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of
LOVE

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OR
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SOLVED.



EASY ROAD TO MARRIAGE.

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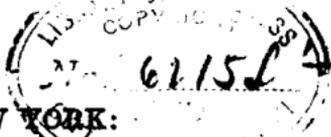
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MARRIAGE.

PROPER AGE FOR MARRIAGE.

MUCH has been said and written as to the age at which persons are qualified for matrimony, and so far as physiology relates to the subject, it is no doubt correctly assumed that the proper age for the consummation of marriage, both for the male and female, is attained as soon as their bodies and physical powers have been fully matured and developed. This point, however, may be attained at different ages by different persons, and it is therefore impossible to name any specific age in years which shall be universally applicable.

In the male, as a general rule, the full growth and development of the body is not attained prior to the age of twenty-five and frequently not until thirty years, so that it is said that the latter is about the age when the body is fully perfected and its prime. From this it is concluded that the proper age for marriage is from twenty-five to thirty. "Give a boy a wife and a child," says an old proverb, "and death will soon knock at his door."

In the female, full maturity and perfect development are regarded as being secured from the ages of twenty to twenty-five, and hence this period is considered as the proper age for the consummation of marriage. Prior to the age of twenty years, her physical powers are generally inadequate to the production of healthy children. The period from twenty to twenty-five is also found to be the most prolific in the production of offspring, while the giving of birth to children is likewise attended by less danger, it being an ascertained fact that the per centage of child-bed mortality is least at the age of twenty-five, and increased prior and subsequent to that age. Observation has amply shown that females who marry at a much younger age than twenty and begin to bear children, soon find their constitutions broken down, becoming sickly and diseased, and frequently so unfitted for family duties as to be rendered indifferent alike to themselves and their families, and a weary burthen to their husbands for the remainder of their short lives. "The idea," says Dr. PLATT, "that females are by nature more mature at a given age than the other

sex is simply a popular error, for which not a valid argument can be adduced; for it is only because man has hurried her into matrimony at an improper and immature age, that she now develops earlier than he does. The false passion of man for a young and immature wife which has been tolerated by women, through matrimonial competition, until it has now grown into a custom, and almost into a law, has proved frightfully destructive to women, and is now annually rushing millions of them into an untimely grave. And yet, the innocent girl, schooled to this idea and faith, and taught the fatal error that early marriage, no matter how early, is highly creditable to her, and a great victory over the older unmarried females of her acquaintance, makes the direful leap of matrimony, from which, in nineteen cases out of twenty, she never regains an equally desirable condition as the one she left."

From the fact, however, that the human organization is incapable of imparting full life-powers to offspring until it is fully matured and developed, results the most serious effect of immature marriages; for the children of such marriages are in almost every case feeble and delicate, and if, perchance, they attain maturity, the weak and infirm constitutions which they inherited unfits them for the purposes of life, inflicts all manner of sufferings upon them, and then sends them immaturely to their graves. Observation has revealed the very significant fact, that, in those cases where, by prudence or accident, the parents escape the evil consequences of immature marriages, the children who are the first products of such unions, provided they possess sufficient vitality to attain to maturity, are inferior, both physically and mentally, to those born later or after the forms and physical powers of the parents had become more matured and consolidated. From the foregoing facts it is concluded that prior to the age of twenty-five in the male, and twenty in the female, the chances are greatly against their capacity to become fathers and mothers of healthy children—children who shall be reared with moderate trouble, who shall attain to maturity, be fitted for the world, and finally reach old age.

It has, however, been alleged, in justification of the practice of early marriage, that the average of human life is too short to permit of the postponement of wedlock much beyond the actual time of the commencement of puberty. In this allegation, as in many others, the very evil which is given as a reason for the practice is, to a large extent, the result of the practice itself. If such early marriages were never contracted, the average of human life would probably be much prolonged.

What has been said of early marriages may be said with almost equal accuracy of late ones. Children born of old fathers are generally found to be much deficient in healthy constitutions, entering the world inheritors of the infirmities of their sires and marked for early deaths. Late nuptials, too, are found to be as destructive to the husbands as early ones.

CHOOSING A PARTNER.

In the choice of a partner for life, there are many physiological requirements in regard to which, under the social regulations at present governing society, but very little can be definitely ascertained, while yet the greatest deception may be practised concerning them; but there are also many more which can and should be justly weighed. Of the former are all sexual and hidden defects of person, and by the discovery of just such defects the dreams of happiness, so fondly indulged in by many a man and woman prior to wedlock, have been sadly and often disgustingly destroyed after marriage. This fact has frequently attracted the attention of physiologists, one of whom expresses himself as follows, which may be regarded as a not uncommon opinion entertained by them: "It is a great error in society, that which compels people to marry, while so much in the dark on certain subjects in which they are so vitally concerned. At all events, the mode of taking each other for better or worse, blindfolded is, in nine cases out of ten, the cause of unhappy marriages, divorces, elopements, desertions, and so forth. Still it would be extremely difficult to establish any system not liable to some objections, and as more or less risk is inseparable from all human engagements, perhaps it is but proper that marriage should be no exception—at all events, in the choice of a partner, a certain amount of risk must always be run in spite of all physiological instruction. Therefore, marriage has, not altogether inaptly, been called a lottery; but, if it be so, as little chance of drawing a blank should be run as is possible under the circumstances, by using proper judgment to ascertain such particulars as are ascertainable.

In the choice of a partner the first consideration should be health. A woman may be ignorant, lazy, slatternly, or have one or several of a hundred grievous faults of a similar character—or a man may be addicted to one or more of the numerous bad habits of a like nature which are common to males—still, there is a possibility, and even a probability, that such errors may be reformed or corrected by judicious management; but when the constitution is shattered, the health destroyed, or disease implanted in the system, there is but a meagre possi-

bility of a remedy being secured. Of all the evils that can befall a man, one of the worst is a feeble, complaining, and perpetually ailing wife, who may yet have the power to give birth to children while she has none to assume the responsibilities of a family; and surely, a sickly, invalided and debilitated husband is even a still greater affliction to a woman.

A matter equally important as that of health, and to which special regard should be had, is temperament. Observation has shown that in selecting partners the temperaments must be regarded as true guides. The union of opposite temperaments is not only best calculated to insure domestic happiness, but it is also absolutely essential to secure healthy offspring and the preservation and advancement of the race. This influence of temperaments has been aptly illustrated by the investigations made to ascertain the effects of consanguineous marriages. It was for a long time supposed that intermarriage of cousins and other relations tended to sterility, and to both physical and mental deterioration of offspring, but statistics have not only illustrated the fact that consanguinity has nothing to do with the production of such effects, but they have also shown that where consanguinity existed, and where the marriages were of healthy persons of opposite temperaments, the per centage of births was greater and the per centage of deaths, within a given age, was less, than under similar circumstances where such consanguinity did not exist. A similar difference was also found in favor of consanguinity in reference to the percentage of insanity and deaths from consumption. The true cause of the evil effects erroneously attributed to consanguinity, was found to consist simply in the union of similar temperaments, and the same cause is also found to produce the same effects, whenever it exists, independent of any relationship between the persons.

