

Mizpah

THE
YOUNG MAN'S
GUIDE.



BOSTON.

T. R. MARVIN.

Mabel B. Grant.

May 1st 1850.

With the love of
his sister Mary.

THE
YOUNG MAN'S GUIDE.

BY WILLIAM A. ALCOTT.

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CHAPTER VI.

Marriage.

SECTION I. *Why Matrimony is a Duty.*

MATRIMONY is a subject of high importance and interest. It is *important*, because it was among the earliest institutions of the great Creator; because it has always existed in some form or other, and must continue to exist, or society cannot be sustained; and because in proportion as the ends of the Creator are answered by its establishment, just in the same proportion does the happiness of society rise or fall. It points out the condition of society in this respect as accurately as a thermometer shows the temperature of the surrounding atmosphere. I might even go farther, and say, that in proportion as the original and real ends of marriage are answered, do the interests of religion also rise or sink.*

This institution is peculiarly *interesting* from the

* Some of the topics of this section have been anticipated, in part, in a previous chapter; but their importance entitles them to a farther consideration.

Matrimony a school of instruction. Compared with other schools.

fact that it involves so many items of human happiness. We often speak of the value of *friendship*. What friendship like that which results from a happy union of the sexes? We talk of *education*. What school so favorable to improvement as the domestic circle may be rendered? Whether we consider education in a physical, mental or moral point of view, all its plans are imperfect without this. No man or woman is, as a general rule, fully prepared for the humblest sphere of action on earth, without the advantages which are peculiar to this institution. Nor has any man done his whole duty to God, who has left this subject out of consideration.

It has sometimes been said, and with much truth, that 'no unmarried person was ever thoroughly and completely educated.' It appears to me that were we to consider the intellectual and physical departments of education, merely, this would be true; but how much more so when we take in morals? Parents, — teachers, — what are they? Their labors are indeed of infinite value, in themselves considered; but it is only in a state of matrimony, it is only when we are called to the discharge of those multiplied duties which are involved in the endearing relations of husband, wife, parent and guardian, that our characters are fully tested and established. Late in life as these relations commence, the circumstances which they involve are so peculiar that they modify the character of the

 Permanency of the teachers.

 Early marriages.

parties much more than has usually been considered.

I am fond, therefore, of contemplating the married state as a school;—not merely for a short term, but for *life*;—not one whose teachers are liable to be changed once or twice a year to the great disadvantage of all who are concerned, but whose instructors are as permanent as the school itself. It is true, that like other schools, it may result in the formation of bad character; but in proportion to its power to accomplish either good or bad results, will be its value, if wisely improved.

It is not to be denied that this view of the subject is in favor of *early* marriage. And I can truly say, indeed, that every thing considered, early marriage does appear to me highly desirable. And it would require stronger arguments than any which I have yet seen adduced, even by some of our political economists, to make me surrender this opinion.

The only serious objection, of a popular kind, to early marriage, arises from the difficulty of supporting a family. But the parties themselves must be supported at all events, whether married or single. ‘But the consequences’—— And what are the consequences? An *earlier* family, indeed; but not of necessity a larger. I believe that facts will bear me out in stating that the sum total of the progeny of every thousand families who commence at from twenty-five to thirty, is as great as

Facts in relation to early marriages

Some painful cases.

that of one thousand who begin at from twenty to twenty-five. I have even seen pretty large families where the eldest was thirty-five years younger than both the parents; and one or two instances of numerous families where marriage did not take place till the age of forty. Physiologists have long observed this singular fact, and it has sometimes been explained by saying, if indeed it be an explanation, that Nature, in these cases, unwilling to be cheated out of her rights, endeavors to make up in energy and activity what has been lost in time.

The question, however, will recur, whether families, though equally large, cannot be better maintained when marriage is deferred to a later period. And it certainly is a question of immense importance. For nothing is more painful than to see large families, whose parents, whether young or more advanced, have not the means of educating them properly. It is also not a little painful to find instances of poverty so extreme that there is absolute suffering, for want of food and clothing.

But the question must be determined by facts. And it would be greatly aiding the cause of humanity if extensive comparisons were made between the pecuniary condition of those who marry early and those who defer the subject to a later period. But from my own limited observation I am fully of opinion that the result of the comparison would be greatly in favor of early marriages. Should this prove to be true, the position which I

Objections to early marriage considered.

have assumed is, I think, established ; for it appears to me that no other argument for delay has any claim to our notice.

On the other hand, the following, among other evils, are the results of deferring marriage.

1. The temper and habits of the parties become stiff and unyielding when advanced in life, and they learn to adapt themselves to each other with difficulty. In the view which I have taken above, they become miserable as teachers, and still more miserable as scholars.

2. Youth are thus exposed to the danger of forming habits of criminal indulgence, as fatal to the health and the character, as they are ruinous to the soul.

3. Or if they proceed not so far, they at least acquire the habit of spending time in vain or pernicious amusements. All mankind must and will seek for gratifications of some sort or other. And aside from religious principle, there is no certain security against those amusements and indulgences which are pernicious and destructive, but early and virtuous attachments, and the pleasures afforded by domestic life. He can never want for amusement or rational gratification who is surrounded by a rising family for whom he has a genuine affection.

4. Long continued celibacy contracts the mind, if it does not enfeeble it. For one openhearted liberal old bachelor, you will find ten who are par-

Bachelors not the most useful members of society.

simonious, avaricious, cold-hearted, and too often destitute of those sympathies for their fellow beings which the married life has a tendency to elicit and perpetuate.*

* I know this principle is sometimes disputed. A late English writer, in a Treatise on Happiness, at page 251 of Vol. II, maintains the contrary. He quotes from Lord Bacon, that 'Unmarried men are the best friends, best masters, and best servants,' and that 'The best *works*, and of greatest merit for the public, have proceeded from unmarried or childless men.' He also introduces Jeremy Taylor, as saying that 'Celibacy, like a fly in the heart of an apple, dwells in perpetual sweetness.'

In commenting upon these remarks, this writer says, 'One half of the most eminent persons that have ever lived in the world of science and literature, have remained unmarried,' and 'in the connubial state, too frequently, the sympathies are connected within the family circle, while there is little generosity or philanthropy beyond.' And lastly, that 'Unmarried men possess many natural excellences, which if not engrossed by a family will be directed towards their fellow creatures.'

Now it is admitted that many eminent men, especially in science and literature, have been bachelors; and that among them were Newton and Locke. But this only proves that while thousands and tens of thousands of their fellow beings spent their lives in insignificance, for want of a definite object to live for, these men, having an *object* before them, *accomplished* something. And if you could induce *one* single man in a *thousand*, nay, one in ten thousand, to make a similar use of his exemption from the cares of a family, much might be expected from celibacy; or at least,

 The general principle considered.

Franklin's opinion.

5. Franklin says that late marriages are attended with another inconvenience, viz.; that the chance of living to see our children educated, is greatly diminished.

6. But I go much farther than I have hitherto done, and insist that other things being equal, the

the results of their labors might be a partial compensation to society for the evil tendency of their example. For marriage cannot be denied to be an institution of God, and indispensable to the existence of society. And who can say that he has purchased an indulgence to disobey a law which is in some respects paramount to every other, however great the price he may have paid?

That marriage tends to concentrate our sympathies within the family circle, I do not believe. A proper investigation of the subject will, I am certain, prove this assumption unfounded. Facts do *not* show unmarried men to be 'best friends, masters, servants' &c.; and I am sorry to find such a *theory* maintained by any sensible writer. Some of the illustrious examples of celibacy which are usually brought, were by no means estimable for their social feelings or habits. What would become of mankind, if they were all to immure themselves in dungeons, or what is nearly the same thing to social life, among books and papers? Better, by far, to remain in ignorance of the material laws which govern the universe, than to become recluses in a world like this. Better even dispense with some of the lights which genius has struck out to enable us to read suns and stars, than to understand attraction in the material world, while we are insensible to all attractions of a moral and social kind. God has made us to *feel*, to *sympathize*, and to *love*, — as well as to *know*.

