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Marriage :

ITS

USES, DUTIES, AND BLESSINGS.

BY THE

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"They that enter into a state of marriage, cast a die of the greatest contingency, and of the greatest interest in the world, next to the last throw for eternity." *Jeremy Taylor.*

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A. C., Swedenborg's Arcana Celestia.



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P R E F A C E.

THERE are few subjects on which more has been said than Marriage. Indeed, so much has been said, and said so well too, that the Author feels, the world could easily have dispensed with the present humble effort. He also freely admits that there is but little of novelty or originality in his production. In fact, he scarcely knows on what grounds to rest his claim of public patronage. If there be any, it must be in the collection of truth from a source that is 'greater than his;' which he has endeavored to present in an acceptable and popular form. The work was begun at the suggestion of a gentleman of Exeter, and originally intended for a periodical. "I take the opportunity," he observes, in a letter to the Author, "to express to you, the pleasure and profit I have derived from several excellent articles in the 'Intellectual, &c.,' signed R. E., which I have been informed were written by you. There is one on 'Forgiveness and Forbearance,' which I feel to be invaluable, as a means of inculcating the true Christian spirit. I hope you will not deem me impertinent if I suggest a subject from the same pen. I have long thought that a few hints to young married couples, on their duties and conduct towards each other, would be of the greatest service. My ardent desire to see something in our Magazine on this subject, is the excuse I offer for thus suggesting to you, an entire stranger, a subject for a future paper."

On attempting to comply with this request, the Author found a difficulty in compressing his ideas within the compass of a few papers, and therefore, at the suggestions of other friends, he concluded to publish the matter in its present form; in the sincere hope, that, with the blessing of Providence, it may be productive of some good to mankind.

Elmwood Place, Leeds,

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UNIVERSALITY AND ADVANTAGES OF MARRIAGE.

“Throughout the universal heaven and the world, and in all the particulars thereof, there exists a resemblance of *Marriage*.”—A. C. 54.

WHAT a sublime declaration that is which stands above! All God's works are married! Yes, and God himself is married too!—‘Thy Maker is thy husband; the Lord of Hosts is his name.’ Astonishing! God married! Creation married! Heaven a marriage! Earth a marriage! Heaven and earth married! Man a marriage! Woman a marriage! Man and woman married! Soul and body married! Every thing is married! How wonderful and how universal this dual unity is!

Deity, spirit, matter, all abjure celibacy. Marriage is eternal; celibacy was but born in time, and not in the best of time either; for until disorder had birth, celibacy did not exist; it is, therefore, a child of the fall. Marriage is felicitous communion; celibacy is unnatural isolation. Universal

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marriage preserves the universe; but universal celibacy would reduce all things to vapoury atoms in a state of repulsion. 'Single blessedness!' What is it? Where is it? Man without woman, woman without man, where can you find your like in the rest of the Creator's works? God made man to be a husband, and woman to be a wife. 'Have ye not read, that He who made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder'!—Matt. xix. 4, 5, 6.

Bachelors and maids, do not conclude against marriage, because you occasionally perceive infelicity arising from it. The greatest blessings may, by folly, be turned into the greatest curses. God has given the institution, and it is for man to use it prudently. Life itself may be made miserable; but did God intend it to be so, and should man not use it on that account? 'Marriage is evidently the dictate of nature; men and women were made companions of each other, and therefore, I cannot but be persuaded that marriage is one of the means of happiness.' Not only is it the most

happy, it is also the most healthful, and therefore the most natural state. *Curtis* 'on the Preservation of Health,' has the following important remarks :—

“The matrimonial state, when entered into at the proper time and between suitable parties, is certainly conducive to health and happiness. *It is a state for which man is formed, and in entering into which, therefore, he obeys the organic and moral laws,—disobedience to which, must inevitably be attended with evil of some kind or other.* This opinion, however, is not based on general principles alone, but is supported by statistical researches, the results of which were published a short time ago, by Dr. Casper, of Berlin, who informs us that Odier, who first set on foot exact inquiries respecting the influence of longevity, found that, in the case of females, the mean duration of life for the married woman of 25, was above 36 years; while for the unmarried it was about 30½. At 30 there was a difference of four years in favour of the married; and at 33 two years, and so on. With regard to men, we gather from Deparcieux's and the Amsterdam tables, that the mortality of those from 30 to 45 years is 27 per cent. for the unmarried, while it is but 18 for the married; and that for 41 bachelors who attain the age of 40,

there are 78 married men. The difference becomes still more striking as life advances. At the age of 60 there are but 22 unmarried men alive for 48 married; at 70, 11 bachelors for 27 married men; and at 80, for the three bachelors who may chance to be alive, there are nine Benedicts. The same proportion very nearly holds good with respect to the female sex; 72 married women, for example, attain the age of 45, while only 52 unmarried reach the same term of life. M. Casper, in conclusion, considers the point as now incontestably settled, that in both sexes marriage is conducive to longevity."

'That the marriage state is favourable to mental as well as to bodily health, is strongly shown by the fact noticed in the lecture of M. Andral, viz.—that in France two-thirds of the suicides are committed by bachelors; and he adds that the same remark has been made in this country.'

These particulars are remarkable, and constitute a strong proof of the usefulness and healthiness of the matrimonial state, and should form incentives to marriage.

Perhaps, all that is said of bachelors and maids may not be strictly true. Persons, often unjustly, consider them fair game for a little ridicule and exaggeration; but how can bachelors think of re-

maining in a state (and have all the means of prudently changing it) of which the following may be said?—"They (bachelors) dream away their time without love, without fondness, and are driven to rid themselves of the day, for which they have little use, by childish amusements or vicious delights. They act as beings under the constant sense of some known inferiority, that fills their mind with rancour, and their tongues with censure. They are peevish at home, and malevolent abroad; and, as the outlaws of human nature, make it their business and their pleasure to disturb that society, which debars them from its privileges. To live without feeling or exciting sympathy, to be fortunate without adding to the felicity of others, or afflicted without tasting the balm of pity, is a state more gloomy than solitude; it is not retreat but seclusion from mankind. Marriage has many pains, but celibacy has few pleasures." *

We never met with a bachelor or a maid who did not tacitly admit by sundry blushes and bashful smiles, that, taking all things into consideration, marriage is a far more preferable state than the highest bliss of 'single blessedness.' Even bachelors themselves 'whose tongues are not filled with censure,' will sometimes freely admit, and

* Dr. Johnson.

applaud the exalted nature of this state. Most of our readers will remember that one of the best of bachelors* has attested his high appreciation of marriage and its sanctity, by many intelligent remarks, and by a happy quotation from Jeremy Taylor. 'Single life,' says the bishop, 'like a fly in the heart of an apple, dwells in sweetness, but lives alone, and is confined, and dies in singularity: but marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and sends out colonies, and feeds the world, and obeys kings, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world.'

We will take the liberty of adding a similar extract from *Felltham*, which is equally striking and truthful:—"The married man is like the bee that fixes his hive, augments the world, benefits the republic, and by diligence, without wronging any, profits all; but he who contemns wedlock (for the most part) like a wasp, wanders an offence to the world, lives upon spoil and rapine, disturbs peace, steals sweets that are none of his own, and by robbing the hives of others, meets misery as his due reward."

* Clowes.

Another bachelor's* testimony is important—
 'Marriage,' says he, 'is honorable in all, and the
 bed is undefiled.' We would, therefore, say to
 all, *marry*, but do it prudently.

CAUSES OF UNHAPPY MARRIAGES.

Infelicitous marriages have been mentioned; what are the causes of them? Doubtless they are very various, and no one man may be able to observe them all; but many are so prominent, that there are few who may not have noticed them.

We have often thought that much of connubial unhappiness might be avoided, if judicious, and even ordinary care, was observed before marriage. Our wooings and courtships as generally prevalent, are the silliest things imaginable. How are they conducted? Why, the couple meet, and they are fascinated with each other, but they cannot tell why! They feel smitten with something and burn to see each other again, and they practice many astonishing manœuvres to accomplish their purpose.

* St. Paul.

One vows and declares, and the other believes, nothing but fudge and impossibilities. Adulation the most fulsome, and worship the most idolatrous, is paid and accepted as sincere and holy. 'Such is the common preliminary process of marriage,' says Dr. Johnson—'A youth and maiden meeting by chance, or brought together by artifice, exchange glances, reciprocate civilities, go home, and one dream of another. Having little to divert attention, or diversify thought, they find themselves uneasy when they are apart, and therefore conclude that they shall be happy together. They marry, and discover what nothing but voluntary blindness before had concealed; they wear out life in altercations, and charge nature with cruelty.' Is not this excessively foolish?

Before marriage the lover is foolishly kind, attentive, and even obedient to the most whimsical wishes of his betrothed; and it requires a female of very good sense, to understand why it should not be precisely the same in matrimony as in courtship. The vows and promises and expectations of courtship are characterized by nonsense, and are utterly incapable of being realized; and because impossibilities have not been performed, there is generally felt what is called 'a cooling' on one side or the other, and sometimes on both!

Both become dissatisfied; doubts ensue; then belief in each other's want of love; then there are words; and lastly strife and unhappiness.

Courtships ought to be to ascertain each other's character; to see how 'his' thoughts harmonize with 'her' thoughts; how far their hearts beat in unison; and if their habits and tastes and pursuits are likely to coincide. To pursue these enquiries, and to seek each other's company for such purposes is much more sensible, than to play and maul and joke like simple children.

A prudent maid will test her lover in temper, prudence, honor, candour, integrity, temperance, religion, activity and qualifications to maintain a family. And if she value her own comfort and happiness, she will not be easily induced to overlook the absence of any one of these essentials of a man. It is not necessary to try his temper that she should unjustly vex him, for he would make but a poor husband who would quietly acquiesce in injustice. But let her be observant, and not blinded by love; let her mark the spirit of his words and actions, and she will soon perceive whether they are such as her conscience and inclination can applaud. If they are not, however far towards marriage she may have gone before she satisfactorily makes this discovery, she will con-

sult her own interest and that of his, if she determines to break the connection. It is better to be disappointed than miserable. It is no dishonor to withdraw, when the next step would plunge both parties into irretrievable ruin.

Young men of judgment, on the other hand, will not take young ladies for wives because they are handsome and dress well. Neither will they overlook defects of temper, economy, prudence, conversation, temperance, and domestic qualifications. And we perfectly agree with Mrs. C. Hall, in the propriety of the following homely but prudent remarks:—"If a youth is woefully disposed towards any damsel, as he values his happiness, let him follow my advice. Call on the lady when she least expects him, and take note of the appearance of all that is under her control. Observe if the shoe fits neatly—if the gloves are clean, and the hair well polished. And I would forgive a man for breaking off an engagement, if he discovered a greasy novel hid away under the cushion of a sofa, or a hole in the garniture of the prettiest foot in the world. Slovenliness will ever be avoided by a well regulated mind, as would a pestilence. A woman cannot be what is called dressed, particularly one in middling or humble life, where her duty, and it is consequently to be hoped, her

pleasure lies, in superintending and assisting in all domestic matters ; but she may be always neat and well appointed. And as certainly as a virtuous woman is a crown of glory to her husband, so surely is a slovenly one a crown of thorns."

Is it not probable that courtships for such purposes, would have much more satisfactory conclusions, than those that are usually pursued ?

The following is a just though trite description of the majority of matrimonial alliances, and must be classed amongst the causes of unhappy marriages.—“ One man marries a woman because she looks well when she dances—she never dances afterwards. Another man marries because she has a handsome foot and ankle, which after marriage he never takes the trouble to admire. A third marries for love, which wanes with the honeymoon. A fourth for money, and finds that his wife does not choose to die, to complete his satisfaction. And a fifth, being old in wisdom and years, marries a young woman, who soon becomes a suitable match for him by growing old with grief.”

Persons marrying ere they have properly ceased to be children, before either mind or body has arrived at maturity, or even puberty, is another great cause both of matrimonial unhappiness and

physical debility. It would be almost a miracle if it should be otherwise. 'What can be expected,' asks Dr. Johnson, 'but disappointment and repentance from a choice made in the immaturity of youth, in the ardour of desire, without judgment, without foresight, without inquiry after conformity of opinions, similarity of manners, rectitude of judgment, or purity of sentiment.' These youthful alliances are necessarily disorderly ones; and like every other disorderly thing they are sure to end in mischief. "To make marriages answer the objects of the connubial state" says Dr. Curtis, "there ought to be a parity of station, a similarity of temper, and no material disproportion in years. It is owing to the want of some of these most essential requisites, that the married state proves so often the source of misery, instead of joy and comfort. The opinions of physiologists as to the earliest age at which the contraction of marriage in this country is advisable, are various—some fixing it for the male at the age of twenty-one, others at twenty-five, and others even at twenty-eight; but most writers on the subject agree in regarding the eighteenth year of the female as the earliest at which it ought to take place. This, however, is a point which must depend upon a great variety of circumstances, and though mar-

riages entered into while the frame is still rapidly developing are undoubtedly injurious, yet varieties in constitution are so numerous and so great, that it is impossible to lay down a rule universally applicable. It may, however, be considered as certain, that marriages on the part of males before the age of twenty-one are hurtful."

Differences in religious belief is another fruitful cause of connubial infelicity. There cannot be true love where minds on such essential matters are opposed, for when the novelty of marriage wears away, as there is no mutual esteem for each other's interior feelings and thoughts, secret estrangement gradually begins to pervade the mind, which finally ends in dislike and separation. If, however, religious conviction be not deep on one or both sides, and if marriage has not been entered into from lust, it frequently happens that the birth of the first child, leads to a communion of worship at least, if not to a unity of faith. Should this not occur, and religious differences continue, at the same time that the family increases, the infelicity must be much increased also. Sometimes an arrangement is made, and the sons are educated in the paternal, and the daughters in the maternal faith. This is, perhaps, the best that can be under the circumstances, but marriage, in such

a case, is a mere external association as to body, and 'agreement to differ' as to mind. All may seem smooth outside, but, alas! there is no conjugal love there. In no case could such a pair be joined in the angel-world. Death would be an eternal separation, instead of a means of everlasting union.

We have known many of these 'unequal yokes,' and have been surprised at some singularities connected with them. In one case husband and wife had lived together and brought up children, but during the last thirty years they used separate beds, ate at different times and at different tables, and had separate purses and separate incomes, and were united in nothing, save that they lived in one house!

Swedenborg declares, that "with such persons good cannot be conjoined with its corresponding truth. Hence of two souls there cannot be made one soul, and *hence the stream of conjugal love is closed*; and hence with the married partner, who is in the false principles of religion, there commences a cold, which grows more intense in proportion as he differs in such principles from the other party. On a certain time, as I was wandering through the streets of a great city, inquiring for a lodging, I entered a house inhabited by mar-

ried partners of a different religion ; being ignorant of the circumstance, the angels instantly accosted me, and said, 'We cannot remain with you in that house, for the married partners who inhabit it are of discordant religion.' This they perceived from the internal disunion of their souls." See also, the Apostle's remarks upon this subject, (2 Cor. vi. 14 to end), beginning with 'be ye not unequally yoked together with unbelievers,' &c.

Religion, or rather the want of it, is, in fact, the greatest cause of all internal disesteem between wedded pairs. No true conjugal happiness can possibly exist where religion is banished by both parties. It is among such that married misery is most commonly found. Hypocritical pretenders to religion are also placed in the same matrimonial position as those who openly disregard it. 'With such persons, virtues place themselves on the outside of evils, and cover them as raiment glittering with gold covers a putrid body.' 'All such irreligious persons, as to conjugal love, are starved with cold (aversion to married partners) more than others. If they adhere to each other, it is only on account of some external selfish cause, which withholds and binds them. The interiors of their souls and derivative minds are more and more closed, and in the body are stopped up; and

in this case even the love of the sex grows vile, or becomes insanely lascivious in the interiors of the body, and thence in the lowest principles of their thought.'—C. L. 240. Remember this, 'young men and maidens,' and understand how necessary sincere religion is to matrimonial happiness!

Here is another phase of a similar thing. A young man of religious habits and feelings, but not perhaps as yet much enlightened with spiritual illumination, is introduced to a company of young ladies; there is one who plays well, and sings well, of a charming person, beautiful countenance, &c. Our youth is thrown off his guard, his fancy is taken, and he is 'smitten with love.' Her family and prospects may be good, and because *he* is deep in love, he becomes, by consequence, blind. The matter ends in marriage, and he imagines he has taken some bright seraph to his arms, when lo! she proves to be but a gilded pest! Gay, thoughtless, extravagant, without religion, and an internal aversion to it. Dean Swift somewhere speaks of such a case, and says, that the poor youth is Jacob, who imagines before marriage, that his wife is to be a Rachel, beautiful and well favored, but it comes to pass, that, in the morning, behold, it is Leah! After marriage he opens his eyes, and

for the first time sees that she is 'tender eyed.'

Much the same often occurs on the other side. Young ladies, of really religious impressions, are not always proof against external show and accomplishments, we mean show and accomplishments separate from internal worth. 'A red coat has a remarkable charm, a black one has a still more potent one: a fine person, great learning, popular talents, agreeable accomplishments, &c., are almost irresistible to some ladies, and they are often led into unfortunate marriages by them. We despise not these things, nor do we think they should go for nothing in forming matrimonial connexions. 'I only insist' says Mr. Clowes, 'that they ought to be viewed *in connexion with higher qualities*: and ought not, if those higher qualities be wanting, to be allowed any influence in directing the choice, but rather to be regarded as snares and temptations to mislead the affections, and thus to throw you into the arms of an infernal, whilst you fancied you were taking an angel to your bosom.' He also adds, 'let me earnestly advise you, my child, to be ever most scrupulously upon your guard against the influence of *great talents and learning, when separated from religion*, lest you should take a *serpent* to your bosom and mistake it for a *man*.'

That clever man, Sidney Smith, adds his testimony to the above, and observes:—"We say to every woman—Never marry a rake. Let him be the most handsome, the richest, the most elegant, and pleasantest of men, he is a bad bargain, even with a coronet on his head and a county in his rent roll. After all, peace in the married state is only to be found in virtuous and healthy children; and if a wife would have exemplary sons, and happy, prudent, and heart-pure daughters, let her never look for that in the offspring of that man whose life, at the time when the mind, brain, and constitution are being formed, has been passed in the profligate debaucheries of modern society. Until women remember, when they are asked in marriage, that they are not only to become wives but mothers—that a poor, plain, sober, virtuous and religious man possesses gifts which must produce far greater future happiness than all the wealth and rank of Croesus without these qualities, and that domestic felicity is to be found at the fireside, not in that carriage or ball-room, society will never advance in the direction best calculated to secure its ultimate improvement."

This joining of heaven and hell—of a religious with an irreligious partner, must be productive of excessive misery. 'The reason is, because their

souls must needs disagree, for the soul of one is open to the reception of conjugal love, but the soul of the other is closed to the reception of that love.' Beauty that had been the only recommendation, will soon fade, or lose its charm ; accomplishments however perfect, learning however extensive, and talents however great, if unsustained by religious virtue, will soon cease to please. And it may be, that, the things which were most admired before marriage, if we find them empty, may not only disappoint us, but may afterwards, actually become sources of extreme trouble and annoyance.