Nature, however, has largely, and happily for mankind, implanted in the human being an instinctive principle by which, when influenced solely by natural preferences, the union of opposite temperaments is spontaneously effected, so that the sanguine seldom select the sanguine, the lymphatic the lymphatic, etc. As a rule, the opposites are inclined to meet in matrimony—the short preferring the taller, the corpulent the leaner, the dark the fairer, the timid the more courageous, and so on through the whole catalogue of opposites. This principle of nature, governing individual likes and dislikes, almost imperceptibly guides and controls the human race, and so prevents the evil consequences that would follow from a union of parallel dispositions and appearances. Similarities are almost certain to give rise to unhappiness in the married

pair, where both husband and wife are of a fiery temper, a blaze that will drive them away from each other as the only means of cooling their heated blood is sure to occur; and when they are both of a melancholy disposition, the very monotony of their lives will force them into other associations.

The most important result, however, of the union of opposites is realized in the offspring. It is a rule of nature that children shall inherit the qualities of their parents, or be like them to a greater or less extent. "Like produces like," "like parents, like children," "he takes after his father," and many other old sayings of a like character are common to all, so that it has been given as a physiological fact that "large parents will produce large children; small parents, small children; gifted parents, gifted children; stupid parents, stupid children; diseased parents, diseased children, etc.; and not only do the offspring take on the form, size, features, complexion, gait, color of the eyes, hair, etc., of one or both parents, but also their peculiarities of appetite, passions, propensities and dislikes, and even their mode of manifesting "these qualities." Although there may be exceptions to this rule of nature, they are too limited to prevent what would necessarily follow from the constant union of similarities—the production of extremes which would wholly upset the wholesome equilibrium intended by nature. Extremes are always imperfections, and their perpetuation would simply be the perpetuation of disease and the final extirpation of the race.

In brief, then, the following may be given as the conclusion of physiology in reference to the choice of a partner: That couple are well matched, both for matrimonial happiness and for the production of healthy and long-lived progeny who are healthy themselves, and between whom there is a proper dissimilarity in temper and mental confirmation.

Numerous researches have been made to determine specifically the effect of individual dissimilarities, especially of the temperaments, upon offspring, and the following rules have been given as in the main accurate:

"1st. Where both parties are constitutionally the same, there will probably be no children.

"2d. The vital elements are incompatible with each other, and if children are born to parents who are alike in this respect they will probably be idiotic, or affected with softening or distortion of the bones.

"3d. When parties who marry are nearly alike—if their temperaments differ only in part—they will have children who may live to adult age, but who will then probably die of consumption. This accounts for the fact that whole families are sometimes taken off by consumption between the ages of

twenty-two and twenty-seven, where this disease had not previously existed in the families of the parents or their progenitors.

"4th. If the constitutions of a married couple assimilate to the extent of one-half, their children will be apt to die before the first seven years. The diseases of such children are tubercles in the glands of the intestines, or in the membranes of the brain.

"5th. When persons marry who are alike in temperament, and whose constitutions materially differ, a majority of their children will be still-born, and none will probably live to be two years old.

"6th. When one of the parties to a marriage is exclusively vital and the other similar, but of a nervous and melancholy turn, the children will generally be promising.

"7th. To produce smart and healthy children, one of the parties should be of sanguine-billious temperament, with good vitality, and the other of a quiet, lymphatic turn."

In this connection, several additional extracts from the writings of physiologists may here be appropriately given as defining the physical perfections of the sexes.

"The length of the neck should be proportionably less in the male than in the female, because the dependence of the mental system on the vital one is naturally connected with the shorter courses of the vessels of the neck.

"The neck should form a gradual transition between the body and head—its fullness concealing all prominences of the throat.

"The shoulder should slope from the lower part of the neck, because the reverse shows that the upper part of the chest owes its width to the bones and muscles of the shoulders.

"The waist should taper little farther than the middle of the trunk, and be marked especially in the back and loins, by the approximation of the hips.

"The waist should be narrower than the upper part of the trunk and its muscles, because the reverse indicates the expansion of the stomach, liver, and great intestines, resulting from their excessive use.

"Over all these parts the cellular tissue and the plumpness connected with it, should obliterate all distinct projection of muscles.

First steps in Courtship.—It would be out of place in these pages to grapple with a subject so large as that of Love in its varied phases: a theme that must be left to poets, novelists, and moralists to dilate upon. It is sufficient for our purpose to recognise the existence of this the most universal—the most powerful—of human passions, when venturing to offer our counsel and guidance to those of both sexes who, under its

promptings, have resolved to become votaries of Hymen, but who, from imperfect knowledge of conventional usages, are naturally apprehensive that at every step they take they may render themselves liable to misconception, ridicule, or censure.

We will take it for granted, then, that a gentleman has in one way or another become fascinated by a fair lady—possibly a recent acquaintance—whom he is most anxious to know more particularly. His heart already feels “the inly touch of love,” and his most ardent wish is to have that love returned.

At this point we venture to give him a word of serious advice. We urge him, before he ventures to take any step towards the pursuit of this object, to consider well his position and prospects in life, and reflect whether they are such as to justify him in deliberately seeking to win the young lady’s affections, with the view of making her his wife at no distant period. Should he after such a review of his affairs feel satisfied that he can proceed honorably, he may then use fair opportunities to ascertain the estimation in which the young lady, as well as her family, is held by friends. It is perhaps needless to add, that all possible delicacy and caution must be observed in making such inquiries, so as to avoid compromising the lady herself in the slightest degree. When he has satisfied himself on this head, and found no insurmountable impediment in his way, his next endeavor will be, through the mediation of a common friend, to procure an introduction to the lady’s family. Those who undertake such an office incur no slight responsibility, and are, of course, expected to be scrupulously careful in performing it, and to communicate all they happen to know affecting the character and circumstances of the individual they introduce.

We will now reverse the picture, and see how matters stand on the fair one’s side.