Early marriage also favorable in point of economy.

young married man has the advantage in a *pecuniary* point of view. This is a natural result from the fact that he is compelled to acquire habits of industry, frugality, and economy; and is under less temptation to waste his time in trifling or pernicious amusements. But I may appeal to facts, even here. Look around you in the world, and see if out of a given number of single persons, say one thousand, of the age of thirty-five, there be not a greater number in poverty, than of the same number who settled in life at twenty.

Perhaps I ought barely to notice another objection to these views. It is said that neither the mind nor the body come to full maturity so early as we are apt to suppose. But is complete maturity of body or mind indispensable? I am not advocating the practice of marrying in childhood. It takes sometime for the affections toward an individual to ripen and become settled. This is a matter involving too high responsibilities to justify haste. The consequences, speaking generally, are not confined to this life; they extend to eternity.

SECTION II. *General Considerations.*

We are now to enter on a most important part of our subject. Hitherto it had been my object to point out the proper course for you to pursue in reference to yourself, your own improvement, and consequent usefulness. In the remarks of the

The school of matrimony.

A word from Dr. Rush.

preceding chapter, and in those which follow, you are regarded as seeking a *companion*; as anxious to assume new relations, such as involve new duties and new responsibilities.

If you are successful, instead of educating yourself alone, you are to be concerned in improving the mental, moral, and social condition of two persons; and in the end, perhaps *others*. You are to be a *teacher*; you cannot avoid this station if you would. But you are also to be a *learner*. Dr. Rush says we naturally imitate the manners, and gradually acquire the tempers of persons with whom we live, provided they are objects of our affection and respect. ‘This,’ he adds, ‘has been observed in husbands and wives who have lived long and happily together; and even in servants.’ And nothing can be more true.

Not only your temper and that of your companion, but your whole character, considered as physical, mental, and moral beings, will be mutually improved or injured through life. You will be placed, as I have already intimated, at a school of mutual instruction, which is to continue without vacation or change of monitors,—perhaps half a century;—during every one of the earliest years of which, your character will be more really and more permanently modified than in the same amount of time at any prior period of your education, unless it were in the veriest infancy.

Surely then it is no light affair to make prepara-

Wealth, beauty, rank, &c. only secondary considerations.

tion for a school like this. There is no period in the life of a young man so important; for there is none on which his happiness and the happiness of others so essentially depend.

Before I advert to the particular qualifications which it is necessary for you to seek in so intimate a friend, I shall mention a few considerations of a general nature.

Settle it, in the first place, that absolute perfection is not to be found. There are not a few young men of a romantic turn of mind, fostered and increased by reading the fictitious writings of the day, who have pictured to themselves for companions in life unreal forms and angelic characters, instead of beings who dwell in 'houses of clay,' and are 'crushed before the moth.' Such 'exalted imaginations' must sooner or later be brought down: happy will it be with those who are chastened in due season.

In the second place, resolve never to be misled by any adventitious circumstances. Wealth, beauty, rank, friends, &c, are all proper considerations, but they are not of the *first* importance. They are merely secondary qualifications. Marriage must never be a matter of bargain and sale; for

In the third place, no marriage engagement should ever be thought of unless there is first a genuine and rational attachment. No cold calculations of profit or loss, no hereditary estates or other adventitious circumstances, though they were

Genuine affection. A competence. Nearly equal age.

equivalent to a peerage, or a realm, should ever, for one moment, even in thought, be substituted for love. It is treason to Him who ordained this most blessed institution.

But fourthly, though wealth, however valuable in itself, is by no means a recommendation in the present case, yet the means of a comfortable support are certainly to be regarded. It is painful to see a very young couple, with a large family, and destitute of the means of support.

In the fifth place, a *suitable age* is desirable.

When we consider the varying tastes, habits and feelings of the same person at different periods of his life, is it not at once obvious that, other things being equal, those persons are most likely to find that happiness which is sought in matrimony, by associating with those whose age does not differ greatly from their own? It is true, some of the happiest human connexions that ever were formed were between persons of widely differing ages; but is this the general rule? Would not those who have found happiness under other circumstances, have been *still happier*, had their ages been more nearly equal?

There is little doubt that a person advanced in life may lengthen his days by a connection with a person much younger than himself. Whether the life of the other party is not shortened, in an equal degree, at the same time, and by the same

Opinion of Spurzheim. Chateaubriand. What the Bible says.

means, remains to be determined ; but probably it is so.

Some men and women are as old, in reality, whatever their *years* may indicate, at twenty, as others at twenty-five. The matrimonial connection then may be safely formed between parties whose ages differ a few years ; but I think that as a general rule, the ages of the parties ought to be nearly equal.

Lastly, it was believed by a great observer of human nature, the late Dr. Spurzheim, that no person was fit for the domestic relations who had not undergone trials and sufferings. The gay reader may smile at this opinion, but I can assure him that many wise men besides Spurzheim have entertained it. Chateaubriand, among others, in his 'Genius of Christianity,' advances the same opinion. Some, as we have seen, hold that no person can be well educated without suffering. Such persons, however, use the term education as meaning something more than a little scientific instruction ;— as a means of forming *character*. In this point of view no sentiment can be more true. Even the Bible confirms it, when it assures us, that the 'Captain of our Salvation was made perfect through sufferings.'

Few female atheists. Large proportion of female Christians.

SECTION III. *Female Qualifications for Marriage.*

I. MORAL EXCELLENCE.

The highest as well as noblest trait in female character, is love to God. When we consider what are the tendencies of Christianity to elevate woman from the state of degradation to which she had, for ages, been subjected — when we consider not only what it has done, but what it is destined yet to do for her advancement, — it is impossible not to shrink from the presence of an impious, and above all an unprincipled atheistical female, as from an ungrateful and unnatural being.

Man is under eternal obligations to Christianity and its Divine Author, undoubtedly; but woman seems to be more so.

That charge against females which in the minds of some half atheistical men is magnified into a stigma on Christianity itself, namely that they are more apt to become religious than men; and that we find by far the greater part of professing Christians to be females, is in my own view one of the highest praises of the sex. I rejoice that their hearts are more susceptible than ours, and that they do not war so strongly against that religion which their nature demands. I have met with but one female, whom I knew to be an avowed atheist.

Indeed there are very few men to be found, who are skeptical themselves, who do not prefer pious

Common sense.	Its value in a wife.	Definition.
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companions of the other sex. I will not stop to adduce this as an evidence of the truth of our religion itself, and of its adaptation to the wants of the human race, for happily it does not need it. Christianity is based on the most abundant evidence, of a character wholly unquestionable. But this I do and will say, that to be consistent, young men of loose principles ought not to rail at females for their piety, and then whenever they seek for a constant friend, one whom they can love,—for they never really love the abandoned—always prefer, other things being equal, the society of the pious and the virtuous.

2. COMMON SENSE.

Next on the list of particular qualifications in a female, for matrimonial life, I place COMMON SENSE. In the view of some, it ought to precede moral excellence. A person, it is said, who is deficient in common sense, is, in proportion to the imbecility, unfit for *social* life, and yet the same person might possess a kind of negative excellency, or perhaps even a species of piety. This view appears to me, however, much more specious than sound.

By *common sense*, as used in this place, I mean the faculty by means of which we see things *as they* really are. It implies judgment and discrimination, and a proper sense of propriety in regard to the common concerns of life. It leads us to

 Thirst for improvement.

