what they consider as the mere theories of books.

Let the young husband therefore get rid, as soon as possible, of a very prevalent dislike to books, and an unreasonable leaning on that which is not entitled to the name of experience. Let him try to consider what books are; and having formed a proper general estimate of their contents, let him resolve to become acquainted with them.

I do not say, let him resolve to become acquainted with *every* book; far enough from that. But there are some sciences which many husbands ought not to be ignorant of; and with which, if they have not informed themselves

before marriage, they should endeavor to become acquainted afterward. Or, if both husband and wife were even familiar with all the knowledge of the best schools, there would be a necessity of reviewing it, from time to time.

An hour spent, every week-day, in the mutual study of some favorite science, would amount, of course, to three hundred and thirteen hours in a year. At ten pages an hour, this would carry a person through with three thousand one hundred and thirty pages a year ; which would be equal to ten or twelve ordinary volumes. And are there not many husbands and wives who can find an hour for this purpose every day ?

It is true that ten pages an hour is a progress so rapid as to give little, if any, time for conversation, explanation, illustration, or review. But if it were only five pages a day, five good-sized volumes might be studied every year, and fifty every ten years. Is not this a matter of some consequence ?

Among the subjects which seem to me to have peculiar, but universal claims, are geography, civil history, composition, drawing, natural history, ecclesiastical history, or at least the Bible, chemistry, anatomy, physiology,

health, or hygiene, natural philosophy in some of its branches, moral philosophy, geology, political and domestic economy, and education. One or more of the best treatises on each of these subjects, every husband and wife ought, in the course of the few first years succeeding marriage, to read over carefully together—besides much that might be called miscellaneous reading.

I must especially urge on the youthful heads of a rising family the study of education—I mean now, not self-education, but the education of others. It is for this purpose, principally, that I beg them to become acquainted with anatomy, physiology, and hygiene. Anatomy teaches the structure of the body, viewed merely as a work of ingenious mechanism. Physiology is the study of the body, living and acting; and the laws and rules by which it lives and acts. Hygiene, or the laws of health, shows us how the circumstances in which living beings are placed affect the living machinery, and promote or injure its healthful action. No young parents can properly educate—bring up—their children, without this knowledge. It must, in the present state of society, be obtained by them, or they run the risk, at every step, of

sowing in their offspring the seeds of numerous diseases, to spring up, sooner or later, and injure or destroy.

But it is not these three branches alone, which should be studied as a means of knowing how to educate. Moral philosophy and the Bible are at least equally indispensable. We need to know something of the nature of mind and soul, as well as body; and how the mind and soul are affected, not only by the body, but by other influences. In short, to repeat what I have already asserted, our education—self-education and the education of others—is an immense work; the work of life. Domestic economy—including, as a highly-important part, the business of selecting and furnishing to the young, clothing, shelter, food, drink, exercise, recreation, &c., in proper quality and quantity, is principally important, for the sake of developing and directing, in due proportion, the mental and moral faculties. The mere health and perfection of the body are of comparatively little consequence. If bread ought to be the staff of life, and if good bread is seldom prepared, and still more seldom much relished, the evils to be complained of are, not so much that the physical organism does not play so well or

so long as it otherwise would, as that the mind does not so well perform its offices, nor the soul attain its perfection or end.

It is indeed in the same view, principally, that I would recommend the study of almost any subject, at any age—but particularly during the first years of matrimony. To read and study for the sake of mere reading and study, or, rather, for the mere gratification it affords, though harmless, and I might say noble employment, compared with a thousand others, is yet but a higher sort of sensuality, or more elevated selfishness. Not that the pleasure of reading and study are to be despised at all; but we are to look higher at the same time, and consider the true ends at which we should aim.

The ART OF EDUCATING, of which the communication of knowledge is only a mere branch, has never yet received a tithe of the attention its importance appears to me to demand; nor is it till within a few years that its importance—as an art which could be studied—seems to have been at all recognized. I think the time will come—*must* come—in the history of the world we live in, when the art of *educating the young* will be as much studied, not merely by teachers, but by every body, as the art of reading or

writing. I wish the young husband, whose object it is to do his duty in life, without much reference to *fashion*, would consider this matter. I wish he would endeavor to find out how it will probably be regarded in those millennial times to which we are all looking forward, and try to govern himself accordingly.

## CHAPTER XVI.

### NOVEL-READING.

General character of novels. Not wholly bad. Why they should be rejected. Novels of Bulwer. Great influence of fictitious writings. Objections to the views here advanced. The author's method of defending them.

I WISH most novels—properly so called—were banished from society. Not that they are wholly bad, but because we have already a tolerable supply of better books; and should probably soon have a supply still more ample, if this trash were out of the way. For—to use language which every New Englander will understand—who wishes to be always collecting cents and dimes, when he might just as well gather dollars?

But this is not all. I have admitted that novels are not altogether bad, without mixture of good, because I very well know that multitudes do actually derive an inferior sort of mental sustenance from them. And yet I think their tendency, as a whole, is decidedly unhappy. If the excellency of novels, as some

of their friends maintain, consists in their resemblance to *real life*, then why should we not have the real life itself? Why resort to or encourage fictitious writings, when the world is so full of that reality which is acknowledged, on all hands, to be preferable? There is no want of incident, or even of what might be called romance, in real life;—nay, there is even not a little, oftentimes, of the marvellous. Let us then—especially those of us who are heads of families, or who are destined to be such—resolve to encourage narrative, biography, travels and voyages, manners and customs, &c., and let alone fiction.

But are there not a few novels which it would be well for husbands and wives to read, together? I may be asked. The writings of Bulwer may be mentioned, perhaps, as an example. And yet the *North American Review*, in the number for April, 1838, lashes that writer with very great severity. I will not say that the remarks of the critic are, in every respect, just; but they are more just than I wish they were, especially such as the following.

“Pirates, highway robbers, thieves, and murderers, are the heroes, and kept mistresses the heroines. They may say that they represent these personages as warnings, rather than as

models ; but what signify professions of this sort, when the fortunes of a ragamuffin, with a dirk in his belt, or of a reprobate in a fashionable coat, are followed with a grave solicitude, through a long series of extravagant adventures and surprising achievements in his line, to which all other events and interests are merely collateral and subordinate ? It is the spirit and principles of his works to extol what is diabolical, and elevate what is contemptible ; and accordingly to degrade what is worthy and estimable.”

Another highly respectable reviewer calls him a mountebank writer ! But if Bulwer's novels are objectionable, whose are not ? And will professors of the religion of Jesus Christ read such authors ? Will *parents* read them ? Will they set an example of such reading ? Would any Christian parent wish to have his children read Bulwer ?

When will the time arrive when the parent will understand how much himself, his companion, his children, yea, the world of mankind, are educated by such miserable productions as the vast majority of the fashionable novels of our day ?—that the deeper, too, the interest of these works, the deeper and more permanent, in too many instances, are the stains inflicted on character ; and the greater the mental and spir-

itual degradation? I would that every young husband, whatever may be the wishes of his companion—though, by the way, she should certainly be consulted in these matters, as well as in all others—might be induced to banish from his house every book calculated to do injury to moral character, from the wild, profane, or monstrous stories of Gulliver or Robinson Crusoe, to the more refined Eugene Aram, Pelham, and Paul Clifford.

One individual, to whom were submitted the preceding paragraphs, says I am too severe; and that some of the works of Walter Scott and our own countrymen, Cooper and Irving, for example, are certainly, on the whole, salutary. But I feel assured my friend is mistaken. His mistake has arisen, in all probability, from the fact that the works of these writers did not have any perceptible bad tendency on his own mind and heart. That is, he has read novels, and yet remains a good man in spite of their influence. As well, on the same principle, might the moderate dram-drinker—now seventy years of age—contend that spirit-drinking is salutary. Can it be, he would probably ask, that the good old Madeira, and the sparkling Champagne—nay, even the aged Cogniac—which have so often made glad the heart of man, are really and

essentially of evil tendency? But he forgets that the same exciting property which exists in the Madeira and the Champagne, destroys—for want of moral principle to restrain—with every daily revolution of the sun, its hundreds, and every year its hundred thousand; and that he who comes the nearest to being a temperate man, and yet sets an example of the use of alcohol in any form, as a common beverage, is—unawares, perhaps, but yet really so—the greatest encourager of intemperance. Just as the most moral man, who yet practically lives without God in the world—not acknowledging him at all—is, by his example, the greatest encourager of irreligion. The best novel, and the best man who reads it, unless I am greatly mistaken as to the tendencies of things in a world like this, must account for the largest share of the moral turpitude which novel-reading produces.

## CHAPTER XVII.

### THE SABBATH.

General utility of the Sabbath. Its importance to the social system. The Sabbath in families. Loss from its neglect. Having a plan for Sunday. Particular items. Reading. Lying in bed late. Heavy dinners, and Sunday visiting.

A DISTINGUISHED writer on health has gone very far in endeavoring to show that the Sabbath, as Protestant Christians are accustomed to keep it, or, rather, as they hold it ought to be kept, has an unfavorable influence on the public happiness. Some of the ordinances and customs usually connected with it he would banish altogether; others he would modify; this he would cut off; that he would abridge. In short, if I understand his views, he would reduce this sacred day to a mere holiday! He would have exercises in the forenoon, perhaps, such as might improve the intellect—scientific lectures, chemical or philosophical experiments, &c.—and the afternoon he would devote to social visits and general recreation.

Now, I have very different views of the Christian Sabbath. Liberal or illiberal, latitudinous or bigoted, as I may be deemed, I regard the method of keeping this day, which has obtained among the more intelligent in Scotland and New England, as having a most happy tendency on society in every point of view—physical, intellectual, social, and moral.

I wish, therefore, that every one who is beginning to look upon himself as the head of a family, would consider well the influence of this corner-stone—for such I certainly may call it—of our social and moral edifice. I wish he could believe, as I do, (not *because* I believe it, but because the Creator appears to me to have inculcated the doctrine,) that this is the hinge on which every thing else in the social and civil world turns; and that Israel or Amalek—happiness or misery—will prevail just in proportion as this institution is supported by his efforts and example.

If such were the full practical belief of a young friend of mine, I would say to him—Let your example, in all your household arrangements, correspond fully with your belief. See that you reverence God's Sabbaths. True, though they are God's, they were made, like all things else below the sun, for your use; and

this is the very reason why I urge a faithful and proper use of them. What you see to be not only the duty of all men, but for the interest of all men, is, of course, your duty, and for your interest. The world is made up of individuals, and you are one of them.

I do not say, indeed, that I would have you keep the Sabbath in precisely the same way that your father or your grandfather did. This is not my meaning. I only mean that you ought to reverence it at least as much as they did, and keep it with the same strictness, in some way or other.

But in order to keep it with strictness, and to make the most of it, you must have some plan. Half the Christian men and women in the world—men and women in size, I mean—remain children in religious knowledge, and merely totter along the path of life, instead of walking uprightly and firmly, simply because they do so little on this day. If they happen to have their work planned for every other day of the week besides Sunday, they have, at any rate, no plan for keeping that. It comes and goes, and with it certain duties—regarded perhaps as a mere routine—come and go. If we happen to hear a good sermon, or join in some melting prayer, the Sabbath may leave us better than it found us ;

but if otherwise, we may only be by so much nearer the judgment-seat of Christ, with one lost day more to account for, than we had the previous evening.

The remedy for this hap-hazard method of spending the Sabbath, is to form a plan, and adhere to it. I will not say that the plan should never be changed; but until it be changed, let its restrictions (as in any other case of forming rules and restrictions for our own government) be, like the laws of the ancient Medes and Persians, irrevocable. I have, it is true, recommended a plan for every day of the week; but here, in relation to the Sabbath, it is indispensable.

Such an hour should be assigned for rising; such a one for breakfast; such and such for reading, conversation, catechism, &c. The length of time to be spent at each meal should always be fixed; and should in no ordinary circumstances be departed from. I am thus particular in insisting on the necessity of adhering to the plan we form, because I know, too well, the downhill tendency of human nature in these matters.

The kind of reading—the books and periodicals to be used—should all be determined on beforehand. The conversation—the topics at least—should also be settled. In short, every

thing should be done, which can be done, to spend the day, as Paul would say, to the honor and glory of God.

The custom of lying in bed late in the morning on Sunday, and sometimes of lying in bed much during the day, is highly objectionable in every point of view; but especially so to those who profess to bear the image of Jesus Christ.

I think no sensible woman would object, for one moment, to the suggestions of a kind husband on the necessity of having a plan in regard to the Sabbath, and following it out with some good degree of faithfulness. Woman has not usually been backward in matters of this kind, so far as I have observed; I mean when once suggested by the husband.

Before I conclude my remarks under this head, I must mention one more abuse of the Sabbath. I allude to the custom which is becoming prevalent—at least to some extent—among the fashionable; that of turning this holy day into a day of feasting. Dinners, especially—sometimes suppers—it is thought by many, must be a little extra, at least if friends are to be present.

Now, I object to the custom of having visitors on Sunday; but if this were admissible, there is no necessity for any special preparation.

I remember taking a meal, one day, at the intermission of church services, with a distinguished clergyman in New England, which consisted solely of bread and butter. Here was no long process of cookery, and no detention of domestics; and although people *may* gormandize on plain bread and butter, they are not very apt to do so. Those Sunday dinners, which cause so much sleeping in churches, and which prevent any good from being obtained by most of those who are only drowsy, are usually made up of something more complicated and more stimulating. These same dinners are also of late charged with being one cause of bronchitis in ministers. They are said to make people so stupid, that they will not hear without great exertion is made for the purpose; and this extra exertion, it is added, paves the way for disease. Whether this notion is, or is not, well founded, I do not undertake to decide.

In any event, let the young husband who wishes to use the Sabbath as not abusing it—in the way God intended it should be used by his creatures—resolve on permitting no unnecessary processes of cookery, and no errors in regard to quantity or quality of food or drink, whenever they can be prevented without interfering with the proper free agency of those about him.

Let him make, and abide by the resolution once made by an eminent man—"As for me and my house, we will serve the Lord." But he who serves God on the Sabbath, in the manner which was probably contemplated by the Author of the day, cannot, at the same time, "serve tables." This table-service is as injurious to Christianity as open infidelity.

## CHAPTER XVIII.

### PARTICULAR FRIENDS.

Becoming a husband. Duties to old friends. Duties to the friends which are acquired. Unkindness to a wife in this matter. Its consequences.

IN becoming a husband, a person does not cease to be a man or a citizen. Neither does he wholly dissolve any natural or acquired ties. He only adds a new one to those which formerly existed—one which is so far from annulling any of those which previously existed, that it imparts to them a lustre unknown before.

Nor is this unexpected to him who knows any thing of human nature, or who regards the matrimonial state as a school for completing the education of the parties. It is no part of good scholarship to acquire indifference to the play-mates with whom we were born and nurtured. Neither is he a good scholar in the matrimonial school, who forgets, or learns to regard with indifference, his former friends.

It is indeed true, that the person who becomes

the head of a family, will find far less time than before to devote to his old friends. This will be still more obvious when it is considered that, along with a companion, he acquires a new list of intimates. Still, as a general rule, every one has time to show, in one way or another, that none of the old are forgotten, and none of the new undervalued.

One of the most unkind things a husband can do, is to neglect or despise the friends whom he has acquired, or ought to have acquired, by marriage. I have it not in my heart to blame the individual who looks well to the character of those who are likely to be his associates, before he has carried the work of courtship very far. But when, in view of the whole case, a marriage engagement has been made, let this whole matter be settled forever. The wife's friends, whoever they are, and however numerous, should be as much the friends of the husband, and be treated as kindly, as if they had been his own intimates from birth. As nothing more endears a wife to her companion than kind treatment to her particular friends, so nothing gives her greater pain than to see them undervalued or ill-treated by her husband.

## CHAPTER XIX.

### RELATIVES.

Relatives have their claims. Excess in this matter. A common mistake by husbands. Arises from want of proper consideration. Anecdote.

IF intimate friends, on both sides, should not be forgotten, neither should near relatives. On this topic many of the views I entertain may be gathered from our first chapters. The duties which belong to children, parents, and grandparents, respectively, are there pointed out;—not indeed directly, but by implication.

Beyond these, however, there is frequently a long list of relatives, both on the side of the husband and the wife, who have their claims, and whose claims are by no means to be disregarded. Nor should those of the wife—any more than her intimate friends—be overlooked or forgotten.

I am not for having the husband and the wife spend their whole time in giving and receiving visits from friends and relatives, simply because

they *are their* friends and relatives. Nor would I have mankind spend their *whole* time, in any case, in this way. But there is a foundation, in our natures, implanted, no doubt, by the God of nature, for these social and relative attachments; and what God has in this respect joined together, let not man put asunder. Let him not do it, in any event, wantonly.

There is one mistake made by husbands, which I should be exceedingly glad to correct. I allude to the circumstances which sometimes arise soon after marriage, in which the wife becomes homesick. Forgetting how closely the hearts of daughters are usually set on the old circle of relatives, and how difficult it is for them to institute new attachments, a thoughtless husband sometimes construes homesickness into coldness; and what he feels, he is not slow, in some way or other, to manifest.

Let the husband remember, that it is not given to females to break asunder these cords as readily as the other sex can; and let great allowance be made on this account. Let him regard it as a weakness, in them, if he will; but let him not utter one reproachful word; no, nor cast one reproachful look. Does he not know, that this very fondness of his companion for her native circle, when once transferred to the new

circle over which she is to preside, will impart to it that which constitutes its greatest value?

I know a lady who has been married six or eight years, and has a family of two or three little children, who has never yet so far broken her attachment to her father's house, as to be willing to remain away from it more than a week at a time, unless actually confined to her room by sickness. Every week, once at least, away she posts, four or five miles to her father's, and, after a short visit, returns and resumes her duties to her own family. Now, although few married ladies can be found who would go quite so far as this lady does, yet facts not unlike it are of frequent occurrence. But shall the husband hastily conclude that because there is a strong attachment to the *first* home, there is any want of affection to the inmates of the second? Shall he, above all, become impatient on account of it? Let him do so, if he will; but let him, ere he does so, consider the consequences. "Prevention," in every thing, "is better than cure;" and no where will the maxim apply with more force, than in those things which pertain to matrimonial life, and the government and early management of children.

## CHAPTER XX.

### SOCIETY IN GENERAL.

Marriage a monopoly. In what circumstances it is so. Lovers should discuss the subject before a union. Duty of the husband as a citizen. Visits among neighbors. Large evening concerts. Importance of cultivating our social nature.

“MARRIAGE is a complete monopoly,” said a young friend of mine one day. “Before I had a family, I could go and come when I pleased. I was an active member of nearly a dozen benevolent associations, to say nothing of social and literary clubs; and I had influence in society. Now, I seldom go any where, except to call upon my friends and relations, and those of my wife. I am almost as useless to the world at large as if I were actually buried.”

“But is it necessary,” said I, “that, on becoming a husband, you should cease to be a citizen? If this is the case, how happens it that you are so often chanting the praises of matrimony, and telling the world that it is a divine institu-

tion? Besides, does the Author of all things look with favor on monopolies?"

"As to the necessity of secluding one's self from the world in order to be a husband," said my friend, "I meant a *moral* necessity, not a *legal* one. It is true, I never covenanted with my wife to remain always at home. Still, she needs my society. But if I go abroad, she is left alone."