First let us hope that the inclination is mutual; at all events that the lady views her admirer with preference, that she deems him not unworthy of her favorable regard, and that his attentions are agreeable to her. It is true her heart may not yet be won; she has to be wooed; and what fair daughter of Eve has not hailed with rapture that brightest day in the springtide of her life? She has probably first met the gentleman at a ball, or other festive occasion, where the excitement of the scene has reflected on every object around a roseate tint. We are to suppose, of course, that in looks, manner, and address, her incipient admirer is not below her ideal standard in gentlemanly attributes. His respectful approaches to her—in soliciting her hand as a partner in the dance, &c.—having first awakened on her part a slight feeling of interest towards him. This mutual feeling of interest, once established, soon “grows by what it feeds on.” The exaltation of the whole scene favors its devel-

opment, and it can hardly be wondered at if both parties leave judgment "out in the cold" while enjoying each other's society, and possibly already pleasantly occupied in building "castles in the air." Whatever may eventually come of it, the fair one is conscious for the nonce of being unusually happy. This emotion is not likely to be diminished, when she finds herself the object of general attention—accompanied, it may be, by the display of a little envy among rival beauties—owing to the assiduous homage of her admirer. At length, prudence whispers that he is to her, as yet, but a comparative stranger; and with a modest reserve she endeavors to retire from his observation, so as not to seem to encourage his attentions. The gentleman's ardour, however, is not to be thus checked; he again solicits her to be his partner in a dance. She finds it hard, very hard, to refuse him; and both, yielding at last to the alluring influences by which they are surrounded, discover at the moment of parting that a new and delightful sensation has been awakened in their hearts.

At a juncture so critical in the life of a young inexperienced woman as that when she begins to form an attachment for one of the opposite sex—at a moment when she needs the very best advice accompanied with a considerate regard for her overwrought feelings—the very best course she can take is to confide the secret of her heart to that truest and most loving of friends—her mother. Fortunate is the daughter who has not been deprived of that wisest and tenderest of counsellors whose experience of life, whose prudence and sagacity, whose anxious care and appreciation of her child's sentiments, and whose awakened recollections of her own trysting days, qualify and entitle her above all other beings to counsel and comfort her trusting child, and to claim her confidence. Let the timid girl then pour forth into her mother's ear the flood of her pent-up feelings. Let her endeavor to distrust her own judgment, and seek hope, guidance, and support from one who, she well knows, will not deceive or mislead her. The confidence thus established will be productive of the most beneficial results—by securing the daughter's obedience to her parent's advice, and her willing adoption of the observances prescribed by etiquette, which, as the courtship progresses, that parent will not fail to recommend as strictly essential in this phase of life. Where a young woman has had the misfortune to be deprived of her mother, she should at such a period endeavor to find her next best counsellor in some female relative, or other trustworthy friend.

We are to suppose that favorable opportunities for meeting have occurred, until, by and by, both the lady and her admirer have come to regard each other with such warm feelings of inclination as to have a constant craving for each other's

society. Other eyes have in the meantime not failed to notice the symptoms of a growing attachment; and some "kind friends" have, no doubt, even set them down as already engaged.

The admirer of the fair one is, indeed, so much enamored as to be unable longer to retain his secret within his own breast; and not being without hope that his attachment is reciprocated resolves on seeking an introduction to the lady's family preparatory to his making a formal declaration of love.

It is possible, however, that the lover's endeavors to procure the desired introduction may fail of success, although where no material difference of social position exists, this difficulty will be found to occur less frequently than might at first be supposed. He must then discreetly adopt measures to bring himself in some degree under the fair one's notice: such, for instance, as attending the place of worship which she frequents meeting her, so often as to be manifestly for the purpose, in the course of her promenades, &c. He will thus soon be able to judge—even without to the lady—whether his further attentions will be distasteful to her. The signs of this on the lady's part, though of the most trifling nature, and in no way compromising her, will be unmistakable; for, as the poet tells us in speaking of the sex:—

"He gave them but one tongue to say us 'Nay,'
And two fond eyes to grant!"

Should her demeanor be decidedly discouraging, any perseverance on his part would be ungentlemanly and highly indecorous. But, on the other hand, should a timid blush intimate doubt, or a gentle smile lurking in the half-dropped eye give pleasing challenge to further parley when possible, he may venture to write—not to the lady—that would be the opening of a clandestine correspondence; an unworthy course where every act should be open and straight forward, as tending to manly and honorable ends—but to the father or guardian, through the agency of a common friend where feasible; or in some instances, to the party at whose residence the lady may be staying. In his letter he ought first to state his position in life and prospects, as well as mention his family connections; and then to request permission to visit the family, as a preliminary step to paying his addresses to the object of his admiration.

By this course he in nowise compromises either himself or the lady, but leaves open to both, at any future period, an opportunity of retiring from the position of courtship taken up on the one side, and of receiving addresses on the other, without laying either party open to the accusation of fickleness or jilting.

Courtship.—In whatever way the attachment may have originated, whether resulting from old association or from a recent acquaintanceship between the lovers, we will assume that the courtship is so far in a favorable train that the lady's admirer has succeeded in obtaining an introduction to her family, and that he is about to be received in their domestic circle on the footing of a welcome visitor, if not yet in the light of a probationary suitor.

In the first case, matters will in all probability be found to amble on so calmly, that the enamored pair may seldom find it needful to consult the rules of etiquette; but in the latter its rules must be attentively observed, or "the course of true love" will assuredly not run smooth.

If the gentleman be a person of good breeding and right feeling, he will need no caution from us to remember that, when he is admitted into the heart of a family as the suitor of a daughter, he is receiving one of the greatest possible favors that can be conferred on him, whatever may be his own superiority of social rank or worldly circumstances; and that, therefore, his conduct should be marked by a delicate respect towards the parents of his lady-love. By this means he will propitiate them in his favor, and induce them to regard him as worthy of the trust they have placed in him.

Young people are naturally prone to seek the company of those they love; and as their impulses are often at such times impatient of control, etiquette prescribes cautionary rules for the purpose of averting the mischief that unchecked intercourse and incautious familiarity might give rise to. For instance, a couple known to be attached to each other should never, unless when old acquaintances, be left alone for any length of time, nor be allowed to meet in any other place than the ladies home—particularly at balls, concerts, and other public places—except in the presence of a third party. This, as a general rule, should be carefully observed, although exceptions may occasionally occur under special circumstances; but even then the full consent of the lady's nearest relatives or guardians should be previously obtained.

What the Lady should observe during Courtship.—A lady should be particular during the early days of courtship—while still retaining some clearness of mental vision—to observe the manner in which her suitor comports himself to other ladies.

If he behave with ease and courtesy, without freedom or the slightest approach to license in manner or conversation; if he never speak slightingly of the sex, and be ever ready to honor its virtues and defend its weakness; she may continue to incline towards him a willing ear. His habits and his conduct must awaken her vigilant attention before it be too late. Should he come to visit her at irregular hours; should he exhibit a

vague or wandering attention—give proofs of a want of punctuality—show disrespect for age—sneer at things sacred, or absent himself from regular attendance at divine service—or evince an inclination to expensive pleasures beyond his means or to low and vulgar amusements; should he be foppish, eccentric, or very slovenly in his dress; or display a frivolity of mind, and an absence of well-directed energy in his worldly pursuits: let the young lady, we say, while there is yet time, eschew that gentleman's acquaintance, and allow it gently to drop. The effort, at whatever cost to her feelings, must be made, if she have any regard for her future happiness and self-respect. The proper course then to take is to intimate her distaste, and the causes that have given rise to it, to her parents or guardian, who will be pretty sure to sympathise with her, and to take measures for facilitating the retirement of the gentleman from his pretensions.