"If you have a sense of religion," says Dr. Gregory to his daughter, "do not think of husbands who have none. They will be glad that you have religion, for their own sakes, and for the sake of their own families ; but it will sink you in their esteem. If they are weak men, they will be continually teasing and shocking you about your principles. If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule."* "With the party that has no religion"

* 'A Father's Legacy to his Daughters,' a small work which we cordially recommend to all young ladies.

observes Swedenborg, "cold ensues, which descends from the soul into the body, even to the cuticles (outermost skin), in consequence whereof he no longer endures to look his married partner directly in the face, nor to accost her in a communion of respirations, nor to speak to her at all but in a retracted tone of voice, nor to touch her with the hand, and scarcely with the back; not to mention the insanities which, proceeding from that cold, make their way into the thoughts, which they do not publish abroad; and this is the reason why such marriages dissolve themselves. Moreover it is well known, that an impious man thinks meanly of a married partner; and all who are without religion are impious."—C. L. 241.

Never marry a near kinsman, for there is abundant evidence to prove its injurious tendency upon offspring. We have ourselves seen a house filled with idiots from this very cause! It is a duty to forego marriage altogether, rather than entail upon posterity any hereditary disease, particularly those of madness, consumption, and scrofula. Here celibacy is a virtue, and marriage a sin. "If we regard marriages as they affect the offspring," says Dr. Curtis, "we must take into account many circumstances which do not affect the parties marrying. It appears to be a law of nature, that

frequent intermarriages among a particular family, class, or nation, have a tendency to produce mental and bodily degeneracy; and the more limited the circle to which they are confined, the greater is the degeneracy. This accounts for the fact that the children of cousins, or other near relations, are so often weak in intellect—sometimes even idiotic. It is well known that idiotcy is by no means rare in some of the royal and noble families of Spain and Portugal, among which the practice of marrying nieces and cousins prevails.”

“Do not marry a fool,” is the advice of Dr. Gregory, for says he, “he is the most intractable of all animals: he is led by his passions and caprices, and is incapable of learning the voice of reason. It may probably, too, hurt your vanity to have husbands for whom you have reason to blush and tremble every time they open their lips in company. But the worst circumstance that attends a fool is his constant jealousy of his wife’s being thought to govern him. This renders it impossible to lead him, and he is continually doing absurd and disagreeable things, for no other reason than to show that he dares do them.”

It is neither prudent, nor orderly, nor seemly, to contract marriages under any very great inequality or dissimilitude. How ridiculous an old

man of sixty or seventy seems when he marries a girl of sixteen: and it is even more so, when an old woman of fifty marries a boy-man of twenty! It is foolish to imagine that matrimonial happiness can arise out of unions of this kind. And it is nearly as great folly for a polite well-bred man or woman, to marry a low, ill-mannered woman or man; or for a neat, clean man, to be united to a dirty slovenly woman; or a peaceably disposed man to a quarrelsome woman; or a moral man to an immoral woman. Swedenborg very strikingly compares such alliances to the conjunction of animals of different natures, such as sheep with goats, stags with mules, turkeys with geese, dogs with cats, lambs with wolves, &c. What reasonable man expects felicity from matrimony of this sort?

External rank and condition ought not to be lost sight of; for any great inequality is not favorable to peaceful and agreeable marriages. It is true, it does sometimes happen that persons unequal in station become happy in matrimony; but it is far from being usual. Some panderers to vulgar wishes, assert the universal equality of man; in one sense it may hereafter be true, but in another it can not. Man may be objectively equal, but subjectively, never. He is, however, equal neither

in one sense nor the other, as society is at present constituted. And these inequalities necessarily produce different habits, feelings, tastes, affections, and associations, which are not easily altered and adapted to those which are nearly opposite. It is, therefore, quite a chance (if we may use that word) if two minds taken from wholly different spheres of life, agree. We do not mean that one from a lower rank would not do his or her duty quite as sincerely as one from a higher; but it would be, most probably, differently done; and he or she would feel differently, and think differently, and therefore be unfitted to be joined to the other as husband or wife. To put extreme cases; we can easily see that if a prince should marry a servant maid, or if an illustrious lady should unite herself to a servant man, that matters would be unlikely to prosper; so in every other inequality, in proportion, want of prosperity would ensue. It is, therefore, very imprudent to disregard rank and station, where these have produced contrary habits and dispositions. It is foolish for a very learned man, to marry a very ignorant woman; or a man of high station, a woman of low birth; or a very rich person, a very poor person, unless they mentally agree, which is seldom the case.

Avoid hasty marriages; it is unseemly to enter

into an eternal covenant without due thought and reflection. The world testifies its disapprobation of such precipitous conduct by its gossiping tattle on such occasions; and newly married parties cannot well afford to lose the approbation, even of a gossiping world. Cæsar's sentence will express this hasty conduct justly, 'I saw, I loved, I married!' but how does it look to persons of reason? We men have but a poor opinion of females who are in a hurry to be married. Love is very seldom produced at first sight; at least, it must have, in that case, a very unjustifiable foundation. True love is founded on esteem, in a correspondence of tastes and sentiments, and steals on the heart imperceptibly.

Marriages for money or beauty are both bad, and most likely to result in matrimonial unhappiness. Contemned is the man who marries wealth, and justly so; but it is, after all, more sensible, than to marry a beautiful skin; that is, if durability be the test; for wealth may continue to gratify the man's affection, even until death, but skin-beauty may fade in an hour; and, therefore, the love of the latter, without being really purer, though frequently more gratifying to female vanity, is more perishable and worthless than the former.

Parents, beware how you interfere with your

children's conjugal wishes ; for *you* may be the cause of much married infelicity. Counsel them, but do not restrain or compel them ; much of their future welfare depends on your conduct in this matter. Read Mr. Noble's remarks on the fourth commandment, beginning with page 141, in his new work 'On the Commandments.' Though no father himself, he has drawn the duties of parents, on this delicate subject, with nice discrimination. Sons and daughters, listen to the prudent counsels of your parents, that it may be well with you ; what you are about to do, they have done, and consequently, from their experience as well as from their love, they are eminently qualified to advise you well. They have a temporal, as well as an eternal, interest in your well-being, and it is not likely, for their own sakes, that they will advise imprudently.

Such are some of the causes of connubial unhappiness which exist, and which may be prevented, *before* marriage. There are, doubtless, many more that might be named, all of which exercise an important influence upon matrimony. Many causes, however, arise *after* nuptials, some of which will be mentioned incidentally. Many of them may appear simple, but small matters often work great results, and a wise man will not despise even little causes.

THINGS TO BE DONE AND AVOIDED IN MARRIAGE.

We believe there is a man for every woman, and a woman for every man; and that these were created to meet, and to marry, and to be happy. But because the world contains perhaps six hundred millions of women, it may be imagined that there is but a six hundred millionth of a chance of the right male meeting with the right female! How easy for couples to be odd! Easy enough truly, but not so much from numbers. All the world would be odd, if there were no Providence. If men and women were always within the stream of Divine Providence, improper marriages would never take place. As surely as God brought Eve to Adam, so in the immense assemblage of human beings, which exist both in time and in eternity, the wonderful providence of the Eternal would lead man to the being who was made to be his partner through eternity. There is doubtless, a peculiar Providence over marriages, which often shows itself, by palpable signs, either for or against the contemplated match. But it requires us to open our eyes, and to be candid, and to cease all opposition, and to be guided to our good.

It often happens, however, in this world of fallacy, that parties are united, who make totally odd pairs. Appearances may agree, both may be sincerely religious, and of the same religious faith, and both may have a real regard for each other, but still there is a perceptible want of perfect union of souls. A kind of external happiness may bless their marriage, but they never experience conjugal felicity. At best they become but married men and women, never truly husbands and wives. Great matrimonial prudence is required in such cases. If things 'misfit' in ever so slight a degree, they are apt to 'jar' and to do mischief to each other; such matrimonial partners should, therefore, be on their guard. Prudence dictates great circumspection here; the very appearances of inconstancy and even inattention should be most carefully avoided. Doubt should be guarded against, for though they may not be truly conjugal partners, there may be none living on earth that each would prefer to the other!

When, however, persons are married, it is not *then* their business to begin to consider whether they are conjugal pairs; this should be ascertained before. After the solemnities of public marriage,*

* It is presumed that all our readers acquiesce in the necessity of marriage being celebrated by religious

both parties should consider themselves as destined to become such, and should faithfully act accordingly. It is a mischievous thought to doubt the conjugal character of one's marriage. There may be even with the most conjugal partners, many little differences to reconcile at first. Birth, education, and a thousand other causes conspire to ceremony, and not in its being made a mere *civil* matter in a registrar's office. In that beautiful account of a marriage in heaven, C. L. 20, it appears that no priest officiated! In all respects, except the giving and receiving of *pledges*, it seems to have been quite a 'quaker's wedding,' so much so, that it excited the curiosity of the strangers, who asked, 'is it not expedient that a priest should be present and minister at the marriage ceremony?' "*This is expedient on the earth, but not in the heavens,*" said the wise personage, "by reason of the representation of the Lord himself and the church. On the earth they are not aware of this; *but even with us a priest ministers in whatever relates to betrothings, or marriage contracts, and hears, receives, confirms, and consecrates the consent of the parties.* Consent is the essential of marriage, and all succeeding ceremonies are its formalities." Thus it seems that, even in heaven, though priests do not minister at the *formalities*, they minister and consecrate the *essentials* (the consent) of marriage. This is important testimony, and all good christians will attend to it. Mark the difference between heaven and earth, in heaven the priest consecrates the *essential* of marriage, but on earth he officiates on its *formalities!*

produce them ; but let no one conclude that they cannot be removed. *Try* is the best advice we can give ; let them determine to be pleased with each other ; and let each sincerely and righteously endeavour to perform his matrimonial duties. A slight slip on either side may cause years of trouble. And first of all, banish from your house, at once and for ever, all love of rule and pre-eminence, for it is a principal cause of much unhappiness. Husbands, never command your wives, they are not beneath you, but rather the reverse side of yourselves. They are within what you are without, and you are without what they are within. It is disgraceful for a man to command his wife as he would a servant. He did not do so before marriage, and possession gives no right to do so after.

Wives, seek no dominion over your husbands, if any of you has one who will permit you to rule him, it shows bad choice on your part, for he must be wanting in some of the true characteristics of man. It is, therefore, a reflection on you for marrying such a creature ; and both you and he merit that laugh and sneer with which the world invariably greets you. "A woman," observes Lady Pennington, "can never be seen in a more ridiculous light than when she attempts to govern her

husband ; if unfortunately the superiority of understanding is on her side, the apparent consciousness of it, betrays a weakness that renders her contemptible in the sight of every considerate person, and it may, very probably, fix in his mind a dislike never to be eradicated. In such a case, remember that some degree of dissimulation is commendable, so far as to let your husband's defects appear unobserved. When he judges wrong, never flatly contradict, but lead him insensibly into another opinion, in so discreet a manner, that it may seem entirely his own, and let the whole credit of your prudent determination rest on him, without indulging the foolish vanity of claiming any merit to yourself ; thus a person of but indifferent capacity may be so assisted as, in many instances, to shine with a borrowed lustre, scarcely distinguished from native ; and by degrees, he may be brought into a kind of methodical method of acting properly in all the occurrences of life. Odd as this position may seem, it is founded on fact, and I have seen the method successfully practised by more than one person, where a weak mind has been so prudently set off, as to appear the sole director ; like the statue of the Delphic god, which was thought to give its own oracles, whilst the humble priestess, who lent her voice, was by the

shrine concealed, nor sought a higher glory than a supposed obedience to the power she would be thought to serve."

Some females measure the goodness of a husband by the extent of his acquiescence in *every* thing his wife does. To be able 'to go out when she likes, and come in when she likes,' is esteemed a great privilege; 'to have money when she likes, and to buy what she likes,' is a greater still; 'and to chide when she likes, and to turn the house upside down when she likes' is the greatest of all! And do you really think, ladies, that he is the best husband who silently sits burning his eyes by the fire, while his wife is out spending his money, and then greets her with a vacant smile on her return? What kind of a being will she become in the end? Certainly not a wife! It is true no good husband will interfere with his wife's going out, if done with use and discretion, nor with spending money, if done prudently, nor even with her chiding, if done with justice. But if she do all these when she *likes*, he is most assuredly not even her friend, if he neglects to give kind but firm reproof. In all these matters she is a deficient wife who only consults her *likes* and not her husband; and he is a bad husband, who would deny any of his wife's prudent requirements.

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Husband and wives, you cannot tell how much mischief you do to each other by this dreadful spirit of love of rule. "During the influence of such dominion," says Swedenborg, "the spirit of one of the parties meditates violence against the other; if in such case their minds were opened and viewed by spiritual light, they would appear like two boxers engaged in combat, and as if they looked at each other with hatred and favor alternately; with hatred while in the vehemence of emulation, and with favor while in the hope of dominion, and while under the influence of lust. After one has obtained the victory over the other, this contention recedes from the externals, and betakes itself into the internals of the mind, and there abides with its restlessness stored up and concealed. Hence cold ensues both to the subdued party or servant, and to the victorious or dominant party."

Conjugal love cannot dwell with sloth and idleness. Man was made for use, and he is only fulfilling the order of his being when he is usefully employed. The idle man makes a slave of woman. In France, we understand, the men commonly deem it a sufficient occupation to stroll upon the Boulevards, or to sit in smoke in the cafes, while their wives are attending to business, and per-

forming the husband's duties at home! And though from national habits, the French are excessively polite to females, this conduct proves them to be excessively unjust; and perhaps conjugal love is at as low an ebb, in Paris at least, as any where in christendom. There is also, an unfortunate practice in our own country, of wives going out to work in the mills, while their husbands remain at home with the children! This may not be optional with all, but we know it is with some. It is a most unnatural state of things, and must tend to destroy the female conjugal principle, by causing it to put on male characteristics. It must also render the transmission of conjugal love from the wife, far from being pure and elevating.

There is nothing so disgusting as an idle husband; he is a drone, a lazy tyrant, a being who subsists by inflicting a daily curse upon his wife and children, one who is of no use while living, and whom no one will regret the absence of when dead; he is without 'natural affection,' without sympathy, and totally insensible to conjugal love. It is, therefore, necessary to secure and perpetuate matrimonial felicity, that all men, whether rich or poor, should have a regular and determinate useful employment; if not, 'there comes a wandering

cupidity' ; C. L. 249. And it should not be of those peddling employments which are only apologies for idleness, but something settled, and of general utility. For their own sakes this is necessary. "None so little enjoy life," observes Mr. Jay, "and are such burthens to themselves, as those who have nothing to do. The active only have the true relish for life. He who knows not what it is to labour, knows not what it is to enjoy. Recreation is only valuable as it unbends us ; the idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends upon the regular prosecution of some laudable purpose or laudable calling, which engages, helps, and enlivens all our powers, let those bear witness who, after spending years in active usefulness, retire to enjoy themselves." Dr. Johnson, also, thought the happiest life was that of a man of business, with some literary pursuits for his amusement ; and that, in general, no one could be virtuous or happy who was not completely employed.

It is also useful for husbands to show their wives, by various little acts of kindness, that they *have* an active and useful disposition ; for if even their partners should be inactive themselves, they will find an advantage in it, for even idle wives do

not love idle husbands! Let the poor man too, be ever ready to fetch a few coals, or a little water, or light the fire, or nurse the children, or to do any of the severer domestic duties to relieve his wife; and let the rich man perform the thousand little acts of personal attention to his partner, for which he will find opportunity daily; and let her see that it is not mere politeness, but the dictate of love. All this will look like the sincerity of affection, and he may rest assured, that it will find its way to the heart of the wife, and she will not fail to return his love.

Women, too, should not think that we men are without eyes, without feelings, and without love of order. It is a truth that they should know that we all love stirring, active, useful, truthful partners; and none of us love boasting, lying, dirty, gossiping wives. Bad wives often make bad husbands. How can the poor man's wife expect her husband's love, if his house is the abode of filth, his victuals often spoiled for want of care, and seldom ready at the appointed hour; his shirt and stockings un-mended, and perhaps unwashed on Saturday; his children ragged and dirty, and running about the streets as if unknown and un-owned; and she herself a careless dossy dolly, 'ragged and handsome,' at ease in filth, and 'never

so much at home, as when she is out of her own house.' No wonder that the husbands of such wives should go to the tap-room, or any where else; the wonder is that they should come near the house at all.

But it is not only the poor man's wife that is to blame; in the upper circles there is also much to complain of. Novel reading, fancy knitting and fancy sewing, visiting and pleasure taking, are only agreeable at certain times to husbands; but some wives make them their chief occupation! The mistake, so far as reading goes, is in reading for pleasure and not for use. He that reads for amusement, will often abandon duty on its account; but he that reads for instruction, will soon discover, that even instructive reading is mischievous, if pursued at the expense of other duties. A good housewife will never forsake duty. Duty first, and all other things afterwards. In fact, she will reduce all things to duty and order. She will read and make it a duty so to do, but it will be so blended with her other duties as to increase the value and usefulness of them all. 'To hear her converse you will think she did nothing but read: look through her house, and you will suppose she has no time for reading!' She knows that a husband expects that his wife will super-

intend her domestic affairs, as much as she, and every one else, expects that he will attend to the duties of his profession or business.

Every husband knows and feels that it is much better for him to have a wife, who will rise before breakfast, and who appoints for herself a daily routine of useful duties ; who is not above going into the kitchen, and, if need be, preparing a meal ; who takes a daily walk through his rooms, and has a keen perception of dirt, and a gentle but effectual way of reproving her slutish maid ; who makes a practice of daily teaching his children to lisp their letters, or to read sweet stories, and to raise their little hands in thankfulness to heaven, at the opening and close of each day ! Such are the active wives that husbands love !

Idle husbands and easy wives, hear the words of a wise man :—“ While a man is in any study or business, or in any useful occupation, in such case his mind is limited and circumscribed as in a circle, within which it is successively co-arranged into a form truly human, from which form, as from a house he sees various lusts out of himself, and by his soundness of reason within, exterminates them ; consequently he also exterminates the wild insanities of scortatory or adulterous lust. The very reverse happens with those who give

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themselves up to sloth and ease; in such cases the mind is unlimited and undetermined, and hence man admits into it everything vain and ludicrous that flows from the world and the body which leads to worldly and sensual love; in this case conjugal love also is driven into banishment. In consequence of sloth and ease the mind grows stupid and the body torpid, and the whole man becomes insensible to every vital love, and especially to conjugal love, from which as from a fountain issue all the activities and alacrities of life."—C. L. 249.

True matrimonial happiness can never exist where there is a mutual want of confidence. Husbands, therefore, should have few secrets, and wives should tell all that they know and do to their husbands. There may be cases where it may be proper for husbands to withhold certain things from their wives, and sensible wives will doubtless admit this; but a habit of secrecy is destructive of domestic felicity. Under ordinary circumstances, a prudent wife will never think of prying into particulars relative to business, any more than he will presume to examine into all her daily domestic concerns. But, if business should fail, and ruin appear inevitable, husbands should, by all means, acquaint their wives, and make confidants of them,

that they may not be plunged from affluence into distress in a day. This is their right, and in many cases it will be found to be the husband's privilege also. We do not know how many assignments and bankruptcies might be avoided, if husbands would oftener seek counsel at home! Females have a deeper perception than men, and may often suggest what would never occur to them.

A wife who feels she is not trusted, will naturally imagine, that she does not possess the affections of her husband. How can she conclude otherwise? If we manifest this distrust only in a simple matter of conversation, it is mischievous. Suppose we heard our wives talking together in ambiguous terms, using abbreviations, and initials, and sundry hums and ahs, and manifesting that our absence would be more agreeable than our company, how should we feel in such a case? Certainly neither pleased nor satisfied. And yet you know, that this is by no means unfrequently done by husbands. It may be replied, that the subject may not be exactly suitable for the ears of a lady! But how is that? We saw a placard the other day, announcing an exhibition, and at the bottom of it was said '*Ladies not admitted!*' 'Ah,' said a friend, who was with us, 'if ladies are not admitted, there must be something extremely *improper*

for gentlemen to see! And so we believe that any conversation which is unsuitable for the ears of a lady, is equally so for those of a true gentleman.