"Can you not then become boarders, in some agreeable family, for a few years," said I, "till your circumstances vary? Or, if not, can you not hire part of a tenement, and thus furnish yourself with near neighbors, and your wife with society to which she could sometimes, without much trouble, resort, in your absence?"

"Still, marriage is a monopoly," he rejoined, "if we do the best we can; and if you ever *enlist*, you will find it so."

Now, there was truth on both sides, in this discussion. Marriage does necessarily, or almost of necessity, prevent one from doing as much for others, as he might otherwise do. But, then, as I have endeavored to show, elsewhere, it enables him to do something handsome in the way of promoting his own mental and moral improvement, as well as that of his household; so that what is lost to the world at large, seems

to me more than gain to his own family. If he is less a foreign missionary, he is by so much the more a domestic one.

And yet I do not believe it right for any young husband to enter upon a course of matrimonial life, on the condition of becoming a slave to it. Nor do I believe any female whose society was truly valuable, would require it. The whole matter should be thoroughly canvassed before marriage, and the inconveniences, as well as advantages, which are likely to follow, fully understood. If this is done, I do not think it will often be found that a sensible female will require it of her companion, that, in becoming her husband, he should cease to become a citizen or a member of the community in which he dwells.

I do not believe the young husband ought to forsake every association to which he formerly belonged, simply because he is the head of a family. I would have him go forward in the cause of benevolence, as before. Perhaps he cannot do so much as formerly; but let him, at least, do something, and let him do that little well. Let him avoid being away from home during the evening, as much as possible; and above all, let him not absent himself for the sake of any personal enjoyment or gratification.

Let him yield only to calls of a public nature; and let those be as seldom as possible.

In regard to making occasional visits to neighbors, where the company is not large, no one thinks higher of it than myself. I prefer the afternoon, it is true; but when the afternoon cannot be used for this purpose, the evening may answer, at least occasionally.

As to evening concerts, attended late, by large crowds, and involving much expense, I cannot recommend them. Better, by far, is it for the health and the morals of those concerned, that they should remain at home. Or, if they attend them at all, they should not stay later than nine o'clock, at farthest.

No man thinks more highly than I of the importance of cultivating, so far as consistently we can, our social nature. Shame to us, if, while we are gregarious, like the beaver, and other lower animals, we use our herding principle to no better purpose than those animals; at least, to no better purpose than to gain money, or scramble for office. I have given the opinion of Mr. Flint, in a former chapter. He speaks, in terms quite enthusiastic, of the importance of associating for the purpose of "mutual instruction" in subjects calculated to elevate the moral sentiments; and of the exceeding great pleasure,

as well as benefit, to be derived from social meetings, with a view to public good. And he reasons, in my view, most justly. It will be a century, however—perhaps four or five of them—before any considerable number of mankind will learn to appreciate the force of his remarks.

## CHAPTER XXI.

### CONTESTS FOR SUPERIORITY.

HINTS derived from Gisborne and Flint. Misconduct of wives. What to be done. Consideration to be used. Quotation from Paul. Reign of gentleness. Influence of kindness and gentleness. Quarrels may be avoided. Spirit of our Savior. Female conspiracies. Conspiracies of husbands. Anecdote of a petty tyrant. "Managing" a woman. Dernier resort of a husband.

GISBORNE, in his "Duties of the Female Sex," has the following remarks:—"The love of power, congenial to the human breast, reveals itself, in the two sexes, under different forms, but with equal force. Hence have arisen the open endeavors, sometimes discernible on the part of wives of turbulent passions, and the oblique machinations visible among others of a cunning turn of mind, to carry favorite points against the will of their husbands."

Flint, too, in his "Art of being Happy," says, "Nothing is more common than this contemptible ambition of wives to govern their husbands. It is said that there are coteries of wives, who

impart the rules in masonic conclave. Be it so. Whoever exults in having usurped this empire, glories in her shame. However much a wife may humble her husband in general estimation, by presenting him in the light of a weak and docile subject, with all sensible persons she humbles herself still more."

I do not believe in the existence of "coteries of wives" for the purposes alluded to by Mr. Flint; but there is certainly a strong love of power which occasionally devlops itself in the wife; and many a wise man—wise, I mean, in most other things except the art of finding out female character during the period of courtship—will find himself subjected to its evils. I regret to be compelled to say so; yet so I believe it to be.

But what is to be done? My reply is, that I do not know. It is a most unhappy condition—unhappy, not only for the husband, and for even the wife herself, but still worse, if possible, for the younger members of the household. Of all evils to which children are subjected in the family—next to *inconsistency* on the part of the parent or parents—that of witnessing frequent contests for superiority appears to me the most destructive. It makes me shudder to think of

these family quarrels. Yet they do exist, and human character is formed under their influence.

But what—I repeat the question, for it is an important one—what is to be done in such cases?

If the husband has been hasty in the selection of a companion, the circumstances in which he is placed *may* be a necessary course of discipline. But if he has taken all the pains he could have done to make the proper discoveries, and still finds himself in a “*hornet’s nest*,” I beg him to consider well the injunction of Paul to the Ephesians, which, though it originally referred to the general condition and manner of life to which Christians are called, applies forcibly and beautifully to a state of matrimony.

“I beseech you,” says the apostle, “that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.”

An uninterrupted gentleness, kindness, and gospel forbearance, will do much, I am confident, towards overcoming the evils which sometimes grow out of this female propensity to bear rule. The great difficulty usually is, that hus-

bands do not possess the spirit of forbearance which Paul so zealously recommends. On the contrary, they are prone to return evil for evil; and thus make that which is originally bad enough, infinitely worse.

I wish for the complete reign of Christianity in the human heart, were it only for the influence it would have on the conjugal state, and on the early management of children. The reign of gentleness it would bring with it, is very much needed in this jarring, clashing, warring world. Quarrels of every sort are exceedingly destructive of human happiness; but no quarrels, save those among brethren in the church, are so bitter as family quarrels; and none but those should be so sedulously avoided.

An ancient Persian writer has the following sentiment:—"The gentle hand leads by a hair the mighty elephant himself." Excellent words! Would that their truth could be realized by every husband who has a wife disposed to "bear rule." Then might we hope for fewer contests for superiority, and for many more happy husbands, wives, children, and domestics.

It does appear to me that every husband who is thoroughly imbued with the spirit of Christ, may prevent the necessity of family bickerings and contests. Suppose a husband exactly, in

spirit, like the Savior ; so exactly, I mean, that in all his conduct in life, he does precisely as the Savior himself would do in similar circumstances. Is it possible such a man could quarrel with his wife ? Is it possible to conceive of such a person as exchanging even a hasty or fretful word ? Did the Savior ever enter into any petty contest or quarrel ? Did he ever return retort for retort, or railing for railing ?

My task is with husbands ; and a serious one it is. I blush for many of them ; not because they are not every thing which is desirable, for “ to err is human ; ” but because they are in nothing as perfect as they ought to be, and as they might be. I blush for them, because they are so far from possessing the temper which the apostle recommends to the Ephesians, that they seldom make any earnest endeavors after it. Is it too much to say that matrimonial life is, to many men, any thing else rather than the very thing which the Creator intended ?

I have spoken of conspiracies on the part of females to wrest the “ power ” from husbands ; but—I repeat it—I do not believe any thing of this sort ever occurred. Can I say as much for the other sex ? Can I say there are no coteries of husbands, who impart rules, in conclave, for the management of wives ? For the honor

of human nature, one might hope there were none.

And yet an individual of some eminence once told me, voluntarily and gravely, that he thought he had discovered the secret of managing a wife, which was, never to recede from any steps previously taken, even though convinced they were wrong. "Never go six," said he, "and then go back to four."

I was much struck with the advice, given, as it was, by a man who professed to be a follower of Christ, to an inexperienced young man of twenty-four or twenty-five. But I ought not to have been. The father of this man was the greatest tyrant in the domestic circle I ever knew, and the son inherited, or had caught, by the influence of example, a full measure of the old gentleman's spirit. He is kind to his wife, for the most part, just as he is to his horse; and nearly on the same principle. But he is a petty tyrant, after all; and would be a cruel one, were cruelty a part of his character.

The whole system of "managing" a woman, as such tyrants would call it, is despicable. That man is the head of the woman, on the Scripture plan—that this is reason and common sense, as well as Scripture—I have elsewhere

shown. But there is no need of assuming any thing; nor is it the part of good policy, any more than of kindness, to do so. The art of bearing rule, in the family circle, if not elsewhere, is to govern as if we governed not. Indeed, the bearing rule over the wife, which Scripture and reason justify, is a sort of restraint, if it be a restraint at all, which hardly deserves the name of *ruling*. It is the mere province of suggesting plans for consideration, in regard to self-management and the management of a household, and of deciding what course to take where there is not entire agreement of opinion, and where Divine Providence has neither made provision for, nor permitted, any umpire.

I have said that in the case of a husband who, notwithstanding his best efforts, finds himself wedded to a creature who is not content to fill, with propriety and honor, the station to which she is divinely appointed, but would fain take upon herself the duties of a husband, I am quite at a loss what advice to give. The case is a sad one, at best. But there is one thing which would make the calamity still greater;—I mean a large family, to be ruined by an unhappy example. The young husband should dread this above all.

“Children,” as the Psalmist says, are indeed a “heritage of the Lord;” but this remark can hardly be applicable to those who are brought up in the field of battle, amid the din and horrors of war. God is the author of peace, and not of confusion, in family, church, or state.

## CHAPTER XXII.

### LOVE.

Few have time to love. Mistakes of those who have. General principle. A husband in earnest.

ON this subject volumes might be written, and yet the world—one half of it at least—might remain in ignorance. Most men have no time—or imagine they have none—to love; much more, to read on that subject. Business and pleasure obtrude, and crowd out almost all genuine affection. Marriage becomes, to a great extent, a matter of bargain and sale, or what is but little better.

I speak now, of course, with reference to the husband. Woman is much more often, in reality, a lover, than man. Indeed, as a general rule—to which, of course, as to other general rules, there are some exceptions—she carries into conjugal life most of the real, genuine affection found there.

Such a husband not only goes into married life devoid of *genuine love*—I will not say

there is a lower principle in action which strongly resembles it—but expects, when he has any expectations at all, to go through life in the same way. The consequence is, that what there is of the pure flame in existence, is not only enkindled but supported by his companion.

Those who have read my thoughts under the head of Love, addressed to young wives—for the work has sometimes excited the curiosity even of husbands—will not need that I should repeat them in this place. For the benefit of those who have not, I will just add that, be the first cause of love in early life what it may, true conjugal love can only be maintained, in its highest and most perfect state, by continual effort on the part of the individual concerned. It is a most mistaken idea of young husbands that the fire will feed itself, or that it is to be fed by the efforts of the wife. On the contrary, nothing will carry it to the highest pitch—nay, I may even say, keep it alive—but the habit of performing kind offices towards her. “We love those to whom we do good,” says Dr. Dwight, “more than we love those who do good to us.” Let him, then, who really wishes to possess a pure, and holy, and heavenly affection for the partner of his choice—or for her whom the world and he call so—be studious to do good to his wife; not

by fits and starts merely, but continually; not in larger matters alone, but also in small ones.

But I must not dwell on this topic, notwithstanding its importance. He who is earnest in his desires to increase and preserve his love towards a fellow-creature, will be very apt to fall into the right way; at least to some extent. The chief troubles to contend with, in this case, are indifference and stupidity.

## CHAPTER XXIII.

## FAWNING.

Difference between fawning and fondness. How our fondness may be shown. True simplicity.

WHILE I commend a series of kind offices on the part of the husband, I am wholly at variance with that fawning which is sometimes seen, and which usually serves to disgust rather than to gain favor. When I object to fawning, however, I do not mean that expression of genuine feelings of attachment which we sometimes observe, and which better deserves the name of fondness; but a species of affectation which is closely allied to hypocrisy. It is alluded to by the eccentric Cobbett, who says that he has often known the term "my dear" much in vogue by a class of husbands and wives who might perchance be found pulling each other's hair the very next hour, despite of their kindness.

Simple and natural expressions of attach-

ment, whether in word or deed, can never be objectionable. I love to see good nature and simplicity, and simple affection; nor do I dislike fondness. These may be shown in a thousand ways, without descending to servility or meanness. They may be shown even by the tone of the voice, and by the countenance. If a husband really loves, and wishes to nourish and cherish that love, opportunities will not be wanting. It is not in picking up a pocket-handkerchief or a glove gracefully, nor in refraining from doing it. It is not in any one thing which I could mention, for all things have their counterfeits. It is in the spirit, and not in the letter; it is in the internal feelings, and not in external actions; it is in the man himself, and not in the shell to which the man is temporarily connected.

## CHAPTER XXIV.

### COMPLAISANCE.

General value of complaisance. Does not exist in word, but in spirit. Compatible with simplicity. Customs of the Friends. Avoid extremes. A happy medium. Example of the Savior. Sum of the whole matter.

IF complaisance is ever desirable, it is so in a married couple towards each other. Those who have been most successful in the art of pleasing and obliging each other, have generally been most happy. The life of most persons is made up of little things; there are comparatively few great occurrences in it. All husbands and wives, therefore—husbands especially—would do well to study the art of being complaisant to each other.

But by being complaisant, I do not mean being weak or silly. The husband may call his wife by every endearing appellation he pleases, and yet not be complaisant. This virtue does not exist in words, though it may or may not be manifested by them.

I do not think there is any natural incompatibility between simplicity and true complaisance. I have seen individuals who combined the two qualities with the utmost success. We may use titles and appellatives innumerable, without complaisance; and, on the other hand, we may simply call each other by our Christian names, and yet preserve a proper and Christian deportment. I question whether the art of pleasing is better understood any where than among some portions of the Christian sect called Friends; and yet no where in society do we find this art apparently more unstudied.

I do not intend, by these remarks, to recommend casting off all the external forms of respect for one another, and the adoption of the custom of saying yes and no even to the aged, and of calling each other by Christian names; though I sometimes wish, for the moment, this were the custom of the country. If we must have one extreme or the other—the external without the internal, or the latter without the external—I greatly prefer the latter.

But I still think there is a more excellent way. I still think there is a happy medium which it is not difficult to attain. My readers may smile when I refer them, for the attainment of this

happy medium, to the sermon on the mount, and to the life and conversation of its Author.

Suppose the whole world possessed the spirit of Jesus Christ. Would there be any want of true complaisance? Was there ever a better specimen of the virtue of which I am speaking, than was exhibited in the conduct of our Savior? But if the complaisance of the Savior, exhibited in full measure by every individual, would render the world happy, will not its happiness be promoted in proportion as his spirit shall become general?

I freely acknowledge that not all who call themselves the disciples of the Savior are solicitous to please. The Scripture says they are not all Israel who are *of* Israel; and in like manner they are not all true Christians who profess to follow Christ. Could husbands love their wives with the same sort of love wherewith Christ loved the church, there would be, I am sure, no want of true courtesy among them. Husbands, love your wives, even as Christ loved those whom he came to save, expresses the whole matter. Let this command be fully complied with, and all other things which are lovely in conduct will soon follow.

## CHAPTER XXV.

### FAMILIARITY.

Effects of too much familiarity. Illustrations. Various forms of familiarity. Hints to those for whom they are intended.

“Too much familiarity breeds contempt,” says an old adage; but if true at all, it is so in matrimonial life.

In general, it is hardly possible to become too familiar with our fellow-creatures. The notion among parents and teachers, which formerly prevailed to a sad extent, that, in order to preserve the respect of those whom we would influence or teach, we must keep them at a distance, is happily becoming obsolete. It is beginning to be found out that a measured reserve, instead of being advantageous, has exactly the contrary tendency.

A few husbands, even in Christian countries, have, it is true, endeavored to treat not only their children and domestics with a cold reserve, but even their wives. This, however, is not the

more usual error. It is much more common in married life to fall into the other extreme—that of too much familiarity. Many a young husband has, by this means, not only lowered himself in the eye of his companion, but has, in the end, lost the respect even of himself.

I might present a thousand illustrations of the truth of the position that too much familiarity, in married life, is injurious; but it seems to me the experience or observation of every reader will enable him to make his own application; and I shall be much disappointed if he who does so, faithfully, should not find the evil to exist much nearer home than he at first expected.

There are various sorts of familiarity, however. We can scarcely be too well acquainted, in matrimonial life, with each other's opinions and purposes, nor, indeed, with each other's general habits and manners. So far as I have thought, familiarity breeds contempt only when it approaches the borders of indelicacy and impurity. It is because of this tendency that I entreat every young husband to avoid, as he would a pestilential disease, every approximation towards the familiarity of which I speak, whether in thought, feeling, word, or deed. He who will not heed this caution may possibly do well to read with attention the chapter which

follows. I wish there was no necessity for a course of remark so severe; but the evil alluded to certainly exists, and must be met by somebody. May the Author and Source of all wisdom direct to a series of suggestions which shall have a tendency to accomplish the object for which they are intended.

## CHAPTER XXVI.

### DELICACY AND PURITY.

What impurity is. May exist in matrimonial life. Its effects. Duty of the husband on this subject. A common slander. Man the grand seducer. How he carries on his purposes. State of things in some families. A few who are not defiled. Destiny of Christianity. Human agency. Caution to the husband.

ON this subject much might be said ; nor am I sure that much is not needed. There is a want of delicacy, in some instances of matrimonial life, whose effects are any thing else rather than favorable.

Impurity is chiefly to be dreaded on account of its moral results. Its effects on health of body, though greatly to be lamented in society, are as nothing in comparison with its effects on the immortal mind and heart. When the mind is debased, and the imagination loves to roam in forbidden paths—when this indulgence is habitual, and is only prevented by short seasons of close occupation—when it defiles not only the thoughts of the heart, but finds its way into

words and phrases—when the individual lives, as it were, merely to gratify his morbid or vitiated propensities—and when there are no obstructions to these forms of indulgence, then is life a scene of perpetual impurity.

I care not by what name the individual is called in these circumstances—whether lover, husband, wife, or mistress. Names are comparatively nothing.

There is a prostitution of matrimonial life, which, I am compelled to say, often exists, in greater or less degree, even in the best states of society. It exists least in this country in the industrious, middling class; and most among the two extremes of luxury and abject poverty.

If the evils of this vice, in its various forms, were confined to the individuals who are more immediately concerned, they would be more tolerable. But the habit once formed—the whole system set on fire, as it were, and the whole soul become impure—every thing is defiled which is touched.

This subject is presented to the consideration of the husband, for it belongs to him to commence the work of reform. It does so, because he is the head of the family; and it does so, still more, because he is, in ninety-nine cases in a hundred, the first aggressor.

To some, the opinion here advanced may be startling. There are those in our community—the disciples of Byron and men of his cast—who ascribe impurity to a different source. I regret it, for it is a base, sometimes a wilful slander. I regret it, more particularly, however, on account of the consequences.

It may be laid down as a general rule, to which, as I conceive, there will be found very few exceptions, that, wherever impurity can be found, man is, directly or indirectly, the cause. He is ever, at least since the days of the first pair, the grand seducer. If woman is vile—and vile indeed she sometimes is—she is so because she has been corrupted by others; and that corruption may always be traced, by a longer or a shorter course, to the other sex.

On this subject there is a tremendous responsibility resting somewhere. Those who have been instrumental in spreading through the community the notion that every woman is at heart corrupt, whether it have been done in prose or poetry, for emolument or pleasure, thoughtlessly or with malice aforethought, must answer for it. Such a notion has been worse than plague, pestilence, or famine—nay, worse than all the three combined. It has been the means of scattering, in a combustible world,

more firebrands, arrows and death, than any one thing with which I am acquainted.