What the Gentleman should observe during Courtship.—It would be well also for the suitor, on his part, during the first few weeks of courtship, carefully to observe the conduct of the young lady in her own family, and the degree of estimation in which she is held by them, as well as amongst her intimate friends. If she be attentive to her duties; respectful and affectionate to her parents; kind and forbearing to her brothers and sisters. not easily ruffled in temper; if her mind be prone to cheerfulness and to hopeful aspiration, instead of to the display of a morbid anxiety and dread of coming evil; if her pleasures and enjoyments be those which chiefly centre in home; if her words be characterised by benevolence, good-will and charity: then we say, let him not hesitate, but hasten to enshrine so precious a gem in the casket of his affections. But if, on the other hand, he should find that he has been attracted by the tricksome affectation and heartless allurements of a flirt, ready to bestow smiles on all, but with a heart for none; if she who has succeeded for a time in fascinating him be of uneven temper, easily provoked, and slow to be appeased; fond of showy dress, and eager for admiration; ecstatic about trifles, frivolous in her tastes, and weak and wavering in performing her duties; if her religious observances are merely the formality of lip service; if she be petulant to her friends, pert and disrespectful to her parents, overbearing to her inferiors; if pride, vanity, and affectation be her characteristics; if she be inconstant in her friendships; gaudy and slovenly, rather than neat and scrupulously clean, in attire and personal habits; then we counsel the gentleman to retire as speedily but as politely as possible from the pursuit of an object quite unworthy of his admiration and love; nor dread that the lady's friends—who must know her better than he can do—will call him to account for withdrawing from the field.

But we will take it for granted that all goes on well; that the parties are, on sufficient acquaintance, pleased with each other, and that the gentleman is eager to prove the sincerity of his affectionate regard by giving some substantial token of his love and homage to the fair one. This brings us to the question of

Presents—a point on which certain observances of etiquette must not be disregarded. A lady, for instance, cannot properly accept presents from a gentleman previously to his having made proposals of marriage. She would by so doing incur an obligation at once embarrassing and unbecoming. Should, however, the gentleman insist on making her a present—as of some trifling article of jewelery, &c.,—there must be no secret about it. Let the young lady take an early opportunity of saying to her admirer in the presence of her father or mother, “I am much obliged to you for that ring (or other trinket, as the case may be) which you kindly offered me the other day, and which I shall be most happy to accept, if my parents do not object;” and let her say this in a manner which, while it increases the obligation, will divest it altogether of impropriety, from having been conferred under the sanction of her parents.

We have now reached that stage in the progress of the Courtship where budding affection, having developed into mature growth, encourages the lover to make the

Proposal.—When about to take this step, the suitor's first difficulty is how to get a favorable opportunity; and next, having got the chance, how to screw his courage up to give utterance to the “declaration.” We have heard of a young lover who carried on a courtship for four months ere he could obtain a private interview with his lady-love. In the house, as might be expected, they were never left alone; and in a walk a third party always accompanied them. In such a dilemma, ought he to have unburdened his heart of its secret through the medium of a letter? We say not. A declaration in writing should certainly be avoided where the lover can by any possibility get at the lady's ear. But there are cases where this is so difficult that an impatient lover cannot be restrained from adopting the agency of a *billet-doux* in declaring his passion.

The lady, before proposal, is generally prepared for it. It is seldom that such an avowal comes without some previous indications of look and manner on the part of the admirer, which can hardly fail of being understood. She may not, indeed, consider herself engaged; and although nearly certain of the conquest she has made, may yet have her misgivings. Some gentlemen dread to ask, lest they should be refused. Many pause just at the point, and refrain from anything like ardor in their professions of attachments until they feel confident that they may be spared the mortification and ridicule

that is supposed to attach to being rejected, in addition to the pain of disappointed hope. This hesitation when the mind is made up is wrong; but it does often occur, and we suppose ever will do so, with persons of great timidity of character. By it both parties are kept needlessly on the fret, until the long-looked-for opportunity unexpectedly arrives, when the flood-gates of feeling are loosened, and the full tide of mutual affection gushes forth uncontrolled. It is, however, at this moment—the agony-point to the embarrassed lover, who “doats yet doubts”—whose suppressed feelings render him morbidly sensitive—that a lady should be especially careful lest any show of either prudery or coquetry on her part should lose to her for ever the object of her choice. True love is generally delicate and timid, and may easily be scared by affected indifference, through feelings of wounded pride. A lover needs very little to assure him of the reciprocation of his attachment; a glance, a single pressure of the hand, a whispered syllable, on the part of the loved one, will suffice to confirm his hopes.

Refusal by the Young Lady.—When a lady rejects the proposal of a gentleman, her behavior should be characterised by the most delicate feeling towards one who, in offering her his hand, has proved his desire to confer upon her, by this implied preference for her above all other women, the greatest honor it is in his power to offer. Therefore, if she have no love for him, she ought at least to evince a tender regard for his feelings; and in the event of her being previously engaged, should at once acquaint him with the fact. No right-minded man would desire to persist in a suit when he well knew that the object of his admiration has already disposed of her heart.

When a gentleman makes an offer of his hand by letter, the letter must be answered, and certainly not returned, should the answer be a refusal; unless, indeed, when from a previous repulse, or some other particular and special circumstances, such an offer may be regarded by the lady or her relatives as presumptuous and intrusive. Under such circumstances, the letter may be placed by the lady in the hands of her parents or guardian, to be dealt with by them as they may deem most advisable.

No woman of proper feeling would regard her rejection of an offer of marriage from a worthy man as a matter of triumph; her feeling on such an occasion should be one of regretful sympathy with him for the pain she is unavoidably compelled to inflict. Nor should such a rejection be unaccompanied with some degree of self-examination on her part, to discern whether any lightness of demeanor or tendency to flirtation may have given rise to a false hope of her favoring his suit.

At all events, no lady should ever treat the man who has so honored her with the slightest disrespect or frivolous disregard, nor ever unfeelingly parade a more favored suitor before one whom she has refused.

Conduct of the Gentleman when his Addresses are Rejected.—The conduct of the gentleman under such distressing circumstances should be characterised by extreme delicacy and a chivalrous resolve to avoid occasioning any possible annoyance or uneasiness to the fair author of his pain. If, however, he should have reason to suppose that his rejection has resulted from mere indifference to his suit, he need not altogether retire from the field, but may endeavor to kindle a feeling of regard and sympathy for the patient endurance of his disappointment, and for his continued but respectful endeavors to please the lukewarm fair one. But in the case of avowed or evident preference for another, it becomes imperative upon him, as a gentleman, to withdraw at once, and so relieve the lady of any obstacle that his presence or pretensions may occasion to the furtherance of her obvious wishes. A pertinacious continuance of his attentions, on the part of one who has been distinctly rejected, is an insult deserving of the severest reprobation. Although the weakness of her sex, which ought to be her protection, frequently prevents a woman from forcibly breaking off an acquaintance thus annoyingly forced upon her, she rarely fails to resent such impertinence by that sharpest of woman's weapons, a keen edged but courteous ridicule, which few men can bear up against.