A continued habit of mutual distrust, which always begins in very small matters, is sure, sooner or later, to produce that most dreadful of feelings, jealousy. And remember that "jealousy is a poisoned arrow, so envenomed that even if it prick the skin, it is dangerous, but if it draw blood, life is irrecoverably lost." "This passion," says Lady Pennington, "once suffered to get footing in the heart, is hardly ever extirpated; it is a constant source of torment to the breast that gives it reception, and is an inexhaustible fund of vexation to the object of it. With a person of this unfortunate frame of mind, it is prudent to avoid the least appearance of concealment; a whisper in a mixed company, a message given in a low voice to a servant, have, by the powers of a disturbed imagination, been magnified into a material injury. Whatever has an air of secrecy, raises terror in a mind habitually distrustful; a perfect unreserved openness, both in conversation and behaviour, starves the anxious expectation of discovery, and may, very probably, lead into an habitual confidence, the only antidote against the poison of suspicion."

There are some persons who seem to have

naturally jealous dispositions; who are ever on the look out for secrets in their married partners, and who are ever ready to construe the slightest things into proofs of incontinence. Such pay a fearful penalty in everlasting disquietude of mind! In such cases it is impossible for conjugal love to exist. Beware then of the first doubt; and if you should find that you possess this unfortunate suspicious turn of mind, be most carefully upon your guard, lest you should charge your partner with what only exists in your own mind. We have known cases where an unjust charge of this kind, has ultimately led to the crime itself! Indeed it is more common than is generally supposed, that unjust suspicion is itself the father of many sins.

Women are often accused of being prone to jealousy, whether justly or not, we will not pretend to determine; but jealousy in a woman, is of a different kind, and, perhaps, more mischievous than in a man. Hear its consequences, and its cure, described by a wife.* “There is nothing that so much exposes a female to ridicule, or so much subjects her to the insult of affrontive addresses as jealousy; it is an inlet to almost every possible evil, the fatal source of innumerable

* Lady Pennington's advice to her daughter.

indiscretions, the sure destruction of her own peace, and is frequently the bane of her husband's affection. Give not a momentary harbour to its shadow in your heart; fly from it as from the face of a fiend that would lead your unwary steps into a gulf of unutterable misery. When once embarked in the matrimonial voyage, the fewer faults you discover in your partner the better. Never search after what it will give you no pleasure to find; never desire to hear what you will not like to be told; therefore, avoid that tribe of impertinents who, either from a malicious love of discord, or from the meaner motive of ingratiating themselves by gratifying the blameable curiosity of others, sow dissension wherever they happen to gain admittance; and, by telling unwelcome truths, do frequently, by insinuating invented falsehoods, injure innocent people, disturb domestic union, and destroy the peace of families. Treat these tale-telling emissaries of Satan with the contempt they deserve; hear not what they offer to communicate, but give them at once to understand, that you can never look on those as your friends, who speak in a disadvantageous manner of that person whom you always choose to see in the most favourable light. If they are not effectually silenced by such rebukes, be inac-

cessible to their visits, and break off all acquaintance with such incorrigible pests of society, who will ever be on the watch to seize an unguarded opportunity of disturbing your repose." All this is advice worth attending to.

There is a jealousy, notwithstanding, which has its birth in pure exalted matrimonial happiness; but which differs as much from what is commonly known by that name as heaven does from hell. We allude to that fear, which all conjugal partners possess, lest anything should occur to injure their love, either for time or for eternity. Married partners, who tenderly and chastely love each other, feel that "their love is the blessedness of their souls, the satisfaction of their minds, the delight of their bosoms, and the pleasures of their bodies," and they dread the most distant prospect of separation. It causes a zealous care of each other's spiritual state, and watches every variation of mind, and strives to secure each other's eternal happiness; for they feel that conjugal unity should endure to eternity. This is a blessed jealousy; for it is the protector of conjugal joys, and a powerful defender against all adultery and lust.

The habit which many husbands have of spending their leisure moments apart from their wives, is a great cause of discord and jealousy. A wife

may justly conclude that she is 'sighted,' if her husband prefers the society of others; and she must be an angel and have great faith and patience indeed, if her temper be not roused to demand some explanation, when he regularly reaches home just in time for bed, and often at a later hour.

Who has not seen the artizan, after the labor of the day, just get home to clean himself, and frequently, not even that, and then hurry away with companions, and return no more until late! Who cannot remember many tradesmen, who sally out after business hours, and sometimes before, and spend their evenings at tap-rooms or in worse places still, talking politics and nonsense until midnight! And who has not some *soi-disant* friend, who loves to drop in at a respectable man's bedtime, and keep both our family and his own anxiously waiting for repose! How can conjugal blessedness exist in any of these cases? "Somehow or other," says an eloquent writer, "men do not look upon this habitual absence, as criminal. We see men who are so amiable in the world's estimation, that they will not even injure a fly, and the blood of a reptile throws them into convulsions; and yet these same gentle creatures will, by coldness and systematic neglect, kill their wives, and the mothers of their children, by inches, and think

after all, that they have not sinned against society or the God of heaven!

“Women, and especially young married women, are the most sensitive of mortals, and any appearance of falling off in the husband’s attachment, must be to them a cup of peculiar bitterness, and draw forth many tears which are shed in secret and in sorrow.” No female would ever enter the marriage state, if she could for a moment believe that the fond lover, after all his protestations of eternal affection, his declarations of inability to exist without her, his vows of adoration, his constant attention, and all the other, doubtless, very foolish things, with which he greeted her before marriage, would or could neglect her, and leave her for hours, anxiously and momentarily expecting his approach. Husbands, it is a vile deception, a breaking of solemn vows, and a disgrace to you! “Oh! I have often pictured the meek sorrow with which the young wife waits on through the dreary hours of night, the approach of him, who at one time anticipated her veriest wish, and the feeling of utter despair and loneliness with which the consciousness that she is neglected bursts on her mind. With what eager anxiety she lists to every passing footfall!” how she throws herself despairingly back into her chair, as she

finds it is not he! how hastily she gathers up the clothes about her babe, still sleeping on her knees, as she hears his foot upon the steps, and runs to open the door! And often, "how readily she frames causes for his absence, which have no reality but in her own fondness! and with what a smile of brightened gladness she welcomes him, late and dissipated though he be! Surely no one who pretends to be a man, can subject his wife to torture like this; and yet alas! we know too well, that it is of every day occurrence, even when the pair have started in life with all the attributes of youth and love!"

There are many professions and businesses, such as ministers, physicians, travellers, &c., which require often, and sometimes long absence from home; but a correctly informed woman will understand this, and see that it is necessary. And if she consult her own happiness, she will be slow to murmur, because her husband does not return when *she* thinks he ought; and no judicious and sincere husband will presume upon her forbearance, and make business an excuse for inexcusable absence. The wife knows that he must be absent buffeting the world in pursuit of his calling; indeed, as an active woman she desires it, nay it is essential to true connubial happiness; for inactivity is not a

quality that women can conjoin themselves to. Hence married partners who have nothing to do, are seldom blest with domestic comfort. But after the duties of his avocation are done, she expects that he will seek his home and her society; and it will be her care that her cheerful smiles, and happy children, and comfortable hearth, shall be a compensation and a solace for painful hours of anxiety devoted to their mutual benefit.

“You cannot do wrong therefore, in giving your wife as much of your leisure time as possible; let every odd hour be hers; and if you begin thus at the outset of your matrimonial career, it will soon become fixed in you as a habit. And where, pray, can you be better, or happier, or cheaper, than in your own house, by your own fire-side! ‘One of the noblest sights in the world is a man sitting by his own fire-side, talking reason, and his wife sitting opposite listening to him.’ There at least your presence is welcome, and it diffuses so much joy through the bosom of her whom you have sworn to protect and nourish, that it has been said, to her ear there is music even in your approaching footsteps. If you have been connected before marriage, with clubs and societies where female presence is inadmissible, give them up at once;

for take it as a general maxim, that there is little profit in frequenting places where you cannot take your wife along with you. And if there be any routs or merry makings, or such things as tea-parties, conversaziones, &c., that you are required to attend, by all means let her be your companion, it will, so far, repay her for hours of loneliness, to which she willingly submits on your account."

An occasional absence, a sensible wife, will never object to; it is the systematic practice, which gives her just ground of complaint. She will be the last person to make any demur to her husband passing an evening now and then with a friend; but even in such cases she should be consulted; he would expect the same from her, and she has a right to expect it from him. Wives are our equals, and in every respect they should be treated as such; therefore, whatever courtesy in these matters we require from them, we should never hesitate to return under similar circumstances. Never leave the house to make these visits, without ascertaining whether your wife can make it convenient to go with you; very often, with a little effort, if she perceive that you desire it, she may be able to do so without the slightest detriment to her domestic arrangements; and thus you will have the additional satisfaction of knowing that

she is not alone, and wearily wishing you would return. A little attention and kindness, and a little self denial for her sake, thus manifested, will draw her soul to her husband's, and knit them together in the sweetest bonds of married affection. And as it blesses her, it will bless him also, and make both happy.

Cultivate the strictest honor towards your wife; consider every agreement or promise made to her, as binding in the same degree as if made to any one else. It is manifestly unjust, and therefore injurious to break your word to your wife. "You would scarcely dare, and if you did, it would be felt to be dishonorable, to do so to a friend, or even to a stranger; and why to her who should be dearer to you than every one else? You can, no doubt, use a freedom in her case that you cannot use in the case of others, but it is no reason that, because you have her in your power, you may abuse your faith to her. Women look to the fulfilment of a promise from a husband with much greater solicitude than we are aware of; and when these are periodically broken without a cause, it always has a tendency to cool affection and engender discord."

There is a shocking practice amongst many persons, and particularly females, of uttering

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falsehoods, and training others to do the same. The duplicity in some families is quite appalling. Servants are trained to deceive at the bidding of their mistresses; daughters are taught by the example of mothers and domestics; and sons join in the sin from its general prevalence. The habit of gossiping has a tendency to falsehood. The interest would fail, if there were no embellishment, and, therefore, the most outrageous stories are sometimes told, to fill up with; and when the habit is contracted, untruths are told without the slightest reason. There is no vice more pernicious, especially in a family, than lying. It destroys confidence, estranges minds, debases the heart, makes human nature contemptible, and sets man against his wife. "Can the wife," asks Mrs. Strickney, in her *Pictures of Private Life*, "ever ask counsel again of the husband of her choice, after she has detected him in the first falsehood? Can the husband ever look again with perfect satisfaction upon the countenance of his wife, after the first falsehood has polluted her lips? Alas! no! a barrier has been broken down, and the waves of sin and sorrow roll in upon their paradise of domestic enjoyment."

We have just mentioned gossip as being a mother of lies, the truth of which few will doubt.

It is a disagreeable and mischievous practice, whether in man or woman. When a person goes to the house of another, and then to a second, and there tells his own version of what he has seen and heard, what is this but dishonorable, and a breach of faith? It is an impertinent interference with his neighbours affairs. What business has either he or his next neighbour with my concerns and habits? Those who cannot hold their tongues should be excluded from society, and left to form a community of their own. Gossip, simple and innocent as it may seem to some, has divided husband and wife, parents and children, brothers and sisters, the truest friends, and made a house of sorrow of a house of joy. "Gossip of all kinds is equally idle and frivolous, whether it be the scandal of a country town, or of the great world; and it is a disgrace to the gentler sex, that they are so universally charged with the propensity. Not but that the stigma is both too generally and too exclusively applied, for there are many men who gossip. Employment is the best prescription for a restless tongue; and it would always do us so much more good quietly to examine our own hearts, than to interfere with the conduct or consciences of those around us."

In conclusion of this chapter, permit me to

recommend the attentive perusal of the following excellent maxims for married ladies ; for, after all, wives are mainly concerned in making home and married life happy. “The first is, to be good yourselves. To avoid all thoughts of managing a husband. Never try to deceive or impose upon his understanding, nor give him uneasiness, but treat him with affection, sincerity, and respect. Remember that husbands at best are only men, subject, like yourselves, to error and frailty. Be not too sanguine, then, before marriage, or promise yourselves happiness without alloy. Should you discover anything in your husband’s humour or behaviour, not altogether what you expected or wish, pass it over, smooth your own temper, and try to mend his attention, cheerfulness, and good nature. Never reproach him with misfortunes, which are the accidents and infirmities of human life ; a burden which each has engaged to assist the other in supporting, and to which both parties are equally exposed ; but, instead of murmuring and reflections, divide the sorrow between you ; make the best of it, and it will be easier to both. It is the innate office of the softer sex to sooth the troubles of the other. Resolve every morning to be cheerful that day ; and should anything occur to break your resolution, suffer it not

to put you out of temper with your husband. Dispute not with him, be the occasion what it may ; but much rather deny yourself the trifling satisfaction of having your own will, or gaining the better of an argument, than risk a quarrel, or create a heartburning, which it is impossible to foresee the end of. Implicit submission in a man to his wife is ever disgraceful to both ; but implicit submission in a wife to the just will of her husband is what she promised at the altar ; what the good will revere her for, and what is, in fact, the greatest honor she can receive. Be assured a woman's power, as well as her happiness, has no other foundation than her husband's esteem and love, which it is her interest, by all possible means to preserve and increase. Enjoy with him his satisfaction, share and sooth his cares, and with the utmost assiduity, conceal his infirmities. If you value your own and your husband's ease, let your expenses and desires be ever within the reach of his circumstances ; for if poverty should follow, you must share the evil. Be very careful never to give him any cause of jealousy. Let not many days pass without a serious examination into your conduct as a wife ; and if, on reflection, you find yourself guilty of any foibles or omissions, the best atonement is to be more careful in future."

ORIGIN OF MARRIAGE.

Marriage has its origin in God. The union of His *love* with His *wisdom*, is the first marriage. From this all others spring. Creation is the first-born of this Divine union, Love desired that there should be conscious vessels formed, that it might fill them with a portion of its own happiness and joys; therefore Wisdom united with Love to accomplish this glorious divine deed, and planned, and in due time brought forth, this goodly work. Like always produces like, hence man, the last in effect, but the first in end, the head and epitome of finite things, was made like the Eternal; 'In the image of God created he man.' Man has a heart to love with, and a head to know with; and these are married just as the divine Love and Wisdom are. His love weds his knowledge, and from their union, all his deeds are born. And if his deeds are those of charity, done for the glory of God and the happiness of man, their union makes the heavenly marriage, and constitutes the likeness of God within the soul. Moreover, by this marriage of the mind, man becomes a member of the bride, the Lamb's wife.

He is the spiritual virgin, whose lamp is ready trimmed, waiting for the Bridegroom, and who enters with Him into the marriage chamber. Henceforward he is married to Christ; he is bone of His bone, and flesh of His flesh; and, like the faithful wife, vows eternal obedience, love, and fidelity to his glorious Lord. As then, *vir*. (man in particular,) was made to be married, first within himself, and then to God, so was *homo* (man in general); one with another and all to God. *Woman* is as the affection, she is in fact, the form of affection itself; *man* is as the intellect, and there is no mistaking that he is the true form of intellectual power. And the same influence that joins affection and intellect, or heart and head, and thus produces 'the heavenly marriage' in a spiritual degree, also joins woman and man, and thus produces the earthly marriage in a natural degree. The union, therefore, of one man with one woman, is an external embodiment of the spiritual wedding between truth and goodness.

There is a uniting principle pervading all things. It is in God, in man, and in nature; and it is the cause of the divine, spiritual, and natural marriages, which we have just adverted to. This principle has been called *conjugal love*. And because it is the *uniter* of all other things, it is

the most universal, and consequently, the most internal, and therefore the most hallowed of all principles. There is a purity and a chastity in this holy love, unknown and unappreciated by those who undergo the legal ceremony for lustful gratification. Such doubt the chastity of this love, and call all marriage legalized adultery! But if it comes from God, and all true love does, it must be pure; and if received in its purity, it must elevate, and refine, and bless the human race. Man may easily test the quality of his love. If he find that his love for woman is of the body, and thence of the mind, he may rest assured that conjugal love in him, is impure and polluted; but if it is of the mind, and thence of the body, it is pure, and heavenly, and exalting. The first, by gratification, may turn into loath, and disgust, and horrible aversion, and is indeed adultery; but the second rises in delight, and because there is conjunction of everlasting things, *of minds*, it stops not with time, but increases in tenderness and happiness throughout the vast eternity; this is essential chastity.

Contrary to all appearances, this uniting love is first received by woman, and then transmitted by her to man. This must appear to be true, if we only reflect, that woman is *love in form*, and

therefore the proper first recipient of this most important of all affections. . Man, unconnected with woman, is cold, and wanting in the gentler feelings ; man without woman is, as it were, a mere living statue of truth. "As to formation, the masculine soul is nothing else than truth."—C. L. 220. It is apparent then, that the cold, masculine, intellectual soul of man, can never receive conjugal love directly from the Deity ; for that would be like extreme heat residing with extreme cold, which we know is impossible : he must, therefore, receive it mediately through woman ! But there is also another reason : in man there generally prevails a *love of the sex*, but in woman, there is the love of *one* of the sex. This is proved by the fact, that men, until they become conjoined to one wife, by the regenerated reception from her of conjugal affection, have no internal aversion to be conjoined to a variety of the sex. Man is, therefore, proverbially a fickle lover ; he, like the wandering butterfly, loves to be gratified at every flower. How different it is with the generality of women ! If woman can secure one faithful object for her love, her soul is satisfied ; and until she has some reason to think, either truly or falsely, that her lover is faithless, her thoughts never wander to another ! Now, if man with his wandering propensities, should receive this hallowed

conjugal conjoining love, he would thereby be conjoining himself to every woman! and therefore, the true and chaste marriage of one man with one woman, would be impossible. But by its transmission through the woman to the man she loves, she holds him to herself, and begets a reciprocal affection in return, and thus makes of one male and one female a perfect *man*.

We do not mean by the above remarks, that women should, or that they do, take the initiative of marriage; the very contrary will readily appear to be proper. Man, from this very love of the sex, is peculiarly fitted for electing and choosing a suitable partner. She would, probably, tarry with the first object that would return her love because she wishes to love but *one*; but he, from his sexual love, wanders from one to another, and does not tarry until he finds one, who, by her love, can retain him, and who possesses something which harmonizes with himself. It is thus that man is far more likely to choose well than woman, because he selects from variety, while she is satisfied with one. Sometimes women invert this order, and take upon themselves to declare love, if not in words, at least in manner; and why is it that we always feel that it is indecent and even immodest for her so to do? Simply, because there is a perception, that she is

violating her nature, and destroying her love of *one* of the sex, and turning it into the *love of the sex*; which, because it is unnatural, is disgusting. We, therefore, all feel, that to court and intreat, concerning marriage, is honorable and becoming in men, but not so in women.

If, then, it be a truth that conjugal love is implanted in woman, and is only derivatively in man, how vastly necessary it is that she should be a pure and sanctified medium! The stream always derives a quality from the channel through which it flows; and should woman be impure in thought, word, affection, or deed, the marriage state must be vitiated. The necessity, above all things, of female purity, has forced itself upon universal man, by intuitive perception, rather than by reason; but if she be the medium of the true marriage love, the reason of this necessity is abundantly manifest. It is not only important that she should be free from all actual unchastity, but also from every other evil, as much as possible; for conjugal love, being universally present with every other affection of the soul, just as the sense of touch is with all the other senses of the body, it must at all times, be influenced by the presence of any evil in the mind. Consequently, for the sake of themselves *in* their husbands, let wives keep themselves 'pure and unspotted.'