 No happiness without this.

form judicious plans of action, and to be governed by our circumstances in such a way as will be generally approved. It is the exercise of reason, uninfluenced by passion or prejudice. To man, it is nearly what instinct is to brutes. It is very different from genius or talent, as they are commonly defined; but much better than either. It never blazes forth with the splendor of noon, but shines with a constant and useful light. To the housewife—but, above all, to the mother,—it is indispensable.

3. DESIRE FOR IMPROVEMENT.

Whatever other recommendations a lady may possess, she should have an inextinguishable thirst for improvement. No sensible person can be truly happy in the world, without this; much less qualified to make others happy. But the genuine spirit of improvement, wherever it exists, atones for the absence of many qualities which would otherwise be indispensable: in this respect resembling that 'charity' which covers 'a multitude of sins.' Without it, almost everything would be of little consequence,—with it, every thing else is rendered doubly valuable.

One would think that every sensible person, of either sex, would aspire at improvement, were it merely to avoid the shame of being stationary like the brutes. Above all, it is most surprising that any lady should be satisfied to pass a day or even

 Stupidity of some of both sexes.

They live for pleasure.

an hour without mental and moral progress. It is no discredit to the lower animals that — ‘their little all flows in at once,’ that ‘in ages they no more can know, or covet or enjoy,’ for this is the legitimate result of the physical constitution which God has given them. But it is far otherwise with the masters and mistresses of creation ; for

‘Were man to live coeval with the sun,
The patriarch pupil *should* be learning still,
And dying, leave his lessons half unlearn’t.’

There are, — I am sorry to say it — not a few of both sexes who never appear to breathe out one hearty desire to rise, intellectually or morally, with a view to the government of themselves or others. They love themselves supremely — their friends subordinately — their neighbors, perhaps not at all. But neither the love they bear to themselves or others ever leads them to a single series of any sort of action which has for its ultimate object the improvement of any thing higher than the condition of the mere animal. Dress, personal appearance, equipage, style of a dwelling or its furniture, with no other view, however, than the promotion of mere physical enjoyment, is the height of their desires for improvement!

Talk to them of elevating the intellect or improving the heart, and they admit it is true ; but they go their way and pursue their accustomed round of folly again. The probability is, that though they assent to your views, they do not un-

Picture of fashionable life.

An anecdote.

derstand you. It requires a stretch of charity to which I am wholly unequal, to believe that beings who ever conceived, for one short moment, of the height to which their natures may be elevated, should sink back without a single struggle, to a mere selfish, unsocial, animal life; — to lying in bed ten or twelve hours daily, rising three or four hours later than the sun, spending the morning in preparation at the glass, the remainder of the time till dinner in unmeaning calls, the afternoon in yawning over a novel, and the evening in the excitement of the tea table and the party, and the ball room, to retire, perhaps at midnight, with the mind and body and soul in a feverish state, to toss away the night in vapid or distressing dreams.

How beings endowed with immortal souls can be contented to while away precious hours in a manner so useless, and withal so displeasing to the God who gave them their time for the improvement of themselves and others, is to me absolutely inconceivable! Yet it is certainly done; and that not merely by a few solitary individuals scattered up and down the land; but in some of our most populous cities, by considerable numbers.

A philanthropic individual not long since undertook with the aid of others, to establish a weekly, or semi-weekly gazette in one of our cities, for almost the sole purpose, as I have since learned, of rousing the drones among her sex to benevolent action in some form or other, in behalf of members

A caution.

One worse condition than celibacy

of their families, their friends or their neighbors. She hoped, at first, to save them from many hours of ennui by the perusal of her columns; and that their *minds* being opened to instruction, and their *hearts* made to vibrate in sympathy with the cries of ignorance, poverty, or absolute distress, their *hands* might be roused to action. But alas, the articles in the paper were *too long*, or *too dry*. They could not task their minds to go through with an argument.

Should the young man who is seeking an 'help meet,' chance to fall in with such *beings* as these — and some we fear there are in almost every part of our land, — let him shun them as he would the 'choke damp' of the cavern.

Their society would extinguish, rather than fan the flame of every generous or benevolent feeling that might be kindling in his bosom. *With* the fond, the ardent, the never failing desire to improve, physically, intellectually, and morally, there are few females who may not make tolerable companions for a man of sense; — *without* it, though a young lady were beautiful and otherwise lovely beyond comparison, wealthy as the Indies, surrounded by thousands of the most worthy friends, and even talented, let him beware! Better remain in celibacy a thousand years (could life last so long) great as the evil may be, than form a union with such an object. He should pity, and seek her reformation, if not beyond the bounds of possibility; but

A point to be early settled.

Of yielding to conviction.

love her he should not! The penalty will be absolutely insupportable.

One point ought to be settled, — I think unalterably settled — before matrimony. It ought indeed so be settled in early life, but it is better late, perhaps, than never. Each of the parties should consider themselves as sacredly pledged, in all cases, to yield to conviction. I have no good opinion of the man who expects his wife to yield her opinion to his, on every occasion, unless she is convinced. I say on *every occasion*; for that she sometimes ought to do so, seems to be both scriptural and rational. It would be very inconvenient to call in a third person as an umpire upon every slight difference of opinion between a young couple, besides being very humiliating. But if each maintain, with pertinacity, their opinion, what can be done? It does seem to me that every sensible woman, who feels any good degree of confidence in her husband, will perceive the propriety of yielding her opinion to his in such cases, where the matter is of such a nature that it cannot be delayed.

But there are a thousand things occurring, in which there is no necessity of forming an immediate opinion, or decision, except from conviction. I should never like the idea of a woman's conforming to her husband's views to please him, merely, without considering whether they are correct or not. It seems to me a sort of treason against the God who gave

 A miserable wife.

 A thrice miserable husband.

her a mind of her own, with an intention that she should use it. But it would be higher treason still, in male, or female, not to yield, when actually convinced.

4. FONDNESS FOR CHILDREN.

Few traits of female character are more important than this. Yet there is much reason to believe that, even in contemplating an engagement that is expected to last for life, it is almost universally overlooked. Without it, though a woman should possess every accomplishment of person, mind, and manners, she would be poor indeed; and would probably render those around her miserable. I speak now generally. There may be exceptions to this, as to other general rules. A dislike of children, even in men, is an unfavorable omen; in woman it is insupportable; for it is grossly unnatural. To a susceptible, intelligent, virtuous mind, I can scarcely conceive of a worse situation in this world or any other, than to be chained for life to a person who hates children. You can purchase, if you have the pecuniary means, almost every thing but *maternal love*. This no gold can buy. Wo to the female who is doomed to drag out a miserable existence with a husband who 'can't bear children;' but thrice miserable is the doom of him who has a wife and a family of children, but whose children have no *mother!*

Marriage not a lottery.

Anecdote of the Chinese.

If there be orphans any where in the wide world, they are these.*

The more I reflect on the four last mentioned traits of female character, the more they rise in my estimation, eclipsing all others; unless perhaps, a good temper.

It is said that after every precaution, the choice of a wife is like buying a ticket in a lottery. If we were absolutely deaf and blind in the selection, and were so from necessity, the maxim might be just. But this is not so. We shut our eyes and stop our ears voluntarily, and then complain of the imperfection of our means of forming a judgment,

* It is worthy of remark, as a well established fact, that the Chinese have an *Isan-mon* or *mother*, to their silkworms! Her duty is, not to attend to the eggs and the hatching, for nature has made provision for that; but to take possession of the chamber where the young are deposited; to see that it be free from 'noisome smells, and all noises;' to attend to its temperature, and to 'avoid making a smoke, or raising a dust.' She must not enter the room till she is perfectly clean in person and dress, and must be clothed in a very plain habit; and in order to be more sensible to the temperature of the place, her dress must contain no lining.

Now although every mother of children does not have the care of silkworms, yet she has the care of beings who are in some respects equally susceptible. And I trust no person who knows the importance of temperature, ventilation, &c. especially to the tender infant, will be ashamed to derive an important lesson from the foregoing.