Refusal by the Lady's Parents or Guardians.—It may happen that both the lady and her suitor are willing, but that the parents or guardians of the former, on being referred to, deem the connection unfitting, and refuse their consent. In this state of matters, the first thing a man of sense, proper feeling, and candor should do, is to endeavor to learn the objections of the parents, to see whether they cannot be removed. If they are based on his present insufficiency of means, a lover of a persevering spirit may effect much in removing apprehension on that score, by cheerfully submitting to a reasonable time of probation, in the hope of amelioration in his worldly circumstances. Happiness delayed will be none the less precious when love has stood the test of constancy and the trial of time. Should the objection be founded on inequality of social position, the parties, if young, may wait until matured age shall ripen their judgment and place the future more at their own disposal. A clandestine marriage should be peremptorily declined. In too many cases it is a fraud committed by an elder and more experienced

party upon one whose ignorance of the world's ways and whose confiding tenderness appeal to him for protection even against himself. In nearly all the instances we have known of such marriages, the results proved the step to have been ill-judged, imprudent, and highly injurious to the reputation of one party, and in the long run detrimental to the happiness of both.

Conduct of the Engaged Couple.—

The conduct of the bridegroom-elect should be marked by a gallant and affectionate assiduity towards his lady-love—a *devoement* easily felt and understood, but not so easy to define. That of the lady towards him should manifest delicacy, tenderness, and confidence; while looking for his thorough devotion to herself, she should not captiously take offence and show airs at his showing the same kind of attention to other ladies as she, in her turn, would not hesitate to receive from the other sex.

In the behavior of a gentleman towards his betrothed in public, little difference should be perceptible from his demeanor to other ladies, except in those minute attentions which none but those who love can properly understand or appreciate.

In private, the slightest approach to indecorous familiarity must be avoided; indeed, it is pretty certain to be resented by every woman who deserves to be a bride. The lady's honor is now in her lover's hands, and he should never forget in his demeanor to and before her that that lady is to be his future wife.

It is the privilege of the betrothed lover, as it is also his duty, to give advice to the fair one who now implicitly confides in him. Should he detect a fault, should he observe failings which he would wish removed or amended, let him avail himself of this season, so favorable for the frank interchange of thought between the betrothed pair, to urge their correction. He will find a ready listener; and any judicious counsel offered to her by him will now be gratefully received and remembered in after life. After marriage it may be too late; for advice on trivial points of conduct may then not improbably be resented by the wife as an unnecessary interference; now, the fair and loving creature is disposed like pliant wax in his hands to mould herself to his reasonable wishes in all things.

Conduct of the Lady during her Betrothal.—

A lady is not expected to keep aloof from society on her engagement, nor to debar herself from the customary attentions and courtesies of her male acquaintances generally; but she should, while accepting them cheerfully, maintain such a prudent reserve; as to intimate that they are viewed by her as mere acts of ordinary courtesy and friend-

ship. In all places of public amusement—at balls, the opera, &c,—for a lady to be seen with any other cavalier than her avowed lover in close attendance upon her would expose her to the imputation of flirtation. She will naturally take pains at such a period to observe the taste of her lover in regard to her costume, and strive carefully to follow it, for all men desire to have their taste and wishes on such apparent trifles gratified. She should at the same time observe much delicacy in regard to dress, and be careful to avoid any unseemly display of her charms; lovers are naturally jealous of observation under such circumstances. It is a mistake not seldom made by women, to suppose their suitors will be pleased by the glowing admiration expressed by other men for the object of their passion. Most lovers, on the contrary, we believe, would prefer to withdraw their prize from general observation until the happy moment for their union has arrived.

Conduct of the Gentleman towards the Family of his Betrothed.—The lover, having now secured his position, should use discretion and tact in his intercourse with the lady's family, and take care that his visits be not deemed too frequent—so as to be really inconvenient to them. He should accommodate himself as much as possible to their habits and ways, and be ever ready and attentive to consult their wishes. Marked attention, and in most cases affectionate kindness, to the lady's mother ought to be shown; such respectful homage will secure for him many advantages in his present position. He must not, however, presume to take his stand yet as a member of the family, nor exhibit an obtrusive familiarity in manner and conversation. Should a disruption of the engagement from some unexpected cause ensue, it is obvious that any such premature assumption would lead to very embarrassing results. In short, his conduct should be such as to win for himself the esteem and affection of all the family, and dispose them ever to welcome and desire his presence, rather than regard him as an intruder.

Conduct of the Lady on Retiring from her Engagement.—Should this step unhappily be found necessary on the lady's part, the truth should be spoken, and the reasons frankly given; there must be no room left for the suspicion of its having originated in caprice or injustice. The case should be so put that the gentleman himself must see and acknowledge the justice of the painful decision arrived at. Incompatible habits, ungentlemanly actions, anything tending to diminish that respect for the lover which should be felt for the husband; inconstancy, ill-governed temper—all which, not to mention other obvious objections—are to be considered as sufficient reasons for terminating

an engagement. The communication should be made as tenderly as possible; room may be left in mere venial cases for reformation, but all that is done must be so managed that not the slightest shadow of fickleness or want of faith may rest upon the character of the lady. It must be remembered, however, that the termination of an engagement by a lady has the privilege of passing unchallenged; a lady not being bound to declare any other reason than her will. Nevertheless she owes it to her own reputation that her decision should rest on a sufficient foundation, and be unmistakably pronounced.

Conduct of the Gentleman on Retiring from his Engagement.—We hardly know how to approach this portion of our subject. The reasons must be strong indeed that can sufficiently justify a man, placed in the position of an accepted suitor, in severing the ties by which he has bound himself to a lady with the avowed intention of making her his wife. His reasons for breaking off his engagement must be such as will not merely satisfy his own conscience, but will justify him in the eyes of the world. If the fault be on the lady's side, great reserve and delicacy will be observed by any man of honor. If, on the other hand, the imperative force of circumstances, such as loss of fortune, or some other unexpected calamity to himself, may be the cause, then must the reason be clearly and fully explained, in such a manner as to soothe the painful feelings which such a result must necessarily occasion to the lady and her friends. It is scarcely necessary to point out the necessity for observing great caution in all that relates to the antecedents of an engagement that has been broken off; especially the return on either side of presents and of all letters that have passed.

This last allusion brings us to the consideration of

Correspondence.—Letter-writing is one great test of ability and cultivation, as respects both sexes. The imperfections of education may be to some extent concealed or glossed over in conversation, but cannot fail to stand out conspicuously in a letter. An ill-written letter infallibly betrays the vulgarity and ignorance indicative of a mean social position.