And, on the other hand, if man receive this love from his wife, how careful he should be that his vessels should be hallowed by the presence of true religion in his heart, in his understanding, and in his conduct ! A vitiated receptacle always renders its contents as foul as itself. His intellect should be as pure as his wife's will ; for she is his will, and he is her intellect ; and these are what should be married. As he derives his conjugal affection, and loves from her, so she derives her understanding, and thinks from him. She is love in form, he is intellect ; and if both are equally pure, they may make as complete a man, as will and intellect do in individual man.

ASSIMULATION OF MINDS.

After marriage the states of connubial partners, both mentally and bodily, undergo great changes, and differ exceedingly from their states before marriage. The very forms of their souls become altered ; and if pure love dwell with them, each mental principle is, as it were, set to its mate in

the mind of the other, and this continually until perfect harmony is produced. There is in woman the desire to become one with her husband; and to accomplish this, she is endowed with a wonderful faculty of perceiving almost all that passes in her husband's mind; not that she perceives each of his thoughts, but she has a ready means of becoming acquainted with his desires, which are the spirit of his thoughts, and she therefore sets herself to them,

"Till at the last she set herself to man,
Like perfect music unto noble words."

She loves and ardently admires her husband's wisdom, and will not readily admit, taking all in all, that there is any man that is more perfect; and doubtless she perceives beauties and worth in him that are unknown, and if known, unappreciated by any one else. Hence it is, that a pure and loving wife, beholds with inward admiration, all that her husband does. We have often seen this admiration beaming from woman's countenance, and heard it expressed by her lips, and it has always called forth our highest approbation; for it is a sign that they two are becoming one flesh. It is thus that a wife is led to love her husband, more than any other man.

Much depends upon man whether conjugal love

assimulates two in marriage, or not. If woman does indeed set herself to man, how necessary that the desires and inclinations of man should be just and orderly! God has endowed him with a superior capacity to acquire and understand what is true and virtuous, in order that he may be a finite transcript of the infinite copy; and thus that his wisdom may be a noble image, according to which woman may mould herself. From the nature of woman's perception, she will instantly detect what is evil and baneful; and though she ardently loves the wisdom of man, it must not be supposed that she will blindly love what is *not* wise. She has a conscience, and sincerity, and her perception makes her wise, for by it she comprehends the spirit of man's knowledge. So that we are not to look upon woman as a foolish, simple, stupid, loving creature, that would as soon join herself to a fool as to a man of sense, or to a knave as to a man of virtue. It is true, that *some* are foolish enough for anything, and for their sakes man should be careful to set before them plain and correct copies, that mistakes on their part may be as few as possible.

Man's duty, therefore, is to keep his understanding free from impure thoughts, and his affections always inclined towards his wife, and

she, in her turn, must set herself to him, and by obedience to his just wishes, learn to live in him and for him. There is great beauty and much truth, in the following lines, and we would recommend all married partners, and all those who are intending to enter into matrimony, to study them with care and sincerity :—

“ The woman's cause is man's ; they rise or sink
 Together, dwarf'd or godlike, bond or free ;
 For she * shares with man
 His nights, his days, moves with him to one goal,
 Stays all the fair young planet in her hands—
 If she be small, slight-natured, miserable,
 How shall men grow ?

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For woman is not undevelop't man,
 But diverse : could we make her as the man
 Sweet love were slain, whose dearest bond is this,
 Not like to like, but like in difference :
 Yet in the long years liker must they grow,
 The man be more of woman, she of man ;
 He gain in sweetness and in moral height,
 Nor lose the wrestling thews that throw the world ;
 She mental breadth, nor fail in childward care :
 More as the double natured poet each :
 Till at the last she set herself to man,
 Like perfect music unto noble words ;
 And so these twain, upon the skirts of time,
 Sit side by side, full summ'd in all their powers,
 Dispensing harvest, sowing the To-be.
 Self-reverent each, and reverencing each,

Distinct in individualities,
 But like each other, even as those who love.
 Then comes the statelier Eden back to men :
 Then reign the world's great bridals, chaste and calm :
 Then springs the crowning race of humankind.
 May these things be !" *

True assimilation of minds is produced by mutual submissions and concessions. Woman is only expected to set herself to man, so far as man has already set himself to the truth ; and a true man can only love a true woman, so far as she is pure in mind and body, a lovely and a loving being. Both must therefore grow in virtue ; for there is no abiding union in vice. Both must strive to please. 'Self reverent each, and reverencing each !' Perhaps the beautifully simple, yet important and effective advice of the apostle, may be usefully introduced here :—" Likewise, ye wives, be in subjection to your own husbands, that, if any obey not the word they may also without the word be won by the conversation of the wives ; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of

* Tennyson.

great price. For after this manner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands. Even as Sara obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindred. Finally, be all of *one mind*, having compassion one of another, love, be pitiful, be courteous. Not rendering evil for evil, railing for railing : but contrariwise, blessing ; knowing that ye are thereunto called that ye should inherit a blessing!"—1 Peter iii. 1-9.

USES OF MARRIAGE.

It would be unnecessary to mention, what every one knows, that, one of the principal uses of marriage is to continue the human race in an orderly and chaste manner, were it not that many

seem to consider offspring to be misfortunes, rather than just and legitimate and blessed consequences of conjugal unions. In our own country there have been intelligent men, and it may be, pious and *conscientious* men, who have publicly avowed that children should be born only 'according to law!' That the state should regulate the number of births! Thus proclaiming their belief that there may be too many human beings! The great plea is, in many cases, the insufficiency of means to keep offspring. But in most instances this cannot be urged at all; and often where it can, by prudence and economy it might have been otherwise. But it does not follow that children necessarily add to troubles, for often they are rather the means of delivering men from them. Some parents would absolutely starve were it not for their children. I cannot think that God intended children to curse poverty, and particularly innocent poverty. When we see a man toiling from sun-rise to sunset, to procure his infants bread, who knows, but, that if he had not that honest toil incumbent upon him, he might toil, and toil even more, for some mischief. Here then is a blessing. Toil for those we love, and whose enjoyment of the results of the labor of our hands, gives to us an

enjoyment as great and perhaps greater, than if we used it for ourselves, must be far more truly blessed, than any toil for selfish gratification could bestow.

Whatever causes work, however, is too often considered a curse; but labor, in itself, cannot be a curse; it is a necessity of our nature; and remember that all nature's necessities, are really God's beneficences. **WORK!** that very word stands as the symbol of all the pleasures, joys, delights, and blessings of man! None of which he could obtain without it, and if he could, he never could enjoy them. But the blessings of work are circumscribed just according to the extent that its results diffuse joy. If man labor for himself alone, it is not so blessed as it would be, if he labored for a dearly loved family in addition. Let not man then complain, because he has to work, and even work hard, for his offspring; for every succeeding babe that calls him father, if his mind be rightly constituted, will be a means of enlarging his own blessing.

It would be interesting to enquire, whether those who have children, or those who have none most commonly succeed best in the world! We are satisfied, that if the enquiry could be pursued with truth, the result would be in favor of the

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former. We are not aware of any means of testing it ; but let thoughtful persons permit their minds to run over the circumstances of their friends and acquaintances, and we think they will generally find, that from some cause or other, the 'family man,' is rising above his childless neighbor ! There are many things which may contribute to this result. Children are stimulants, and they tend to rouse every mental power into vigorous activity ; and, therefore, it is a truth, which many may have noticed, that 'family men' are more energetic and enterprising and persevering than those who have nothing but themselves or a wife. While Burke had a son, he was immortalizing his name and acquiring a glory seldom equalled, and perhaps never surpassed, but when that son died, he died too, to all usefulness, and retired to Beaconsfield to live in apathy and to refuse proferred honors ! Children, also, compel economy, and often urge self-denial ; and it sometimes happens, that while a parent is earning, and thereby saving, a childless man is idle and thereby losing, not perhaps in any flagrant manner, but in little matters that he has not yet learned to take care of. We know a gentleman who never could save money, either when he was a bachelor or when he was without children, but who, after the birth

of his first child, gradually became wealthier, though he still remained in precisely the same business; it was doubtless by increased care, and activity, and economy.

And what a blessing it is to a child to be one of a *large* family! 'An only child' is commonly a very foolish, and a very useless, and a very disagreeable one. Born 'a pet,' and through life he expects to meet with foolish mamma's and doting papa's to gratify his every whim. A spoiled child often becomes a spoiled man. Oh what wives, oh what husbands, they do make! There have been but very few 'only children,' very few indeed, who have become great and distinguished men! But multitudinous amongst the great names of the earth, are those who have been born to *shift* for themselves in the midst of many brothers and sisters. A large family is a little world, in which children may learn to love, and to be useful, and to deny self, and to contend with difficulties, and to acquire patience, and to be self-reliant, and courageous, and enterprising, and to acquire and compare ideas, and finally to become fitted to enter with credit upon the great theatre of human efforts for human good!

It is then manifest that, in a material point of view, children are not necessarily misfortunes in any case, but often real blessings. Despise them

not, therefore, and wish not that marriage did not involue their existence. Welcome them all, and have joy in their birth. Think, as you first clasp each succeeding infant in your arms, that the power of your usefulness has become extended, that a new image of the Eternal exists, that another fair form has begun to taste of conscious life, with human happiness in prospect, and remember your sorrows no more 'for joy that a man is born into the world;' for you have not only enriched yourself, but replenished earth, and probably added one to the inhabitants of heaven also!

But further; Mrs. Howitt has somewhere beautifully said, that marriage is not merely to perpetuate the human race, but also that man may receive, through his own progeny, lessons in innocence and all heavenly virtues. This is essentially true. But parents are not often aware of the spiritual and mental advantages, which the benevolence of the Almighty confers upon them through their children. We may, however, easily perceive them. For instance, there is in man a mighty, an engrossing, and deeply rooted selfishness, which would narrow universal good to the circumscribed limits of his own individual sphere. More or less this is true of all unregenerated men. Now, some powerful thing is

required to counteract this, something is wanted to draw us *from ourselves*, and dispose us to fix our affections upon others *out* of ourselves; for this is essential to our eternal well being. Behold then, God has provided children to effect this; for if we never loved any one but ourselves before, when our babes begin to gather round us, we are constrained to extend our love to them. We begin then to make exertions to protect and comfort *others*, and our anxiety is not what shall we do for *ourselves*, but what shall we do for our little *strangers*. And if we never made a single sacrifice in our lives before, nor practised one single act of self-denial, there is then no indulgence that we will not forego, nor any comfort we will not give up, provided we think the welfare of our children demands it. It is true, a parent's love for his offspring may be but the love of himself in them; but there is an advantage even in this, for in this case his selfishness has the welfare of others as well as himself for its objects, and so far it becomes less selfish; for the selfishness which seeks the good of *several*, is far better than that which has no love but for *one*.

None but parents can conceive of the wonderful change that there is wrought in them by the birth of children. Until this time, man cannot truly

be said to know life ; for he knows nothing of its greatest joys, nor anything of its greatest troubles (as some consider them). A complete change of thoughts, of feelings, of desires, of prospects occurs. Hope begins then to tell its flattering tale, and it pictures the future manhood of our children, surrounded with greatness, virtue and happiness. Henceforward man feels that he has something to live for, beyond all that he could conceive of before ; life was never so valuable as now. Tenderness, and solicitude, and the love of innocence, and of home, and of artless simplicity, and of little things, and of pleasing, and a thousand other characteristics of a genuine man, begin to find a welcome abode in the mind. Man, also, may become more active, more patient, more forbearing, more generous, more self-denying, more prudent, and thus a better member of the world, and a more fit inhabitant of the kingdom of God, after the birth of children than before ! Who would think that all these blessings were wrapt up in those dear little objects ?

Besides, who knows how fast heaven may cling to us through the innocence of our offspring ? and who can tell into what goodly company we may be brought through their influence ? The love of children is the last orderly love that the evil

destroy. The man who could plunge his dagger into the heart of another man, without the slightest remorse, would, most probably, be horrified at the sight of his own child similarly destroyed. "I have seen fathers, who from hatred, and as it were rage, looked at infants presented before their eyes, with a mind so savage, that if they had been able, they would have murdered them; but as soon as it was hinted to them that they were their own infants, their rage and savageness instantly subsided, and they loved them to excess! This love and hatred prevail together in those, who in the world had been inwardly deceitful, and had set their minds in enmity against the Lord." C.L. 407. Even infanticide does not prove that parents *do not* love their offspring, but simply, that they *love themselves more*. They appear to believe that their own and their children's good are incompatible and opposed; and rather than sacrifice theirs, they destroy their children to preserve it. It is difficult to conceive of a man who has no love for children, either hidden or manifested. Such a being would scarcely be a fit inhabitant of earth, and from his very iniquity, would pass to his abode in hell. This love, then, is mercifully provided as the forlorn hope of the soul—the last spiritual fort which angelic hosts possess. And while angels

have a single principle on which they can stand, and in which, and from which, they can act on the mind, there is still a future restoration of fallen virtue, possible.

And then there is the children's holy, but invisible associates, that never fail to gather around us. Who has not felt heaven to be present with children! Who that has entered a large and well conducted Sunday school, and particularly in the female's room, has not perceived it there? Look at those happy, sweet countenances, and you will see angels in those infantile looks, vivifying and angelicising the whole expression; behold the brightness and the beauty of those eyes, and say if ministering spirits are not looking through them! It is evident that little children are almost entirely under the influence of angelic beings; and especially so, if we recognize that remarkable peculiarity which belongs to them, of believing every toy and every thing they see, to be endowed with life! Their little prattle to their playthings, is not altogether imagination, but often a firm belief that they are speaking to living realities. But suppose it to be mere childish imagination, whence and why this imagined life? To us it seems, that their little minds are raised by angelic influences, from the natural, into the spiritual world, and that all

their thoughts and perceptions in that state, are derived from thence ; and because in that glorious world, all that is thought of and loved, are real living and substantial realities ; therefore children who think from thence, speak and act as if they were there ! Now if angelic beings are so essentially present with our offspring, must they not bring the kingdom of God nigh to us also ? When they gather round our hearth at evening, and relate the adventures, the troubles, and the joys of the day, is there not a sweet delight, a holy influence present then ? And does not this proclaim the presence of heaven ? And can heaven approach man without imparting its blessing ? Who knows how much this world is indebted to children, as means, for much of the good and virtue it possesses !

We have dwelt thus long on children and their effect on the temporal affairs and mental and spiritual characteristics of man, as being among the greatest uses of married life, principally because these things are not always thought of, and in consequence of this forgetfulness, a murmuring and discontented spirit is often engendered. But great and manifest as these uses are, and sufficient in themselves to cause men to marry, there are still others of kindred character and similar tendency, which we should not lose sight of. We have already seen that marriage is most agreeable

to the established order of creation, and we may infer on that account, that man must thence derive advantages, not otherwise to be obtained ; for no man can be in God's order and still remain unblest. Marriage is a state most admissible of pure happiness, from its very orderly nature. We do not confound happiness with pleasure. Pleasure is of the body and its sensual gratification, and may be enjoyed by the wicked as well as the good, but happiness is the righteous man's possession alone. Neither do we mean that external, but real and true happiness, which results 'from the divisions of domestic cares and labors, the endearments of mutual society, the delights of possessing and educating children, the reciprocal aid, protection, and attention afforded, especially in times of sickness, &c.,' for all these we have already mentioned, and shown how great the happiness is which flows from them. But we mean that *inward happiness*, 'which results from the very nature of conjugal love itself. Who does not see, and allow that this love, regarded merely as a *natural* love, is the most delightful and gratifying of all natural things, and has more *natural* (we do not mean merely sensual) *bliss* annexed to it, than all other natural loves put together. It must, then, be allowed, that, when

this love is rendered *spiritual*, by being directed upwards to its divine source, and enjoyed under the influence of the Eternal, it becomes admmissive of *spiritual* and *heavenly blessedness*, as much superior to those which other spiritual loves enjoy, as its natural delights are superior to any other.' The sensations of this inward happiness, are more exquisitely pure, delightful, and angelicising, than most persons conceive of. Few attain to this state, and therefore many disbelieve in it; nevertheless, it is really a prize that mortals may win, if they will but 'run the race that is set before them, and press forward to (this) prize of their high calling,' by looking unto Christ and following him in the regeneration.

Another distinguished use of marriage, is that of purification, not only from external oddities and peculiarities, but also from internal evils. It is well known that single life has a remarkable tendency to produce strange, and often very disagreeable, eccentricities, which married life is free from. Is not this a use, and a great one too? But besides this, married life is admirably useful as being most conducive to the removal of internal evils. The very trials, temptations, and difficulties, which are doubtless incidental to marriage, tend to produce many virtues. In this state man

is more called upon to exercise the duty of submitting his own will to the will of another, than in single life. 'In the latter state, both man and woman are left more to the indulgence of their selfish affections, and have fewer calls to combat against them; but in the marriage state, there is required a continual sacrifice of inclination to duty, a daily and hourly exercise of surrender to another's will, and if parties be in the proper state, especially to the will of God. In this apparent disadvantage, therefore, consists the *real* advantage of married life!' And O, how great a blessing it is to have our stupid obstinacy and perverseness broken down and removed! An obstinate and unsubmitive heart, is ground on which the true virtues of heaven do not grow and flourish; and man is only happy in proportion to its removal.

DIFFERENCE BETWEEN THE MALE & FEMALE MIND.

'There are duties proper to the man, and duties proper to the wife;' says Swedenborg, 'and the

wife cannot enter into the duties proper to the man, neither can the man enter into the duties proper to the woman, so as to perform them aright.' This is perfectly true, notwithstanding all that Plato, and Dugald Stewart, and Voltaire, and many others have said to the contrary. It is urged by them, and by all other advocates of 'the Rights of Women,' that if females were initiated into the duties of men, at the same age that boys are, there would be no difference in their intellectual characteristics. We cannot believe this; we admit that woman is as perfect a work of God as man, but she is differently perfect. Milton has given a well known and most excellent description of this difference:—

' For contemplation he, and valour form'd,
For softness she, and sweet attractive grace;
He for God only, she for God in him.'

'Not like to like,' says Tennyson, 'but like with difference.' Not samely equal, but equal in their different natures. She for home, he for abroad. She for love, he for truth. To mark the eternal distinction between woman and man, God himself ordained by Moses, that, '*a woman shall not put on the garment of a man, neither shall a man put on the garment of a woman; because this is an abomination.*'

It seems foolish and certainly not very feminine for a woman to assert, as it is too often done, that there is no *natural* difference between male and female. We have no love for women that are as men; neither have men generally. Nature herself has marked the distinction. As there is a natural difference of body, so there is a natural difference of mind; for either the mind causes the body, or the body causes the mind; the former we believe to be the truth, but which ever is, it matters little to our argument, for both prove that difference of bodily nature, argues difference of mental nature also; for such as the cause is, such must be the effect. In earliest infancy, mental difference is manifested as well as throughout life. How is it that boys should be noisy, sturdy, romping, fighting, whipping, kicking little creatures from the womb, and girls soft, yielding, quiet, gentle and affectionate, if there be no natural difference? We suspect, that the 'advocates of women' have either had no families, or else, that they have not had 'both sorts;' for the difference between the two sexes in infancy is so great, that no parent could fail to observe it. How different is that boyish love of horses, and carts, and spades, and wheelbarrows, and whips, and dogs, from that girlish love of dolls, and knitting, and sewing, and

every thing of that kind! And if we follow them as they grow up, we shall see how each sex naturally falls into certain distinctive duties; and each loves those and no other. And moreover, what the sexes do in common, is done differently by each, not from habit merely, but from nature; a woman eats differently, sleeps differently, walks differently, talks differently, the tones of her voice, and the expression of her countenance, are totally different from those of man. A man in a passion is a very different being from a woman in one. Hope, joy, love, and fear in woman, have a distinctive mark, by which we know them from the same passions in man.