 On studying the bent of a young lady's mind

 Difficulties.

In truth we impeach the goodness of Him who was the author of the *institution*.

No young man is worthy of a wife who has not sense enough to determine, even after a few interviews, what the bent of a lady's mind is;— whether she listens with most pleasure to conversation which is wholly unimproving, or whether she gladly turns from it, when an opportunity offers, to subjects which are above the petty chit-chat or common but fashionable scandal of the day; and above all, avoids *retailing* it. He knows, or *may* know, without a 'seven years' acquaintance, whether she spends a part of her leisure time in reading, or whether the whole is spent in dressing, visiting, or conversing about plays, actors, theatres, &c. And if she reads a part of the time, the fault must be his own, if he does not know whether she relishes any thing but the latest novel, or the most light—not to say empty—periodical. Let it be remembered, then, by every young man that the fault is his own, if he do not give himself time, before he forms an engagement that is to last for life, to ascertain whether his friendship is to be formed with a person who is desirous of improvement, or with one who, living only for pleasure, is 'dead while she liveth.'

You will say it is difficult to ascertain whether she is fond of children or not. But I doubt it. Has she then no young brothers, or sisters, or cousins? Are there no children in the neighbor-

Hints.	Reflections.	Love of domestic life.
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hood? For if there are, — if there is but one, and she sees that individual but once a week, — the fact may easily be ascertained. If she loves that child, the child will love her; and its eye will brighten when it sees her, or hears her name mentioned. Children seldom fail to keep debt and credit in these matters, and they know how to balance the account, with great ingenuity.

These remarks are made, not in the belief that they will benefit those who are already blinded by fancy or passion, but with the hope that some more fortunate reader may reflect on the probable chances of happiness or misery, and pause before he leaps into the vortex of matrimonial discord. No home can ever be a happy one to any of its inmates, where there is no maternal love, nor any desire for mental or moral improvement. But where these exist, in any considerable degree, and the original attachment was founded on correct principles, there is always hope of brighter days, even though clouds at present obscure the horizon. No woman who loves her husband, and desires to make continual improvement, will long consent to render those around her unhappy.

5. LOVE OF DOMESTIC CONCERNS.

Without the knowledge and the love of domestic concerns, even the wife of a peer, is but a poor affair. It was the fashion, in former times, for ladies to understand a great deal about these things.

Family management.Influence of domestics.

and it would be very hard to make me believe that it did not tend to promote the interests and honor of their husbands.

The concerns of a great family never can be *well* managed, if left *wholly* to hirelings; and there are many parts of these affairs in which it would be unseemly for husbands to meddle. Surely, no lady can be too high in rank to make it proper for her to be well acquainted with the character and general demeanor of all the female servants. To receive and give character is too much to be left to a servant, however good, whose service has been ever so long, or acceptable.

Much of the ease and happiness of the great and rich must depend on the character of those by whom they are assisted. They live under the same roof with them; they are frequently the children of their tenants, or poorer neighbors; the conduct of their whole lives must be influenced by the examples and precepts which they here imbibe; and when ladies consider how much more weight there must be in one word from them, than in ten thousand words from a person, who, call her what you like, is still a *fellow servant*, it does appear strange that they should forego the performance of this at once important and pleasing part of their duty.

I am, however, addressing myself, in this work, to persons in the middle ranks of life; and here a knowledge of domestic affairs is so necessary in every wife, that the lover ought to have it continu-

No domestics necessary in common life. Their inconvenience.

ally in his eye. Not only a knowledge of these affairs — not only to know how things *ought to be done*, but how to *do them*; not only to know what ingredients ought to be put into a pie or a pudding, but to be able *to make* the pie or the pudding.

Young people, when they come together, ought not, unless they have fortunes, or are to do unusual business, to think about *servants!* Servants for what! To help them eat, and drink, and sleep? When they have children, there must be some *help* in a farmer's or tradesman's house, but until then, what call is there for a servant in a house, the master of which has to *earn* every mouthful that is consumed?

Eating and drinking come *three times every day*; they must come; and, however little we may, in the days of our health and vigor, care about choice food and about cookery, we very soon get *tired* of heavy or burnt bread, and of spoiled joints of meat. We bear them for once or twice perhaps; but about the third time, we begin to lament; about the fifth time, it must be an extraordinary affair that will keep us from complaining; if the like continue for a month or two, we begin to *repent*; and then adieu to all our anticipated delights. We discover, when it is too late, that we have not got a help-mate, but a burden; and, the fire of love being damped, the unfortunately educated creature, whose parents are more to blame than she is, unless she resolve to learn her duty, is doomed to lead a life

Duties belonging to every housewife. In particular situations.

very nearly approaching to that of misery ; for, however considerate the husband, he never can esteem her as he would have done, had she been skilled in domestic affairs.

The mere *manual* performance of domestic labors is not, indeed, absolutely necessary in the female head of the family of professional men ; but, even here, and also in the case of great merchants and of gentlemen living on their fortunes, surely the head of the household ought to be able to give directions as to the purchasing of meal, salting meat, making bread, making preserves of all sorts ; and ought to see the things done.

The lady ought to take care that food be well cooked ; that there be always a sufficient supply ; that there be good living without waste ; and that in her department, nothing shall be seen inconsistent with the rank, station, and character of her husband. If he have a skilful and industrious wife, he will, unless he be of a singularly foolish turn, gladly leave all these things to her absolute dominion, controlled only by the extent of the whole expenditure, of which he must be the best judge.

But, in a farmer's or a tradesman's family, the manual performance is absolutely necessary, whether there be domestics or not. No one knows how to teach another so well as one who has done, and can do, the thing himself. It was said of a famous French commander, that, in attacking an enemy,

Difference between go and come. A rule. Female playthings.

he did not say to his men 'go on,' but 'come on;' and, whoever has well observed the movements of domestics, must know what a prodigious difference there is in the effect of the words, *go* and *come*.

A very good rule would be, to have nothing to eat, in a farmer's or mechanic's house, that the mistress did not know how to prepare and to cook; no pudding, tart, pie or cake, that she did not know how to make. Never fear the toil to her: exercise is good for health; and without health there is no beauty. Besides, what is the labor in such a case? And how many thousands of ladies, who idle away the day, would give half their fortunes for that sound sleep which the stirring housewife seldom fails to enjoy.

Yet, if a young farmer or mechanic marry a girl, who has been brought up only to '*play music*;' to *draw*, to *sing*, to waste paper, pen and ink in writing long and half romantic letters, and to see shows, and plays, and read novels;—if a young man do marry such an unfortunate young creature, let him bear the consequences with temper. Let him be *just*. Justice will teach him to treat her with great indulgence; to endeavor to persuade her to learn her business as a wife; to be patient with her; to reflect that he has taken her, being apprized of her inability; to bear in mind, that he was, or seemed to be, pleased with her showy and useless acquirements; and that, when the gratifica-

An unhappy companion. The wives of farmers and tradesmen.

tion of his passion has been accomplished, he is unjust, and cruel, and unmanly, if he turn round upon her, and accuse her of a want of that knowledge, which he well knew, beforehand, she did not possess.

For my part, I do not know, nor can I form an idea of, a more unfortunate being than a girl with a mere boarding school education, and without a fortune to enable her to keep domestics, when married. Of what *use* are *her* accomplishments? Of what use her music, her drawing, and her romantic epistles? If she should chance to possess a sweet disposition, and good nature, the first faint cry of her first babe drives all the tunes and all the landscapes, and all the imaginary beings out of her head for ever.

The farmer or the tradesman's wife has to *help earn* a provision for her children; or, at the least, to help to earn a store for sickness or old age. She ought, therefore, to be qualified to begin, at once, to assist her husband in his earnings. The way in which she can most efficiently assist, is by taking care of his property; by expending his money to the greatest advantage; by wasting nothing, but by making the table sufficiently abundant with the least expense.