But there is something more to be guarded against than even bad writing and worse spelling in a correspondence: saying too much—writing that kind of matter which will not bear to be read by other eyes than those for which it was originally intended. That this is too frequently done is amply proved by the love letters often read in a court of law, the most affecting passages from which occasion “roars of laughter” and the derisive comments of merry-making counsel. Occurrences of this kind prove how frequently letters are not re-

turned or burnt when an affair of the heart is broken off. Correspondence between lovers should at all events be tempered with discretion; and on the lady's part particularly, her affectionate expressions should not degenerate into a silly style of fondness.

It is as well to remark here, that in correspondence between a couple not actually engaged, the use of Christian names in addressing each other should be avoided.

Demeanor of the Suitor During Courtship.—The manners of a gentleman are ever characterised by urbanity and a becoming consideration for the feelings and wishes of others, and by a readiness to practise self-denial. But the very nature of courtship requires the fullest exercise of these excellent qualities on his part. The lover should carefully accommodate his tone and bearing, whether cheerful or serious, to the mood for the time of his lady-love, whose slightest wish must be his law. In his assiduities to her he must allow of no stint; though hindered by time, distance, or fatigue, he must strive to make his professional and social duties bend to his homage at the shrine of love. All this can be done, moreover, by a man of excellent sense with perfect propriety. Indeed, the world will not only commend him for such devoted gallantry, but will be pretty sure to censure him for any short-coming in his performance of such devoirs.

It is, perhaps, needless to observe that at such a period a gentleman should be scrupulously neat, without appearing particular, in his attire. We shall not attempt to prescribe what he should wear, as that must, of course, depend on the times of the day when his visits are paid, and other circumstances, such as meeting a party of friends, going to the theatre, &c., with the lady.

Should a Courtship be Short or Long?—The answer to this question must depend on the previous acquaintanceship, connection, or relationship of the parties, as well as on their present circumstances, and the position of their parents. In case of relationship or old acquaintanceship subsisting between the families, when the courtship, declaration, and engagement have followed each other rapidly, a short wooing is preferable to a long one should other circumstances not create an obstacle. Indeed, as a general rule, we are disposed strongly to recommend a short courtship. A man is never well settled in the saddle of his fortunes until he be married. He wants spring, purpose, and aim; and, above all, he wants a home as the centre of his efforts. Some portion of inconvenience, therefore, may be risked to obtain this; in fact, it often occurs that by wait-

ing too long the freshness of life is worn off, and that the generous glow of early feelings becomes tamed down to lukewarmness by a too prudent delaying; while a slight sacrifice of ambition or self-indulgence on the part of the gentleman, and a little descent from pride of station on the lady's side, might have ensured years of satisfied love and happy wedded life.

On the other hand, we would recommend a long courtship as advisable when—the friends on both sides favoring the match—it happens that the fortune of neither party will prudently allow an immediate marriage. The gentleman, we will suppose, has his way to make in his profession or business, and is desirous not to involve the object of his affection in the distressing inconvenience, if not the misery, of straitened means. He reflects that for a lady it is an actual degradation, however love may ennoble the motive of her submission, to descend from her former footing in society. He feels, therefore, that this risk ought not to be incurred. For, although the noble and loving spirit of a wife might enable her to bear up cheerfully against misfortune, and by her endearments soothe the broken spirit of her husband; yet the lover who would wilfully, at the outset of wedded life, expose his devoted helpmate to the ordeal of poverty, would be deservedly scouted as selfish and unworthy. These, then, are among the circumstances which warrant a lengthened engagement, and it should be the endeavor of the lady's friends to approve such cautious delay, and do all they can to assist the lover in his efforts to abridge it. The lady's father should regard the lover in the light of another son added to his family, and spare no pains to promote his interests in life, while the lady's mother should do everything in her power, by those small attentions which a mother understands so well, to make the protracted engagement agreeable to him, and as endurable as possible to her daughter.

Preliminary Etiquette of a Wedding.—Whether the term of courtship may have been long or short—according to the requirements of the case—the time will at last arrive.

While it is the gentleman's province to press for the earliest possible opportunity, it is the lady's privilege to name the happy day; not but that the bridegroom-elect must, after all, issue the fiat, for he has much to consider and prepare for beforehand; for instance, to settle where it will be most convenient to spend the honeymoon—a point which must depend on the season of the year, on his own vocation, and other circumstances. At this advanced state of affairs, we must not overlook the important question of

The Bridal Trousseau, and the Wedding Presents.—The day being fixed for the wedding, the bride's father now presents her with a sum of money for her *trousseau*, according to her rank in life. A few days previously to the wedding, presents are also made to the bride by relations and intimate friends, varying in amount and value according to their degrees of relationship and friendship—such as plate, furniture, jewelry, and articles of ornament, as well as of utility, to the newly-married lady in her future station. These, together with her wedding dresses, &c. it is customary to exhibit to the intimate friends of the bride a day or two before her marriage.

Duty of a Bridegroom-Elect.—The bridegroom elect has on the eve of matrimony no little business to transact. His first care is to look after a house suitable for his future home, and then, assisted by the taste of his chosen helpmate, to take steps to furnish it in a becoming style. He must also, if engaged in business, make arrangements for a month's absence; in fact, bring together all matters into a focus, so as to be readily manageable when after the honeymoon he shall take the reins himself. He will do well also to burn most of his bachelor letters, and part with, it may be, some few of his bachelor connections; and he should communicate, in an easy informal way, to his acquaintances generally, the close approach of so important a change in his condition. Not to do this might hereafter lead to inconvenience and cause no little annoyance.

We must now speak of

Buying the Ring.—It is the gentleman's business to buy the ring; and let him take especial care not to forget it; for such an awkward mistake has frequently happened. The ring should be, we need scarcely say, of the very purest gold, but substantial. There are three reasons for this; first, that it may not break—a source of great trouble to the young wife; secondly, that it may not slip off the finger without being missed—few husbands being pleased to hear that their wives have lost their wedding rings; and thirdly, that it may last out the lifetime of the loving recipient, even should that life be protracted to the extreme extent. To get at the right size required is not one of the least interesting of the delicate mysteries of love. A not unusual method is to get a sister of the fair one to lend one of the lady's rings, to enable the jeweler to select the proper size. Care must be taken, however, that it be not too large. Some audacious suitors, rendered bold by their favored position, have been even known presumptuously to try the ring on the patient finger of the bride elect; and it has rarely happened in such cases that the ring has been refused, or sent back to be changed.

Having bought the ring, the bridegroom should now put it into his vest-pocket, there to remain until he puts on his wedding vest on the morning of the marriage; to the left-hand pocket of which he must then carefully transfer it, and not part with it until he takes it out in the church during the wedding ceremony.