It is contended, because there have been great women, such as an Assyrian Semiramis, an English Elizabeth, and a Russian Catharine, that woman's intellect must be like, and equal, to man's. But these persons do not give sufficient proof of this! We imagine, if these distinguished ladies had had no male intellect to guide them, and on which to rely for judgment, and on which to depend for the accomplishment of their purposes, they never would have been so great. They were fortunate in possessing either wise counsellors or feeble opponents. It is true, they possessed courage, strong self-will, decision, and firmness, united to

more than an equal share of female intellect; and these, together with that distinguishing attribute of woman, which enables her quickly to perceive the qualities and abilities of men, enabled them to surround themselves with men, as superior to other men, as they were superior to other women; and it was through these men of talent that they ruled. Women seem to possess the talent of reading character to an eminent degree. They can tell, better than we can, who are the parties, and which are the things, that are most likely to accomplish their ends. They do little themselves, but they attach others to them, who do for them. Women suggest, men plan and execute. In government, queens are knots that tie statesmen together, and wise and prudent queens never go beyond this use; if they do, they become either little or execrated in history. Catherine de Medici had as much masculine intellect, vigour of character, and resolution of purpose, as our Elizabeth; but there were no family of Cecils, nor Howards, nor Sidneys, nor Raleighs, in France, to work out her purposes, and therefore she failed; and by stepping beyond her use, and disregarding the wisest counsellors she had, she died despised, and left her name covered with infamy. The unfortunate Mary of Scotland might,

probably, have shone with but little less lustre than her English royal relative and executor, had she been placed in an equally advantageous position, and surrounded with the same talent and devotion. Many of her seeming faults, were really misfortunes, the result of adventitious circumstances, rather than impotence or designed wickedness; and, perhaps anywhere else than in troubled, and nearly anarchial Scotland, she would have made a great and successful monarch. It is manifest that even *great* women do not make great queens, without great statesmen. Female minds are not formed to rule mighty nations without masculine aid. And even where they have apparently done so, they really have been but little more than the oracle through which the masculine intellects of men have spoken.

These assertions, we think, we could easily substantiate, if the subject required it. But even suppose we could not, these cases do not prove that women are equal in understanding to men, but simply that their intellects are improvable, which, we are not aware, that any one denies. The understanding of woman is as improvable as that of man; but by all the improving imaginable, it can never be made *as* the man's. It is a female intellect, and can never change its sex. It may

enter upon the duties of man ; it may plan campaigns, and marshal armies, and command in battle, or it may transact commercial matters, or it may write on masculine subjects—it may teach politics, as did Madame de Stael, and as does Miss Martineau, or wisely write of the stars, as does Mrs. Somerville, or preach lectures, as does Mrs. Balfour, or rule nations, as did those already mentioned, but, after all, they do these things *as women*. They leave the mark of their sex on all their works, by which there is, commonly, but little difficulty in knowing that a female hand has done it. The intelligence of man is grave, harsh, hard, daring, earnest, generally correct, with judgment and ingenuity, and often witty, but not always pleasing ; while that of woman is elegant, modest, soft, yielding, pacific, tender, suggestive, commonly pleasing, and often witty. The difference between male and female, is still more strikingly described, both as to intellect and action, by an American.—‘ Man is strong ; woman is beautiful. Man is daring and confident ; woman is diffident and unassuming. Man is great in action ; woman in suffering. Man shines abroad ; woman at home. Man talks to convince ; woman to persuade and please. Man has a rugged heart ; woman a soft

and tender one. Man prevents misery ; woman relieves it. Man has science ; woman taste. Man has judgment ; woman sensibility. Man is a being of justice ; woman an angel of mercy.' There is a wide difference between these characteristics ; and it is evident that they must fit their possessors for very different duties in life.

But suppose it were possible to change these mental peculiarities, and make them 'like to like,' instead of 'like with difference,' what should we gain by it? Who desires to see woman without her soft, elegant, modest, yielding intellect? Who wishes her to be transformed into the hard, rough, harsh, keen, severe, masculine character of man? No one that understands the different requirements of life. Let woman become intelligent, throw open to her the wide range of all knowledge, and teach her all that she can learn, but do not make a man of her! Let her remain what God made her, a woman. Women who nearly resemble men, are met with sometimes, and how do they appear to us? Do we love them? Are they amiable in our eyes? Nay, but on the contrary, do we not rather think that they have been marred, and that they are far from being seemly? Now, why do we feel so? Just because it is a universal dictate, that woman *ought not* to be as man, that she

should not put on man's attire. And, therefore, to tell us that women are endowed with equal mental characteristics, that she is capable of being made as intellectual as man, and that she should be so, is not only contrary to almost universal conviction of all time, but also the reverse of universal desire ! And surely, what we all pronounce to be propriety, and what we all desire to see, the evil as well as the good, women as well as men, must be interwoven in our nature itself ; and therefore in perfect accordance with truth ; for nature never is untrue.

We never wish to see the day, and we should hope that no one else does, when man will be expected to take his turn at shirt-making, or stocking mending, at the wash-tub or dough-pot, when he will become man-of-all-work, house-man, or nurse ; and when women will become plough-girls, mechanics, or millers. And we trust the time will come, when men will not be robed in livery, to stand behind the chair of my lord and lady, or to sweep up, or dust. I cannot think that man was made for this ; and the sooner he finds something else to do, the better for his intellect and manhood. Most women candidly confess, that they could not love stitching-cooking-washing-scouring husbands ; doubtless, for the very same reason, that we do

not relish female waggoners. Such men are laughed at, and internally despised, by the female sex. Women love men, but not women in men's attire.

These confessions show, that nature has intended man and woman to have different duties to perform, and that we cannot enter upon those of the other, so as to perform them aright. God intended that one man and one woman, and *not two men*, should live together in one house. As if in obedience to this intention, it very often happens that a comparatively masculine woman marries an apparently feminine man, and hence, though changed, there is still, as it were, male and female, she is *he*, and he *she*! Lady Mary Wortley Montagu, a lady of extraordinary intellect, fell in love with, and wrote letters on matrimonial happiness to, Mr. Montagu, to whom she was afterwards married, but who never really was 'anything more,' as it is said, 'than a decent appendage to his accomplished wife.' And Madame de Stael almost run foolish after a poor, feeble, insignificant gentleman! Who would act the man, and who the woman, in these cases, there is no necessity to stop to enquire.

'If,' observes a writer in the Edinburgh Review, 'nature had bestowed intellectual gifts in equal

abundance on the two sexes, we might reasonably expect, that the number of women of remarkable genius, of women who have attained the highest eminence in literature and art, would have been as considerable as that of men; for these are things in which females receive as much education and often more, than men. 'We will set aside scientific literature, lest it should be considered too severe, and take poetry and the fine arts.' And how stands the case? 'Though the poet is proverbially 'born, not made'; and though there is nothing in the habits of women which, so much as in the severer occupations of men, should tend to quench the poetical fire, or induce them to resist its inspirations; yet where is the poetess, whom even partiality could place in that elevated class to which belong our Shakspeare, Spenser, Milton, Dryden, Byron?' 'Look next at the arts of painting and music. These are less congenial with the ordinary pursuits and occupations of men than of women; and, by the influence of education, especially in this country, they fall peculiarly to woman's share. For twenty girls to whom music and dancing are a part of education, you will scarcely find one boy, respecting whom it is the same. Yet, where are the great names? There have been many men whose names will live,

as painters and composers of music, as long perhaps, as the delightful arts in which they excelled, continue to be appreciated as an important portion of the innocent pleasures of civilized life. But of what women can we say the same?' Many women have been great in the execution of music, such as Jenny Lind, Malibran, &c., but there have been men, perhaps equal to these, in their departments. The mere execution, however, does not imply as much intellect, as the composition of music; and it is here where the superiority of man is most manifest. 'These are plain and undeniable facts; and we see not how we can avoid the obvious inference, that, even in those departments of intellect, which are most congenial with woman's nature, education, and pursuits, there is not such an approach to equality of power, as to enable woman to attain those heights, to which man's superiority sometimes raises him.'

If woman is equal in intellectual power with man, by what means has he in all ages of the world, and in all states of society, maintained his supremacy? This very circumstance of man being always acknowledged as the head, proves that there is more intellectual power in him, than in woman.

DUTIES OF MARRIAGE.

Seeing, then, that there is a natural as well as an educational difference between husband and wife, it follows that the duties of the one must differ from the other. The usages of society have recognized this, and hence men and women naturally fall into different useful avocations, according to the customs of their respective countries. It is the duty of a husband to maintain his wife and children by pursuing some useful occupation or other; and it is the duty of the wife to manage all domestic matters. This is a mere truism, and we should not have inserted it here, but for the purpose of enabling us again to call attention to that unmanly practice, which has become extremely prevalent in our manufacturing districts, of the wife going out to the mills, while the husband remains at home with the children. In other instances, both the husband and wife go out together, and leave the family in the care of some female, commonly either his or her mother. These practices, which, sooner or later, must work much mischief to the labouring population. It is a retrograde movement, opposed to the very essen-

tials of marriage, and destructive to both conjugal and parental love. Home is no home, to either husband or wife, and certainly not to children. There should, therefore, be some steps taken to alter this unnatural and baneful proceeding.

The practice too, of training females at the factory, instead of at home, is extremely prejudicial to the proper fulfilment of their duties as wives. Females of this class, have few opportunities of acquiring even the rudiments of good and economical house-keeping. And even the few that they have, are but seldomly used ; for no one connected with them, seems to think of its importance, and consequently, they are never taught, and never hearing of it from others, they never acquire it themselves ; and hence they commonly marry, with scarcely any idea of the duties of a wife, and far less of those of a mother. These remarks are almost as true of milliners, dress makers, and others of similar employ, as of factory workers. But it must not be imagined that we are speaking of *all* in these classes of persons, for we know many, and we hope there are thousands more, who are admirable exceptions, and who do, and others who would, form excellent wives. But the fact is too plain to be denied, that many females

in these businesses, are totally ignorant of the duties of married life, and therefore, altogether unfit to be married. We blame them not. It is the system, rather than the person, that makes this mischief. It is too much to expect perfection where there has been no instruction. But nevertheless, to enter into marriage, with any prospect of happiness, it is necessary that females, and males too, should be trained for, and instructed in, the duties of that solemn covenant. "Study," says an old author, "the duties of marriage, before you enter upon it. There are crosses to be borne, and manifold obligations to be discharged, as well as great felicity to be enjoyed. And should no provision be made, nor fore-knowledge obtained, think you? For want of it results the frequent disappointment of that honourable estate. Hence that repentance, which is at once *too soon* and *too late*. The husband knows not how to rule, and the wife knows not how to obey. Both are ignorant, both are conceited, and both miserable."

Many poor men have been kept in poverty and misery all their lives, by the ignorance and carelessness of their married partners. How often it is that these wives have not the slightest idea of saving, nor even of spending the hard earnings of

their husbands, with any degree of economy! Instead of buying their food in quantities and at the cheapest rate, they buy it in '*bits*' (as they describe them), and often under circumstances the most expensive. It is no uncommon thing, just before noon, to see them running to the butcher for 'a stake,' or for 'chops,' and to other places for '*bits*' of anything they may desire to make out a meal with. It never occurs to them, that, while they are doing this, they are losing money. Their dealings with '*Scotchmen*,' and other such expensive trading in addition to their wasteful house-keeping, frequently involves them in deep debt at the provision shop; out of which, in hundreds of cases, they never get in their lives.

This apparently simple matter of 'buying in,' or 'shopping,' is not so easy as it seems. Any woman may fancy that she can spend her husband's earnings; and without doubt she can; but she must take care how she spend them, if she would secure his love and esteem. Perhaps it is not her place to spend them at all, but the usages of society among the lower classes prescribe it, and probably it is better, under their present circumstances, that it should be so. But if the husband gives his money to his wife, she

ought to know, that he expects it to be judiciously disposed of, and to be spent so that it will provide a clean, neat, cheerful, happy home, in return. It is therefore her duty to study economy, in dress, in furniture, and in food, not only in buying, but also in using.

‘ A penny saved is twopence clear ;

A pin a day's a groat a-year,’

is a maxim worth remembering. A steady husband, depends mainly upon his wife for ‘rising in the world.’ The first pound is often saved by her ; and she should understand that the first pound is the beginning of a fortune, which will increase more rapidly by and by. Economy (we do not mean penuriousness) is one of the most important duties of housekeeping ; and no wife can truly be said to be just to her husband, her children, or herself, who neglects or despises it.

We have often been surprised at the difference between *before* and *after* marriage, in the personal appearance of some females ! Before matrimony they were smart, active, clean, often genteel, and always passable ; but after it, they have sunk down into careless, untidy, slovenly, frequently dirty, and often very uninviting creatures ! How is this ? Why should it be ? It cannot be because there is no opportunity to be otherwise ; for often more

time is spent in gossip or indolence, than would suffice to manage twenty such toilets as might, at least, make them decent. It is a gross deception of wives to do thus. A man marries, and thinks he has got such a wife as he was betrothed to ; but, lo, she proves to be a sloven ! Women, is this fair ? Be assured that you will have to pay the penalty of your conduct, in the loss of your deceived husband's affection. He did not marry a sloven, and you cannot expect that he will continue to love one ; and particularly one, who has got into his house by false pretences. It is not pretended that a wife should be as the maid (though we do not see any necessity for that sudden transformation in the style of dress, so often seen, even on the morning after marriage ; this, however, is mere taste), but we do think that it is the duty of the maid to carry with her into matrimony, all that was tidy, and amiable, and chaste in single life.

The principal duty of a wife is to attend with constant care to the natural and spiritual welfare of her children. Men are often moulded by their mothers. The future state of the world depends much upon the present care of mothers. God has made the infant so dependent upon mothers, because she, of all others, is most capable of bless-

ing it. They are peculiarly endowed with the love of protecting, supporting, and assisting children. Hence these helpless little innocents, fall by Divine intention, into the hands of those, who, of all others in the universe but one, love them best. Careless, thoughtless mothers, then, are unnatural to their offspring, unworthy members of society, and disobedient to God. Many mothers have no more thought for their children, than that which animal love prompts them to. If they can manage, by their husband's assistance, to secure them a little food, (and they are not very particular about its preparation) a few ragged garments, and a place to repose in, they imagine they have done their duty extremely well! To make them wise, and useful, and honest, and honourable men and women, they leave, in general, to some one else. They *hope* that they will become so, but they do not appear to think that it is their business to do any thing towards it! They trust to chance, or miracle, or Jupiter, or to any thing else but God and themselves, to make their children what they should be. "No Christian mother, however, with the Bible in her hand, and possessing even a limited power of reading and understanding the blessed truths it reveals, can plead excuse, if she allow her children to grow

up in ignorance of those truths, the knowledge of which, would lead them in safety and happiness, through all the temptations to which youth is exposed in this world of folly and wickedness."

It is as we have said, that most mothers never think of this duty ; others who do, declare they have no time to attend to it, but, notwithstanding all that may be said, the real preventive is, *want of inclination*. Many mothers, doubtless, are much occupied, but 'all parents with the word of God in their hearts, will at least admit, that they have the blessed hours of Sabbath rest as their birthright, however humble their circumstances, or toilsome their life, and therefore, they are never entirely destitute of an opportunity for training and instructing their offspring.' We hope the time will quickly come, when all mothers shall be like that of 'The Labourer's Daughter,' who has recently come so interestingly and so respectably before the public, as the authoress of 'The Pearl of Days.' All mothers should read the sketch of the 'Daughter's Life,' for the purpose of seeing how much a mother, even when surrounded by poverty, can do for her children, when her inclination favors. The authoress is herself an extremely excellent example of what instruction by the 'wash-tub' will do. Here is her descrip-

tion of the simple, yet useful plan of instruction pursued by the mother. "There was no school within reach of our home, and if there had been, our father's small income would not have allowed our education to be paid for, without greatly diminishing the comforts of the family; therefore it had to be attended to at home. One by one, we used to take our places beside our mother, read a short lesson, have the larger words explained to us, when our mother would take the book and read it over again slowly and distinctly, that we might the better understand what we had been reading; and then we were at liberty to indulge in active and healthful amusement, or we were engaged in some useful and necessary employment. Four times a day, usually, each of us had one short lesson; and, if it be considered that the whole of the labor of the house devolved upon our mother, it will be believed that this could be no light task; nothing, however, was allowed to interrupt our lessons: and it was no uncommon thing to see her busy at the wash-tub while we, by turns, took our place beside her; one child would be found attending to the baby, another gathering sticks and keeping the fire alive, a third engaged in reading, and a fourth bringing water from a pure, soft spring at some distance from the

house ; while our eldest brother assisted father in the garden.

“ Our morning lesson was commonly from the Scriptures, but throughout the day from other books. Our parents were themselves as eager to obtain knowledge, as they were anxious to impart it to us. An hour was allowed for meals : when our father came to breakfast or dinner, as soon as the repast was finished (and a working man in health, does not usually loiter over his meals), our mother used to read aloud till the hour was finished, either with the youngest child upon her knee, or, if it was in the cradle, knitting while she read. She used to say, that it was disagreeable and improper to be bustling about while father was within ; and when he was gone out, the work must be done up.” Admirable mother ! and well hast thou been repaid in having such a daughter !

In circles above that in which this good mother’s lot was cast, there are many and important duties incumbent upon wives. It is their duty to be active, to rise before breakfast, if in health, and not to spend the forenoon in dressing for dinner. It is their duty to be happy at home, and not to desire to visit friends every night. It is their duty to be economical both in dress and house-keeping, and, therefore, not to be continually

harping about 'lovely cachmeres' and 'beautiful jewellery,' nor to wear silks and satins first thing in a morning, as if they intended to sit at ease during the day. It is their duty to know something of medicine, and to keep a little stock by them; and to be able to 'prepare gruel, white wine whey, tapioca, chicken broth, beef tea, and a thousand other little delicacies for a sick room.' It is their duty to understand the requirements of a house and family, to be able to mend stockings, and make preserve, pickles, and puddings, to prepare a dinner, so that respectable persons can sit down to it, without their hearts heaving. It is their duty to know the common rules of arithmetic, and to be able to go to market. It is their duty 'not to grumble if their husbands should bring a friend home to dinner, even if there should be *'nothing'* in the house.' It is their duty, 'not to be above descending into the kitchen, if need be, to get something warm for supper.' It is their duty to learn how to have a quick eye for dust, and the slovenly doings of domestics, but not to martyr their husbands with complaints about servants. It is their duty to ask for money sparingly, and to follow the fashions, but not to get before them, by making themselves oddities. It is their duty to be cheerful, good tempered,

justly generous, kind to servants, always respectful to their husbands' friends, and not 'within a turn' to oblige both him and them, to have a good word for others, and never to be guilty of gossip and slander. These are a few of the duties of wives, which are absolutely essential to married happiness and conjugal love.