But how is she to do these things, unless she has been *brought up* to understand domestic affairs? How is she to do these things, if she has been taught to think these matters beneath her

Where a lady is really ignorant.

Importance of sobriety.

study? How is the man to expect her to do these things, if she has been so bred, as to make her habitually look upon them as worthy the attention of none but low and ignorant women?

Ignorant, indeed! Ignorance consists in a want of knowledge of those things which your calling or state of life naturally supposes you to understand. A ploughman is not an ignorant man because he does not know how to read. If he knows how to plough, he is not to be called an ignorant man; but a wife may be justly called an ignorant woman, if she does not know how to provide a dinner for her husband. It is cold comfort for a hungry man, to tell him how delightfully his wife plays and sings. *Lovers* may live on very aerial diet, but husbands stand in need of something more solid; and young women may take my word for it, that a constantly clean table, well cooked victuals, a house in order, and a cheerful fire, will do more towards preserving a husband's heart, than all the 'accomplishments' taught in all the 'establishments' in the world without them.

6. SOBRIETY.

Surely no reasonable young man will expect sobriety in a companion, when he does not possess this qualification himself. But by *sobriety*, I do not mean a habit which is opposed to *intoxication*, for if that be hateful in a man, what must it be in a woman? Besides, it does seem to me that no

Sobriety means more than mere abstinence from strong drink.

young man, with his eyes open, and his other senses perfect, needs any caution on that point. Drunkenness, downright drunkenness, is usually as incompatible with *purity*, as it is with *decency*.

Much is sometimes said in favor of a little wine or other fermented liquors, especially at dinner. No young lady, in health, needs any of these stimulants. Wine, or ale, or cider, at dinner! I would as soon take a companion from the *streets*, as one who must habitually have her glass or two of wine at dinner. And this is not an opinion formed prematurely or hastily.

But by the word SOBRIETY in a young woman, I mean a great deal more than even a rigid abstinence from a love of drink, which I do not believe to exist to any considerable degree, in this country, even in the least refined parts of it. I mean a great deal *more* than this; I mean sobriety of conduct. The word *sober* and its derivatives mean *steadiness, seriousness, carefulness, scrupulous propriety of conduct*.

Now this kind of sobriety is of great importance in the person with whom we are to live constantly. Skipping, romping, rattling girls are very amusing where all consequences are out of the question, and they may, perhaps, ultimately become *sober*. But while you have no certainty of this, there is a presumptive argument on the other side. To be sure, when girls are mere children, they are expected to play and romp *like* children. But

A voice of experience.

How to maintain cheerfulness.

when they are arrived at an age which turns their thoughts towards a situation for life; when they begin to think of having the command of a house, however small or poor, it is time for them to cast away, not the cheerfulness or the simplicity, but the *levity* of the child.

‘If I could not have found a young woman,’ says a certain writer, ‘who I was not sure possessed *all* the qualities expressed by that word *sobriety*, I should have remained a bachelor to the end of life. Scores of gentlemen have, at different times, expressed to me their surprise that I was “*always in spirits*; that nothing *pulled me down*;” and the truth is, that throughout nearly forty years of troubles, losses, and crosses, assailed all the while by numerous and powerful enemies, and performing, at the same time, greater mental labors than man ever before performed; all those labors requiring mental exertion, and some of them mental exertion of the highest order, I have never known a single hour of *real anxiety*; the troubles have been no troubles to me; I have not known what *lowness of spirits* meant; and have been more gay, and felt less care than any bachelor that ever lived. “You are always in spirits!” To be sure, for why should I not be so? Poverty, I have always set at defiance, and I could, therefore, defy the temptations to riches; and as to *home* and *children*, I had taken care to provide myself with an inexhaustible store of that “*sobriety*” which I so strongly recommend to others.

Reposing entire confidence in a companion.

Choice of one.

‘This sobriety is a title to trustworthiness; and this, young man, is the treasure that you ought to prize above all others. Miserable is the husband who, when he crosses the threshold of his house, carries with him doubts, and fears, and suspicions. I do not mean suspicions of the *fidelity* of his wife; but of her care, frugality, attention to his interests, and to the health and morals of his children. Miserable is the man who cannot leave all unlocked; and who is not *sure*, quite *certain*, that all is as safe as if grasped in his own hand.

‘He is the happy husband who can go away at a moment’s warning, leaving his house and family with as little anxiety as he quits an inn, no more fearing to find, on his return, any thing wrong, than he would fear a discontinuance of the rising and setting of the sun; and if, as in my case, leaving books and papers all lying about at sixes and sevens, finding them arranged in proper order, and the room, during the lucky interval, freed from the effects of his and his ploughman’s or gardener’s dirty shoes. Such a man has no *real cares* — no *troubles*; and this is the sort of life I have led. I have had all the numerous and indescribable delights of home and children, and at the same time, all the bachelor’s freedom from domestic cares.

‘But in order to possess this precious *trustworthiness*, you must, if you can, exercise your *reason* in the choice of your partner. If she be vain of her person, very fond of dress, fond of *flattery* at

Reposing confidence in a companion. Human nature. Anecdote

all, given to gadding about, fond of what are called *parties of pleasure*, or *coquetish*, though in the least degree,— she will never be trustworthy ; she cannot change her nature ; and if you marry her, you will be unjust, if you expect trustworthiness at her hands. But on the other hand, if you find in her that innate *sobriety* of which I have been speaking, there is required on your part, and that at once, too, confidence and trust without any limit. Confidence in this case is nothing, unless it be reciprocal. To have a trustworthy wife, you must begin by showing her, even before marriage, that you have no suspicions, fears, or doubts in regard to her. Many a man has been discarded by a virtuous girl, merely on account of his querulous conduct. All women despise jealous men, and if they marry them, their motive is other than that of affection.'

There is a tendency, in our very natures, to become what we are taken to be. Beware then of suspicion or jealousy, lest you produce the very thing which you most dread. The evil results of suspicion and jealousy whether in single or married, public or private life, may be seen by the following fact.

A certain professional gentleman had the misfortune to possess a suspicious temper. He had not a better friend on the earth than Mr. C., yet by some unaccountable whim or other, he began of a sudden to suspect he was his enemy ;— and what

Picture of domestic felicity.

A contrast.

was at first at the farthest possible remove from the truth, ultimately grew to be a reality. Had it not have been for his jealousy, Mr. C. might have been to this hour one of the doctor's warmest and most confidential friends, instead of being removed — and in a great measure through *his* influence — from a useful field of labor.

‘Let any man observe as I frequently have,’ says the writer last quoted, ‘with delight, the excessive fondness of the laboring people for their children. Let him observe with what care they dress them out on Sundays with means deducted from their own scanty meals. Let him observe the husband, who has toiled, like his horse, all the week, nursing the babe, while the wife is preparing dinner. Let him observe them both abstaining from a sufficiency, lest the children should feel the pinchings of hunger. Let him observe, in short, the whole of their demeanor, the real mutual affection evinced, not in words, but in unequivocal deeds.

‘Let him observe these things, and having then cast a look at the lives of the great and wealthy, he will say, with me, that when a man is choosing his partner for life, the dread of poverty ought to be cast to the winds. A laborer's cottage in a cleanly condition; the husband or wife having a babe in arms, looking at two or three older ones, playing between the flower borders, going from the wicket to the door, is, according to my taste, the most interesting object that eyes ever beheld; and

Another anecdote.

A serious mistake.

Charity.

it is an object to be seen in no country on earth but England.'

It happens, however, that the writer had not seen all the countries upon earth, nor even all in the interior of United America. There are as moving instances of native simplicity and substantial happiness here as in any other country; and occasionally in even the higher classes. The wife of a distinguished lawyer and senator in Congress, never left the society of her own children, to go for once to see her friends abroad, in *eleven years!* I am not defending the conduct of the husband who would doom his wife to imprisonment in his own house, even amid a happy group of children, for eleven years; but the example shows, at least, that there are women fitted for domestic life in other countries besides England.