Who should be asked to the Wedding.—The wedding should take place at the house of the bride's parents or guardians. The parties who ought to be asked are the father and mother of the gentleman, the brothers and sisters (their wives and husbands also, if married), and indeed the immediate relations and favored friends of both parties. Old family friends on the bride's side should also receive invitations—the *rationale* or original intention of this wedding assemblage being to give publicity to the fact that the bride is leaving her paternal home with the consent and approbation of her parents.

On this occasion the bridegroom has the privilege of asking any friends he may choose to the wedding; but no friend has a right to feel affronted at not being invited, since, were all the friends on either side assembled, the wedding breakfast would be an inconveniently crowded reception, rather than an impressive ceremonial. It is, however, considered a matter of friendly attention on the part of those who cannot be invited, to be present at the ceremony in the church.

Who Should be Bridesmaids.—The bridesmaids should include the unmarried sisters of the bride; but it is considered an anomaly for an elder sister to perform this function. The pleasing novelty for several years past, of an addition to the number of bridesmaids varying from two to eight, and sometimes more, has added greatly to the interest of weddings, the bride being thus enabled to diffuse a portion of her own happiness among the most intimate of her younger friends. One lady is always appointed principal bridesmaid, and has the bride in her charge; it is also her duty to take care that the other bridesmaids have the wedding favors in readiness. On the second bridesmaid devolves, with her principal, the duty of sending out the cards; and on the third bridesmaid, in conjunction with the remaining beauties of her choir, the onerous office of attending to certain ministrations and mysteries connected with the wedding cake.

Of the Bridegroomsmen.—It behoves a bridegroom to be exceedingly particular in the selection of the friends who, as groomsmen, are to be his companions and assistants on the occasion of his wedding. Their number is limited to that of the bridesmaids; one for each. It is unneces-

sary to add that very much of the social pleasure of the day will depend on their proper mating. Young and unmarried they must be, handsome they should be, good-humored they cannot fail to be, well dressed they will of course take good care to be. Let the bridegroom dilligently con over his circle of friends, and select the comeliest and the pleasantest fellows for his own train. The principal bridegroomsman, styled his "best man" has, for the day, the special charge of the bridegroom; and the last warning we would give him is, to take care that, when the bridegroom puts on his wedding vest, he does not omit to put the wedding ring into the corner of the left-hand pocket. The dress of a groomsman should be light and elegant; a dress coat, formerly considered indispensable, is no longer adopted.

Arrival at the Church.—The bridegroom receives the bride in the vestry, where he must take especial care to arrive in good time before the hour appointed.

Order of Procession to the Altar.—The father of the bride generally advances with her from the vestry to the altar, followed immediately by the bridesmaids. The father of the bridegroom, if present, gives his arm to the bride's mother if she be present, as is now usual at fashionable weddings, and goes next to the bridesmaids. The friends who have come with the wedding party proceed next in succession.

The bridegroom with his groomsmen must be in readiness to meet the bride at the altar, the bridegroom standing at the left hand of the clergyman, in the centre before the altar rails.

We have seen on some occasions the bridegroom offer the bride his left arm to lead her to the altar; but this should be avoided; for by so doing, the whole order of the procession to the altar becomes inverted, and must then be arranged as follows:—

The father, or some male relative or friend, and the mother of the bride, or, if she be not present, the mother of the gentleman, or one of the oldest female relations or friends of the bride's family, are to lead the way towards the altar from the vestry.

The friends who have come with the wedding party follow next in succession.

Then come the bridesmaids and bridegroomsmen in pairs.

The bridegroom, having offered his left arm to the bride, now conducts her up the centre aisle of the church to the altar. The parties in advance file to the right and left of the altar, leaving the bride and bridegroom in the centre.

The Marriage Ceremony.—The bridegroom stands at the right hand of the bride. The father

stands just behind her, so as to be in readiness to give her hand at the proper moment to the bridegroom. The principal bridesmaid stands on the left of the bride, ready to take off the bride's glove, which she keeps as a perquisite and prize of her office.

The Words "I Will"—are to be pronounced distinctly and audibly by both parties, such being the all-important part of the ceremony as respects themselves; the public delivery, before the priest, by the father of his daughter to the bridegroom, being an evidence of his assent; the silence which follows the inquiry for "cause or just impediment" testifying that of society in general; and the "I will" being the declaration of the bride and bridegroom that they are voluntary parties to their holy union in marriage.

The Words "Honor and Obey"—must also be distinctly spoken by the bride. They constitute an essential part of the obligation and contract of matrimony on her part.

This obedience on the part of the wife, concerning which there is oftentimes much serious questioning among ladies old and young, while yet unmarried, is thus finely defined by Jeremy Taylor:—"It is a voluntary cession that is required; such a cession as must be without coercion and violence on his part, but upon fair inducements and reasonableness in the thing, and out of love and honor on her part.

Difference on Religion.—Where the bride and bridegroom are of different religions, the marriage is usually first celebrated in the church of that communion to which the husband belongs; the second celebration should immediately follow, and upon the same day. Some, however, regard it as duly deferential to the bride's feelings that the first ceremony should be performed in her own communion. There is a notion prevalent, that in the case of a marriage between Roman Catholics and Protestants, the ceremony must necessarily be first performed in a Protestant church. This is erroneous—the order of the twofold marriage is, in a legal point of view, of no moment, so long as it takes place on the same day.

Departure for the Honeymoon.—The young bride, divested of her bridal attire, and quietly costumed for the journey, now bids farewell to her bridesmaids and lady friends. A few tears spring to her gentle eyes as she takes a last look at the home she is now leaving. The servants venture to crowd about her with their humble but heartfelt congratulations; finally, she falls weeping on her mother's bosom. A short cough is heard, as of some one summoning up resolution to hide emotion. It is her father. **He dares not**

trust his voice; but holds out his hand, gives her an affectionate kiss, and then leads her, half turning back, down the stairs and through the hall, to the door, where he delivers her as a precious charge to her husband, who hands her quickly into the carriage, springs in after her, waves his hand to the party who appear crowding at the window, half smiles at the throng about the door, then, amidst a shower of old slippers—missiles of good-luck sent flying after the happy pair—gives the word, and they are off, and started on the long-hoped-for voyage!

Practical Advice to a Newly-Married Couple.—Our advice to the husband will be brief. Let him have no concealments from his wife, but remember that their interests are mutual; that, as she must suffer the pains of every loss, as well as share the advantages of every success, in his career in life, she has therefore a right to know the risks she may be made to undergo. We do not say that it is necessary, or advisable, or even fair, to harass a wife's mind with the details of business; but where a change of circumstances—not for the better—is anticipated or risked, let her by all means be made acquainted with the fact in good time. Many a kind husband almost breaks his young wife's fond heart by an alteration in his manner which she cannot but detect, but from ignorance of the cause very probably attributes to a wrong motive; while he poor fellow, all the while out of pure tenderness, is endeavoring to conceal from her tidings—which must come out at last—of ruined hopes or failure in speculation; whereas, had she but known the danger beforehand, she would have alleviated his fears on her account, and by cheerful resignation have taken out half the sting of his disappointment. Let no man think lightly of the opinion of his wife in times of difficulty. Women have generally more acuteness of perception than men; and in moments of peril, or in circumstances that involve a crisis or turning point in life, they have usually more resolution and greater instinctive judgment.