— Many a young man has his mind preoccupied with the base slander to which I have alluded. With the same erroneous views—for they are seldom dispelled till later in life—he enters, if he enter it at all, the marriage relation. With this sentiment, too, he travels on in his new mode of life. Prostituted himself, he spreads the poison, as circumstances offer.

He spreads it in various ways. He spreads it by looks. These, at first repelled, perhaps, are at length tolerated. It is next to impossible to take live coals to our bosom and not be burnt. Though the companion of the licentious man may be as pure as the celestial fire, yet is she speedily contaminated. Every body knows the language of the poet—

“Vice is a monster of so frightful mien,  
As, to be hated, needs but to be seen ;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.”

The most virtuous companion in the world will be unable to resist the torrent of a perpetual evil example. If her virtue were rigid enough to repel the first aggressions, then indeed might she be safe ; but if she admits one foe, resist-

ance is rendered more difficult, and, ere long, by little and little, she falls—to rise, alas! no more.

Amorous looks having become a current medium, the sly word or action comes next. First, the innuendo. This, in some families, is quite fashionable, even where there are young children to be corrupted; and herein is one of the dreadful evils of impure looks and words. We form the habit; and habit, or custom, as is well known, soon becomes second nature.

It is enough to make one shudder to think of the various ways in which impurity is kept alive, and fostered, and extended, in some families where it would not, by many, be expected. In truth, I wonder not that the world in which we live is as bad as it is. The wonder is, that it is not a thousand times worse than we find it. The wonder is, that it is not, ere now, one mighty Sodom, with scarcely ten righteous within its walls.

But, thanks to God, there are many pure spirits, even here. There are some whom almighty love, operating directly and indirectly, has preserved uncontaminated, by pulling them out of the fire. This army, though it be but a hundred and forty-four thousand, gleaned from Christian lands, is destined to increase, in due time, till it shall fill the whole earth. Such, we are assured

by prophecy, will be the result ; such, we are assured, will be the case, by the observation of facts. Christians are beginning to be converted to Christianity ; and here is our hope. The world are beginning to find out that to follow Christ means something. Our faith is not to be a dead letter ; nor our profession of it a favorite garment worn only on extra occasions. Whatsoever ye do, do all to the glory of God, will, ere long, be the Christian's motto.

Yes, reader, the time is at hand when he that hath the Christian hope in him will purify himself, even as Christ, his Master, was pure. Husbands, renouncing the idea, in which they grew up, of female impurity, and viewing, in the light of the gospel of the Son of God, the loveliness of purity, especially in female character—and, above all, in the companions of their bosom—will labor faithfully, not only to keep themselves uncontaminated, but to preserve others so. Instead of making it the work of life to seduce and debase the angelic trust committed to their charge, they will strive, as much as in them lies, to preserve it spotless to the day of the Lord Jesus.

Could the husband of our modern times, who never had a clear conception of perfect purity, but whose life has been spent in artful

endeavors, by looks, and glances, and whispers, and words, and deeds, to lower the standard of female virtue, even in the individual whom he professes—perhaps in sincerity—to love and to prize above all else below the sun—could such a husband catch one view of the purity which the gospel of Christ requires, and which is beginning here and there to be realized, how would he be struck with the appearance!—and, if not destitute of consciousness of shame, how would he humble himself!

But such purity will never come till individuals labor zealously, each in his sphere, to promote it. The young Christian husband has, in this respect, an immense work to do. Let him first correct himself. Let him, in the next place, do all in his power to preserve, uncontaminated, those whom God hath appointed to be with him. Let no foolish talking, or jesting, or filthy communication, be known, or heard, or found, in his habitation. Let him remember that nothing which defileth shall ever have part in the kingdom of Christ and of God. Let his house become like a temple of the Lord of hosts. Let it be sacred to neatness, and order, and delicacy, and purity. In it let a domestic altar be raised to the God of purity. Let worship be paid, not only morning and evening, at this altar, but at

all times. Do and say nothing, and set those over whom you are placed as a householder, an example of doing and saying nothing, which you would not be willing to say and do if you saw, with the common organ of vision, the Lord Jesus Christ himself standing by and manifesting his approbation or disapprobation of every action. When this shall be the state of things in Christian families, how glorious will the office—for an *office* it should be regarded—of a Christian husband appear! In proportion as the husband is now instrumental of destroying, by little and little, what of female delicacy and purity remain in the earth, in the same proportion shall be his power, in that day, of building again the things which once he destroyed.

## CHAPTER XXVII.

### PATIENCE.

Getting out of patience. Especially unbecoming in a husband. Its evils. Living under the harrow. Illustration of the evils of impatience. Art of being patient. The most glorious victory.

“I AM out of all manner of patience with you,” I have often heard from husbands and wives both; but never without pain. Out of patience! and yet at the head of a family? This ought not so to be.

Even as an individual, impatience is unbecoming. He has little claim to the name of Christian who cannot command himself, in any degree, but must lose all patience in every time of trial.

Still more important is this virtue in a husband. For if every reasonable pains were taken on the part of husband and wife to understand each other's character and purposes, there would still be need of caution. Constituted as we are, objects strike us differently. Trained as we are, our tastes and opinions vary. Not a day

will probably pass, in which our patience will not be more or less put to the trial.

Few things are more destructive of all true happiness than perpetual impatience. Heaven would cease to be heaven if this foe were to enter; and earthly bliss is no longer bliss when it is indulged. I pity the man who is impatient. He is miserable in himself; and must continue so, as long as he remains unreformed. But I pity the wife who is wedded to an impatient husband, still more, if possible. I would not advise her to destroy herself to get out of endless misery; still less would I advise her to return evil for evil. On the contrary, were I to advise at all, I would bid her, in the language of an apostle, to overcome evil with good.

The husband should remember the power of habit. It is bad to live "under the harrow" for one year. It is still worse to compel a wife to the same suffering. Yet if this were all—if, at the close of a year, all were to be changed—if a land of clouds and storms were then to be exchanged for the pleasures of perpetual calm and sunshine, the evil might be tolerable—at least comparatively so.

Suppose a young couple just married, and in the full prospect, for aught which appears externally, of joy unmixed for life. Nothing, sav the most

cautious and wary, can surely disturb their felicity, unless it be their fellow-creatures' envy. All is peaceful and happy, I say, without; and, for a few days, all appears to be so within.

But suddenly, ere a month has passed over their heads, it is discovered that the demon Impatience has entered. The husband no longer an angel, the wife ceases to be a seraph. Both, the husband especially, are found to be invested, fully, with mortality. How changed the prospect! Fallen thus early in the matrimonial course, how dark must be the future years of life! Habit will give strength to what is now but feeble, and in process of time, the household, whether consisting of few or many, will feel the blighting, withering influence.

How utterly unqualified to govern others will he be found who has never yet learned to govern himself! who cannot get through a single day of life without exclaiming, either in words or actions—for actions, sometimes, we know, speak louder than words—"I am out of patience!"

Make a resolution, says Burgh, for one day, to keep your temper. If you can keep the resolution one day, you may two; and so on. To keep you in mind of your resolution, you may wear a ring upon a particular finger, or use any other such contrivance. I would say, rather,

make a resolution, at first, for a much shorter period than a day. Half a day is quite long enough. And not only make the resolution in the fear of God, but with prayer for aid in keeping it.

Some may laugh at the idea of praying for strength to keep from being impatient, but they are quite welcome to do so, who dare. They are objects of our pity. Either they have never felt their own insufficiency to keep the perfect law of God without that divine assistance which it is as much our duty to seek as it is to use our own powers, or they are base cowards—afraid of being thought religious, but not afraid to appear before the grand tribunal.

One of the best men I ever knew, insists that he is unable to keep his temper. Of course, he will be unable to do it. Faith is required in order to overcome difficulties. Some, I know, inherit a very bad temper; but such persons, as I shall elsewhere more particularly insist, ought to resolve to overcome it. Expect great things and attempt great things, should be their motto. He who governs himself—it has been well and often said—does more than he who commands armies. In fact, there is no victory more glorious—none perhaps more rare—than a complete victory over one's self.

## CHAPTER XXVIII.

### TENACITY OF OPINION.

Tenaciousness unreasonable. Contemptible. Fair discussion.  
Triumphing. Having the last word. Watts's opinion.  
Spirit of contradiction.

No person should be blamed for having an opinion of his own ; but he is both blamable and pitiable, who sets his opinion above that of all others, and condemns all others as wrong, who do not view things exactly in the same light with himself. Every one sees things through his own medium.

But of all individuals in society, the husband and wife should be the last to be tenacious of their respective opinions. Let each learn to respect the opinion of the other, even if it is believed to be incorrect. Let there be no strife in the matrimonial career, except it be to determine which can best bear the habits and opinions of the other. In this, as well as in a thousand other things, the husband should set the example.

Nothing can be more contemptible than an extreme tenaciousness of opinion on the part of a husband. To see him insisting loudly and clamorously on the correctness of his opinion, and overcoming his wife by noise and authority rather than by force of argument, how lamentable—nay, how pitiable!

I love to have fair, and honorable, and animated discussion by every husband and wife; but let equality be assumed in the outset, and maintained throughout. If conscious of having the better side of the argument, let the individual be by so much the more moderate. “I told you so;” “I knew it would turn out so;” or any other expression, bearing the air or character of triumph, should never be resorted to. How exceedingly does the husband lower himself, who not only insists that he is right, but that the other party shall make the concession!

I have seen husbands who made it a rule to “have the last word” in every little petty discussion. This is another mark of a mean and contemptible spirit. How can such husbands expect to love, or to be loved? Watts says, that

“Samson’s young foxes might as well  
In bands of cheerful wedlock dwell,  
With firebrands tied between,”

as certain husbands and wives who possess an unhappy temper; and the remark is at least equally true of those who are always determined to have the last word in every discussion.

Avoid also the spirit of contradiction. I regret exceedingly to hear a husband contradict his wife under any circumstances whatever; but the habit of contradiction, and of doing so with impatience or anger, is much worse than an occasional sally. It is worse for the individual himself; it is worse for his wife; and it is worse, infinitely so, for those whose character—physical, intellectual, and moral—is to be formed under parental guidance, and to take shape especially from the husband's example.

## CHAPTER XXIX.

### GIVING PAIN.

Pain of body. Mental pain. Singular error among parents and teachers. Peculiar tenderness to the wife. Tears in secret. Reminding a wife of her inferiority. Of her humble origin. Of her former frailties. Of having vicious or worthless friends. Of her worthlessness on account of her education. Of her feebleness or sickness. Claims for sympathy.

SOME may smile at the idea of advising young husbands to avoid giving pain to their companions. "What sort of a husband," it will be asked, "is he who would willingly give pain to a beloved wife? If any such are to be found—as perhaps there may be a few—you will hardly find them accessible to your arguments or appeals."

Not quite so fast, however. There are thousands, and I fear, millions of husbands, many of whom pass, too, for kind husbands, who do not hesitate to give pain to their wives almost every day.

I grant there are few in civilized society—for

the honor of human nature I could hope there were none—who will inflict bodily pain on those whom it should be their highest interest to treat with tenderness. I have, indeed, heard of brutes, in the shape of men, who could beat and kick their companions. Such, however, I do not aim to reach.

Is there, then, no pain to be inflicted on a human being but pain of body? Is there nothing in this world but matter? Is there no such thing as internal anguish? Is there no spirit to suffer? I have sometimes been a little surprised to find those parents and teachers who were unwilling to lose a single opportunity of declaiming loudly against corporal punishment, in the habit of inflicting, every year, and sometimes every day, an amount of mental punishment, in the form of censure, disgrace, &c., which it would be far more painful for me to endure, than a sound flagellation. Strange that a little smarting, from the use of the rod, should be so much dreaded, and that, at the same time, no fears should be apprehended in regard to the effects of spiritual anguish!

I am no advocate for an injudicious infliction of any sort of pain—bodily or mental—but I confess my utter inability to see the consistency of sparing the rod only to subject a

child, as the inevitable consequence, to tenfold more of mental suffering, in subsequent life. I had as lief my child's animal part should smart a little, ere there is much pertaining to his character but animal, as be subjected to the dreadful necessity not only of having his feelings wounded and deadened, but of having my own soul, and that of his mother, racked with worse than inquisitorial tortures, at a period of life when prevention and correction are both impossible.

But to return to my subject. If I have a fellow-being in the wide world to whom tenderness—the greatest tenderness—is due, which it is in my power to bestow, it is my wife; and this for more than half-a-dozen reasons. My children, indeed, require to be treated carefully and tenderly, but not more so than the mother. Besides, in this work I am principally treating of the husband's duties prior to the time of his having any family except his wife.

And yet how often, and in what various ways, do husbands inflict pains on the companions of their bosoms, and cause those tears to flow in secret which love for themselves had suppressed at the moment of infliction!

I will not attempt to specify one in a thousand of the various forms in which pain is thus caused. It were greatly to be wished that every

young husband, ere he enters into matrimonial life, would study, with half the anxiety and interest he manifests in other subjects, the peculiarities of female character. A large share of the wounds we inflict are made in ignorance—for which I know of no remedy but knowledge.

One form of wounding the feelings of a wife, is by reminding her of her inferiority. Were it to be admitted that a species of inferiority exists, mean indeed would he be, who would love to remind a companion of the fact, directly or indirectly. He should seldom, if ever, revert to it; and if called at any time to exercise his prerogative, should do it with the utmost kindness and tenderness. He should endeavor, in one word, to remember and practise the golden rule of our Savior, and do as he would like to be done by in similar circumstances.

Another very common form of torturing a susceptible individual, is by reminding her of her humble origin. It sometimes happens that a husband, who has married a wife from what he considers a lower rank of life than his own, is tempted, perhaps, by way of retaliation, at a moment when she is disposed to make claims which are manifestly improper, to remind her of her origin. I have known the severest pains

inflicted in this very manner. Need I say that all such conduct is downright cruelty?

Equally reprehensible is the practice—by no means uncommon—of reminding a companion of former frailties. If he married her without a knowledge of their existence, whose fault was it? Was she obliged to confess her faults to you, gratuitously? Grant it to have been her duty, still, if it was not done, will it mend the matter for you to remind her of it? You might have ascertained every fact, in relation to the case, had you taken the necessary pains. Besides, are you sure the fault is not overstated? Or are you quite certain the whole is not an utter falsehood? If you married her *with* a knowledge of the existence of the faults, you would be more than mean, if possible, ever to open your mouth on the subject.

I will mention a few more of the many hundred examples of the error to which I allude on the part of husbands. I have more than alluded to it, in another chapter; but its importance will justify a partial repetition. I refer to the case of a husband whose wife has worthless or vicious friends. Now, I know of no conduct which will wound the feelings—to say nothing of the pride which is concerned in the matter—

of a female companion, sooner or more deeply, than to reproach her with being the sister or the daughter of some vile wretch—a drunkard, perhaps, or a debauchee. Is it any fault of hers? And even if it were so, did you not marry her with your eyes open to the fact?

Perhaps a wife has been educated according to the existing modern fashion—that is, she is educated to be good for nothing. She can, indeed, sing, and dance, and play on a piano; nay, she was kept at a boarding-school from six years of age till she was “brought out” into company. But then she is good for nothing as a housekeeper or as a mother. She has neither a knowledge of the duties which devolve upon her in either capacity, nor a desire for it. She is indeed pretty, and amiable, and well disposed—an excellent doll—but nearly useless as a rational being among beings who are rational, or who desire to be so. But what then? You married her in full view of all the facts. Have you a right to reproach her, by word, look, or action? Is it kind, is it even politic to do so? Is it for you to do any thing more than, by a kind, moral and Christian influence, to try to restore her to the social world, from which the tyrant fashion had decoyed and seduced her?

Or perhaps your companion is continually

feeble, a burden to herself and to society, and a heavy bill of expense to you—to say nothing of the tax upon your patience. But is it not the greatest cruelty to remind her of it? Ought you not, on the contrary, to do all in your power to banish every rising suspicion—should she be apt to look on the dark side of things—from her mind? That Divine Providence who guides the destinies of mankind, and causes even the wrath, and folly, and error, of man to praise him, may have seen that you needed the very discipline which falls to your lot. Be it yours, then, to improve the trial to the greatest mental and spiritual advantage. Even if you are able to trace the disease to her own errors, or those of her parents or other friends, it is not the part of kindness to do so in her presence. Your business is, to do all you can to restore her—for her sake and your own—for the sake of her family and country.

Finally, you may wound the feelings of a companion, and that, too, permanently, by neglecting to sympathize with her, and to manifest your sympathy. I do not ask you to affect what you do not feel; but I do ask it of you to consider well the claims which a female has on a partner, for whose society she has forsaken all else she holds dear, her Father in heaven and

the interests of a heavenly Father's house alone excepted. I ask it of you to consider how much your own happiness will be promoted by a habit of sympathizing with her, and laboring to promote her happiness, on every possible occasion.

I do not undertake to say that no husband should, in any circumstances, give pain to a wife; for the tenderest affection and the most endearing kindness sometimes call for the infliction of momentary pain, even of the severest sort. There may be cases where it will be the duty of both the husband and wife, in prosecuting the work of mutual reformation and improvement—as the surgeon in endeavoring to save by excision—to inflict deep and lasting pain. But such instances will probably but seldom occur in the matrimonial state; and whenever they do, no circumstances should be wanting, as in the surgeon's case, to render the work of excision or amputation as quick and easy as possible.

## CHAPTER XXX.

### JEALOUSY AND SUSPICION.

A caution to husbands. Man, generally, the seducer  
Reforming by kindness. Meddlers to be neglected.

ON this topic I will not dwell. It is almost sufficient to say, in the language of another—“When once embarked in the matrimonial voyage, the fewer faults you discover in your partner, the better.” That is, do not look out for faults; but rather act upon the presumption that all is as it should be.

The truth is, that causes for jealousy seldom exist, unless the fault is first your own. Some will deny this, I know; but it is easier to deny than to disprove it. Woman in married life, as well as woman in single life, has been most sadly and wickedly slandered in this respect. I have said elsewhere that man is, in general, the seducer. This sentiment I now repeat; adding that, in most cases of infidelity in matrimonial life, man, too, is the first aggressor.

Even if a companion were to be guilty—as certainly may sometimes happen—of apparent indiscretions, the best way is to pass it over. If you cannot overcome and win back the wanderer by kindness, you will hardly succeed in doing it at all. And the moment you manifest suspicion, that very moment—if real cause of suspicion should exist—do your troubles begin. You take your companion to be in fault, and by a well-known law of human nature, that we tend to become what we are taken to be, from that hour she grows worse and worse.

Let me especially caution you against a class of meddlers every where found among us; sometimes in great numbers. Hear them not a moment; they are the pest of society. If they do good in a few instances, they do harm a hundred times for once that they are of public service. Leaving them to their own littleness, and attending quietly to your own business, is the safest way; and is sometimes wholly successful.

## CHAPTER XXXI.

### TEASING AND SCOLDING.

Account of a teasing and scolding husband. Hard fate of his wife. Bursts of anger. Permanent fretting. Motives to cultivate a good temper. Apostolic example. Example of our Savior.

I HAVE known one husband who never, or scarcely ever, appeared before his family—and especially before his wife—with a smile; but almost always with a frown. However cheerful and smiling he might have appeared abroad, all was changed as soon as he entered his own humble dwelling. He who, having just seen him in the busy world, should witness, unobserved, the change on his returning to the bosom of his family, would hardly believe his own eyes.