Ardent young men may fear that great sobriety in a young woman argues a want of that warmth which they naturally so much desire and approve. But observation and experience attest to the contrary. They tell us that levity is ninety-nine times out of a hundred, the companion of a *want* of ardent feeling. But the *licentious* never *love*. Their passion is chiefly animal. Even better women, if they possess light and frivolous minds, have seldom any ardent passion.

I would not, however, recommend that you should be too severe in judging, when the conduct does not go beyond mere *levity*, and is not border-

Another mistake corrected. Temperance of mind as well as body.

ing on *loose* conduct; for something certainly depends here on constitution and animal spirits, and something on the manners of the country.

If any person imagine that the sobriety I have been recommending would render young women moping or gloomy, he is much mistaken, for the contrary is the fact. I have uniformly found — and I began to observe it in my very childhood — that your jovial souls, men or women, except when over the bottle, are of all human beings the most dull and insipid. They can no more exist — they may *vegetate* — but they can no more *live* without some excitement, than a fish could live on the top of the Alleghany. If it be not the excitement of the bottle, it must be that of the tea or the coffee cup, or food converted into some unwholesome form or other by condiments; or if it be none of these, they must have some excitement of the intellect, for intemperance is not confined to the use of condiments and poisons for the body; there are condiments and poisons to mind and heart. In fact, they usually accompany each other.

Show me a person who cannot live on plain and simple food and the only drink the Creator ever made, and as a general rule you will show me a person to whom the plain and the solid and the useful in domestic, social, intellectual, and moral life are insipid if not disgusting. 'They are welcome to all that sort of labor,' said one of these creatures—not rationals — this very day, to me, in relation to plain

females who cannot help themselves. Unfit for matrimony.

domestic employments.— Show me a female, as many, alas! very many in fashionable life are now trained, and you show me a person who has none of the qualities that fit her to be a help meet for man in a life of simplicity. She could recite well at the high school, no doubt; but the moment she leaves school, she has nothing to do, and is taught to do nothing. I have seen girls, of this description, and they may be seen by others.

But what is such a female — one who can hardly help herself — good for, at home or abroad; married, or single? The moment she has not some feast, or party, or play, or novel, or — I know not what — something to keep up a fever, the moment I say that she has not something of this sort to anticipate or enjoy, that moment she is miserable. Wo to the young man who becomes wedded for life to a creature of this description. She may stay at home, for want of a better place, and she may add one to the national census every ten years, but a companion, or a mother, she cannot be.

I should dislike a moping melancholy creature as much as any man, though were I tied to such a thing, I could live with her; but I never could enjoy her society, nor but half of my own. He is but half a man who is thus wedded, and will exclaim, in a literal sense, ‘When shall I be delivered from the body of this death?’

One hour, an *animal* of this sort is moping, especially if nobody but her husband is present; the

Female avarice. Woman a help meet. Mistaken notions

next hour, if others happen to be present, she has plenty of smiles; the next she is giggling or capering about; and the next singing to the motion of a lazy needle, or perhaps weeping over a novel. And this is called sentiment! *She* is a woman of feeling and good taste!

7. INDUSTRY.

Let not the individual whose eye catches the word *industry*, at the beginning of this division of my subject, condemn me as degrading females to the condition of mere wheels in a machine for money-making; for I mean no such thing. There is nothing more abhorrent to the soul of a sensible man than female *avarice*. The 'spirit of a man' may sustain him, while he sees avaricious and miserly individuals among his own sex, though the sight is painful enough, even here; but a female miser, 'who can bear?'

Still if woman is intended to be a 'help meet,' for the other sex, I know of no reason why she should not be so in physical concerns, as well as mental and moral. I know not by what rule it is that many resolve to remain for ever in celibacy, unless they believe their companion can 'support' them, without labor. I have sometimes even doubted whether any person who makes these declarations can be sincere. Yet when I hear people, of both sexes, speak of poverty as a greater calamity than death, I am led to think that this dread of

A loud call.Every person needs moderate exercise.

poverty does really exist among both sexes. And there are reasons for believing that some females, bred in fashionable life, look forward to matrimony as a state, of such entire exemption from care and labor, and of such uninterrupted ease, that they would prefer celibacy and even death to those duties which scripture, and reason, and common sense, appear to me to enjoin.

Such persons, whatever may be their other qualifications, I call upon every young man to avoid, as he would a pestilence. If they are really determined to live and act as mere drones in society, let them live alone. Do not give them an opportunity to spread the infection of so wretched a disease, if you can honestly help it.

The woman who does not actually prefer action to inaction — industry to idleness — labor to ease — and who does not steadfastly resolve to labor moderately as long as she lives, whatever may be her circumstances, is unfit for life, social or domestic. It is not for me to say, in what *form* her labor shall be applied, except in rearing the young. But labor she ought — all she is able — while life and health lasts, at something or other; or she ought not to complain if she suffers the *natural penalty*; and she ought to do it with cheerfulness.

I like much the quaint remark of a good old lady of ninety. She was bred to labor, had labored through the whole of her long and eventful life, and was still at her 'wheel.' 'Why,' said she,

Great objects of life.

Effects of laziness.

‘people ought to strain *every nerve* to get property, as a matter of Christian duty.’

I should choose to modify this old lady's remark, and say that, people ought to do all they can *without straining* their *muscles* or *nerves*; not to get property, but because it is at once, their duty and their happiness.

The great object of life is to do good. The great object of society is to increase the power to good. Both sexes should aim, in matrimony, at a more extended sphere of usefulness. To increase an estate, merely, is a low and unworthy aim, from which may God preserve the rising generation. Still I must say, that I greatly prefer the avaricious being — a monster though she might be — to the stupid soul who would not lift a finger if she could help it, and who determines to fold her arms whenever she has a convenient opportunity.

If a female be lazy, there will be lazy domestics, and, what is a great deal worse, children will acquire this habit. Every thing, however necessary to be done, will be put off to the last moment, and then it will be done badly, and, in many cases, not at all. The dinner will be too late; the journey or the visit will be tardy; inconveniences of all sorts will be continually arising. There will always be a heavy arrear of things unperformed; and this, even among the most wealthy, is a great evil; for if they have no business imposed upon them by necessity, they *make* business for themselves. Life

How to ascertain character.	Anecdote.	Reflections.
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would be intolerable without it; and therefore an indolent woman must always be an evil, be her rank or station what it may.

But, *who is to tell* whether a girl will make an industrious woman? How is the pur-blind lover especially, to be able to ascertain whether she, whose smiles and dimples and bewitching lips have half bereft him of his senses; how is he to be able to judge, from any thing that he can see, whether the beloved object will be industrious or lazy? Why, it is very difficult; it is a matter that reason has very little to do with. Still there are indications which enable a man, not wholly deprived of the use of his reason, to form a pretty accurate judgment in this matter.

It was a famous story some years ago, that a young man, who was courting one of three sisters, happened to be on a visit to her, when all the three were present, and when one said to the others, 'I wonder where *our* needle is.' Upon which he withdrew, as soon as was consistent with the rules of politeness, resolving to think no more of a girl who possessed a needle only in partnership, and who, it appeared, was not too well informed as to the place where even that share was deposited.

This was, to be sure, a very flagrant instance of a want of industry; for, if the third part of the use of a needle satisfied her, when single, it was reasonable to anticipate that marriage would banish that useful implement altogether. But such

Unfavorable indications. Temper known by manner of eating.

instances are seldom suffered to come in contact with the eyes and ears of the lover. There are, however, as I have already said, certain *rules*, which, if attended to with care, will serve as pretty sure guides.