There are many things to be regretted in the manner in which *maternal* duties are often performed in this circle. 'Young ladies' are commonly brought up in such a way, as to render it almost impossible for them ever to realize even a portion of the duties enumerated above. While infants, and even up to youth, they are turned over to ignorant, and often vicious, nurses, and afterwards to 'accomplished' governesses. Then they are brought up in the parlour, with servants at their call, where a love of show and not of use is engendered, and where too, a taste for fashionable (which tends to subvert domestic) life is cultivated. Are such 'young ladies' fit to be married? and are such mothers doing their duty? Assuredly not. They little know, that they are insuring many bitter and anxious hours to their children, besides doing an injustice to those who may happen to marry them. Society demands something better from mothers than this; and we

trust the time is fast approaching, when such *merely* 'accomplished' daughters will meet with none who are fools enough to marry them. Accomplishments we do not despise, nay, we love them, but they never please us by themselves; when they are united to the qualities of a good housewife, they adorn and become really useful, but anywhere else, they do but dazzle, and are even mischievous, inasmuch as they often prevent persons from doing something more useful. Mrs. Hannah More, as well as many other sensible females, have seen the evil of all this, and done their utmost to introduce a more rational and useful instruction among young ladies. 'When a man of sense comes to marry,' says Mrs. More, 'it is a companion he wants, and not an artist. It is not merely a creature who can paint, play, dress and dance; it is a being who can comfort and console him, and make his home agreeable.'

Much of the time of many mothers is spent in visiting and pleasure. They are never happy unless they are out, or have company at home. And what else can we expect from the training that most 'genteel' females obtain? Pleasure is pursued as if it were the only object of life. The husband is teased with everlasting tattle about plays, and operas, and concerts and balls, and

parties, and friendly tea-drinkings, and many other matters that he cares nothing about, until they become absolutely hateful. Domestic life is quite wearisome; melancholy, or death, or some other calamity is supposed to be the sure lot of those who are content to occupy their minds with its peaceful simple duties. It is a sure sign, however, of a vitiated state of mind, when persons look beyond home and domestic life for the joys and satisfactions of existence. We know that the human mind requires change, and moderate pleasure, in as much as it affords it, is doubtless useful. But all pleasure and no duty, is an empty, unsatisfactory deceit, and the most unsubstantial food on which a mortal can live. "Pleasure is to woman what the sun is to the flower; if moderately enjoyed, it beautifies, it refreshes, and it improves; if immoderately, it withers, deteriorates, and destroys. But the duties of domestic life, exercised as they must be, in retirement, and calling forth all the sensibilities of the female, are, perhaps, as necessary to the full development of her charms, as the shade and the shower are to the rose, confirming its beauty and increasing its fragrance."

The most lamentable part of the present kind of female training, is, that 'young ladies' make such

bad mothers. Indeed, they grow up as if they never were intended to make wives and parents. The good-intentioned mother is extremely delicate and nice in her notions about speaking of marriage. Nay, in some instances it amounts to immodesty, in her opinion, to whisper that that event is even probable; and to hint to her daughters, by way of teaching them to know something of their duties, that they may possibly become mothers, would be quite shocking! This mock-modesty, in some instances, almost makes such 'young ladies' regard little infants as shapen in iniquity, and born from sin, and altogether as little images of indelicacy! And when marriage comes (for young ladies will think of marriage, and be married too, notwithstanding all the prudery of mammas), they enter upon that important career not wisely affected towards children. Whether it is from this kind of training, or from indolence, or from some other cause, we do not know, but it is certain that many parents regard offspring as misfortunes incidental to the marriage state, and are but too glad to hand them over to some domestic. If mothers were properly trained and instructed, they would never regard their lovely babes as troubles, but rather as angels committed to their especial charge, by our heavenly Father, to love,

and cherish, and instruct, and fit them for immortality. And with such views, we think they would pause before they delivered them into the hands of others. We regard this practice of preparing children for heaven by deputy, as little short of sin. Nurses, governesses, schoolmasters and schoolmistresses, without doubt, cannot be dispensed with, but surely they should not dispense with parental duty ! ‘ A woman’s greatest praise consists in the order and good government of her family ; nor is this beneath the dignity of any female in the world.’ We can conceive of no station in life, from the palace to the cottage, where a mother can safely and justly forsake her maternal duty ; and especially not for such purposes as pleasure, and ease, and wild roving liberty, or rather looseness, which often leads them into serious indiscretions.

Mothers have every thing to do with, and for their children. And is it not reasonable that we should be anxious to see woman more wisely trained and prepared for the most important duty of her life ? Were one half the time and trouble and expense bestowed upon educating females for *mothers*, that is bestowed upon educating them for the hall and drawing-rooms, the world would be far happier and more useful. Mr. Davis, in his

'Popular Manual of the Art of Preserving Health,' has some excellent observations on this subject.— "When we behold woman," says he, "placed as the sole and endeared guardian of man's earliest years; when his young mind and heart have to receive not merely their development, but their bias and inclination from the influence to which they are exposed, is it too much to anticipate, from judicious efforts to fit her better for the sacred duties nature thus imposes on her, an amelioration for the human state? Is it even too much, when it is confessed that the efforts hitherto made in the largest and most influential classes of society, have been either altogether meagre, or almost entirely misdirected, to anticipate from a more correct and comprehensive system, a greater advancement of society than may be expected from any other cause? It has been for some time the writer's opinion, that more is to be hoped from the proper education of females of the middle and lower classes, by fitting them for the all-important office of *mothers*, from leading them to estimate themselves more as creatures of intellect and of heart, and from discountenancing the present method, which absorbs far too much of their best talents in accomplishments, at most only adapted to adorn, in promoting the further improvement

of society, than from almost any other compatible design."

In conclusion, we beg to offer the remarks of a judicious writer on parental duties. "If parents," says he, "would but rightly consider the great responsibility which attaches to them in their parental capacity, and endeavour conscientiously to discharge the duty they owe to their offspring, much, very much, of that misery which exists in the world, would be annihilated, and the sum of human happiness would be proportionately increased. Let them for a moment consider what are the motives which actuate their conduct, and they will too often find, that what they call affection for their children—that feeling by which they are induced to gratify their every desire, however unreasonable it may be, is, in reality, nothing more than a selfish regard for their own feelings, or a careless indifference equally reprehensible. The parent cannot bear to hear the cries of her darling, from whatever cause they may proceed, and immediately every species of gratification is devised as a 'bribe' to restore it to silence, in order that her delicate nerves may be no longer offended. Thus is the child offered up as a sacrifice to the sensibility of the mother; and thus, for the want of a little firmness, will that parent soon

become the slave of the child, and then, too late, alas! will she lament her folly. Neither will 'true affection' ever induce undue severity. When it does exist in parents, we must look for some other feeling as its cause. The natural love of power which is inherent to our nature, may perhaps be the most frequent source from which it arises; but where *true affection* is, this motive cannot operate. Those, then, can only be called truly affectionate parents, who, whilst they tenderly watch over, and encourage the growth of those natural feelings in the minds of their children, which have a tendency to promote their happiness amidst the chequered scenes of life, are, at the same time, careful to mark every appearance of opposite nature, and, with firmness and moderation, use their utmost endeavours to check it while it is yet in the bud, and by degrees totally eradicate it from the soil. These are they who 'train up their children in the way they should go,' and they only have the assurance, that 'their labour will not be in vain.'

While speaking thus freely on the duties of mothers, we must not forget, that there are also duties belonging to husbands and fathers towards homes and families? Some seem to imagine, however, that man is, and should be, exempt from all

family cares; and hence they appear to make home as a kind of lodging. Always manifesting uneasiness while in the house, and never happy until they join the company of certain associates. But is this reasonable? Is it likely that a wife will willingly submit to it? Families belong to the father as well as to the mother, and whether in poverty or riches, it is his duty to care for them, and to show, by just and reasonable attention, that he loves them and thinks of them. And when a husband acknowledges and faithfully performs a variety of duties to his family, what a delight and joy he spreads over the mind of his wife! She feels then that she and her's are cared for, and that she is more prized than a domestic, or a piece of furniture. Home becomes more a home; her duties become a pleasure; and life becomes more delightful.

No one can deny that the following are duties incumbent upon all men. It is the duty of a working man to be active and industrious in support of his family. It is his duty not to send his wife and children out to labor while he tarries at home, or spends their earnings in beer. It is his duty to take his wages home, and not to call at some favorite tap, and spend half of them in one night. It is his duty to make it his general

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practice to spend his evenings at home, and never with drunken companions. It is his duty to treat his wife with affection, and to make her feel glad when she hears his feet upon the doorstep. It is his duty to know, that she is subject, during interesting periods, to many trials both of mind and body, and that she then requires, in an especial degree, his kindness, and sympathy, and forbearance. It is his duty to be to her a faithful lover, a sincere friend, and a true companion; to bear her troubles, and sympathise with her afflictions, and to do every thing in his power to show that he loves her. It is his duty to make his children feel that he is no tyrant, but that he is their support, and protector, and friend. It is his duty to consider, that his boys fall particularly to his share for training and instruction, while his girls go to that of the mother. It is their united duty to educate their children in some religious faith, and to form in them, by their own example, a habit of attending divine worship on the Sabbath. It is his duty to give every child the means of earning his own living, and of becoming a honest, sober, and righteous man; and the first mean to this end, is, *education*, and subsequently, a trade or business. These are a few of the duties of man

to his wife and family, without which no home can be either peaceful or prosperous.

It is too frequently supposed by fathers, that, they have done their duty when they have provided for the temporal and external wants of their families. But 'man does not live by bread alone'; man does not live to eat and to be clothed. The *minds* of their children ought to be objects of far more solicitude than their bodies. And he discharges the parental duty very imperfectly indeed, who spends his time in amassing wealth, or in any occupation by which he neglects the mental and religious condition of his offspring. Fathers are too much from their children. Their workshops, or counting-houses, or offices, or professions, have more than their due share of time. The middle classes want a ten-hours' bill. They work longer periods than any class living. The anxiety to be rich, or to sustain their position, causes them to spend their lives in 'hard labor' and sleep. There is no opportunity for anything else; and hence the mental condition of their families is greatly injured. And, unfortunately, what little time they could spare for home, is too often spent elsewhere; not always unprofitably, we admit, but still unjustly to their own little circles. "Is it not a strange sight," asks the Laborer's Daughter,

“to see a Christian parent so deeply involved in business, so engrossed with the cares of this life, or so occupied with other matters, however important, that he is compelled to trust the moral and religious training of his children to a hireling?—a preacher so much engaged in proclaiming the gospel to sinners in the world, that he has no time to lead his own little ones to the feet of Jesus?—a father so occupied with the improvement of his neighbors, with Sunday-schools, prayer and class meetings, or evening lectures and sermons, that he has no leisure to lead, in proper season, the devotions of his own little circle at home?” Strange indeed!

No christian parent should be without family prayer, at least once a day. Every house in every christian land should be a temple of the Saviour, in which husbands and wives, children and servants, should read or hear the Word of Life, and join in thankful praise and prayer. This, however, is a practice very generally neglected, even by religious families! There is commonly ‘no time’! No time to thank God for His multitudinous mercies!! Ungrateful man! What if He should have ‘no time,’ to give them to thee? How then? Then perhaps thou would’st find ‘time’ to implore them. Think of this! Others say that they

are unable to express themselves in extemporaneous prayer. Well, let them obtain some form of family service. There are many suitable. There is Mason's 'Help to Devotion,' a most instructive and devotional class of services; also, Goyder's useful little book of daily sermons and prayers; and many others of great utility and cheapness. Some are not decidedly christian enough to think of such a thing. They are great men at church, and little christians at home! Often in office at the chapel, and out of order in their families! These know their duty but do it not, and 'many stripes' will doubtless overtake them in time. Others again, are, upon the whole, willing, but the flesh is weak. They are bashful, or ashamed! But let them begin, and they will find no difficulty after the first essay. We commonly hear of many, who declare, that, they thank God inwardly, and worship Him in private, and that, therefore, they do not see any necessity whatever for family prayers! What necessity is there for public prayers? *All* external worship might be dispensed with, from the very same reason that dispenses with private. And the same reason that causes us to think that public worship is good, should also make us think the same of household. Family service is a useful expression of inward piety, an elevation of the

soul towards 'our Father in the heavens;' it causes mental association with angels, our holy 'brethren on the other side of the grave'; it is 'a means of grace'; a withdrawing from the world, and an entrance into heaven; it is a training for immortality, an acknowledgement of Providence, and an external principle of order, without which no family can be truly christian. 'Let masters of families, then, promote religion in their households. This is the way to have dutiful children. Piety is the firmest basis of morality; secure God's claims, and you will not miss your own.'

DURATION OF MARRIAGE.

It is almost universally believed that marriage is merely a civil, or at best, but a moral contract, and that it ends with time. That it is a covenant entered into for temporal, moral, civil, and sensual advantages only. They are rare cases where its *spiritual* and *eternal* character is recognized. In the Church of Rome, it is true, it is

considered a sacrament, and is invested with much sanctity, at least in profession. Notwithstanding, even here it is mainly regarded as a civil and moral contract; and that in the opinion of that church, it is not even necessary that a priest should consecrate the nuptials. In a decretal epistle of Alexander III. to a bishop of Norwich, the Pope says, "We understand from your letter, that a man and woman mutually accepted one another, *without the presence of a priest*, and without the observance of those solemnities which the Anglican church is wont to observe. We think it right to answer, that if the man and the woman accepted one another *de praesenti*, saying one to another, 'I accept thee as mine,' and 'I accept thee as mine,' although the wonted solemnities were not observed, yet the woman ought to be restored to her husband; since after such consent, he neither should nor could marry another." This shows that the Pope did not consider that the church had anything to do with marriage, since it could be consummated, as well without religious ceremony, as with it; and that therefore they believe that no spirituality attaches to it, for if they did, it would have been thought necessary for the priest to officiate, since all spirituality is supposed to be dispensed by him.

It is stated also, that marriage was not celebrated at all by religious ceremony for a considerable period; and that it was only complied with, in order to give greater publicity to the legal act, that the parties might avoid the scandal of living together when they were not known to be married.

In Protestant churches it has ceased to be acknowledged as a sacrament, and though commonly celebrated by religious rites, it is regarded as essentially a civil and moral contract only. The legislature of this country has also decreed, that marriage is merely a civil matter, and that it may be contracted in the presence of civil officers, as well as in that of priests. We are far from considering that mere religious celebration invests marriage with any spiritual or sacred character. It is only an external principle of order, but it is a very appropriate expression of the true and solemn nature of that institution, and therefore, the most proper mode of celebration. But as it is almost universally supposed that there is no spirituality or sanctity anywhere but at a church or a chapel, when marriage is not celebrated there, or when *they* believe that it is not necessary to be performed there, it may fairly be presumed, with their ideas of spirituality and sanctity, that they do not believe marriage to possess either; and

hence the eternal duration of marriage is denied. For if it were really believed that marriage is invested with spirituality and sanctity, it would at once be admitted that true marriages are everlasting ; for spirituality and sanctity are immortal, and are never found but in connection with immortality. They never die !

“It is impossible, with any degree of consistency,” says the writer of a London tract on Marriage, “to maintain that marriage is only a civil contract, unless it be at the same time affirmed, that man is only a civil, and not a religious and immortal being. The fact that God instituted marriage, gives it a divine or religious sanction ; the fact that the contracting parties are religious beings, proves of necessity, that, in contracting to promote each others interests of every kind, they especially contract to promote each others highest, or *religious* interests, and this of itself constitutes marriage a religious contract. To suppose a contract to be entered into by two immortal beings, to promote each others interests, but which shall exclude all regard to their highest or immortal interests, is really too great an absurdity to receive any countenance from a rational being. When, then, any religious professor is found advocating the opinion, that

marriage is merely a civil contract, there is furnished a strong ground for suspicion, that civil or temporal advantages are his only, or dearest objects, and that religious advantages, that is, spiritual and moral improvement, are considered but a very secondary affair !”

Marriage is a divine institution. God instituted marriage as soon as male and female were created ; and does it not seem extremely probable, that what began with man, can only end with man ? If it was necessary to begin with, who can point out a reason which shall prove that the same necessity will not exist for ever ? We have shown that the uses of marriage are not confined to the perpetuation of our species. Marriage is the order in which human beings should live. Marriage makes us better in heart and head ; it implants holy dispositions and pure thoughts, it induces activity, patience, self-denial, mutual submission to each other’s will, and finally, submission to the will of God. And shall we not want all these virtues in eternity ? We should, therefore, conclude, inasmuch as they pre-eminently spring from marriage, that the institution will be continued beyond the grave ; and that consequently true marriage is much more than a civil or moral contract.

If a man from his *soul*, marries a female *soul*, and not from his *body* adjoins himself to a *female body*, that union will be of eternal duration. Souls are immortal, and unions between purely immortal beings, must remain for ever; for every action partakes of the nature of the being who performs it. We, therefore, believe that true conjugal marriages are not dissolved by death! But, on the other hand, we believe that marriages not truly conjugal, but lustful, sensual, and bodily, are. In the latter case, there is no conjunction of anything which is immortal in its nature, but simply an external adjunction of flesh and bones; and consequently, when these perish, the union is annulled.

One reason why marriages are believed not to be eternal, is because it is commonly supposed, that there is no sex in the heavenly world! But, if there be not sex there, what is there there? If man will not be man, and woman not woman, what will they be? Must we speak of Abraham, Isaac, and Jacob, whom Christ tells us are living in that world, as being of the common or neuter gender? Is Abraham as much a woman as Sarah, and Sarah as much a man as Abraham? Is there no difference now between Isaac and Rebecca? Truly, this idea of no sexual distinction after death,

appears very ridiculous! We have before endeavoured to show, and we trust successfully, that there is a male and female soul, as well as a male and female body. Every thing that we know of each sex confirms this. There is nothing that they have or do alike. The affections are different, the thoughts are different, and the use is different. It is not, therefore, because of the material body, that a man is a man, and a woman a woman; the male and female principles are independent of, and above this. Sex is of the soul, as well as of the body; and the notion that there is no sex in the world to come, is purely an hypothesis, and one entirely unsupported by reason. 'In the beginning God made them male and female'; and what He made them in the beginning, He, doubtless, intended them to continue.

The Scriptures speak of angels, 'who are the spirits of just men made perfect,' as *men*. In every instance where they are described, it is invariably as *men*. Three angel-*men* went to Abraham; two angel-*men*, went to Lot; Jacob wrestled with one angel-*man*; and in all other cases they are called *men*! This fact proves that man is as much a man after death, as he was in this life. Samuel was not less a man when he was raised up by the witch of Endor, than when he was the Judge of Israel. The witch called him a

man, and Saul never doubted it. The angel that showed 'the New Jerusalem' to the Revelator, was as much a 'he' and a '*man*' then, as when he was a prophet on earth. It is manifest, therefore, that a man goes to heaven *as a man*. Now, if a man is thus a man in heaven, what shall we say of woman? There is no mention made of *angel-women* in the Bible! Does she alone become unsexed? Or, is she not immortal? We once heard of an individual, who thought that women did not enter heaven; and to prove that it was an extraordinary thing if one was seen there, he quoted from 12 Rev. 1, 'and there was seen a great wonder in heaven, *a woman*,'!! Here he stopped and left his audience astonished. And well they might be! It is reasonable to suppose, that inasmuch as man goes to heaven as a man, that woman will go as a woman. If there is no change of sex in one case, why should there be in another? How would heaven be happy if woman was not there? What would a man be, unblest by a female?