Nor was this all. Had he been merely uninterested in his family circle, his wife and children could have borne it. Their condition would indeed have been painful, but by no means intolerable. A dark, cloudy sky, though ominous enough, may be “endured” when it

mutters no harsh thunder; but darkness and clouds, conjoined with distant thunder, and here and there the lightning's gleam, ominous as they are of scenes still worse, are so disagreeable that the dread of them can scarcely be overcome even by habit.

Mr. L—— had no malice in his heart; no, not a particle. But he had troubles in the world without; and, having maintained the appearance of internal peace and quiet while abroad, he was forced, on coming home, to throw off the mask, and be himself again. The bow cannot always, as you know, remain bent, without losing its elasticity; neither can the swelling waters always be suppressed. So would the bitterness of Mr. L.'s soul find that vent for itself at home, which it dared not to find abroad; and the poor family was compelled to submit to it.

Sometimes he remained sullen, and would say very little indeed. This, however, was not, in general, the fact. He was much oftener rather communicative. John must do this, Henry that, and Arthur that. They must do it, moreover, immediately. He could brook no delay. If there was the least tardiness, the consequences were deplorable. I have seen him fly into quite

a rage on these occasions; and beat, strike, and use profane language.

In general, however, the storm did not become a hurricane. There was the gloomy countenance, the dejected brow, the downcast eye, and the fretful voice and manner. Nothing was quite right. No food was exactly as it should be, in quality or quantity. No chairs stood in their places. Nothing in the house, nor out of doors, was faultless; not excepting even the works of the Creator himself. His neighbors were fools or knaves—such, I mean, in his unhappy condition, was the appearance of men and things to him.

To me, young as I was—for it was in my younger days—few things could have been more distressing. I was sorry for all his family, but most for poor Mrs. L. She was, in her way, quite a good sort of woman; but no woman could do her best with such a husband. I say no *woman* could do her best. With a being without nerves, and consequently without sensation—a mere automaton—the case might have been otherwise; but not with a delicate, sensible, well-intentioned, and virtuous woman.

She was always trying to do right, and please her husband; and yet it seemed to be her lot

always to displease, and to have the credit of doing wrong. Forgetful of the thousand-and-one kindnesses of each day, if a single thing went wrong, she was at once frowned upon; perhaps rated. "A good-for-nothing trollop" I have heard her called again and again. I have also, in one instance, heard her threatened—"Eleanor, if you don't do better, I'll beat you!" Poor Eleanor! she always did as well as she could; but the threats she heard sometimes agitated her so much that she would do exactly the contrary of what she intended, and receive a much severer reprimand than before.

But it was the perpetual sourness, and grumbling, and muttering—and especially the inward fretting, the effects of which appeared on the very countenance—that distressed the poor wife more than all the rest. Her soul was troubled because her husband's was. She could not be at peace within, to see him so internally miserable. She was bred to domestic scenes of a very different description.

I am aware that I have presented a strong case. But so long as there is one such in the community—and I fear there are even many—it may be well to present it. No husband who has entered the darksome road of teasing and fretting, knows with certainty that he shall not

reach the sad extreme which I have attempted to describe. But if not—if there were never to be another such extreme case in the world—there are at least all degrees below it, down to the borders of perpetual sunshine, serenity, and cheerfulness.

I wish, with all my heart, that husbands knew the full extent of the evils of a habit of teasing and scolding. A single burst of anger, injurious as it is, cannot for a moment be compared, in its results, with an habitual sourness and fretting. It wears out, in a single day only, many of the threads of life. But if this is the effect of one day's teasing, what must be the accumulated evils of fretting a whole year, or many years? \* But it is not so much the consequences of this internal conflagration to the individual, that I am now deploring, as its consequences to those whom God has given to educate—and in educating to make happy.

Does any husband doubt that the temper of his wife and his little ones will be permanently altered by his own habitual teasing and scold-

\* No one can indeed be supposed to fret continually, without intermission, since sleep comes in as an interruption—and it is well it does. The brain and nervous system would soon be worn out, were it not so. I refer to those who fret habitually, while awake.

ing? He need not entertain any such doubts. As surely as you present a sour, unhappy countenance, or introduce to your families fitful and fretful tones and words, so surely will these affect, more or less, their feelings, and countenance, and tones, and language. It is not in human nature to prevent it. There may, indeed, be such a buoyancy of feeling in the very young, that cheerfulness will occasionally burst forth like the sun from the midst of the clouds which sometimes envelop it; but, depend upon it, the seeds are sown of an habitual ill temper, if not of downright habitual fretting. And as certainly as this is the result, the family is rendered by so much the more miserable.

The motives to cultivate in ourselves and our families a sweet temper are so numerous, that, in enumerating them, I should scarcely know where to begin or end. It is not merely the improvement of the health of the husband, and of all the rest; it is not merely the increase of personal and social happiness within the domestic circle; it is not merely the requisitions of the gospel of Jesus Christ;—it is all of these, and many more. But if there is one which predominates, it is the consideration of what the gospel demands. How full is this of the mani-

festations of a different spirit from that of teasing or scolding!

Instead of fretting, the apostles of our Lord and Savior sung psalms and hymns. In the worst circumstances in which they were placed, we have no intimation that a brow was lowered, a sour look introduced, or a fretful or threatening word heard. In almost every trial there was a perpetual calmness of soul as far removed from our modern fashionable fretting and teasing—at least so it seems to me—as perpetual sunshine is from storms and darkness.

Who can think, above all, of our Savior as guilty of teasing and fretting? He was evidently a man of sorrows, and acquainted with grief; and there is no doubt his sorrows were sometimes allowed to have vent in tears. But can we conceive of him as fitful, fretful, teasing, threatening, scolding? Ah no!

Let me beg teasing and scolding husbands, if they have one particle of respect for Christianity, and especially for the bright example of its Author, to endeavor on all occasions, but especially in their families, “to possess the same mind” which was in him, and to cultivate that quiet spirit which is in the sight of God of great price.

## CHAPTER XXXII.

### FAULT-FINDING.

Finding fault from habit. Example of a husband at table.

Hints to husbands Something due to the wife beyond mere exemption from suffering. The husband's ignorance of the female constitution. Husbands whose case is hopeless. Case of those who justify themselves in their conduct.

THE remarks I have to make under this head might have been included in the chapter on Teasing and Scolding; but, as there are some husbands who can hardly be said to fret, tease, or scold, regularly, who yet find a world of fault with those around them, I have thought it worth while to give them a few hints.

Some find fault from mere habit. There may have been other motives at work, or other feelings concerned in the formation of so bad a habit; but when once formed, it is not uncommon to find fault almost without thinking about it. Indeed, the error is occasionally found to exist in company with the most complete general good nature. Something must be said, it seems, on every occasion, as a matter of course;

and that something soon comes to be a species of fault-finding.

No where, perhaps, is this habit more indulged than at the table. This is the more to be regretted because, however universal it is, and therefore to be expected by the family, it does somewhat diminish the general cheerfulness and happiness; whereas few things contribute more to good digestion, and consequently to good health, than cheerfulness at our meals. On this subject one of our periodicals has a series of remarks, which I have ventured to transcribe with little variation.

“ Many a faithful wife has toiled during the hours of a long forenoon, to prepare a well-dressed dinner for her husband. Many a time, perhaps, did she congratulate herself upon the success which she supposed had attended her efforts, as she looked over the various dishes she had prepared, and waited almost with impatience for the return of her husband, that she might, for once, receive the smile of his approbation.

“ The husband at length came. But it was his habit to find fault. It was a part of his daily business at the table, and the usual amount of it was indulged on this occasion.

“ ‘ The potatoes are half raw,’ says the fault-finding husband. ‘ The steak is overdone—

altogether overdone. You know, I have told you often, I like steaks cooked rarely. The gravy is too thin: it reminds me of water-gruel. I ate a capital pudding at the hotel, the other day; I wish I could ever have such a one at home.'”

These sentences were uttered thoughtlessly, no doubt, without the least bad intention; but, O ye husbands, do you not know that such sayings—thoughtless though they are, and often entirely uncalled for—know you not that such sayings sting the heart?

“A woman toils with pleasure, if she finds her endeavors are appreciated; but her soul is discouraged, when her husband rewards her devotion to his enjoyments and convenience only by frowns, sneers, and complaints. That man who heedlessly or intentionally finds fault on every occasion, only lays the foundation for his own sorrow, for he takes away an important motive which actuates the wife to faithfulness and pains-taking,—and she must be more than a common woman, who, in the face of repeated fault-finding and censoriousness, can find a heart long to exert herself—only to receive again the same reward.

“Every husband, and especially every parent, should feel that his example at table will tell

very deeply upon his children in time to come. If a father finds fault, the children will begin to think there is some reason for it, even when none exists, and they will soon begin to show their fastidiousness. When they go abroad, they will find it no easy thing to be suited, and perhaps they will lose the enjoyment of many a meal, because they have imbibed their father's habit of fault-finding at home, while their fellow-traveller, who had received a different education, will always find enough to enjoy, and a disposition to enjoy it.

“The more excellent way, then, for every father, is to cultivate the habit of being grateful for what he has, and of speaking of his food with satisfaction rather than with complaint.

“If some accident has happened, by which some dish is not in perfect order, let him remember that *accidents will happen*; let him reflect, that if he had done it himself, very *likely* it would have been worse; let him never expect absolute perfection. Following these rules, he would soon find a very different temper in himself, and, if we mistake not, a very different temper in those about him. The experiment is at least worth trying.”

It is true, that many a wife soon learns to disregard her husband's complaints, so far as to feel

little, if any, positive suffering; but there is a world of enjoyment, to which the wife is entitled, above and beyond the limits of mere exemption from inward anguish, or absolute pain. There is as wide a difference between mere freedom from pain and the highest degree of happiness conferred by kind looks, kind words, and kind actions, as can be conceived; and a far wider one than can be described.

Husbands little know—many of them at least—the constitution of the female mind. They seem utterly ignorant of the pleasure it is in their power to confer. They seem not to know that though woman is so constituted as to *bear* every thing, yet she is also so constituted as to enjoy every thing, and to find her highest enjoyment in rendering her husband and family happy. Let her go through ever so much for her husband; and “one grateful word,” as a writer on this subject has well said, “overpays her.” But if one grateful word can produce so much pleasure, what shall we say of the kind words, and looks, and tones, and actions of a day? What of those of a week, or a month, or a year? What of those of a life?

I have heard wives make it their boast that their husbands never had spoken a cross word

to them in their whole lives. This, it must be confessed, is doing much, very much; so much, in fact, that I do not believe it is often done, even in the case of those who boast of it. But were it done, we see that a great deal may remain undone which it were desirable the husband should do. He is under as strong obligations to make a wife positively happy, as negatively so—to cause her the highest possible *degree* of happiness, as to exempt her from every degree of suffering.

Many husbands will assent to all which I have said in this chapter. Truth, truth—every word of it truth—they will say. But what will be the result? Why, if they are already what they ought to be, they will probably continue so; but if not, though they may behold themselves as in a glass, they will be apt to go their way, and forget what manner of persons they were. This is the sort of people with whom I most dread to come in contact, and for whom I most dread to write; for they are the very sort from whom, in every department of reform, I have the least to hope. I allude to those who say, “Yes, yes,” and yet do nothing. When people begin to find fault with a writer or speaker, I begin to have hope. It is the dangerous limb which feels not

the surgeon's knife. When the patient begins to shrink and complain, there is reason to hope that the part is not yet devoid of vitality.

There is, however, one class of husbands, who, though not devoid of vitality, are exceedingly unapt scholars in the matter of which I am speaking. They tell us they have tried to break the habit of fault-finding, but cannot do it; and they verily believe it is constitutional. They are sorry they are so constituted, but they do not very well see that they can help it. They often envy those who are constituted differently; still their own tempers remain the same.

But what do these persons mean by being so constituted that they cannot help doing what they know they ought not to do? Do they mean to say that they were created of inferior materials, or that those materials were worse wrought than in the case of their more fortunate neighbors? Do they mean to charge back the blame upon God? Or do they mean that they were badly educated?

They will not, I trust, avow the former belief, though they may the latter. But if the latter, then what education has made them, education can unmake. There is no person under forty, and but few over that age, who cannot do much

towards changing their habits, physical, mental, and moral. I am ashamed—positively so—to hear a young husband talk about the impossibility of changing his temper or habits. A rational being, and yet chained down unalterably by habit! A free agent, and yet not free! Such sentiments are unworthy of any but Mohammedans or Pagans.

## CHAPTER XXXIII.

### KEEPING COOL.

Should anger ever rise? Should it be permitted to rage?

Restraining our feelings. Keep cool in discussion. Keep cool every way. Keep the blood pure. Meanness of anger. Happiness of a natural temper. Means of restraining the temper. Confessing the fault, at evening.

I do not see how it is possible to pass through twenty, thirty, forty, or fifty years of married life—if the Divine Author of matrimony should permit its duration so long—and not, sometimes, feel those risings of temper to which the best of mankind have, in general, been more or less subject. Nor can I say that I should envy those who were so indifferent—so wanting in sensibility—as never to have a single feeling of displeasure towards each other.

But to feel the risings of indignation or of anger is one thing; and to suffer anger to rage is quite another. I do not indeed despair of a period in the history of our world when Christians will be able to put away all anger, as Paul directs. Nay, I do not think that any person—

any husband among the rest—ought to despair of putting away anger from his own breast, in the progress of a very few years ; but it cannot always be done in a moment.

In the early part of matrimonial life, differing as the habits, opinions, tastes, desires, hopes, and fears of the parties necessarily must, some rising emotions of indignation, if not of downright anger, may perhaps be expected. Our wisdom at that period consists in restraining those emotions. If angry at all, we should be angry and “sin not ;” we should let not the sun go down upon our wrath. And if we are faithful, in every instance, to keep under our tempers, and suffer no moments of rage, there is much reason for believing we shall, in a very few years, get the mastery over ourselves, and be able to keep the most impetuous temper within due bounds, if not to put away wrath and anger altogether.

The utmost pains should be taken by the parties to keep cool ; and here again, as in many other matters, the husband should set the example.

Whenever a matter of interest to the parties is under discussion, and any warmth begins to be perceived, let the motto of this chapter be recollected, and let each remember to *keep cool*.

When any thing happens suddenly, which was not foreseen, and which is of a nature calculated to irritate, let the husband and wife both watch, with the utmost anxiety, against anger. Especially is it incumbent on the husband to exert himself on such occasions, and by all means endeavor not only to keep cool himself, but to keep others so.

Whatever heats the blood unduly, favors, directly or indirectly, the production of anger. Of this description are alcoholic and narcotic drinks. There is, indeed, a short time after taking small doses of exciting drinks, during which, in most persons, they produce feelings which are pleasurable, the reverse of anger—but the period is short. As a general rule—one, too, which admits of but few exceptions—a person will be much more likely to be overtaken by anger for using any sort of drink which is more exciting than water. Let the young husband who wishes to avoid every improper feeling of every description, remember to avoid, with the utmost care, all exciting food or drink. Let him keep his blood and all his fluids in as pure a state as he possibly can. Whatever others may do, favorable or adverse to a quiet temper, let him by all means resolve to *keep cool*, entirely so.

Anger is to be avoided by both parties ; and I would say nothing against its indulgence in one party which should be construed into its allowance on the part of the other. The indulgence of anger cannot be justified, even among equals. But inasmuch as any husband claims a superiority over his companion, by so much is any degree of anger towards her still more to be condemned, let the kind or degree of the provocation be what it may.

Nothing shows a greater meanness of spirit than an overbearing temper, manifested in our behavior to inferiors. To be angry, and to abuse, by our angry words or actions, those who, we know, will not answer again, either for fear of blows or of rousing us into a tenfold greater rage, is as sure a mark of cowardice as it would be to attack, with a drawn sword, a woman or a child.

There is hardly a greater happiness than an even, natural temper, neither liable to be extremely eager and sanguine, nor stoically indifferent and insensible ; neither apt to be worked up to a tempest with every trifle, nor buried in a continual lethargy.

I have no sympathy with those who value a person's temper in proportion as it is incapable of being moved out of a monotonous line. And

yet there are some such. I know of one boy, who was not only grave, but imperturbable in his temper. It is true that out of sight of the world, he was at times impetuous; but in society, he had as much stoicism as you can well conceive. This was mistaken for merit, and was rewarded. But it was a great mistake.

The best methods of governing an impetuous temper are various. I will suggest a few which appear to me most worthy of attention.

Consider, in the first place, what there is in life which is worth getting into a passion for. It is foolish "to level dread artillery at a fly."

Consider, in the next place, what you will be likely to gain by anger. The more you indulge it, the more you may. Give an inch, in matters of this sort, and an ell will be demanded. It is much easier to subdue your temper when you have been angry but once, than when you have been angry twice.

Consider, at times, what you will do when the hour of provocation arrives. This rule is of the utmost importance, and by neglect of it thousands fall. They have no plan of conduct in this matter, and when temptation comes, they have no door of escape.

Some may succeed in overcoming their rising feelings by counting, deliberately, a hundred.

This has often been recommended. Others make it a rule to repeat the Lord's Prayer, slowly. Others may succeed by forcing themselves to a complete silence. There are indeed many of this description. Every word we say, after the storm begins to rise, only contributes to its violence. Others still, who are conscious of wanting self-command to do this, have no resource left them but flight. Such should betake themselves to their heels, let the consequences be what they may.

But suppose, after all, you should be overtaken. Suppose you should get angry with the wife of your bosom. Will you justify yourself in it? Will you not frankly confess your error at the *evening review*, if not before? To stand it out, would it not double your fault? To do wrong and then persist in it, what is it but to do wrong twice?

It is pride which restrains us from confessing our wrong deeds. But should a Christian be proud—above all, a Christian husband? What sort of an example would he thus set? And suppose you should fairly own yourself to have been in the wrong. Are you not a human being? And is it mortifying to own it? I repeat the apostle's language—Let not the sun go down upon your wrath. At least, let your fault be

confessed ere you sleep, that you may be prepared to begin life anew the following morning.

I close this chapter with the following extract. It was originally addressed to the husband and wife both, but is happily adapted to my present purpose.

“To err is the lot of humanity. Illness will sometimes make you petulant, and disappointment ruffle the smoothest temper. Guard, I beseech you, with unremitting vigilance, your passions; controlled, they are the genial heat that warms us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attentions and conciliating conduct. Cultivate, with care, the kind and gentle affections of the heart. Plant not, but eradicate the thorn that grows in your partner’s path. Above all, let no feelings of revenge find harbor in your breast—let the sun never go down upon your anger. A kind word—an obliging action—if it be in a trifling concern, has a power superior to the harp of David, in calming the billows of the soul.”

## CHAPTER XXXIV.

### GOOD NATURE.

Cultivation of cheerfulness. French notions of cheerfulness. Three advantages of cheerfulness. Difficulties to be surmounted. Female grumblers.

I MUST press upon the young husband the importance of doing something more than merely to avoid teasing, scolding, fault-finding, and anger. All this should, indeed, be done; but there are other things which ought not to be left undone. The cultivation of good nature and general habits of cheerfulness, are of primary importance, not only to himself, but to the family over whom he presides.

Many a teacher, on going into his school-room, in a pensive or unhappy mood, has supposed his pupils sour, or crabbed, or ill-natured. No mistake is more common. It requires no little share of philosophy to detect the error, and to discover that the fault is often in himself.