And, first, if you find the tongue lazy, you may be nearly certain that the hands and feet are not very industrious. By laziness of the tongue I do not mean silence; but, I mean, a *slow* and *soft* utterance; a sort of *sighing* out of the words, instead of *speaking* them; a sort of letting the sounds fall out, as if the party were sick at stomach. The pronunciation of an industrious person is generally *quick*, and *distinct*; the voice, if not strong, *firm* at the least. Not masculine, but as feminine as possible; not a *croak* nor a *bawl*, but a quick, distinct, and sound voice.

One writer insists that the motion of those little members of the body, the teeth, are very much in harmony with the operations of the mind; and a very observing gentleman assures me that he can judge pretty accurately of the temper, and indeed of the general character of a *child*, by his manner of eating. And I have no doubt of the fact. Nothing is more obvious than that the temper of the child who is so greedy as to swallow down his food habitually, without masticating it, must be very different from that of him who habitually eats slowly. Hunger, I know, will quicken the jaws in either case, but I am supposing them on an equal footing in this respect.

 Various marks of industry.

Evils of late rising.

Another mark of industry is, a *quick step*, and a somewhat *heavy tread*, showing that the foot comes down with a *hearty good will*. If the body lean a little forward, and the eyes keep steadily in the same direction, while the feet are going, so much the better, for these discover *earnestness* to arrive at the intended point. I do not like, and I *never* liked, your *sauntering*, soft-stepping girls, who move as if they were perfectly indifferent as to the result. And, as to the *love* part of the story, who ever expects ardent and lasting affection from one of these sauntering girls, will, when too late, find his mistake. The character is much the same throughout; and probably no man ever yet saw a sauntering girl, who did not, when married, make an indifferent wife, and a cold-hearted mother; cared very little for, either by husband or children; and, of course, having no store of those blessings which are the natural resources to apply to in sickness and in old age.

8. EARLY RISING.

Early rising is another mark of industry; and though, in the higher stations of life, it may be of no importance in a mere pecuniary point of view, it is, even there, of importance in other respects; for it is rather difficult to keep love alive towards a woman who never sees the *dew*, never beholds the rising *sun*, and who constantly comes directly from a reeking bed to the breakfast table, and there

Force of habit.

Friendly counsel.

Apology.

chews, without appetite, the choicest morsels of human food. A man might, perhaps, endure this for a month or two, without being disgusted; but not much longer.

As to people in the middle rank of life, where a living and a provision for children is to be sought by labor of some sort or other, late rising in the wife is certain ruin; and rarely will you find an early-rising wife, who had been a late-rising girl. If brought up to late rising, she will like it; it will be her *habit*; she will, when married, never want excuses for indulging in the habit. At first she will be indulged without bounds; and to make a *change* afterwards will be difficult, for it will be deemed a *wrong* done to her; she will ascribe it to diminished affection. A quarrel must ensue, or, the husband must submit to be ruined, or, at the very least, to see half the fruit of his labor snored and lounged away.

And, is this being unreasonably harsh or severe upon woman? By no means. It arises from an ardent desire to promote the happiness, and to add to the natural, legitimate, and salutary influence of the female sex. The tendency of this advice is to promote the preservation of their health; to prolong the duration of their beauty; to cause them to be loved to the last day of their lives; and to give them, during the whole of those lives, that weight and consequence, and respect, of which laziness would render them wholly unworthy.

Folly of extravagance. Its results, especially to the lower classes.

9. FRUGALITY.

This means the contrary of extravagance. It does not mean *stinginess*; it does not mean *pinching*; but it means an abstaining from all unnecessary expenditure, and all unnecessary use of goods of any and of every sort. It is a quality of great importance, whether the rank in life be high or low.

Some people are, indeed, so rich, they have such an over-abundance of money and goods, that how to get rid of them would, to a spectator, seem to be their only difficulty. How many individuals of fine estates, have been ruined and degraded by the extravagance of their wives! More frequently by their *own* extravagance, perhaps; but, in numerous instances, by that of those whose duty it is to assist in upholding their stations by husbanding their fortunes.

If this be the case amongst the opulent, who have estates to draw upon, what must be the consequences of a want of frugality in the middle and lower ranks of life? Here it must be fatal, and especially among that description of persons whose wives have, in many cases, the receiving as well as the expending of money. In such a case, there wants nothing but extravagance in the wife to make ruin as inevitable as the arrival of old age.

To obtain security against this is very difficult; yet, if the lover be not quite *blind*, he may easily

 Indications of extravagance.

 Efforts to disguise poverty.

discover a propensity towards extravagance. The object of his addresses will, nine times out of ten, never be the manager of a house; but she must have her *dress*, and other little matters under her control. If she be costly in these; if, in these, she step above her rank, or even to the top of it; if she purchase all she is able to purchase, and prefer the showy to the useful, the gay and the fragile to the less sightly and more durable, he may be sure that the disposition will cling to her through life. If he perceive in her a taste for costly food, costly furniture, costly amusements: if he find her love of gratification to be bounded only by her want of means; if he find her full of admiration of the trappings of the rich, and of desire to be able to imitate them, he may be pretty sure that she will not spare his purse, when once she gets her hand into it; and, therefore, if he can bid adieu to her charms, the sooner he does it, the better.

Some of the indications of extravagance in a lady are ear-rings, broaches, bracelets, buckles, necklaces, diamonds, (real or mock,) and nearly all the ornaments which women put upon their persons.

These things may be more proper in *palaces*, or in scenes resembling palaces; but, when they make their appearance amongst people in the middle rank of life, where, after all, they only serve to show that poverty in the parties which they wish to disguise; when the mean, tawdry things make

One form of self destruction.

Reason and broaches.

their appearance in this rank of life, they are the sure indications of a disposition that will always be straining at what it can never attain.

To marry a girl of this disposition is really self-destruction. You never can have either property or peace. Earn her a horse to ride, she will want a gig: earn the gig, she will want a chariot: get her that, she will long for a coach and four: and, from stage to stage, she will torment you to the end of her or your days; for, still there will be somebody with a finer equipage than you can give her; and, as long as this is the case, you will never have rest. Reason would tell her, that she could never be at the *top*; that she must stop at some point short of that; and that, therefore, all expenses in the rivalship are so much thrown away. But, reason and broaches and bracelets seldom go in company. The girl who has not the sense to perceive that her person is disfigured and not beautified by parcels of brass and tin, or even gold and silver, as well to *regret*, if she dare not *oppose* the tyranny of absurd fashions, is not entitled to a full measure of the confidence of any individual.

10. PERSONAL NEATNESS.

There never yet was, and there never will be sincere and ardent love, of long duration, where personal neatness is wholly neglected. I do not say that there are not those who would live peaceably and even contentedly in these circumstances. But what I contend for is this: that there never can exist, for any length of time, ardent *affection*, in any man towards a woman who neglects neatness, either in her person, or in her house affairs.

Men may be careless as to their own person; they may, from the nature of their business, or from their want of time to adhere to neatness in dress, be slovenly in their own dress and habits; but, they do not relish this in their wives, who must still have *charms*; and charms and neglect of the person seldom go together. I do not, of course, approve of it even in men.

We may, indeed, lay it down as a rule of almost universal application, that supposing all other things to be equal, he who is most guilty of personal neglect; will be the most ignorant and the most vicious. *Why* there should be, universally, a connection between slovenliness, ignorance, and vice, is a question I have no room in this work to discuss.

I am well acquainted with one whole family who neglect their persons from principle. The gentleman, who is a sort of new light in religious

An anecdote.

Indications of neatness in person.

concerns, will tell you that the true Christian *should* 'slight the hovel, as beneath his care.' But there is a want of intelligence, and even common refinement in the family, that certainly does not and *cannot* add much to their own happiness, or recommend religion — aside from the fact that it greatly annoys their neighbors. And though the head of the family observes many external duties with Jewish strictness, neither he nor any of its members are apt to bridle their tongues, or remember that on *ordinary* as well as *special* occasions they are bound to 'do all to the glory of God.' As to the connection of mind with matter — I mean the dependence of mind and soul on body, they are wholly ignorant.