So necessary is woman to the complete and pure happiness of man, that we can form no idea whatever of heavenly bliss, apart from her chaste society. 'There is nothing by which I have through life more profited temporally and spiri-

tually,' declares Sir S. Romily, 'than by the just observations, the good opinion, and the sincere and gentle encouragement of amiable and sensible women.' And such must be the experience of every educated and virtuous man. Indeed, so essential, in the divine economy, is woman, as woman, to man's happiness, that the world would be a blank without her. 'Without woman,' observes another writer, 'man would be rude, unpolished, solitary, a stranger to grace, without love, without virtue, without kindness.' It is woman that draws around man the smiles of life; and in her society, life is spent more virtuously than in any other. Is there not a holy influence around a virtuous and religious woman, more purifying, more refreshing than elsewhere? What a host of blessed memories are linked with her! what a multitude of sanctifying associations surround her! If, then, woman is so necessary to the happiness of man on earth, will she be less so in heaven? What is good and purifying here, will it be otherwise there? In fact, if there be no pious females, as females, in heaven, we would as soon remain without as enter in; for male society alone is cold, and void of many joys; and as to that of beings of neither sex, why we have never yet experienced it; but we do not

think it would be satisfactory to our taste.

We, therefore, conclude, that, there are male and female angels in heaven.* And if so, how do they live there? Can it be that they are separated? Do angel-men live in monasteries, and angel-women in nunneries? Are there such things as vows of celibacy there? Do they 'take the veil' there? Impossible; for that would make heaven one vast 'Union Workhouse'! They cannot surely be separated, for God made the sexes to be united wherever they may exist. The male chastely seeks its mate, throughout the whole known creation, and we see no reason why heaven should be an exception. When minds have been united on earth, and a pure, a faithful, a sincere, and a holy matrimony has been passed, through many years of time, why should they be separated when their joy is about to be completed, by translation of husband and wife to purer regions of bliss? When man becomes an angel, and looks upon the dear object that he has chastely loved, in the days of his flesh, will those entranced looks of pure and hallowed delight, with which they greeted each other's presence, bear no remembrance then? Will there be no recollection of each other? and if there be, will they then forget their

* See Houghton, on 'Sex in the World to Come.'

former state? Must those parting dying pangs remain for ever? Must they know each other, and ardently love each other, and yet be perpetually divorced? It cannot be! In heaven there must be happy re-unions of conjugal partners!

It is extremely probable, that, there is no mental separation of pure, chaste, and ardently loving married pairs, even by death. The souls of departed beings are real and substantial existences, possessing all the senses and essentials of men. Death simply strips man of his earthly dress; the outer coat of the body is all that is put off. All his faculties of thinking, loving, and doing, remain even more perfectly than in this life. Neither is man by death translated to some 'distant world.' There is nothing more heavenly among the stars, than on this earthy globe of ours. There would, therefore, be 'no abiding place' there, any more than here. Man changes his state, but not his place, by death. He just rises a degree in life. He leaves the external and enters the internal world, and takes with him every faculty of sense. No more a man of matter, but a soul-man, a man of spiritual substances. Hence, then, the departed soul of one conjugal partner may be conjoined to the soul of that which is as yet in the body; for bodies do not separate souls. Though unseen,

there is a spiritual and real presence. And when death delivers the other from earthly ties, it is most probable, that a happy and a holy meeting will take place. There are numerous and well authenticated instances, where the spiritual presence of departed married partners, has been so sensibly felt, as to leave not the slightest doubt of the fact. In our own acquaintance we know of several; and almost every one has read Mrs. Fletcher's, of Madeley, remarks on the spiritual and perceptible presence of her deceased husband, 'the pious Fletcher.'

It must be borne in mind, that our idea of heavenly marriages, does not imply that there will be offspring there. Man cannot literally be born in that world. It is necessary for human beings to begin their existence in the externals of creation; for there is nothing permanent and immortal but what is based on nature. Man, also, can only change while here; and change is essential to his improvement and fitness for heaven. Minds are married in the kingdom of God, that both male and female may increase in truths and virtues; these are born from such unions, and are, as it were, spiritual sons and daughters.

As we have already intimated, there are many who will hesitate at this doctrine of eternal unions,

for many conceive that there is something of impurity about marriage, something that must exclude it from angels of the Lord! But why should they think thus? What is the impurity? Heaven is all purity, and yet heaven itself is compared to a marriage! Can purity be symbolized by impurity? It might as soon be said that heaven might be expressed by hell! God is said to be married! But how can that be said, if there be any thing impure either in the act or in the idea of marriage? Surely Diety cannot do, or be, anything that is either really or metaphorically in any sense or degree, impure! God has commanded marriage; nay more, He made male and female, expressly that, man might 'leave father and mother and cleave unto a wife.' But how is this, if there be something of impurity in marriage? Did Essential Purity make man for, and command him to enter into, that which is impure? Surely not!

Those who speak of the impurity or indelicacy of marriage, and conceive it to be unfit for angels, thereby acknowledge that *their own* matrimonial ideas and unions are such! This is all that their opinions prove. They may judge of themselves, but they cannot judge of others. Marriage may be impure as well as pure. It all depends upon

the parties. It is not in the thing, but in the persons, if there be impurity, 'To the pure all things are pure, but to them that are defiled and unbelieving nothing is pure.' 'All things indeed are pure' says the apostle, 'but it is evil to that man who eateth (or useth) with offence.' It is, therefore, suspicious, when we hear men speaking and thinking of any of the ordinances of God, as being impure, that they have mistaken the matter, and placed the impurity in the wrong place, in marriage instead of themselves! So far is marriage from being impure, that there is no state of which real purity can be predicated but this. Abstinence is not purity, but righteous use is. Chastity, therefore, is not of celibacy, but of marriage! And inasmuch as angels have no impurity, either in thought or in affection, essential chastity must be attributed by them to marriage. Their unions are pure; as pure as themselves. And they will have no more hesitation about entering into them, than have those holy and righteous persons who adorn and consecrate the marriage state on earth.

There is but one text of Holy Writ, which, in any respect, appears to sanction the doctrine that there are no marriages in heaven. '*The children of this world marry and are given in marriage;*

but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.' 20 Luke 34, 35. This is conclusive enough against a certain kind of marriages, the marriages of 'the children of this world;' but not against *all* marriages. The answers which the Lord gave, were framed to meet the *spirit* more than the *letter* of the questions which were put to him. And because there was often a great difference between the pretence and the reality of the interrogations of the hypocritical Jews, the answers of Christ do not always appear as if they met the questions. When the Chief Priests asked by what authority He did those things, which astonished them and all Judea, the Lord gave no direct reply, but asked another question,* which apparently, had nothing to do with that of the Priests; nevertheless, the *spirit* of it without doubt, was a direct answer to the *spirit* of their enquiry. In the case before us, we believe that the Lord's answer can never be properly understood, until the *spirit* of the question of the Saducees is taken into consideration. Their idea of marriage was evidently that of the 'children of this world,' merely earthly, sensual, lustful;

* 20 Luke, 4.

for they were 'an evil and an adulterous generation.' This was the kind of marriage that was present in their thoughts; and, therefore, their question would substantially stand thus—Are there such marriages in the resurrection, as a woman who had seven husbands, would contract? Are there marriages there for sensual gratification, and for raising up seed? This was what they meant. 'No,' says the Lord, in reply, 'for those are the marriages of the children of this world'; but those who shall be 'accounted worthy to attain to that world,' neither marry nor are given in marriages (*of that kind.*) All sensual marriages are most surely dissolved by death, for the reason we have before named, that is, because there is nothing united but flesh and bones; when these fail, the union ceases. And inasmuch as this was the only kind then existing, the Lord spoke in general terms, and said, 'in the resurrection they neither marry nor are given in marriage.' This reply of the Saviour, then, can only be justly understood of *sensual* marriages. Of pure, spiritual, and chaste marriages, the Lord says nothing whatever.

In a certain sense, however, minds are not married in heaven, but on earth, and only *continued* in heaven. So that according to this view, it is

strictly true that they 'do not marry, nor give in marriage, in the resurrection'; for the marriage and the giving in marriage have already taken place on earth. From birth the souls of true conjugal partners are united, though it may be without each other's knowledge; and if they should not be joined on earth, which is very possible, the union has, nevertheless, internally begun; and after death they will doubtless meet, and then they will know, from mutual perception, that they were born for each other, and will henceforth regard one another as husband and wife.

Chaste conjugal or heavenly marriages, are, therefore, eternal; but sensual, impure, and bodily marriages are but temporal. 'Let neither party forget,' observes the author of the *English Wife*, 'that if the union they have formed be a true marriage, that is, if it has been consummated from right motives, and for right ends, *it is a union begun in time, to be perpetuated in eternity.* This thought elevates marriage into a far more important position than that which is usually ascribed to it. In it, to a vast extent, are involved our immortal destinies, our most cherished hopes for the future.'

'If nought can separate,' asks another writer on Marriage, 'the Church from the love of her

Divine husband ; if neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, can separate the Christian from the love of his adorable Lord and Saviour, who can say that death can dissolve that marriage union which springs from the union of love with wisdom, in two human souls of different sexes, and is at the same time an emanation from the Lord's love to his church, and an exact resemblance of it? No! 'whatever is of God,' said the venerable Mrs. Fletcher, speaking of her re-union with her departed husband, 'shall stand ; and as marriage is of God, IT, too, must stand, *even after death has dissolved the bodily frame*.'

REPEATED MARRIAGES.

Iterated marriages have been regarded by many, as unfaithfulness to the departed partner, and contrary to the true character of conjugal affection. We do not, however, see that it is necessarily so. It all depends upon the nature of the

previous marriage, and the circumstances in which the surviving partner is left. There are two kinds of matrimonial bonds ; one is internal, the bond of souls, and which is imposed from a sense of religion, the fitness of minds in temper, desires, and conjugal affection ; the other is external, the bond of bodies, which arises from the civil law, similarity of external tastes, worldly convenience, and sensual indulgence. And it depends entirely as to which of these bonds a man is bound by, whether it be lawful for him to contract repeated marriages. If it be the first, he must then do violence to his own feelings, if he vow a second time, at the altar of God, that he will love, honor and cherish another. This is unfaithfulness to his 'first love,' and contrary to the true character of conjugal affection ; and it is more than probable, that he will repent of his second vow, and suffer the consequences in an unhappy marriage. Man is not formed for polygamy ; he cannot sincerely love two wives, any more than he can serve God and Mammon. He can only unite himself to one woman, and if this has been once done in soul, and the internal bond has operated, the attempt to do it a second time, must cause many severe pangs and extreme agonies. Though his former wife be dead, he will not be able to forget her ;

her image will be mentally present; and all her love, and all her affectionate sayings and doings, will rise up from memory, and all the rapture with which he once beheld her, and all the emotions of ardent love, will gather round her fair image, and draw him away from his second wife.

It is manifest that repeated marriages under such circumstances, must be extremely injurious. Suppose it is a young confiding female who bestows her heart and hand upon a widower, who has already loved, and whose internal bond still conjoins him to his wife in heaven. In this case there is nothing left for the maiden but the external bond; for the bond of soul is pre-occupied, his heart is another's. And though he may treat her well, and show her every kindness, and the world may pronounce them happy, still, her perception will soon tell her, that she does not lie dearest to his heart. She may be consoled with the reflection, that there is none on earth that he loves better; nevertheless, the dreadful conviction must come home to her, that he is not hers, that she was not made for him, that she is but a mere 'put on,' an earthly convenience! And oh, pity the silent sorrows, the keen pangs, the bitter reflections, and the blighted hopes, of unreturned love! She had placed her heart upon

him, and had reserved nothing to herself. His, she was entirely, and faintly believed that he was as completely hers. But it could not be!

He, on the other hand, will be as painfully situated. He must feel that he is in a wrong position; and that he has done an injustice to the innocent creature whom he has taken to his house. He cannot be ignorant of the difference between his former matrimonial state and his present one; and there will be an inward turning towards his former love, which will cause him to undervalue his present condition, and perhaps to become dissatisfied. Or if not this, when he sees the efforts of his second wife to make him happy, and to forward his comfort and prosperity, he will feel how much better it would have been, had she been married to one who could have loved her as she deserves, who could have been conjoined to her, by the bond of soul as well as of body. These reflections will not be without a pang.

And if her devotion should succeed in partially withdrawing him from his departed wife, the process by which that is done must be painful and distressing; for a man cannot soon overcome his strong internal attachments. And unless he be entirely withdrawn, which is almost impossible if he has truly loved, he will have a divided

mind, his mental house will be divided against itself, two opposing objects will contend for victory, and there will be no rest until one or other conquers. This is sure to render such repeated marriages very distressing and objectionable.

These marriages have also a very considerable effect upon the state of man after death. The mischief does not end with time, as is commonly imagined. We have before seen, that there is, most probably, conjugal love in heaven as well as on earth; and that man and woman take with them all their spiritual, and also all their natural affections and desires, which, for a time, are active. Imagine then, a female who has been a sincere conjugal partner, and whose inmost love has been as faithfully and ardently returned by her husband; imagine that she dies, and that her love remains the same, and that she is still, spiritually, wedded to him. And, further, think of him, think that he, from some cause, marries again, and that his second wife fixes a deep and sincere love on him, and that she succeeds in partially withdrawing his inward affections from his departed wife. Now, follow them into the spiritual world; how do they stand there? He is, to some extent, conjoined to both, and they are both conjoined to him. But this cannot remain; there is no polygamy in heaven. Now comes the

distress. One or other he must be parted from. And the separation may be even more painful than if it had taken place on earth. After death, it is almost certain that married partners meet and know each other; and if there has been in the world a divided attachment on the one part, and two ardently loving one indivisible object, on the other, it is easy to see how certainly they must be severed, and how distressing that separation must be. An idea of it may be obtained here, by those who are in strong affection towards their wives or husbands, asking themselves how they would feel if they were to be separated for ever! It is an anguish most bitter, and all should endeavor to put themselves beyond its power.

Those who have been united by internal, as well as external bonds, and have therefore lived in the ardency of pure conjugal love, will necessarily be unwilling to enter into repeated marriages. No man will freely do that which is contrary to his love, and inasmuch as his love is already occupied by his deceased partner, the very idea of another marriage must be disagreeable. If a man believe that married souls cannot be disunited by death, he will think, and live, and love, as if his wife were living, though absent from his material sight for a brief period. Such matrimonial pairs have

not lived for time merely, they have looked beyond the grave, and it is this eternal union to which they most aspire. Marriage never ceases, because its objects never die. Its vows are more than temporal, and no one who has faithfully performed them, and lived happily under their influence, will desire them to be annulled.

Notwithstanding, there are reasons why even conjugal partners may sometimes enter into repeated marriages; but it must be observed, that they are entirely separate from all conjugal intention. Their hearts being pre-occupied, there is nothing left for second partners but external considerations; and as honorable men, it is necessary that they should be candid with their second partners on this matter; and if both, after an explanation, are satisfied to enter matrimony, we know of no reason to prevent them. This is, however, by no means a desirable state; though with this mutual understanding, it may not be absolutely unhappy. It would be a marriage of convenience, and not of love. Many of the marriages which take place daily, are of this character. Some marry for homes, which is better than to do worse, or want, and more useful to society too; others that their homes may be prudently and usefully superintended, which is better than

domestic disorder and extravagance. If there are young children, a prudently selected and sincere step-mother would be more likely to train them wisely, and fit them for society, than a housekeeper or a governess, because she would possess a personal interest in them. These are a few reasons why repeated marriages may be contracted even by those whose love is irrevocably fixed upon one in heaven. But they are at best very hazardous; they are throws of the die against which there are many odds, and should never be entered into without necessity, and great caution.

In cases, however, where former marriages have been either unhappy, or without conjugal attachment, there is no reason whatever why repeated marriages may not be contracted. There has been no internal union, no marriage of minds, but simply that of bodies, and therefore death dissolves such matrimony. Internal affections follow the soul, and live with it, but external and sensual affections follow the body, and die and are buried with it. Such partners have been tied by the law, or lust, or both, and not by God; and were no more 'one flesh' either in soul or mind, in will or act, than if they had never been married. Death breaks all such bonds, and the parties are as free as ever. And it is possible, that, in some succeed-

ing marriage, they may find their conjugal wives. Where there are no internal bonds, no inward attachment to the mind of a former partner, there are no fond recollections, no regrets because of absence, and therefore, repeated marriages in such cases may be happy ones.

In many cases, however, we have frequently thought it was a very thankless undertaking, particularly for wives, to contract repeated marriages. What extraordinary boldness and ambition Catharine Parr must have possessed, to become the sixth wife of a man, who had already divorced two, and beheaded two, and another of whom had died in child-bed! Truly, this was a venture; but it is only an example of many women's love of rank and marriage. It seems as if there were something very agreeable about widows and widowers; for they are frequently soon married again. Does this say anything for the happiness of the marriage state? The position of a step-mother, however, is far from being easy or enviable. Gossiping aunts or ill-natured friends, are generally ready to prejudice the children against her. She is regarded as a usurper. All her remarks and efforts, and even her very kindnesses, are regarded with suspicion, or are misrepresented. The husband himself is not always proof against tales,

and mischievous hints, and dark sayings ; and his altered manner and want of confidence, necessarily embitter her existence and fill her with regrets. Should there be offspring, the jealousy becomes even more violent and distressing. It is impossible for the mother to have equal fondness for the children of another as for those of her own ; but the slightest preference is magnified into absolute injustice and unkindness towards her step-children. Even where there may be the strictest impartiality, jealousy and the tales of others, will easily convert appearances into realities. Step-children, and their relations and friends, often expect impossibilities, and because they are not realized, they become resentful and discontented. Many step-mothers, have certainly no comfortable situations.

On the other hand, it is but too true, that some step-mothers are really unjust and unkind, to step-children. We have seen little innocents, of from four years and upwards, who have known nothing but love and the utmost tenderness, mercilessly banished from their home by a cruel second wife. Unnatural father, to sacrifice children for a woman ! We call her a woman, for a wife she could never be, who could desire such a thing. And where extremes of this kind

have not been pursued, children have often assumed a very different appearance after step-mothers have entered the house. There is a want of joyousness, and happy hilarity, and freedom, and satisfaction, which once existed. They seem curbed, daunted, and timid, and under restraint and fear. All is submission and rigorously exacted obedience. There is no voice that they love. The first child of the second marriage becomes a little unappeasable tyrant, and all succeeding children become tyrants too in their turn. They are reduced to bondage, from which they frequently strive to escape, and, often, in their haste commit some great folly, which blasts their prospects for life.

Second marriages, therefore, for the sakes of husbands, wives, and children, should only be entered into from some necessity, and never from impulse or fancied love. A wise father will think of his children, and deny himself for their sakes ; he ought to sacrifice inclination to duty. If he could, however, meet with a female who would indeed be a mother to the motherless, then it might be prudent to marry. But there is so much danger of self-deception on this point, that it requires all the vigilance to detect faults in the woman he selects, and all the candour to confess

them, that a man can summon to his aid, lest he should fall into mischief. *

SCORTATORY LOVE.

To announce that the man, who is guilty of adultery, fornication, &c., is incapable of being a Christian, and consequently of being happy, either here or hereafter, would be a mere truism, which the moral and respectable portion of mankind at least, would consider unnecessary. There are, however, some in the world, and even some of those 'who profess and call themselves christians,' who deny this, and boldly assert that adultery is not condemned by Christianity! They base their view upon the fact of Christ not condemning 'the woman taken in adultery'; and declare, that if it were a condemnable sin, the Lord, most certainly,

* Anciently, second marriages were in great dispute, and though they were always tolerated by the church and state, it was not considered respectable to marry a second time, and the church even refused to pronounce the benediction at the celebration!

would not have permitted her to go free! To us, such an interpretation and conclusion seems most horrible and blasphemous ; and nothing but a lustful heart, and profound ignorance, could have led to it. It is true, that commentators themselves have frequently found difficulty in understanding the circumstance, but all sincere and well-disposed men, have never imagined for a moment that it was ever intended to make adultery lawful for Christians.