In like manner, a husband who is ill natured, will be very likely to think his wife and family in the same mood, and to charge on them an

evil which is wholly chargeable on himself. This, alone, is a reason why cheerfulness should be cultivated.

A French writer, it is said, has devoted a whole volume to this subject. He endeavors to show the importance of gayety, as he calls it, to the health and happiness of ourselves and others. I wish the immense advantages of cheerfulness were better understood. I do not think they have ever been overrated. I shall venture a few further remarks on this cardinal topic.

1. On its example. I have alluded to this. I will only add that, if we wish our example—the example of the tones, voice, countenance, &c.—to have its best possible influence on the character of our family, and those around us, we should strive, by all means, to preserve the greatest possible degree of good nature.

2. It promotes health. The heart and lungs work better, and the brain and nervous system are in a better state. The stomach and digestive system feel the salutary effects of continual cheerfulness, quite as much as the brain or lungs.

3. Even a pious man himself seems to me much more pious for being cheerful. Here is a subject on which a volume might be written ;

and if written in the right spirit, and by a truly scientific and philosophic Christian, could not but be productive of immense good.

I acknowledge the difficulty of preserving our souls in patience, in the midst of certain provocations which are occasionally to be met with; but the greater the difficulty, the more imperious is the call to such a measure of exertion as will be likely to overcome it. One of the worst trials we have to meet with, is when we fall into the hands of those creatures designated, in the "Autobiography of a Dissenting Minister," by the name of "female grumblers;" one of whom is thus admirably described in that work:—

"There was such a mournfulness in her style; it was not a good, downright, sturdy sort of grumble; it was all sorrowfulness, and almost, nay, sometimes quite crying. She used to say that she felt herself a burden to every one; and when any one came to see her, she used to express herself so deeply obliged by every kind attention, though at the same time any omission of such civility would provoke a serious fit of lamentation. She converted, or rather perverted, every thing into the means of mournfulness. She had the knack of making things joyful the means of sadness.

“Even her thankfulness was lamentable. She had a kind of piety, peculiar, I think, to herself; for every painful or unpleasant circumstance in life she regarded as a punishment for her sins; and every thing that was pleasant, prosperous, or agreeable, set her upon grieving at the thought that it was more than she deserved.

“In dry weather, she thought that the earth would be parched up, and that all vegetation would perish; and in wet weather, if she could not see a rainbow, she thought that another deluge was coming to sweep away the inhabitants of the earth. She saw in the world nothing but sin and sorrow. She used to say, for example, that ministers of the gospel should never laugh, and that they wore black to intimate that they were in mourning for the sins of the world.”

I close this chapter by observing that, as I know of no method of escape from these grumblers, my counsel to husbands is, to take as little notice of their moans as possible, as the most likely way of suppressing them.

## CHAPTER XXXV.

### CONFIDENCE AND RESERVE.

Unreasonableness of reserve. Husbands sometimes hermits. Who are most to be pitied. Taking people to be bad. The principle illustrated. Adults but larger children. Anecdote of female interference. An extract.

NOTHING seems to me more unreasonable than that reserve which some husbands manifest. How a husband who loves his wife can have that want of confidence in her, which such reserve implies, it is difficult to conceive. I am driven, however, more and more, to the conclusion that, for the most part, very little genuine affection in this relation exists.

The habit of reserve, in the presence and society of a wife, would, with me, divest life of half its enjoyment. One of the great advantages of a matrimonial over a single state, arises from the fact that it gives us a bosom-friend. Without a friend, the world is said to be a wilderness; and if there be a recluse in this world, it is the married man who has no wife—I mean who does not make a full confidant of her.

When this becomes necessary—when the husband is condemned for life to the society of a woman who is utterly unworthy of his confidence—it is impossible for me to resist the risings of pity. It matters little how unwise he has been in regard to the choice of a partner; the more so, the more, as it seems to me, is he to be pitied. If he who puts out his own eyes is more to be commiserated than he who has them put out accidentally, surely he is more to be pitied, who, in the heat of passion, weds a fool, than he who does it with more deliberation, or for the sake of extrinsic advantages.

I have alluded elsewhere to the known principle of human nature, that mankind tend to become what they are taken to be; and no where, perhaps, will the principle apply in a more striking manner than in the case before us. A single illustration will make the principle more intelligible.

Let a teacher go into a school for the first time, and begin his administration by laying down a code of laws, with penalties annexed for every offence, which, judging from his past experience in teaching, may be likely to occur. Every whisper, for example, is to be punished thus; every smile thus; every oath thus; and every blow at a younger playmate, thus. How

long will it be ere such a teacher will have full employment? How long ere swearing and striking out of school, and laughing and whispering within, will be so frequent that he will have enough to do, as judge, jury, and executioner, without finding much time to teach? The reason is, he took the pupils to be bad—wickedly disposed—at the outset; and what he took them to be, they accordingly became. They found the teacher had no confidence in them, or respect for them; and they soon began to lose confidence in, and cease to respect themselves. Taking it for granted they should never be able to satisfy him, they gave up all hope of it, and behaved just as badly as they could, and yet escape censure and punishment.

Now, men and women are but children of a larger growth, and human nature is nearly the same among large children as among small ones. Let a husband take his wife to be unworthy of confidence—let him manifest this want of confidence in her in his daily actions—which always speak louder than words—and how long will it be ere she will become unworthy of his confidence? Let him treat her with reserve and mistrust, and it may not be many years—perhaps not many months—before she will be unfit to be trusted.

There is, indeed, a great difference among females as well as males ; and there is of course a slight difference in the particular effect which the treatment I have spoken of will be likely to have on the individual concerned. Some, I know, will be excited to a species of retaliation, and by prying into the husband's concerns, and getting a distorted view of things, or by harassing him with their questions, vex him beyond measure. Others, however—and such will be by far the most numerous class—will lose all sympathy with their husband, and cease to take any interest in his employments ; and this feeling will extend itself till all feeling of union in heart and purpose will be gradually destroyed.

And yet there are thousands and tens of thousands of husbands who treat their wives more or less in the manner I have described ; and yet wonder to find them so indifferent to the things which themselves deem of most importance. So general, indeed, is this state of things, that it is a very common belief that woman's judgment and advice in business matters is of no consequence. Whereas the truth is, that it is of no consequence because the husband has actually made it so. There is not one woman in a hundred, not destitute of common sense, whose advice and sympathy, if not her assistance,

would not be of the very greatest importance, were she treated, from the first, in such a manner as she should be.

The following thoughts, on this subject, were found in one of our periodicals. They are so much to my purpose that I venture to insert them entire.

“He is a happy husband who makes his wife his universal confidant—and he is a fool who thinks any woman of common sense is unfit for the trust. He who conceals his business from his wife—we mean the general outlines—neglects to avail himself of the best adviser within his reach.

“The strength of mind of woman—her prudence, capacity, and tact—are every day illustrated in the exertions of widows for their fatherless children. The man who wishes well to his offspring should prefer to die, if either husband or wife must, rather than that they should lose the care of a mother at an early age. There is no labor to which the widow will not apply herself; no sacrifice she will not make, to rear her children in the possession of all attainable advantages, mental and physical.

“The position in which nature and the usages of society have placed her, confers advantages which it is out of the order of things

for man to possess. As an illustration, let us imagine a grand battle. What knows the soldier who is contending in the thickest of the battle, with sufficient about him to occupy his eyes, ears, mind, and hands, of the general turn and tendency of the great manœuvres in which he is but the smallest acting agent? His business is with the moment—his struggle is with the instant.

“Now let us imagine a spectator placed where he can see what division of one army presses on another of its antagonist. Let him have such a general view, that he can see who advances and who retreats—who gains and who loses. The result of the engagement, which perhaps surprises both conqueror and conquered, comes not unexpectedly to him. Internally, his hopes or his fears had already predicted it to him.

“Such is the position of woman. Aloof from immediate contact with the world, she curiously scans all that may affect those in whom she is interested. Her fears and her hopes—the former, in a sensible and lovely woman, generally predominant—give her almost a seer’s vision. She can reason upon such facts as reach her—make deductions from such movements as she observes, and cast, almost unerringly, the chances for or against a husband, a brother, or a son.

It is true that *all* does not reach her eye—it is true that she cannot readily understand every thing that does. But woman is of finer mould than man, and necessarily of quicker perception. If she does not understand all, she does enough to enable her to make very correct surmises. She does not require to be told in so many words when all does not go well with her husband. His face is to her a sufficient guide and index. If she cannot reach all his intentions and movements, neither can the spectator of a battle divine the general orders, except by observation of their fulfilment. The parallel holds good to the letter.

“ ‘ *I shall have to provide a home for all these kings yet,* ’ said the mother of Napoleon, at a time when the emperor was in the zenith of his power, and his brothers, the satellites who borrowed their brilliancy from the little corporal, were of course well provided for. The event happened near enough to her surmise to give it the character of prophecy—and the only prophets we have in this uninspired age, worth calling such, are of the female sex.”

I have already dwelt on this subject at considerable length ; but when I see such sad mistakes made every where in life, I cannot forbear

to believe I shall be pardoned, if I extend my remarks a little farther.

I have seen many a husband, who, being engaged in making a bargain with his neighbor or friend when his wife was present, was so annoyed by her interference, that he found it difficult to refrain from commanding positive silence ; or, what perhaps was little better, from requesting her to attend to her own business. Now, there never would be any such interference on the part of a woman of any sense, were she treated as a wife ought to be.

I have said “a woman of any sense ;” but the fact is, all females, or nearly all, might be women of sense, were they treated by their husbands in the manner I propose. It is this which *makes* sense ; and when I see a wife destitute of common sense—and such sights are not rare—I am apt to charge it to her husband, or to the foolish custom which has prevailed, time immemorial, as to the treatment of women by husbands generally. It may be questioned whether one female in a hundred could resist the persevering efforts of a husband to make her interested in his concerns, and qualified to give her opinion and advice respecting them.

I have known one instance of utter want

of confidence on the part of the husband which seemed to be but little injurious—though only one. In this singular instance, the wife was a mere passive creature, content to have no character of her own. All she did was to keep the house and take care of the children. To do this—to perform the duties of nurse, cook, and waiting and chamber maid—she was indeed excellent; but she was no more a companion or associate of her husband, than if she had been the lowest servant.

The following remarks, from an Edinburgh journal, are so much in accordance with my own views, that I venture to transcribe them literally.

“In order to secure the felicity of the married state, a husband must, in the first place, endeavor to secure the perfect confidence of his wife. He must banish every thing repulsive from his manner towards her, and live with her on such easy and friendly terms that she may never be discouraged from communicating with and consulting him on every affair, whether it be in the lesser or the greater concerns of life. If a wife do not find at home sympathy with her afflictions, cares, and anxieties, she will seek it abroad—she will detail her griefs to some acquaintance, to whom she will go for advice in matters of difficulty, and, perhaps, in matters of

delicacy, which cannot properly be appreciated by a stranger, and therefore ought not to be intrusted to the ear of one. The happiness of the family will thus be made to depend in a great measure on a person not a member of it, who, whatever be her prudence, is not intimately interested in the preservation of its peace, and who is more likely to take a side, and encourage feelings of animosity, than to inculcate the duty of mutual forbearance.

“The husband’s duty must, therefore, be, to establish in the mind of his partner an entire reliance on his affection, and a thorough persuasion that he is disposed, to the full amount of his power, to promote her comfort. Let him not think it beneath him to take an interest in her domestic arrangements; by showing that he does so, he will make her sensible that her efforts to render home pleasing are not unappreciated; her labor for that end will be redoubled, and yet prove more light to her. As he must be abroad the greater part of the day, let him not deprive her of his company in the hours of leisure that business leaves him.

“The husband must not accustom himself to form resolutions, and, without previously consulting his wife, make a sudden declaration of his purposes, in the same way as he would

casually mention to a neighbor a plan the execution of which he is just on the point of commencing. Even although such resolutions may be come to in a spirit of wisdom, to determine upon any measure without her participation, argues a want of confidence in her affection and judgment, and cannot fail greatly to distress and discourage her.

“Granting that there are some matters of which the husband is the most competent judge, and that his wife cannot aid or improve his schemes, still she ought to be made acquainted with them, and the reasons for them, as far as possible; for it is only proper that the wife should be admitted to the satisfaction of knowing what is expected to produce advantage to her husband.

“As to what some write, that women are not fit to be intrusted with great affairs, it may have been true in the cases which gave occasion to the remark, where the object involved a course of crooked policy, or where the ear to which the secret was committed was that of a female from whom fidelity was scarcely in any case to be expected.

“If a man’s designs be bad, the best way for success in them is to make the disclosure to nobody—least of all to women, to whom, if they

be depraved, how can he trust? and, if they be not thoroughly hardened in wickedness, how much less can he trust to them, seeing that, being of much tenderer consciences than men, they are always more ready to relent?

“But if he would make his way in the world by fair and honest practices, a husband can have no better counsellor than his wife: her stretch of understanding may not be so masculine as to embrace the subject in all its more important bearings, but, in the lesser details of management, her advice may prove invaluable.

“Without a constant and unreserved interchange of sentiments, a constant and perfect cordiality cannot be maintained; and then, indeed, when things are communicated only by fits and starts, and perhaps never more than half explained, leaving an impression that her discretion is distrusted, the wife will be more apt to carry them abroad, to endeavor, by the help of other wits than her own, to penetrate what is concealed, and in the hope of finding, in the sympathy of others, consolation for the want of confidence with which she is treated at home.

“It is thus that a man becomes by degrees ‘a stranger in his own house.’ His domestic behavior is observed with the same distant

caution with which his conduct in public is scrutinized; and, as in all likelihood he does not take the same pains to produce a favorable impression, and is not equally on his guard to obviate misinterpretations of what he says and does, he must appear proportionably less amiable; and, as the endearments of domestic life are in consequence withdrawn, the bad effects of his own unsocial humor are at last felt in his own discomfort."

## CHAPTER XXXVI.

### GIVING PRESENTS, AND LITTLE THINGS.

Bringing home presents. Their effects on both parties.  
Presents on various occasions. Laughing at these things.  
Concessions of wives. Little things. A great mistake.  
Who are truly great men. Remarks of a philosopher.

“I REALLY think,” says the author of the “Whisper to a Newly-married Pair,” “that a husband, whenever he goes from home, should always endeavor, if possible, to bring back some little present to his wife. If ever so trifling or valueless, still the attention gratifies her; and to call forth a smile of good humor, should be always a matter of importance. Every one who knows any thing of the human mind, agrees in acknowledging the power of *trifles* in imparting either pain or pleasure.”

It has been my purpose to show in another place, that there is no better way for the husband, who wishes to preserve his affection for the wife, than to pursue a series of unremitting kindnesses; since we love those to whom we do

good, more than we love those who do good to us. But if the happiness of both the husband and the wife can be secured and promoted by means so very simple, how important is it that such means should not be overlooked!

I would, of course, go much farther than the author of the "Whisper" in this matter. I would, indeed, have the husband bring home presents after being absent a while, but I would also have them given at other and various times; such as at the recurrence of a birth-day, Christmas, a new year, &c.

Once, I should have smiled at the merest suggestion of the importance of such little things as these, as means of keeping up the flame of conjugal affection. That which could only be preserved by such trifling efforts, I should have said, was hardly worth preserving at all. But times, and things, and opinions change, and well they may. We should be undeserving the name of rational beings, if our opinions were not susceptible of change. I am now fully convinced of the truth of the following lines from one of our best writers:

"Since trifles make the sum of human things,  
And half our misery from these trifles springs,  
Oh! let the ungentle spirit learn from thence,  
A small unkindness is a great offence."

I am also equally well assured that a small kindness, on the other hand, is promotive of very great pleasure ; and that those husbands who despise these little things, as they are sometimes regarded, know little of themselves, and still less of female character generally.

Many a wife, who might perhaps be unwilling to acknowledge herself influenced by what are called trifles, is yet fully conscious of their effect. I have known sensible women, such as had the good fortune—a fortune confessedly not so common as might be desired—to have sensible husbands, acknowledge with the utmost freedom this tendency in their natures, leaving it to their husbands to do as they pleased about paying any regard to it. A husband who would treat such a confession with disdain, and, above all, with sneers and ridicule, would be quite unworthy the name or place of a husband in society. And yet such husbands there are ; and those in no small number, either.

On the subject of little things in general, I may be allowed to remark, in the language of another, that “our lives are made up of little things. If the neglect of little duties is a source of unhappiness, they at once lose their insignificance. If little peculiarities of manner, of expression, or habit, are annoying, they are of

sufficient importance to claim the attention and demand the amendment of every well-inclined individual. It may be set down as an invariable rule, that the peculiar politeness and proprieties of every-day life cannot be violated or neglected with impunity. If they are, vexations, estrangements, and petty quarrels, will most assuredly ensue."

I am sometimes pained to find husbands so careful to do their duty—their whole duty—in all the larger matters of life, while in the smaller matters, especially those of their homes and fire-sides, they are wholly neglectful; as if their reputation with the world was of far more importance than the good opinion, and affection, and confidence of their own family. This certainly ought not so to be.

It has sometimes been said that the truly great men of this world are but little known; and I think the remark a just one. I believe that the time will come, in the history of our world, when he will be the truly great man who discharges, with the utmost scrupulousness, his whole duty to God and his fellow-men—in every possible relation which he sustains to the latter—not only in the larger matters of life, but particularly in the smaller matters. In that day of the world's history, those who are now

deemed the world's great men, will be seen to be, in reality, its little men. Then will be brought to pass the saying of our Savior—"The last shall be first, and the first last;" and many a person in an obscure cottage, or in the humblest situation—some shepherd of Salisbury plain—will be found to sit on the right hand and on the left hand of the Son of God in his kingdom.

I close this chapter by the following remarks of a Christian philosopher, the excellency of whose writings has never been disputed—begging every husband who has any sense of responsibility to God or man, to take them into serious consideration:—

"Those that are curious observers of mankind love to consider them in the most familiar lights. When men are abroad, they choose to appear (whatever they really are) to the best advantage; but at home, their minds, as well as their persons, are in a perfect undress and dishabille. The world is the great theatre on which they act a part; but behind the scenes they may be seen in their proper persons, without any studied appearances.

"Our domestic behavior is therefore the main test of our virtue and good nature. In public, we may carry a fair outside; our love may be

not without dissimulation, nor our hatred without disguise ; but at home, nature, left to itself, shows its true and genuine face, with an unre-served openness, and all the soul stands forth to view, without any veil thrown over it. There we see men in all the little and minute circumstances of life, which, however they may be overlooked by common observers, yet give a man of discernment a truer opening into a man's real character, than the more glaring and important transactions of it ; because, as to these, they are more upon their guard—they act with more of caution and of art, than of plain, simple nature. In short, our good or ill breeding is chiefly seen abroad, our good or ill nature at home.

“It were to be wished that we had more family pieces preserved and transmitted down to us. The good public magistrate is of use to few only ; but the prudent and affectionate father of a family is of a more general and extensive influence. For my part, I more admire Cornelius the centurion, for that short sketch of his character, viz. that he was a devout man, and one that feared God, *with all his house*, than if he had been represented as the most victorious general that had enlarged the bounds of the Roman empire ; for we learn from it this useful lesson

—that the influence of a pious example, like the precious ointment from Aaron's beard, descends downwards from the head of the family, diffuses itself over the main body, till it reaches the very skirts—the lowest members of it.”