It is not dress that the husband wants to be perpetual: it is not finery; but *cleanliness* in every thing. Women generally dress enough, especially when they *go abroad*. This *occasional* cleanliness is not the thing that a husband wants: he wants it always; in-doors as well as out; by night as well as by day; on the floor as well as on the table; and, however he may complain about the trouble and the 'expense' of it, he would complain more if it were neglected.

The indications of female neatness are, first, a clean *skin*. The hands and face will usually be clean, to be sure, if there be soap and water within reach; but if on observing other parts of the head besides the face, you make discoveries indi-

Neatness in dress.

Manner of putting on clothing.

cating a different character, the sooner you cease your visits the better. I hope, now, that no young woman who may chance to see this book, will be offended at this, and think me too severe on her sex. I am only telling that which all men think; and, it is a decided advantage to them to be fully informed of our thoughts on the subject. If any one, who reads this, shall find, upon self-examination, that she is defective in this respect, let her take the hint, and correct the defect.

In the *dress*, you can, amongst rich people, find little whereon to form a judgment as to cleanliness, because they have not only the dress prepared for them, but put upon them into the bargain. But, in the middle ranks of life, the dress is a good criterion in two respects: first, as to its *color*; for if the *white* be a sort of *yellow*, cleanly hands would have been at work to prevent that. A *white-yellow* cravat, or shirt, on a man, speaks at once the character of his wife; and, you may be assured, that she will not take with your dress pains which she has never taken with her own.

Then, the manner of *putting on* the dress, is no bad foundation for judging. If this be careless, and slovenly, if it do not fit properly,—no matter for its *mean quality*; mean as it may be, it may be neatly and trimly put on — if it be slovenly put on, I say, take care of yourself; for, you will soon find to your cost, that a sloven in one thing, is a sloven in all things. The plainer people, judge greatly from

Going slipshod. Importance of a permanently good temper.

the state of the covering of the ankles; and, if that be not clean and tight, they conclude that the rest is not as it ought to be. Look at the shoes! If they be trodden on one side, loose on the foot, or run down at the heel, it is a very bad *sign*; and as to going *slipshod*, though at coming down in the morning, and even before daylight, make up your mind to a rope, rather than live with a slipshod woman.

How much do women lose by inattention to these matters! Men, in general, say nothing about it to their wives, but they *think* about it; they envy their more lucky neighbors, and in numerous cases, consequences the most serious arise from this apparently trifling cause. Beauty is valuable; it is one of the *ties*, and a *strong* one too; but it cannot last to old age; whereas the charm of cleanliness never ends but with life itself. It has been said that the sweetest flowers, when they really become putrid, are the most offensive. So the most beautiful woman, if found with an uncleansed skin, is, in my estimation, the most disagreeable.

11. A GOOD TEMPER.

This is a very difficult thing to ascertain beforehand. Smiles are cheap; they are easily put on for the occasion; and, besides, the frowns are, according to the lover's whim, interpreted into the contrary. By 'good temper,' I do not mean an easy temper, a serenity which nothing disturbs; for that

Evils of sullenness.	Not easily cured.	Querulousness.
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is a mark of laziness. Sullenness, if you be not too blind to perceive it, is a temper to be avoided by all means. A sullen man is bad enough; what, then, must be a sullen woman, and that woman *a wife*; a constant inmate, a companion day and night! Only think of the delight of setting at the same table, and occupying the same chamber, for a week, without exchanging a word all the while! Very bad to be scolding for such a length of time; but this is far better than 'the *sulks*.'

But if you have your eyes, and look sharp, you will discover symptoms of this, if it unhappily exist. She will, at some time or other, show it towards some one or other of the family; or, perhaps, towards yourself; and you may be quite sure that, in this respect, marriage will not mend her. Sullenness arises from capricious displeasure not founded in reason. The party takes offence unjustifiably; is unable to frame a complaint, and therefore expresses displeasure by silence. The remedy for it is, to suffer it to take its *full swing*; but it is better not to have the disease in your house; and to be *married to it*, is little short of madness.

Querulousness is a great fault. No man, and, especially, no *woman*, likes to hear a continual plain-tiveness. That she complain, and roundly complain, of your want of punctuality, of your coolness, of your neglect, of your liking the company of others: these are all very well, more especially as they are

Cold indifference.

Pertinacity.

Melancholy.

frequently but too just. But an everlasting complaining, without rhyme or reason, is a bad sign. It shows want of patience, and, indeed, want of sense.

But the contrary of this, a cold *indifference*, is still worse. 'When will you come again? You can never find time to come here. You like any company better than mine.' These, when groundless, are very teasing, and demonstrate a disposition too full of anxiousness; but, from a girl who always receives you with the same civil smile, lets you, at your own good pleasure, depart with the same; and who, when you take her by the hand, holds her cold fingers as straight as sticks, I should say, in mercy, preserve *me*!

Pertinacity is a very bad thing in anybody, and especially in a young woman; and it is sure to increase in force with the age of the party. To have the last word, is a poor triumph; but with some people it is a species of disease of the mind. In a wife it must be extremely troublesome; and, if you find an ounce of it in the maid, it will become a pound in the wife. A fierce *disputer* is a most disagreeable companion; and where young women thrust their *say* into conversations carried on by older persons, give their opinions in a positive manner, and court a contest of the tongue, those must be very bold men who will encounter them as wives.

Still, of all the faults as to *temper*, your melan-

Polite accomplishments. When, and to what extent useful.

choly ladies have the worst, unless you have the same mental disease yourself. Many wives are, at times, *miserly-makers*; but these carry it on as a regular trade. They are always unhappy about something, either past, present, or to come. Both arms full of children is a pretty efficient remedy in most cases; but, if these ingredients be wanting, a little want, a little *real* trouble, a little *genuine affliction*, often will effect a cure.

12. ACCOMPLISHMENTS.

By accomplishments, I mean those things, which are usually comprehended in what is termed a useful and polite education. Now it is not unlikely that the fact of my adverting to this subject so late, may lead to the opinion that I do not set a proper estimate on this female qualification.

But it is not so. Probably few set too high an estimate upon it. Its *absolute* importance has, I am confident, been seldom overrated. It is true I do not like a *bookish* woman better than a bookish man; especially a great devourer of that most contemptible species of books with whose burden the press daily groans: I mean *novels*. But mental cultivation, and even what is called *polite* learning, along with the foregoing qualifications, are a most valuable acquisition, and make every female, as well as all her associates, doubly happy. It is only when books, and music, and a taste for the *fine arts* are substituted for other and more impor

Unequal matching.	Its evils.	Dancing.
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tant things, that they should be allowed to change love or respect to disgust.

It sometimes happens, I know, that two persons are, in this respect, pretty equally yoked. But what of that? It only makes each party twofold more the child of misfortune than before. I have known a couple of intelligent persons who would sit with their 'feet in the ashes,' as it were, all day, to read some new and bewitching book, forgetting every want of the body; perhaps even forgetting that they *had* bodies. Were they therefore happy, or likely to be so?

Drawing, music, embroidery, (and I might mention half a dozen other things of the same class) where they do not exclude the more useful and solid matters, may justly be regarded as appropriate branches of female education; and in some circumstances and conditions of life, indispensable. Music,—vocal and instrumental—and drawing, to a certain extent, seem to me desirable in all. As for dancing, I do not feel quite competent to decide. As the world is, however, I am almost disposed to reject it altogether. At any rate, if a young lady is accomplished in every other respect, you need not seriously regret that she has not attended to dancing, especially as it is conducted in most of our schools.