The difficulty has arisen from not perceiving the meaning of that mysterious act of *Christ's writing on the ground*. It cannot be that that act was without signification. Jesus never did anything in vain. It was a representative act, and was intended to teach the opposite of what is meant by '*writing in heaven*.' We can all understand, that, '*having our names written in heaven*,' means *to be prepared for heaven*, and that it is an expression, denoting a *heavenly and sanctified quality*. When, therefore, Christ '*wrote on the ground*, as though he heard them not,' he intended to teach, that, though he did not listen to the accusation of the accusers, yet that adultery is earthly, carnal, sensual, and, therefore, opposed to what is heavenly, spiritual, and orderly ; that it writes the name in earth, and thereby makes it unfit to

be written in heaven! This is precisely what is meant in Jeremiah xvii. 12, where it is declared, that, 'they that depart from the Lord shall be *written in the earth.*' This interpretation, in conjunction with another text, explains the reason why the Lord did not condemn. He never condemns any man. '*I judge no man,*' he declares. 'I came not to judge the world, but to save the world.' His pleasure is to instruct, and enlighten, and to show the tendencies of things; and if man, after such instruction, finds that he is opposed to truth, it is the truth then that condemns him. Truth is the word of Christ, hence He says, 'the word that I have spoken, the same shall judge you at the last day.' John xii. 48. The Lord, therefore, in that text, instructs us that adultery writes our names in the earth; that it has a downward and infernal tendency; but here He stops, because it is unnecessary to go further; for if man will not desist from evil, after he sees its nature and tendency, neither will he, though all the terrors of death be pronounced against him. Christ, therefore, dismissed the woman with a knowledge of her sin and its tendency, and with the merciful, yet important injunction, 'Go thy way and sin no more;' but nevertheless without condemnation, because 'he judges no man.'

It is the easiest thing imaginable, for a man to make the Holy Bible support his evil inclinations and wicked deeds. Americans find a plea for slavery, in the fact that Abraham, Isaac and Jacob had 'bondmen' ! They forget, because they do not choose to remember, that this and many other sins, was permitted, because of the hardness of the Jewish hearts ; but that ' from the beginning it was not so.' The slave-holder feels himself at liberty to scourge his helpless human chattle, until the warm blood besmears the floor, because the Saviour says—' he that knoweth his Lord's will and doeth it not, shall be beaten with many stripes' ! Some imagine that they are justified in deceitfully borrowing, and then absconding with the property of those who disbelieve their dogmas, because the Israelites were commanded to borrow from, and then spoil the Egyptains ! The foulest murders have been committed under the plea that God's service was advanced thereby ! Polygamy has been thought to be lawful for christians, because the Hebrews had many wives ! And adultery itself is supposed by some, to be supported by many scripture circumstances in addition to that already named. Oh, how easy it is to pervert, even the pure truth of God !

Few men, comparatively, will violate all decency,

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and oppose the moral sense of the world, by openly proclaiming their belief in the lawfulness of adultery; but it is a sad fact, that adultery, in one shape or other is the most universal evil that human nature is prone to! Very many who profess religion, at least on the Sabbath, and pass in the world as respectable men, are habitually guilty of it. Even ministers, preachers, leaders, and teachers of almost all denominations, are frequently exhibited in the public papers as having been connected with some filthy scene or other! It has been asserted in public, that more religious teachers come before the world as convicted fornicators or adulterers, than any other class of professional men!! This is startling, and profoundly humiliating to one of the same profession!

When we examine the statistics of this iniquity, we are astonished at its amazing extent and systematic practice. It is stated that there are 70,000 harlots in London, 20,000 in Manchester, 20,000 in Liverpool, and a corresponding number in Birmingham, Leeds, Newcastle, and every other large town! 110,000 harlots in three cities alone of this most christian England!! Oh God of Mercy, 110,000! Can this thing be? Nearly as many known harlots in three places in England, as soldiers of Britian!! More money,

doubtless, spent upon harlots in only three places in England, than upon the entire army, and perhaps navy too, of this mighty nation !

To support such an immense mass of wickedness as this, we must be, surely, 'an evil and adulterous generation.' The known profligates alone could not do it, they must be assisted by many whom the world deems moral, and even religious. And the matter is not mended if we look elsewhere. What better is France, or Italy, or Germany, or Spain, or America, or anywhere else ?

Look at this fearful picture of Austrian wickedness, as detailed by Mr. Thompson, in his recent work on that country.

PROPORTION OF ILLEGITIMATE TO
LEGITIMATE BIRTHS.

| | |
|----------------------|----------------------|
| Upper Austria 1 in 6 | Moravia 1 in 8 |
| Lower Austria 1 - 7 | Carniola 1 -16 |
| Bohemia..... 1 - 7 | Lombardy 1 -24 |
| Carynthia..... 3 - 3 | Venice 1 - 2 |
| Gallicia..... 1 -14 | |

Italy has hitherto, by the virtuous, been viewed as the great den of Continental infamy ; but, in the foregoing table, Lombardy appears to advantage as compared with either Upper or Lower

Austria. In Vienna, the Austrian capital, the births during seven years were—

56,334 legitimate.

44,773 illegitimate!!

Illegitimacy nearly equal to legitimacy! We are also assured that the state of Prussia, and particularly of Berlin, is no better. France, however, has just made one effort to redeem itself from the awful influence of this sin. And no nation needed it more. The assembly has passed a resolution, declaring that all convicted adulterers shall be ineligible to any public office whatever. This is right. Adultery incapacitates for heaven, this is the decree of a Divine law, and why ought not human law to decree that adultery shall incapacitate for the high and important offices of earth? Diety has placed adultery in the same category as theft, murder, and perjury, and why should man place it in any other? If theft ought to be punished, adultery ought not to escape. But men think otherwise, and it is evident that the world generally has but little objection to the evil. It is laughed at by many; connived at by others; and assisted by thousands, who pass for respectable.

The world is miserable, but how seldom it is

that it looks upon scortation as one great cause of its unhappiness! But so long as this wide spread incontinence exists, human nature must be miserable. Chastity is the truest test of the state of pure happiness. If adultery existed in heaven itself, it would blast even angelic bliss, and make of heaven a hell. 'It makes man more and more not a man;' for adultery is 'inhuman,' 'bestial,' and 'devilish.' It is said that all adulterers are in hell, and that they are demons there; and that when they are seen in the light of heaven, they appear to have faces full of horrible pimples, with monstrous bodies, and awful speech, and insane gestures! We are not sure that the lot of adulterers after death, is less dreadful than that of murderers! We tremble to think of this 'adulterous generation' as it must exist beyond the grave! Can we doubt then, when we behold the awful consequences that 'the delights of adultery,' are indeed 'the pleasures of insanity'!

Scortation assumes a great variety of forms, and each is criminal in its degree. There is *Fornication*, which is properly between two unmarried parties. This is the *gate* of hell. It is the entrance into iniquity, the first step to destruction. It is mainly the sin of youth. From the time a youth begins to think and act from his own

understanding, and when his voice begins to be masculine, there is a strong tendency to this particular act of wickedness. And unless there has been, and still continues to be, extreme care and prudence on the part of parents and guardians, lust will prevail. It is folly to attempt to conceal from young persons, all knowledge of the use and relationship of the sexes; nature will speak and reveal the secret, if we do not. Why should we not instruct our youth in Chastity? Why not talk to them, and let them understand the reasonableness and advantage of virtue? There must be a reason why chastity is commanded, and fornication condemned. Let parents, then, seek for it, and if it be a good one, and there are assuredly many of that kind, it should, and will weigh with a reasonable youth. All reasonable reasons necessarily influence reasonable minds, at least, more than total ignorance, even though they be young and impetuous. Let youth see that fornication, and every species of scortation, would disorganize society, make men beasts, and females prostitute slaves; that it would vitiate the body, unbridle the worst passions of the mind, uproot order and plant disorder, make man averse to heaven and in love with hell. Reason with them on such things, and convince their

reason, and then their reasons will become the proper, and the only sure, guardians of their virtue!

The tendency of our unregenerated nature to this evil, is one powerful, and to some, imperative reason, why marriage should not be delayed longer than is necessary to provide means to enter prudently into it. Though marriages ought not to be contracted for lustful purposes, 'it is better to marry than to burn.'

Concubinage is another kind of the same evil. It is the conjunction of a married man with a courtesan, and differs from fornication inasmuch as the man is married. We need not say, "that concubinage, conjointly with a wife, is illicit to Christians, and detestable. As soon as any one adjoins a concubine to a wife, heaven is closed to him; and by the angels he is no longer numbered amongst Christians. From that time also he begins to despise the things of the church and of religion, and afterwards does not lift his face above nature, but turns himself to her, as to a deity, who favors his lust, from whose influx his spirit thenceforward receives animation. That this concubinage is detestable, is not seen by the man himself who is guilty of it; because after the closing of heaven, he becomes *spiritually insane*: but a chaste wife

has a clear view of it, because she is in conjugal love, and this love nauseates concubinage; wherefore, also, many such wives altogether refuse actual conjunction with their husbands afterwards, as that would contaminate their chastity by the contagion of lust adhering to the men from their courtezans." C. L. 464.

One of the most damnatory and detestable of all evils of this kind, is *adultery*, properly understood, which is between the husband of another woman, and the wife of another man, or between an unmarried man and a married woman, or between a married man and an unmarried woman. 'It is spiritual evil, and therefore moral and civil evil, and diametrically contrary to the wisdom of reason.' 'It is of hell and returns to hell.' Adultery is a direct avenue to the deepest hell. If marriage is happiness, adultery is the completest misery. Oh the wretchedness, the pains, the pangs, and the horrible evils that it introduces into many happy families! It is the bitterest draught that a man can drink, to know that his wife has been deprived of her constancy and virtue. Even the adulterer, if coming from the committal of the sin himself, would feel stung beyond endurance, if he should find his own bed violated. Its cruelty, therefore, is of universal

application. It has a sting that torments the evil as well as the good. Wherever it is perpetrated, there misery exists. And knowing the certainty of its deep and bitter results, a man must have sunk deep into iniquity indeed, before he can commit it.

Whatever men generally may think of the idea, we however believe, that after death, when men can no longer play the hypocrite, and when every mind must stand forth in exact image of its own nature, the souls of adulterers will not appear as human in the sight of heaven! For an adulterer must have destroyed every vestige of humanity. And it is an idea worth reflecting upon, that every evil we do, whether in heart, thought, word, or work, changes the very forms of our spirits, and causes us to put off the man and put on the beast; not figuratively, but really. So that every additional evil, makes us 'more and more not men,' and as our own souls become less human, so will they approach the beast in nature, and appear as monstrous in hell. Some men would be horrified, were they permitted to behold the image of their own souls! And none more so than the adulterer. A devil is his own fright, tormentor and curse his own existence!

It must also be remembered that the sin of

adultery is not simply confined to an external act. All unchaste thoughts, if cherished and loved, and all lustful desires, unless instantly shunned and subdued, constitute adultery before God. *"It was said by them of old time, 'Thou shalt not commit adultery;' but I say unto you, that if any one hath looked at another's woman, to lust after her, he hath already committed adultery with her in his heart."* Matt. v. 27. 28. We do not mean that we are guilty, from the mere circumstance of improper thoughts and desires occasionally intruding themselves into our minds. Perhaps no one, while on earth, can effectually prevent that. They are suggestions of infernals. It is the tempter's work and not ours; and we are not condemned for his deeds. But, though we cannot altogether keep them away, we can do this,—We can prevent them finding a constant abode in us! Neither the tempter, nor his intruding thoughts and lustful desires, can injure us, unless we cherish them and entreat them to remain. Infernals often make a house of call of every mind; but let us turn a deaf ear to their influence, give them neither meat nor drink, and let them see, by determined opposition, that their presence is not wanted, and they will soon seek other entertainment.

Many, however, love to think of unchaste things, and all lustful feelings find a ready reception. All such are adulterers in heart ; and after death they will speak openly in favor of it, and if possible, also commit it, notwithstanding the purity of their external conduct while in the world. "There are many reasons which operate, to prevent an adulterer's being an adulterer in act, while he is still so in will and understanding : for there are some who abstain from adulteries as to act, through fear of the civil law and its penalties ; through fear of the loss of reputation, and thence of honor ; through fear of diseases thence arising ; through fear of quarrels at home on the part of a wife, and the consequent loss of domestic tranquility ; through fear of revenge on the part of the injured husband, or of the next akin ; through poverty, or through avarice ; through imbecility arising either from disease, from abuse, from age, or from impotence, and consequent shame. If any one restrains himself from adulteries in act, under the influence of these and like reasons, and yet favors them in his will and understanding, he is still an adulterer ; for he believes, nevertheless, that they are not sins ; he has not an internal aversion to them, he does not make them unlawful before God in his spirit ; and

thus in spirit he commits them, although not in the body before the world ; wherefore after death, when he becomes a spirit, he speaks openly in favor of them." C. L. 494.

It often happens, when adultery has been made lawful in spirit as well as in act, that men do not stop even at that stage of iniquity, awful and detestable as it is in the eyes of God and good men. It is even possible for adultery itself to become loathsome, because not sinful enough. And in such a state there are other lusts formed, still more dreadful, if that be possible. There are villains, whose only object is to deflower virgins, and particularly girls in their harmless unsuspecting age of youth. These monsters of iniquity assume the appearance of angels of light, and by extraordinary blandishments, and specious pretences, by artful persuasions, by presents, by protestations of love, and by solemn promises of marriage, accomplish their end. Their love is to steal virginites, and then remorselessly abandon their victims. The public papers daily record instances of this kind. The perpetrators loathe and despise all wives, and all women not virgins. It, therefore appears, that adultery does not afford evil gratification enough ! They spend their lives in destroying virtue, peace, and health, and in bringing

innocence to a miserable and premature grave. Or, if their victims do not die of shame, or broken-heart, or suicide, they become reckless and abandoned, and fill our cities with harlots. Such wretches have little remorse ; for conscience must have been destroyed before they dare venture upon a career so diabolical. They glory in their iniquity. Like infernals they clap their hands, from inward delight, when another victim is within their grasp. And to crown all, they boast of their success, and tell their companions, with satanic glee, of all their achievements! Gracious Father, Merciful God, how long must these things be !

If such should be pleased to contract marriage at any time, it is evidently not because they have any belief in its sanctity ; but rather to enable them once again to gratify their lust. Their only object is the virginity of her to whom they are to be married. 'And when they have obtained it, they loathe both bed and bed-chamber, yea and the whole female sex, except young girls.' Females should on no account consent to marry these beasts. Let them possess rank, or wealth, or fame, or accomplishments to whatever extent, marriage with them is far worse than celibacy, even with the deepest poverty. To marry them,

is to marry misery ; and should females consent, they must make up their minds to the fact, that after the bridal-day, they must live in turmoil, anxiety, and trouble.

There seems to be something in the nature of some men, and perhaps, more or less in all, which causes them to covet that which is forbidden. It may seem strange, but it is, nevertheless, true, that some men delight in stealing, not because they have any necessity to steal, but rather, to gratify their love of obtaining what is disallowed ! It cannot be denied, that many robbers and pirates follow their wickedness, because spoil and plunder is not permitted, and that on this account it is delightful to them. The same is true of every other evil ; men sometimes do them because God and society have forbidden them. Hence there are some men in the lust of violating. Consent is even disagreeable ; and the more violently they are resisted, the more delightful is the gratification ! Some females know this, and they, therefore, resist to inflame. Such men and women are precisely like cats ; and they have all the characteristics of that animal. There is the completest absence of all virtue ; and wherever they find safe opportunities, they will strive to violate. It is a singular evil ; but probably

one of the most dangerous and destructive to society ; and all legislatures have testified their sense of its heinous character, by imposing the severest penalties on its commission. But notwithstanding all efforts to suppress it, it is a crime most extensively committed. Society knows little of its prevalence, and violators often escape, because females are ashamed to publish their injury.

If we could but lift up the veil which separates time from eternity, and behold the lot of all classes of adulterers, we should perceive, 'that the divine Nemesis pursues them.' Swedenborg states many remarkable particulars, concerning their state after death ; for the perusal of which we refer our readers to his work on Conjugal Love. Whether we believe his statements or not, we may all easily infer, that their lot is awful. Evil produces its own retribution ; we may therefore, understand how terrible is the punishment ; for there is no afflictor of evil, so unmerciful as evil ; hence sinners most loudly condemn sin ; and if they were permitted, they would remorselessly subject all sinners but themselves to the severest torture ! It is therefore, a terrible thing, to render one's self subject to the inflictions of such a horrible sin.

Scortation absolutely destroys humanity, as much so as disease does the body. It vitiates the interior faculties of the soul, and makes them averse to virtue, and consequently to happiness. Happiness descends from Diety as light and heat flow from the Sun; and wherever there are pure regenerated unperverted faculties, there happiness enters and momentarily bestows its blessings upon the whole man. But if the spiritual faculties should become prostituted by evil, they become diseased, and their forms change, and then they are no longer in the form of virtue or happiness, and therefore, they can no longer receive it. It is just the same with bodily faculties; when the eye is healthy, light communicates pleasure, but when diseased, pain. A healthy ear derives delight from harmonious sounds, but when unhealthy, even harmony is disagreeable. When the arm is free from disease, it derives pleasure from the exercise of its power, but when injured, the same exertion is oppressive. The state of the faculties of both soul and body, has altogether to do with their happiness. Therefore, the grand object of a man should be, by the divine aid, to present his soul and body pure and acceptable sacrifices to the Eternal. Not sacrifices in the usual acceptation of that term—not by substitution or by immola-

tion, but in its pure sense ; in the sense of *sacer* *flo*, being *made holy*. For when a man is 'pure and unspotted' from evil, and consequently, holy, or a sacrifice, his mental nature is in order, in the form that God made it ; and therefore, capable of being blessed by what God communicates.

It will then, be perceived that evil produces disorganization of the faculties of the spirit, exactly as disease disorganizes the body. And the greater the evil, the greater the disorganization. And inasmuch as there is nothing more wicked than Adultery, the disorganization from its influence must be complete. And who can tell how direful the consequences will be ? We are not accustomed to speculate upon the destinies of men after death, and still less to drive persons to virtue from a sense of fear ; but let us, in this case, suppose that there is a prospect of a man passing his eternity afflicted with a burning raging fever ! Would not such a lot be horrifying ? Suppose the affliction of any other disease that is everlasting, and who would not tremble at the prospect ? Even a comparatively painless disease, makes men weary of life in less than three score years and ten ; and if so, it must become insupportable when extended to eternity ! We do not, of course, say, that physical disease does really afflict the spirits of the

sinful; but we see no absurdity in believing that there are spiritual diseases exactly analogous to natural ones, and which afflict the evil spirit precisely as natural ones do the vitiated body. Bodily disease, then, would make an awful eternal destiny; but, if heaven be more happy than earth, hell must be more miserable than the world, not from duration merely, but from quality. If so, then the misery of a spiritual disease must be vastly more than that of a natural one! Dreadful thought! (and yet it may be a true one!) Will the wicked, and especially adulterers, be everlastingly afflicted with ten-fold more, yea, unspeakably more, misery, than fever, or the most terrible physical disease, can convey? Sin is also spiritual insanity; and how do we know, that some of the wicked do not become far more pitiable, idiots after death, than the most unfortunate in Bedlam? But, however we may speculate, one thing is most probable, namely that the infernal abodes contain stranger things, and more dreadful destinies than any we have mentioned, or perhaps of any we can conceive of while here, all of which arise from the evil and disorganized nature of their inhabitants. And it is the wildest insanity so to live, as to bring ourselves within the sphere of its influence and misery.