## CHAPTER XXXVII.

### JOKES AND PUNS.

One species of pun quite reprehensible. Duty of the husband in this respect. Remarks on joking. Scripture doctrine. A judgment to come. Safest course to be pursued.

THERE is a play upon words—a mongrel affair, half pun, half innuendo—quite common in some grades of society, but which it were highly desirable to avoid. I have more than hinted at this foolish custom in Chapter XXV.; but it deserves a more special notice.

I have known this form of speech made use of in society which was deemed quite respectable. The wives and daughters of many of our farmers and mechanics, whose ears would tingle at any thing obviously impure, are not unfrequently—nay, even unblushingly—assailed with it. I do not say it is so bad as the more fashionable impurities of our theatrical entertainments; but it is bad enough, and, for the honor of human nature, ought to be suppressed, by a more elevated public or family sentiment.

Now, it is, in no small measure, in the power of every head of a family to control these matters. I never knew the evil to which I allude very prevalent, unless it was introduced, or at least sanctioned, by the husband. Let him but set his face against it, and persevere in his course with as much energy as he would manifest in the pursuit of an office of honor or emolument, or in pushing a bargain which was likely to secure to him ten, fifteen, or twenty thousand dollars, and he can hardly fail of a victory—a victory than which few could be mentioned, except that over ourselves, more glorious.

As to joking, in the usual acceptation of the term, I cannot say much in its favor. For though I am as fond of steady cheerfulness and occasional pleasantry as any one need be, yet I never like those coarse jokes, without which pleasantry is thought by most people to lose half its charms. I would say this if I were but an atheist, and writing for a world of atheists; but I say it with still more earnestness, in view of a judgment to come, to which we are all bound, and at which, as the Scriptures assure us, we must render an account for every idle word.

How can a husband and wife spend much of

the time of this short life in that sort of intercourse which, if it do not degenerate, as it is quite apt to do, into low blackguard, is at least characterized in Scripture as not being "convenient;" and which there is but too much reason to believe is little less than one form of profanity? How can they do this when there are no other members of the family than themselves? But how can they do it, above all, when there are children and domestics to contract a disease so fatal?

The safest way is not to indulge in the habit at all. Avoid, at all times, and in all places and circumstances, every appearance of evil. Form, in every respect, the best habits of conversation; and then, though you live a hermit, you are safe; but if you live in society, you will not contaminate it.

## CHAPTER XXXVIII.

### DALLIANCE.

A species of imprudence. Apologies. Living in fear of each other. Example of Paul.

PERHAPS there are few young husbands to whom the remarks I am about to make will at all apply. But so long as there is one of the kind among us, poisoning, and destroying, and making miserable, sufficient reason exists for presenting in this place a word of caution.

Some of the best and kindest husbands I have ever known, have been addicted to a species of lingering, not to call it by a name still more objectionable, among their female friends, which, to say the least, is not in strict conformity to the golden rule; and which, whenever it is known, is apt to give pain to their wives. Let not these husbands console themselves with the belief that their wives do not care—because they never express any anxiety. How can they? Yet be assured, reader, whoever thou art that holdest such an opinion, they are not

destitute of feeling, nor of the passions which belong to human nature.

You mean no harm, you say. I suppose not. But it may *lead* to harm. Can one tread on live coals and not be burned? Suppose, however, it should neither injure you, by leading to what you do not at present contemplate, nor by awakening jealousy in another bosom; is it a safe example to set? Would you like to see other husbands treating your own female friends in the same way—your daughters, or sisters, for example? Would you like to have a son of yours treat a beloved wife in this way? But why should you set an example which you would not be willing to have followed by your son?

I would not encourage a fastidiousness, which is foolish or unreasonable, in either sex. I would not have people live together in this world as if they were afraid of each other. To live always in a state of distrust, both of ourselves and others, which borders upon suspicion, would be to divest life, and the social joys of life, of half their charms.—Still, there is a course of prudence to be observed, which it concerns all husbands and wives, who are ignorant of it—if any such there are—to understand.

To the pure, we are often told, all things are pure. True, but who are the pure? Who is not susceptible of injury? Does not Paul, the apostle, assure us that it cost him a struggle to keep his passions in due subjection? Are we stronger than he?

## CHAPTER XXXIX.

### REVEALING SECRETS.

Charge against females. Some silly husbands. Sources of frequent difficulty. Complaints of husbands. Several queries proposed. Secret-telling husbands contemptible.

It has sometimes been said of the female sex, that they cannot keep a secret, even on behalf of their husbands! Many a story has been told, and many a joke passed, to illustrate the truth of this very current opinion. Nor can it be denied that there is some slight foundation for it. There certainly is a class of women, who, though they may have benevolent hearts, have vacant heads and empty hands—so far at least as to be perpetually gadding and talking—and who, to give to themselves importance, are apt to abound in the marvellous, and to appear to have many *secrets*. These, especially if they concern the reputation of their husbands, they communicate to the sisterhood—one of them perhaps alone—with very great caution. She must not mention it for the world; for it might

ruin both her and her husband. But the individual to whom it is revealed feels the same irrepressible desire to reveal it to one of her choice friends ; she to one of hers, and so on—till at last the mystery is out, and the poor husband, perhaps, has his property attached by a public officer, or is thrown into prison.

And yet, though there are silly wives in the world, it does not follow that there are no silly husbands. Of woman's aptitude to tattle where she should not—I mean, now, in matrimonial life—I happen, very fortunately, to know but little, except by hearsay ; but it has been my lot to become acquainted with several tattling husbands.

Many a husband has revealed secrets respecting his wife, which, had they not remained inviolate in the bosoms of those to whom they were communicated, must, inevitably, have made great difficulty. What necessity is there for this ? Why not “keep our tongues,” as the saying is, “between our teeth ?”

I must confess, most frankly, that I have little patience with these tattling husbands. Woman's situation may be pleaded, in some good degree, in extenuation of her error. She is confined to her home more than man, and yet is naturally more voluble ; so that when she is abroad, she

is disposed to talk fast and much ; and the old adage says—though not always with truth—that “ who talks much must talk in vain.” But be this as it may, woman is apt—when she gets out of prison—to talk, and sometimes to say things which should have been suppressed.

A certain husband once came to me, and complained bitterly of his wife. “ I married her,” said he, “ ignorant of her character. I thought her likely to prove a help meet, whereas she proves a hinderance. Of course what I say must be a profound secret.

“ The truth is,” he continues, “ I am the most unfortunate man in the world. I am warm-hearted, full of sympathy, fond of being sympathized with, fond of conversation. But, if you will believe it, my wife has no fellow-feeling with me. We often read a little together ; and I have sometimes attempted to draw her into conversation on certain favorite topics ; but I can soon see, by the vacant face or stupid yawn, that she is wholly uninterested.

“ I cannot say that I do not respect her, for I do. She has many estimable and amiable qualities. But sympathize with her, or even love her, I cannot. I love my children, and for their sake can live with their mother ; but really I do not feel towards her as I could desire.”

Another comes and says—"I am deeply unfortunate in regard to my wife. Many will set me down as an extravagant or avaricious man, just because my wife is perpetually goading me on this subject. She wishes to live in the same style with our rich neighbors. I have endeavored to show her the folly of her desires; and she sometimes seems to be partly convinced; but by the next day, or at least by the next week, she is the same as before.

"I would spend my life in doing good without much regard to the avails; but this I cannot do, and enjoy at the same time a moment's peace. If I am doing any thing for the public, without compensation, and she finds it out, I am soon harassed with her piteous complaints about our wants, present and future. 'What shall we do in our old age,' she says, 'and what is to become of our poor children?' 'We shall soon be dependent on the town,' she sometimes says, 'and then you will see the nature and extent of your folly.'"

Another tells me his wife is forever troubling him about his personal appearance and dress. "I do not believe I am a sloven," says he; "and yet my dress is never such as she would prefer. If I were like some husbands, we should soon be in a quarrel. But I am com-

pelled to tell her I shall appear and dress as I please ; and she has nothing to do but to be silent. This is a painful but necessary resort, and she submits to it because she cannot help it. I would leave her, were it not for the children, rather than have a perpetual din about my ears ; but my children are dear to me, and for their sake I remain.”

These are specimens of the family secrets which husbands sometimes communicate, on condition that they *go no farther* : but to what purpose ? But why should I expose the follies of my wife ? Have I not virtually promised, when I took her to my arms, to conceal them ? And suppose I had not ; is it not for my interest to do so ? Will any person think the better of me for such petty disclosures ? Does not every man of common sense know that one story is always good till another is told ?

For my own part, I never hear a husband revealing, in this way, his family concerns, without experiencing both pain and disgust. I am sorry we have wives among us weak enough to expose their husbands ; but the husband who exposes his wife is more than weak ; he is absolutely mean and contemptible.

## CHAPTER XL.

### DISCRETION.

Definition of the term. Value of this quality. Peculiarly valuable to the young husband

DISCRETION is a word in every body's mouth, and yet few understand it precisely alike. With some, those persons are accounted discreet who are forever silent. With others, he is the discreet person who never reveals any thing which can properly be considered as a secret. Others, still, confound discretion with prudence.

But when I use the term *discretion*, it is in a sense somewhat different from any of these. It embraces them, it is true, but it also includes much more. I mean by it, that faculty which enables a person to judge, skilfully and cautiously, what course of conduct it is proper and right to pursue. It is a species of discernment, in regard to conduct and things, which is of inestimable value in all the relations of life, but in none more so than in the relation of husband and wife. The husband or wife may make a com-

panion and others unhappy, when there is any want of a proper discretion, even though their general intentions are excellent.

There are many qualities of the mind more shining than discretion, but few—very few—more useful. It is this which seems to impart a value to all the rest, by setting them to work in their proper times and places, and turning them to the advantage of the owner. It not only shows itself in words, but in actions, and is a kind of under agent of Providence to guide and direct us in the ordinary concerns of life.

I wish every young husband would especially labor and pray that he may not only be discreet himself, and for his own sake, but be enabled to set an example of discretion to his family and all around him. Discretion is a gem of unspeakable value—but, unlike most gems, its value would be greatly enhanced in society were it more abundant.

## CHAPTER XLI.

### TAKING SIDES.

The wisdom of suspending our judgments. Taking sides unnecessary and unreasonable. The husband and wife arrayed against each other. Minding our own business.

I DISLIKE, very much, to see a husband and wife as ready as some are to take sides, in regard to every little occurrence. It is not only more wise, but far more *safe*, to suspend our judgment as long as possible, and in most cases to pass no judgment at all.

Where is the necessity, in the first place, of *understanding* all the details of every petty disagreement which happens to be going on in the community? Does it make us either wiser or better? Besides, the more we know and enter into these matters, the more we may.

But if they come to our ears—and they cannot, I know, be always avoided—it does not follow that we should take the side of either party in the dispute. How seldom do we know the whole truth, on both sides! And how poorly

prepared are we for an impartial judgment of a thing or event till we know what can be said on both sides! The maxim, One story is good till another is told, has meaning, and should be a word of caution to all who find themselves ready and apt, on all occasions, to take sides.

If it is generally desirable to avoid not only the appearances, but the occasions of evil, how specially so in the relation of husband and wife! How exceedingly unhappy to have the parties in such intimate relations often arrayed against each other, even in the smaller and more unimportant concerns of life!

Every one should mind his own business, is an old maxim; and I beseech the young husband who is disposed to meddle with every passing occurrence—small or great, important or unimportant—and form and pronounce hasty opinions, to heed it; for it is of very great importance. Many a young couple have made themselves and others miserable for life, because one or both had not been trained, from the earliest years, *to mind their own business.*

## CHAPTER XLII.

### DECISION.

Habits of decision. "I do not know." Importance of deciding promptly.

THIS trait of character—I should rather say habit, for it depends much on our early education—is of very great importance, every where in life; but no where more so than in conjugal life. "I do not know," repeated a dozen times in succession, when a simple *yes*, or *no*, would be just as easy, were we trained to it, has wearied the patience of many an individual, in social life. It gives, too, an appearance of inefficiency that is very unpleasant, and, for rational beings, very unbecoming.

A person who has learned to say *yes* and *no*, when occasion requires it, will accomplish at least one third more of business in the world, than one who is in the habit of saying, "I do not know."—Not but that there are cases where ignorance is to be expected; and in such cases we certainly may as well confess it. It is

as foolish to pretend to knowledge where it does not exist, as it is to say, "I do not know," either because we are too lazy to make a decision, or have acquired the habit of remaining undecided.

It is a great help to the housewife to have her husband a man of decision. The thousand little things of which domestic life is made up will pass far more pleasantly, as well as more easily. I wish, most heartily, that decision of character could be carried into all the ordinary concerns of every day. It would greatly diminish life's evils, as well as enhance its happiness.

## CHAPTER XLIII.

### CHARITIES.

Family charities. The husband's prerogative. Giving at hap-hazard. Habit of giving. Its blessedness. Various ways of doing good. New views on the subject.

OVER the family charities, the husband usually has—and I think ought to have—some control. Not that the wife, or the other members of the family, should be compelled to ask him, in every solitary instance, whether they may give to this or that object, and how much. But whether they shall be in the habit of giving or not, and *how much, and what*, in general, they are able to give in a year, and to what class of persons their charities are most likely to be useful, are matters of great importance, and in which the husband, after mutual and due consultation, should not only be permitted, in the exercise of his prerogative, but required, to give the casting vote.

Most families, if they give at all, give wholly at random. If an object is presented, or a claim

made on their sympathies, and they feel, at the time, as if they ought to give relief, they give it. Whether the person is really needy, they do not very often ask ; nor whether the charity is not likely to injure him in the end.

I hold that though great care should be taken not to do harm when we desire and intend to do good, yet that it is highly desirable to be always in the habit of giving, in some way, and to somebody or other. If it is more blessed to give than to receive, as the Scriptures assure us—and as is from the very nature of the case true—and if to give for the purpose of securing the blessedness or happiness which it brings be not a species of highly-refined selfishness—then it seems to me important that every member of every family should be early instructed on this subject, and initiated into a system of rational and habitual charities.

There are, however, a thousand ways of doing good without giving money, food, or clothing. He who, with a view to communicate good, makes his fellow-creature happier by instructing, encouraging, comforting, or cheering him, is as truly charitable as he who ministers to his physical wants. And perhaps it will be found out, sooner or later, that such charities are not only among the more important ones, considered

in reference to the fact that they bear upon the nobler part of man's nature, but that they are important in their bearing, even upon the physical necessities of those for whom they are intended. Perhaps it will be found that by inspiring a fellow-creature with hope, and by filling him with cheerfulness, we actually, in a measure, supply his physical wants. His digestive organs make from his frugal or scanty meal better chyle and better blood, and his powers of assimilation actually produce better flesh and better health, when he eats with a merry heart, as Solomon expresses it, than when he eats in opposite circumstances. The same amount of food or clothing of any quality gives more warmth and strength—far more—to him who is made cheerful and happy by our sympathies, as manifested by our words, tones, looks, &c., than to him whose mind is depressed, whose feelings are unsocial, and whose whole condition, in one word, is miserable.

I wish a Christian view could be taken of this whole subject; and especially by those whom God has made heads of families. There is a field of charity opened, as indicated—but no more than indicated—by the foregoing remarks, which has hitherto been but little

explored. May the rising generation be taught to enter and possess it; and may the effects of this millennial form of dispensing charity soon cause many a desert of the human mind and heart to blossom as the rose.

## CHAPTER XLIV.

### CONJUGAL SERVITUDE.

Wrong view of female character. Anecdote. Strange confessions. A brutal assumption. This is not a solitary instance. Striking and important facts. Caution to the young husband

THERE is a view of woman, entertained by some husbands—men who, in society, are regarded as sensible men, too—which is abhorrent to my feelings, and which I feel assured should be at least repugnant to every feeling of humanity.

In walking, one day, with a gentleman at whose house I had, by invitation, recently taken tea, he fell into a course of apology about his wife. “My wife,” said he, “is utterly unacquainted with the world, and knows not how to receive company ; and it is on this account that I so seldom invite my friends to see me. Her mind is uncultivated, and though she attends to the bodily wants of my children, in a very becoming manner, she is wholly unprepared to

educate them. So utterly unfit is she for the task, that my eldest daughter, now old enough to go into company, is quite unprepared for it. The mother is even no society for me, and in so far as conversation forms a part of human enjoyment, I am a complete recluse."

I know not whether I was most startled at the readiness with which my friend revealed those secrets of his family which I should, in similar circumstances, have thought it my duty to conceal, or at the complaints which he made of the ignorance of his wife. There she was, occupied with a family of seven or eight little children; and the husband toiling almost the whole time away from home, partly to supply their immediate physical wants, and partly to lay up for the future.

I have said that the husband was almost always absent; but if at home, he not only said nothing to his wife, but never assisted her in the least. She was obliged to prepare food regularly, and in the old-fashioned, laborious way, three times a day, as well as perform all the other work of the family; for her husband thought himself too poor to afford any help. In such circumstances, what time had she for instructing her children, especially as she had not been taught the importance of those lessons

which a mother can give in carrying on her ordinary domestic duties?

But if he was sensible of her deficiencies, why did not the husband seek for a remedy by enlightening her? Why spend all his leisure hours in reading or writing by himself, as he was accustomed to do, and leave his wife uninformed, and then complain of it to others? But this, though, in my opinion, quite out of character in a husband, was not his only error; nor was it by any means the worst.

I ventured to inquire, as modestly as I could, whether it was right for a husband, in such circumstances, to be the means of keeping a female so wholly enslaved to the wants of her children as to leave no time for conversing or reading together. At this he seemed to take offence, and immediately uttered many bitter complaints against those who talked so much about elevating female character.

“Woman,” said he, “is made for man. I have no patience with those who undertake to dictate to husbands and wives what they ought or ought not to do. Divine Providence has assigned to woman her sphere; and it is not for her or others to attempt to evade the divine arrangements. They involve severe trials indeed; but these she must expect. It is her duty

to bear them. My wife has nothing to do but to submit to the will of Providence and of her husband; and whatever trials may be the result, she must bear them. In becoming my companion, she consented to become my wife, and to demean herself as such."

"Do you mean to say," I inquired, "that woman is to submit to every selfish requirement of the most low and selfish husband? Do you insist on her unconditional and unqualified submission in all things which even a brute may see fit to require?"

He grew indignant at this, and appeared to think I meant to be personal. "I tell you," he said, "it is not for my wife to have any voice in these matters. As long as she is in health, it is her duty to yield herself, unreservedly, to my wishes."

"Then," said I, "you and I entertain very different sentiments. I understand it to be the duty of a woman to become a help meet to her husband. If a husband weds a wife who is not duly prepared for the task, it is his duty to go to work, in the first place, and, as far as may be in his power, endeavor to fit her for her duties as a help meet. He has no right to make her a slave to the wants of seven or eight children born in the course of ten or twelve years.

Above all, he has no right to regard her as a mere slave to himself. If he does not attend to her direct instructions, he ought not at any rate to stand in the way of her instructing herself."

But I might as well have talked to a hurricane. My friend was greatly excited; and immediately began to inveigh against what he called meddlers with the business of other people. "The land is overspread with those persons," said he, "and, as a friend of mine says in a periodical which he conducts, matters have come to such a pass that a peaceable man can hardly venture to eat or drink, to go to bed or to get up, to correct his children or to caress his companion, without obtaining the permission or the direction of some moral reformer, or of some moral association. There is left him no spot into which some association committee cannot penetrate, and dictate to him what he ought to do or suffer. Whereas there are certain things which an individual ought to be allowed to call his own, and over which he shall have the supreme control. Around each person there should be traced a circle, within which no stranger should presume or be permitted to enter."

It was in vain that I endeavored to show him I was not intermeddling with the family concerns of any individual whatever; that all I

had suggested had been in the purest friendship, and with the most hearty desire for his good; that I had never obtruded myself or my advice upon any individual, either in a public or private capacity, until he had first introduced the subject, and given me a proper opportunity. He persisted in his denunciations against meddlers; and finding him immovable, I left him.

Now, had there been but one brute in human shape, and one detestable tyrant in the world, I would never have related this anecdote. But the truth is, the world is half filled with persons who possess a measure of the same spirit. They can often, like my friend, use great swelling words about education and human improvement, and even talk about emancipation—the emancipation of every body and every thing else, however, rather than their own family, for these must remain slaves.

I cannot deny that the person of whom I have been speaking has a promising family of children; though I am puzzled to know how it happens, since he is at times a very fury among them; nor is his wife as even tempered as she should be. But what perplexes me most is, how any thing good can come out of such a state of slavery. There is no more of equality, or partnership even, between the husband and wife, than

between the southern planter and the individual who tills his soil.

It is true he provides for her a shelter, and, in general, wholesome fare. She and the children are "housed" and "foddered." But it is for his interest that they should be so. It is not for his pecuniary advantage to pay doctor's bills for rheumatism or fever. Neither is it for the interest of the southern planter to do so; nor for the northerner or southerner to do so in relation to his horse. I have seen many an individual who treated his negroes and his horses with the utmost kindness, so far as their physical wants were concerned, except that he sometimes rather overworked them; but as to moral and intellectual wants, they were both placed on about the same footing—that is, both neglected. Nay, he did not hesitate, at times, to show, in full measure, that he was master, and that they were slaves. And yet I can say, with the utmost sincerity, that my friend's wife, in the case to which I have alluded, was as abject a slave, in spirit and in truth, as any colored man or any horse I ever saw among thousands and tens of thousands of each.

Unhappily, however, this is not, as I have already told you, a solitary case: I wish it were. There are instances, almost innumerable, of the

same general character. There are hundreds, if not thousands, among us, who cry out against slavery, in one form, while they are slaves themselves—to their own lusts, I mean—and are continually enslaving others. With such men it is not uncommon to find freedom and equality ever on their lips—and in some instances, even the equality of the sexes—while there is not a particle of either freedom or equality in their practice. Their wives are the merest slaves and drudges, and their children mere automatons.

It is painful—it is even most distressing—to see loving and confiding woman a willing drudge, nay, a cheerful slave, to such masters and tyrants. Give such men an inch, and they will surely take an ell, every where in life; but no where more readily than in their own families. The incautious wife, for the sake of peace, yields at first one inch of ground, which the selfish, lordly husband immediately occupies, and more than occupies. She then yields a little more; and anon a little more still. The more she yields, the more she may—nay, the more she *must* yield; till, ere long, like the bird which is fascinated by the voice of the charmer, she falls completely into the jaws of the devourer of her individuality, if not of her personal identity. She ceases not indeed to breathe and

move, for she has still all her bodily organs and functions ; though, with the departure of mental and moral freedom, the glory of even *their* energy and vigor has in no small degree departed also.

I have witnessed the horrors of slavery, in nearly every form which can appal the heart of man ; but I have never witnessed, either in the United States or elsewhere, any thing of the kind which shocks me like this. I can see every other being trodden into the earth by its fellow-man, before a wife or a child—especially the former. The sight of this is too much.

And yet it is a sight which I am compelled to witness day by day. I see more or less of it—startle not, reader, at the confession—in almost every family. I see no where the husband living up to the spirit of God's law, natural and revealed, on this subject. I see no where the husband doing, in all respects, as he could reasonably wish to be done by in similar circumstances. But what grieves me most, as I have already more than intimated—what seems to me most to be deplored as human nature's broadest, foulest blot—this spirit of slavery in the heart of the husband is by no means in proportion to his ignorance. Were this the fact, there would be

room to hope. The future would not then be so dark and cheerless. But instead of its being in proportion to ignorance, it would be nearer the truth to say it is in proportion to intelligence. At any rate, intelligence in the individual, whatever may be its general effect on the whole community, does not seem to diminish it. This fell disease of our sex—for I can give it no better name—is no where more rife than among the would-be refined and intelligent.

How can it be, that men of good sense—men, in some cases, professing philanthropy—will pledge themselves before God, angels, and men, to love and cherish the wife, and to treat her as a companion, and yet go their way, and seem to forget that there is any companionship in spirit? I know hundreds of good men, who hold no more intercourse with the spirits of their wives than if they had no spirits within them, notwithstanding all their promises at the altar. Their mortal part is not indeed forgotten; this retains in a measure its freedom, although withered, as I have already said, by the mental and moral slavery which withers the soul. But a few caresses, or even a few kind words, now and then, are but a poor return for high-handed robbery—the robbery of the immortal spirit; though they may

serve some purpose, as patting and rubbing a favorite horse serves, in some measure, to soothe and compose him after a day of the most abject and perhaps abusive treatment.

What notions of human responsibility—what views of futurity—can men have, who thus crush in the dust the spirit of her whom they have taken as a bosom companion? Do they expect to meet the female soul at a judgment to come? Are they not—whatever may be the name—are they not in reality the loyal followers of him who taught that women have no souls, and, by consequence, no title to a place in the mansions of the blessed?

They believe they have bodies; and they would shudder, it may be, at the thought of starving those bodies—or of reducing them, for want of suitable nutriment, to mere living skeletons. Or, were it possible to go farther, and reduce the size of those bodies, by privation and starvation, to infant size and infant capacity, they would abhor the idea of doing that, and would deem it little less than a species of murder. And yet, rather than deny themselves a momentary gratification—rather than take one step in the path of self-denial—they will subject the wife to that round of duties amid pots and kettles, and a circle of objects, which, for all they

do, are scarcely more elevated above mere matter than pots and kettles, which as effectually stints, dwarfs, diseases, and gradually destroys the soul, as a want of due nourishment does the body. And then they tell us—not merely the more ignorant among them, but some of the most intelligent—that this is woman's true destiny; that she was made for man; that "she has no voice in the matter, as long as she is in health;" that she has nothing to do but to submit (her soul, no less than her body, for that is the worst of it) to her husband.

There are those among us who hold, or pretend to hold, that this world is a state of retribution rather than of trial; that the spirits which inhabit these bodies have been through a state of trial elsewhere, and are condemned to this world as a punishment. Now, I have sometimes asked myself, for the moment, whether such might not be the fact in relation to woman. How else can it happen, I have said, that, from the earliest period of human history, her lot should have been slavery and degradation; and that even now, at the end of nearly 6000 years from the creation, she is still a willing slave—sometimes to intelligent and otherwise good men? Female abjection is recognized in the very constitution of society.

The woman who spends a part of her time in cheerful out-of-door amusements, such as tend to invigorate her body, and as she approaches maturity, exercises herself in the field or garden, enough, at least, to promote full, flowing, improving health, is seldom—perhaps never—regarded as the loveliest of her sex. By no means. She may romp and play, while a mere child; but she is no sooner within the precincts of womanhood, than she must be shut out of heaven's light and sunshine, and immured in parlors and other close rooms: or, if she ventures out at all, it must be in a covered carriage, or at least with a measured and stinted step. She must not dress with freedom, lest she should be ill shaped; nor must she read any thing solid or instructive, or converse on any thing of importance, lest she should be a blue-socking.

In short, she is often regarded as most lovely by her own sex and by ours, whose education has best fitted her to be a slave to some weak, but wealthy or fashionable being, who has been educated, in like manner, to regard her as a kind of necessary evil in society, or at most as a convenience; and who, though he may talk of woman as a help meet, never seriously thought of her as such, and never seriously inquired within himself, for a single half hour of his

life, how she could be made to act as such in the most efficient manner.

If these things are so—and that they are so, I presume no truly considerate person will doubt—need we wonder that, here and there, like the comets of our solar system, a Wolstonecraft or a Wright breaks forth, and makes her erratic attempts at female emancipation? Rather, is it not surprising that for one such individual in society we do not have twenty? How can an intelligent female behold the degradation of her own sex, and not feel her whole soul burn within her to break the chains which bind her to the dust that is so soon to cover her?

But is not man as deeply concerned in this matter as woman? Is not his happiness graduated by hers? Can woman be degraded, or in any way injured, and man not suffer? Is not the health, the intelligence, the moral excellence of our whole race, for the future, bound up in hers? Does not every successful effort at female improvement, and every addition to female excellence, hasten, by so much, the latter-day glory of the world? And is not human happiness retarded by every step which is taken to keep the female sex in bondage, and promoted by every thing which is done for their redemption and improvement?

## CHAPTER XLV.

### DRESS AND APPEARANCE.

Avoid extremes. Evils of changes. Slovenliness. Mere negligence. Mistake about literary men. A divine example. Opinion of Newton.

A JUDICIOUS English writer on dress says, "I would neither be the first nor the last in a fashion." This is my own view of what duty requires in this matter. I would avoid the extreme of shabbiness on the one hand, and that of foppery on the other.

It is true, I could wish the fashions, in regard to dress, were less variable, as they formerly were, and as I understand they still are in some countries. Almost any form of making a garment appears to me preferable to continual change, as often as the moon changes.

But whatever may be the form or shape of our garments, there are several serious general errors, on the subject of dress and appearance, which greatly deserve to be corrected.

The first is downright slovenliness. Of all

errors pertaining to dress and person, this, as it appears to me, is most to be deplored; especially in a husband and father. If you have no regard to its tendency on your own moral character, let me conjure you at least to remember the influence you have on others—your family and friends.

I press this matter the more, because the tendency of our nature, in these matters, is always down hill. He who is a sloven at marriage, will be likely to be twice as much so the next year afterwards; and he who is such a sloven thus early in matrimonial life, will be ten times more so when he is old.

What can be more disgusting than to see a neat, good-looking, sensible, worthy woman, hanging at the arm of a downright sloven? The sight, to him who is not wholly destitute of every thing which belongs to good taste, beggars all description. Yet it is a sight which we occasionally witness in civil society.

The second great error in this matter is negligence. There are many who would shudder at the idea of being deemed slovenly, who are yet exceedingly negligent. If there are circumstances and conditions of life to be found occasionally which seem to make negligence pardon-

able, they are the exceptions, and not the general rule.

Negligence, like slovenliness, increases with our years. One writer says—I believe it is Chesterfield—that he who is negligent at twenty years of age, will be a sloven at forty, and intolerable at fifty.

There are some literary men—husbands among the rest—who seem to plead devotion to study as an apology for negligence. When I was a lad, the opinion was quite rife in the neighborhood where I resided, that to be negligent of one's dress was a sign of intellectual greatness; and I was often referred to an aged and greatly distinguished mathematician—a man who was great in spite of his slovenliness—in proof of the opinion.

It is a still greater mistake to suppose that deep-toned piety requires negligence of person and appearance. I can no more conceive of the Savior of mankind as being negligent, in these respects, than as being foppish. Plain in person, dress, and manners, most undoubtedly he was; but not slovenly or negligent. Nor can I believe that those who imbibe his spirit should be so; although I have known a few of his professed followers who seemed to glory in

what I conceive should be their shame. There is a great variety of human occupation; and many forms of occupation expose us much to dust, for a part of the time. But the world in which we live—our part of it, at least—abounds with water; and he who, in such circumstances, voluntarily “slights the bowl, as beneath his care,” seems to me greatly culpable.

It is an ancient maxim that “cleanliness is next to godliness.” Such a view, and the practice which should correspond to it, would be far more rational than one so entirely contrary to it as that which now too generally prevails. “A Christian,” says John Newton, “should never plead spirituality for being a sloven.”

One word more. I have seen husbands who *appeared* to think that because they were settled in life—their “market” made, as the saying is—there was no longer any necessity for that attention to person and dress which, before marriage, would have been inexcusable. Hence I have seen foul mouths, dirty eyes and ears, unclean hands and nails, and an offensive breath; to say nothing of a mouth full of tobacco—a frequent cause, among many others, of a breath foul and offensive. It is not long since I heard a most eloquent, glowing, and important lecture

on an important subject, from an individual whose eyes—one would think—had not been washed for a fortnight. I would not be fastidious or unreasonable on this subject; but by what right may we mar the beauty and lessen the force of truth, by this neglect of person and appearance?

## CHAPTER XLVI.

### HEALTH.

Health worth seeking. Our health committed to our own keeping. Physical "sin." Objections to a common maxim. The subject of health broad. The power of habit. Influence of the mind on health. Influence of Christianity.

THE subject of health has been so fully discussed in my other works—especially in the "Young Wife" and the "Young Mother"—that it can hardly be necessary to enter largely upon it in this volume. I will, therefore, merely content myself with a few remarks, very general in their nature.

1. If health is as important as some people profess to believe, it is certainly worth seeking. If life, and the enjoyments of life, are no longer enjoyments when health is wanting; and if the amount of our enjoyment is ever in just proportion, other things being equal, to the amount of our physical vigor, then surely it behoves us all, but especially husbands, wives, and teachers, to take such measures as shall be

likely to render us, and those for whom we are responsible, most vigorous.

2. Our health of body, as well as of mind and soul, is in a great measure committed to our own keeping. It is indeed true that a predisposition to certain complaints—as consumption, scrofula, rheumatism, &c.—is sometimes inherited; and, therefore, that those who are thus predisposed must watch, with peculiar care, against the causes which usually excite the diseases to which they are respectively liable. But it is also true, that with proper care few such persons ever need actually to become sick; and if they should even be unable to escape wholly, the disease may, by proper pains-taking, be greatly mitigated. The errors of every day of our lives always go to increase, more or less, the severity of every subsequent attack of disease, whether one year afterwards or fifty. That is, a person who is attacked with fever at any time, will be likely to suffer in proportion to the amount of sin\* which he has previously committed against the organic laws; and as every

\* Some may object to this use of the word *sin*; but I know not how to express the idea intended in a better way. Sin is the transgression of a law, and there are laws of the human frame as fixed as any other, and as necessary to be obeyed

physical transgression goes to make up the whole amount of transgression, it follows, undeniably, that every sin adds to the severity of that fever. And so of almost any other disease, as well as fever. It is now well known and admitted by the best medical writers, that even those diseases which have been usually supposed incident to the most healthy childhood, are rendered mild in exact proportion to the health, and vigor, and correct habits of those on whom they fall; and that if physical transgression could be wholly avoided, and the effects of parental debility—visited, as it is, upon children—could also be obviated universally, it is probable these diseases would ultimately quite disappear.

How encouraging is this to the young husband! How cheering to look forward with the hope, that by yielding obedience to the laws of health, the penalty may be avoided; and he may have a healthy and happy family! How much does it add to the enjoyment—actual and anticipated—of domestic life, to know that diseases are not dealt out at hap-hazard, without any reference to our own conduct, either by a benevolent or a malevolent Being! How comfortable to know, in short, that health of body, as well as of soul, is committed, by a kind Heav-

only Father, chiefly to our own and our neighbor's keeping!

3. What is best for one individual, is best for all; I mean as regards *generals*; for in particulars, there is a little difference. It is not true, as a general fact, that what is meat for one is poison for another, notwithstanding the old adage. It is nearer the truth to say, that what is meat for one is meat for another; and what is poison for one is poison for another.

Thus, whatever operates only to irritate the brain and nervous system, is alike injurious to health—that is, in a greater or less degree—whether that brain and nervous system be located at the equator, or in seventy degrees of north or south latitude. So if dirt on the skin is, in its nature, unhealthy, it is so in all parts of the world, and under all circumstances of age, sex, employment, &c. And so of a thousand other things.

4. Obedience to the laws of health does not consist alone, nor principally, in a due attention to food and drink. It is as much a law of life and health that we shall breathe pure air, keep clean, use proper and sufficient exercise, and be cheerful, as that we shall eat and drink right. And so of many other objects and things

between which and the human frame there is a constitutional and fixed relation.

5. As it is in manners and morals, so it is in physical matters—we are so constituted by the Creator that we can, as a general rule, accommodate ourselves to almost any habits we please. In other words, the stomach is very accommodating. The great advantage of this consists in—and such was, no doubt, the intention of the Creator—the power it gives us of conforming to what we know to be best for us. The earlier the character is formed—the earlier the “bundle of habits” is put together—the better for us, most undoubtedly.

Let the young husband avail himself of this accommodating power in the human system; and let him use his influence—and his authority too, so far as it is proper for him to exercise it—in bringing those who are dependent on him to such habits as will not only be healthy, but in a little while perfectly agreeable.

Let him do the utmost in his power to establish in himself, his wife, and his whole family, a habit of yielding to all the laws of health, with respect to air, temperature, cleanliness, exercise, employments, recreations, studies, food, drink, sleep, &c. Let him, if he have the means, fur-

nish his household with all the implements of bathing, ventilation, &c.; and let him set the example of using such baths—cold, warm, or shower-baths—as the season and other circumstances may indicate.

6. It should not, however, be forgotten by any individual who would form his household to healthy habits, that much of our health depends on the state of our passions, emotions, affections, and feelings.

It is exceedingly important, for example, to cultivate complacency, contentment, satisfaction, hope, and cheerfulness. It is, moreover, of the first consequence that we have some desirable object of attainment always in view, and that we sometimes even indulge in a reasonable measure of mirth and hilarity, or at least of joy and gladness. The exercise of a rational and consistent charity, and of the social or sympathetic affections—as gratitude, admiration, esteem, respect, veneration, fondness, &c., together with patience, resignation, and humility, under circumstances which demand their exercise—are also of exceeding great importance.

Those passions, emotions, and affections, on the contrary, which are excited by the idea of evil, are always more or less injurious, both to body and mind. Such are sorrow, grief, melancholy,

doubt, suspicion, fear, surprise, consternation, terror, horror, dread, anxiety, despair, anger, wrath, resentment, indignation, &c. Nor are the malevolent desires and dispositions less hurtful; such as pride, malice, envy, cruelty, rage, revenge, suspicion, jealousy, &c.

A volume might be—a volume ought to be—written, by some competent person, on the effect of the passions on the health, and the importance of attending to this subject in the early education of children. But it is impossible, in a work like this, to do more than barely to allude to the subject.

In a word, to be healthy, we need to be holy. Hence the whole of our advice on this subject might be comprised in one word—Be a Christian.

When will the world understand the whole intention of Christianity? When will it be fully and clearly seen, that the salvation and sanctification of man includes his whole being—body, soul, and spirit—as the ancient metaphysicians used to express it; or, in the language of modern times, of the body, head, and heart; and that, until man is in this respect fully redeemed, the whole object of the divine mission to our earth will not be accomplished?

## CHAPTER XLVII.

### ECONOMY.

Importance of domestic economy to the husband. Neglected in schools. Consequences. Reasons why husbands ought to understand its theory. Great benefits of reform in this department. The writer's purpose. Entire reformation. Improvement.

Few things are more important to the young husband than sound views of domestic economy. And yet I believe it would not be too much to say, that it is one of the last things which most husbands are apt to understand. They usually enter matrimonial life with notions as opposed to what I call true economy, as the north is to the south.

Our systems of instruction are, in this respect, sadly deficient. The subject of domestic economy is but little studied, even by females; and much more rarely by males. And what is still more strange, it is almost as little taught in the *family school* as elsewhere. Example, indeed, does something in this respect, on behalf of daughters; but even this scarcely enlightens

sons. The consequences, as a general rule, are, that both sexes reach maturity, and even enter into matrimonial life, in much ignorance of the common usages and every-day principles on which our domestic concerns should be conducted.

There are many reasons why young men of every situation and class in life should understand, thoroughly, the philosophy of household management. As this doctrine may be rather new, I will venture a few thoughts on the subject, premising that I have a higher object in view, as will probably be seen, than the metamorphosing of young men into meddlers, or "betties," as they are sometimes called.

1. One strong reason for instructing young men in domestic economy, arises from the fact that young ladies are, in this matter, so universally neglected. Even in those seminaries where attention is professedly paid to this subject, the course pursued is often but the merest imitation of a rational course. In one of the more respectable seminaries of this country, the young ladies, though indispensably required to observe with care the management of domestic matters, are not allowed to touch any thing with their own hands; not so much as to bring in a stick of wood, or a parcel of coal, or sweep their own rooms. The whole of the manual

labor is performed by domestics. I will not say that such instruction is not valuable; but it is of little value compared with what it might be rendered, were the young ladies taught the practice, as well as the theory, of domestic management.

Multitudes of young men now-a-days find themselves wedded to young ladies who know as little of practical house-work as the young ladies of the seminary I have mentioned. Some are not only ignorant, but willing to be so. In charity, however, to the sex, I would fain hope that such instances are not very common.

When a young husband finds himself connected, for life, with a female who is ignorant, but at the same time willing to be informed, how exceedingly valuable to him and to her is a thorough knowledge, on his part, of the philosophy of this whole subject! Availing herself of this knowledge, and applying it daily, in her own practice, any person of common sense may come, in time, to be a skilful housewife. But when the husband is ignorant, and the wife both ignorant and proud—too proud to ask any of her friends for information; when she is lazy withal—too lazy to study the best authors on the subject; then is the condition of a young couple truly lamentable.

2. But even when a wife has a thorough understanding of domestic economy, it is highly important that the husband should understand it likewise. She pursues her business with tenfold more cheerfulness when she can have an intelligent companion to cheer her on her way—one who is familiar with the road, at every step she takes. One thing which renders house-keeping so cheerless to the young wife, is its loneliness. “If you have one friend,” says an old maxim, “think yourself happy.” But in respect to house-keeping, the young wife has not usually one friend. So far as this occupation is concerned, in itself, she is a solitary—perhaps a recluse.

3. Good house-keeping, in all its departments, has an important bearing on the husband’s own happiness, as well as on that of his family. It is of no small importance to him and to the children whom God has given or may give him, whether the food which is prepared is more or less poisoned; whether or not the rooms in which he sits, and eats, and sleeps, are, or are not, properly ventilated; and whether his clothing is, or is not, properly and frequently cleansed. The physical education of the world would be much better conducted, and much more progress in knowledge and happiness would be made, if

husbands and wives were universally acquainted with the philosophy of domestic economy.

There is no field of human operation, in which reform is more necessary than in matters of domestic or household management. Not merely to save money; though an immense amount of expense to society might thus be saved. Not merely to save time; though half the time now expended in house-work might advantageously be saved. Not to preserve and promote health merely; though I have no doubt one fourth, if not one third, of the diseases of mankind might thereby be prevented. But money, and time, and health, invaluable as these gifts of God to man undoubtedly are, were they properly employed, are far from being blessings to those who only lavish them on the wants of their bodies; who only save in time, money, and health, to squander it on themselves in some other form.

My object, in all I have written on this subject, here and elsewhere, has been so to simplify, and improve, and reform, the business of house-keeping, that money, and time, and health, may not only be saved, but also that every gain of this sort may be applied to the promotion of our spiritual well-being, both for this world and that which is to come. On this subject, I have been, and still am, perpetually misunderstood.

But I trust this avowal of my purpose and object will be sufficient. I trust the Christian community will do me the justice to believe me sincere ; and that my leading object in seeking an entire reformation in domestic management, is to bring Christianity to bear on the commonest concerns of civic life. Paul has expressed the very thing at which I aim in the strong injunction—"Whatsoever ye do, do all to the glory of God."

I seek entire reformation, inasmuch as I would invert the order in which house-work is pursued. I would not have the preparation of food, clothing, &c.—the education and management of the physical part of our nature—the end and aim of all our efforts ; but, on the contrary, while I would have all these exercises so blended with instruction as to render them exceedingly instructive to all present, I would have a large proportion of the time of every wife and every husband—even the most busy—expended directly on the wants of the immortal mind and spirit. I tremble when I see sensible housewives spending their twelve, fourteen, or sixteen hours daily, in patient labors for the mere tenement which the soul inhabits, and not one on the soul itself!

But besides reformation, I seek improvement in

things which are at present but imperfectly managed. There are numerous branches of house-keeping on which an intelligent husband and wife might profitably spend hours of patient thought and study every day of their lives, even though they were to live to the age of Methuselah. On bread-making, for example, in its various branches, made, as it is, of numerous materials, and combinations of materials—I have not a doubt that the whole life of one who was deeply interested in the promotion of human improvement—temporal and spiritual—might be profitably expended, if other duties would permit it.

But I cannot—I must not—enlarge. Would that this subject might come to be regarded as it ought to be! Would that all human employments—I speak with reverence—might be baptized into the spirit of Christianity! I long to see those who profess to be the followers of Christ regarding every thing they touch—even the smallest matters—as susceptible either of great and lasting improvement, or of entire and thorough reform. I long especially to see house-keeping and agriculture—two employments fundamentally important—so conducted as to promote the highest good of our race.

## CHAPTER XLVIII.

### SICKNESS AND MEDICINE.

Worth of a husband tested. New method of employing a physician. Folly of the present system. Duty of the husband. A most interesting scene. Husbands as attendants of the sick. Keeping medicine in the house. Its evils. Mistakes of those who keep medicine.

THERE are no circumstances of human life where the want of a husband—one who is truly a husband—is more sensibly felt, or his worth more effectually tested, than when sickness enters the family; and especially when it seizes upon the companion of his bosom. “A friend in need is a friend indeed;” and surely here is need, if any where.

It has long appeared to me desirable—as a general fact—that every family should employ a physician, at a stipulated compensation, by the year. The physician should be obligated, in any event, to make quarterly or monthly visits, and to answer or attempt to answer all questions propounded at these visits. For the rest of the

time he should visit whenever actual sickness supervenes, and as much oftener as he pleases.

As things now are, the more sickness in society, the better, in a pecuniary point of view, for the physician. But suppose a physician engages to take the whole medical care of my family a year for twenty dollars. This is no mean sum, for it needs but one hundred families in this way, or about five hundred persons, to give him a salary of \$2000; and probably almost any physician would agree to take the charge of a family of five persons of ordinary health for this sum, and think the salary quite liberal. Is it not obvious that, having made such an engagement, it would be for his pecuniary advantage to do all in his power to keep my family in health? And is it not better to have it so? Common sense will teach this to every husband who can put two ideas together.

Now, then, I repeat it, let every one employ his physician in this way, if he can. The object should be to prevent sickness, if possible. If by four quarterly visits, and judicious instruction as to the best means of promoting and preserving health, the physician can prevent disease at all, he will get his twenty dollars comparatively easy. But if, by his neglect, some of the family get sick, and he is obliged to make one or two hundred

visits in the course of the year, his case will be a sad one indeed. Against this, however, self-interest, you may depend upon it, will lead him to look out in the best possible manner.

Having thus employed the best physician you can find, within a reasonable distance, study to make the best possible use of his instructions. I have, in another place, urged the importance of the study of anatomy, physiology, and hygiene—especially the latter two. Here I repeat my request, and with great earnestness. Half the benefit of judicious medical instruction and advice is lost for want of such knowledge. It is indispensable to both parents.

Man ought to be the untiring attendant of woman, in her hours of sickness, were it only in gratitude. No one knows how, so well as she, to bind the brow, in pain and sickness; and no one fulfils so well this part of an angelic mission. Let man, therefore, do what he can to make a return for her kindness. But let him do it not *merely* in payment of a debt of gratitude, but from pure love and a sense of duty.

There is nothing more interesting than to see the husband and the wife watching over each other's couch, in time of sickness. Never is conjugal love fully tested till it has been elicited and tried amid scenes like this. Those hus-

bands and wives who have enjoyed uninterrupted health, hardly know, as yet, what it is to love one another. Prosperity makes us selfish; adversity, and especially pain, sometimes softens us.

Husbands, it is true, often make bad attendants of the sick, whether of their wives or other persons. Both males and females ought to be trained to the art from the earliest infancy. This, indeed, is not enough; but it is a good beginning. It requires a feeling, sympathizing heart, to make a good attendant of the sick. Few husbands are fit for the task; and yet few persons in the world could attend a wife so well in her sickness, as her husband, were he but trained for the purpose.

I do not conceive it to be any part of a husband's duty to fill his closets with drugs, or his windows with phials. I know many people think they cannot dispense with the laudanum, the elixir, the camphor, the hartshorn, and half a dozen or a dozen other common but very active medicines. But there are others who get along quite as well without them; and it is observable that those who have much medicine at hand not only use a great deal more of it in a year than those who have none, but have much more sickness. I know a lady who keeps a medicine chest, and boasts of her skill, and of the

perfect health of her children. And yet, sick or well, they take a great deal of medicine. I know of others who keep no medicine in their families, and have no need of any.

There are few who have self-government enough to resist the temptation to use medicine too frequently, if they have it constantly in the house; and, on this account, I would hardly advise you to keep any such thing—even a bottle of hartshorn or camphor. If you or a member of your family receive a wound, or are faint, the application of a little cold water is usually quite sufficient. Whereas, if you keep something stronger about you, the temporary excitement, as well as immediate relief it affords, will induce you to use it ten times unnecessarily, for once where it is of service; and this unnecessary use of a poisonous article will sow the seeds of many a disease, to spring up, sooner or later, into violence. Nor is this all. It will prove the means of increasing, more or less, the severity and danger of every subsequent attack of disease, whatever may be its form.

I will not deny that a skilful dealer-out of calomel and rhubarb, and elixir and picra, and a free use of all sorts of herbs “good for sickness,” may appear to effect many sudden and astonishing cures. Who does not know that a

slight bowel affection may be corrected with elixir paregoric—nay, even with castor-oil or rhubarb or calomel?

But is this the end of the matter? The complaint is but checked; or, if cured temporarily, and the glad mother begins to congratulate herself on her wondrous skill, how long ere a suppression of the biliary secretion, induced by the paregoric, will cause some new disorder?

Now, the child is thought to be bilious, and is dosed with picra—to which, perhaps, is added an infusion of celendine and cider, or some other popular but absurd, not to say poisonous mixture. After a few doses of this sort, dame Nature, roused by a series of oppressions, attempts to resist. The liver disgorges itself, the bowels become more active, and again the child gets better.

Again the mother congratulates herself on her skill. She can cure—she supposes—not only *dysentery*, but *jaundice*.

Meanwhile the liver, which has overacted, becomes torpid again; the secretions become diseased; and after the lapse of a few weeks or months, ascarides (pin-worms, as they are called) appear.

Now, the picra or the calomel is put in requisition, and the administrator boasts of another vic-

tory over disease—glorying in her folly, however, were she wise enough to know it. For in curing the dysentery, she has caused jaundice, and in curing jaundice, she has prepared the way for worms; and in removing the latter, has caused an irritability of the first passages, (the stomach and bowels,) or of the brain and nervous system, that may last for years, if not for life. Whereas a little change of diet, and a proper attention to exercise, bathing, &c., would have set every thing right in half the time now taken up in dosing for a series of complaints that, at the best, are seldom cured.

I would as soon have a volcano in my house as one of those beings—benevolent, indeed, in intention—who are forever dabbling with medicine. Here, if any where, at least in my view, should a husband—if necessary—interpose his authority. It cannot be right for me to suffer my house to be made a hospital for the sick, when nothing is wanting but to let alone medicine and trust our friends to nature, and, as a final resort, to a skilful medical adviser.

## CHAPTER XLIX.

### FINAL DUTIES.

Duties to the dead. Real and affected grief. Levity. External and internal marks of grief. The Christian mourner not to become a recluse. Second marriages. The most solemn duty of all.

PERHAPS I ought to close here. Perhaps I ought to go no farther than to speak of the duties we owe to the living. And yet there are, in every civilized community, what are denominated duties to the dead; and to such sad duties the young husband, no less than others, may be called.

I would not encourage hypocrisy on the one hand, nor levity on the other. I would not have my young friends cover themselves with the habiliments of mourning, or bury themselves in some closet or cell, either from real or affected grief. Indeed, I care very little whether they exhibit any of what are usually regarded the external marks of sorrow, or not; though, for my own part, I think I should not be likely to make

use of any sort of mourning dress. But on this point I would not lay too much stress.

Yet, on the other hand, I would endeavor not to show, by my conduct, that I was thoughtless. How can the husband who loves his wife be willing to plunge, almost as soon as she is cold, into scenes of mirth or dissipation? How can he avoid his hours and days of sadness? It is well, at least at times, to go to the house of mourning; and He who permits death to follow transgression knows this full well. How can he who is smitten be disposed in the least to levity, at home or abroad?

But, after all, the depth of our grief is not to be determined by any external marks whatever. It is not in the dress, how dark soever its color. It is not in the length of the visage, or its woe-begone aspect; it is not in solemn, sepulchral tones of voice; it is not in the measured step or sanctimonious general appearance. True grief is far deeper than all this. It has its seat in the heart.

And yet no Christian mourner sorrows as without hope. It could be of no service to the dead; it would be hurtful to the living. He dries his tears in due season, remembering that other duties remain to be discharged to the living

Nor is it necessary, in these cases, to become

a recluse, or a hermit. No circumstances nor laws can require this; nor does health or Christian duty permit it. The dying companion would not herself desire it. If she loved, while living, and sought the happiness of him who sought hers, she would wish that happiness to be continued. She would not wish her husband to be buried to the rest of the world, because she was to be buried to him. If his society had rendered her happy, she would not only be willing, but desirous, it should render others happy.

I would not, indeed, appear as the advocate of too speedy second marriages. Duty to a departed wife seems to me to require that we should remain single for more than merely a few weeks. There is something disrespectful—in appearance at least—in marrying again in three, four, or six months; though I am fully aware that circumstances may occasionally require it.

I do not, however, think it any violation of the rules of propriety, or a proof that there was any want of proper love for those who have gone before us to the eternal world, that after the lapse of a year, or so, a second marriage should be resolved on.

But the most solemn duty of all which we owe to a departed wife is, to prepare to follow her. Her death is a loud admonition to the

living—"Be ye also ready." Let every husband who is called to weep over the grave of a departed companion remember this, and let him prepare for that solemn day which may come when he least expects it.

## CHAPTER L.

### OCCASIONAL DUTIES.

What are here meant by occasional duties. Special demand for kindness. Imaginary evils productive of much suffering. Importance of cheerfulness. Exclusion of evil company. Evils of dosing. Discretion in other matters. Prospective education—its immense importance.

THE term "Occasional Duties" has been selected as an appropriate caption to a series of remarks which it was inconvenient to introduce elsewhere, but without which my plan would have been incomplete.

The conjugal state always requires unremitted kindness; but there are times and seasons in the lives of most husbands when kindness and sympathy are more specially demanded, and when every form and degree of unkindness, or even of neglect, would be more deeply felt than in other circumstances.

I have known husbands whose education had been such as to lead them to overlook, entirely, the claims to which I refer. I have even met with some who were regarded as, in general,

very sensible men, who were disposed to laugh and sneer, rather than to sympathize. Would that such husbands better understood human nature, especially in those circumstances of female nature which are among the most trying.

It cannot, indeed, be denied that it is the lot of some husbands to have wives who are whimsical. But what then? They are so much the more to be pitied; and he is by so much the more unwise who only laughs when he ought to sympathize, and instruct, and cheer. If women were better informed, in regard to their own constitution—its wonderful properties, relations, and laws—a large proportion of their imaginary fears, whims, &c., would be prevented.

But the young husband should take things as they are. He should consider *what woman is*—trained according to the present miserable fashion—as well as *what she should be*. He should remember that suffering is often as truly suffering when it is excited or induced by imaginary, foolish, or unreasonable fears, as when excited by reality.

He should endeavor, to the utmost of his power, to render his companion cheerful and happy. It is as much his duty to use extra effort for this purpose, as it is to make the ordinary efforts of ordinary circumstances.

He should be in her society as much as possible. I knew a public lecturer on a highly popular subject, and who was both anxious for money and notoriety, who yet remained at home a whole winter professedly for the purpose to which I have alluded. This conduct, where the state of the female mind is such as to demand it, and our business will permit it, is certainly commendable.

One object to be secured by spending much time in the society of a wife, in these circumstances, is the exclusion of company which would be injurious. For, since cheerful company is indispensable, and most of those who would otherwise associate with her, would be apt to bring with them more or fewer of their dismal tales and useless gossip, it is highly desirable to dispense with their presence and company as much as possible.

I do not mean by this that every body but the husband should be excluded ; far from it—even if the wife desired it. Change of society, to some extent at least, would, to most persons, be indispensable. All I mean is, that in so far as the society of her husband would contribute to keep up a happy cheerfulness, and in so far, too, as it would be preferred to that of the neigh-

dors, just so far would good, both immediate and prospective, be accomplished by it.

One important object to be gained by keeping up a constant state of cheerfulness in a companion, will be to preclude and prevent the application of that system of dosing, which, in one form or another, so extensively prevails among us, and does so much mischief both to mothers and their families. I wish the world had any tolerable conception of a tenth of the evils which grow out of this practice. The seeds of numerous diseases not natural to the constitution are thus sown, and the predisposition to those which are inherited greatly aggravated.

Much discretion is needed, and much knowledge of the nature and wants of the human system, to render the young husband most useful in these circumstances, and enable him to judge how far the wayward appetites and feelings which arise, are to be repressed, and how far encouraged.—I have said that the society of the husband, on these occasions, is indispensable; but it is more or less useful, in proportion as he is himself healthy, and cheerful, and happy—and in proportion to his progress in the knowledge of anatomy, physiology, and the laws of health—studies which I have elsewhere strongly recommended.

The intelligent husband, while he will not believe in those singularly terrific consequences, which are supposed by the vulgar to follow from an ungratified appetite, however improper and irrational it may be, will never treat these wayward feelings with unkindness. Where he cannot dissuade a wife from a course which he thinks is unfavorable, he will, perhaps, compromise with her. He will be anxious that her appetite should be reasonably indulged, even in things which are doubtful. In other words, when a morbid propensity is clamorous, he will regard its moderate indulgence, all things considered, as at least a choice of evils.

He will also know how, better than almost any other person, to bear with those irregularities of temper and singular transfers of attachment which sometimes arise. I repeat the sentiment—a high degree of knowledge of human nature is exceedingly important to the husband, in these circumstances, and would enable him often to give such advice as would save a great deal of future woe.

There is here—precisely at this point—a wide field for the formation of the human character, which has hitherto been either overlooked, or consigned by fashion to learned and unlearned empiricism. In this field, much—very much—

might be done. Here, more, perhaps, than most persons are aware, are sown the seeds of character, physical and moral; and here, more than almost any where else, can education, in one of its departments—that of prospective education—be most successfully attended to. A volume is needed on this subject; or will be so, whenever the light of physiology shall be so generally diffused that the community are prepared to receive it.