We recommend that every husband from the first should make his wife an allowance for ordinary household expenses—which he should pay weekly or monthly—and for the expenditure of which he should not, unless for some urgent reason, call her to account.

A wife should also receive a stated allowance for dress, within which limit she ought always to restrict her expenses. Any excess of expenditure under this head should be left to the considerate kindness of her husband to concede. Nothing is more contemptible than for a woman to have perpetually to ask her husband for small sums for housekeeping expenses—nothing more annoying and humiliating than to have to apply to him always for money for her own private use—nothing more

disgusting than to see a man "molly-coddling" about marketing, and rummaging about for cheap articles of all kinds.

Let the husband beware, when things go wrong with him in business affairs, of venting his bitter feelings of disappointment and despair in the presence of his wife and family: feelings which, while abroad, he finds it practicable to restrain. It is as unjust as it is impolitic to indulge in such a habit.

A wife having married the man she loves above all others, must be expected in her turn to pay some court to him. Before marriage she has, doubtless, been made his idol. Every moment he could spare, and perhaps many more than he could properly so appreciate, have been devoted to her. How anxiously has he not revolved in his mind his worldly chances of making her happy! How often has he not had to reflect, before he made the proposal of marriage, whether he should be acting dishonorably towards her by incurring the risk, for the selfish motive of his own gratification, of placing her in a worse position than the one she occupied at home! And still more than this, he must have had to consider with anxiety the probability of having to provide for an increasing family, with all its concomitant expenses.

We say, then, that being married, and the honeymoon over, the husband must necessarily return to his usual occupations, which will, in all probability, engage the greater part of his thought, for he will now be desirous to have it in his power to procure various little indulgences for his wife's sake which he never would have dreamed of for his own. He comes to his home weary and fatigued; his young wife has had but her pleasures to gratify, or the quiet routine of her domestic duties to attend to, while he has been toiling through the day to enable her to gratify these pleasures and to fulfil these duties. Let then, the dear, tired husband, at the close of his daily labors, be made welcome by the endearments of his loving spouse—let him be free from the care of having to satisfy the caprices of a petted wife. Let her now take her turn in paying those many little love-begotten attentions which married men look for to soothe them—let her reciprocate that devotion to herself, which, from the early hours of their love, he cherished for her, by her ever-ready endeavors to make him happy and his home attractive.

In the presence of other persons, however, married people should refrain from fulsome expressions of endearment to each other, the use of which, although a common practice, is really a mark of bad taste. It is desirable also to caution them against adopting the too prevalent vulgarism of calling each other, or indeed any person whatever, merely by the initial letter of their surname.

A married woman should always be very careful how she receives personal compliments. She should never court them, nor ever feel flattered by them, whether in her husband's presence or not. If in his presence, they can hardly fail to be distasteful to him; if in his absence, a lady, by a dignified demeanor, may always convince an assiduous admirer that his attentions are not well received, and at once and for ever stop all familiar advances. In case of insult, a wife should immediately make her husband acquainted therewith; as the only chance of safety to a villain lies in the concealment of such things by a lady from dread of consequences to her husband. From that moment he has her at advantage, and may very likely work on deliberately to the undermining of her character. He is thus enabled to play upon her fears, and taunt her with their mutual secret and its concealment, until she may be involved, guilelessly, in a web of apparent guilt, from which she can never extricate herself without risking the happiness of her future life.

Not the least useful piece of advice—namely though it be—that we can offer to newly-married ladies, is to remind them that husbands are men, and that men must eat. We can tell them, moreover, that men attach no small importance to this very essential operation, and that a very effectual way to keep them in good-humor, as well as good condition, is for wives to study their husbands' peculiar likes and dislikes in this matter. Let the wife try, therefore, if she have not already done so, to get up a little knowledge of the art of *ordering* dinner, to say the least of it. This task, if she be disposed to learn it, will in time be easy enough; moreover, if in addition she should acquire some practical knowledge of cookery, she will find ample reward in the gratification it will be the means of affording her husband.

Servants are difficult subjects for a young wife to handle: she generally either spoils them by indulgence, or ruins them by finding fault unfairly. At last they either get the better of her, or she is voted too bad for them. The art lies in steady command and management of yourself as well as them; The well-known Dr. Clarke, who was always well served, used to say, "It is so extremely difficult to get good servants, that we should not lightly give them up when even tolerable. My advice is, bear a little with them, and do not be too sharp; pass by little things with gentle reprehension: now and then a little serious advice does far more good than sudden fault-finding when the offence justly occurs. If my wife had not acted in this way, we must have been continually changing, and nothing can be more disagreeable in a family, and, indeed, it is generally disgraceful."

An observance of the few following rules will in all probability ensure a life of domestic harmony, peace, and comfort.

To hear as little as possible whatever is to the prejudice of others; to believe nothing of the kind until you are compelled to admit the truth of it; never to take part in the circulation of evil report and idle gossip; always to moderate, as far as possible, harsh and unkind expressions reflecting upon others; always to believe that if the other side were heard, a very different account might be given of the matter.

In conclusion, we say emphatically to the newly-wedded wife, that attention to these practical hints will prolong her honeymoon throughout the whole period of wedded life, and cause her husband, as each year adds to the sum of his happiness, to bless the day when he first chose her as the nucleus round which he might consolidate the inestimable blessings of HOME.

“ How fair is home, in fancy’s pictured theme,
 In wedded life, in love’s romantic dream !
 Thence springs each hope, there every spring returns,
 Pure as the flame that upward, heavenward burns;
 There sits the wife, whose radiant smile is given—
 The daily sun of the domestic heaven,
 And when calm evening sheds a secret power,
 Her looks of love imparadise the hour;
 While children round, a beauteous train appear,
 Attendant stars, revolving in her sphere.”

—HOLLAND’S *Hopes of Matrimony*.

Marriage has in it less of beauty, but more of safety than single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself. Celibacy, like the fly in the heart of an apple, dwells in perpetual sweetness, but sits alone and is confined, and dies in singularity; but marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world.

Benefits of Marriage.

From the earliest ages, the institution of matrimony has been cherished as the holiest and best of human institutions. The wisest and purest in all times, have been its most strenuous advocates. In its sacred associations the painter has found his highest visions of beauty; and the orator, poet, and essayist, a theme most potent in its inspirations of eloquence. It is spoken of as the "silver link, the silken thread that binds two willing hearts to joy." It has been likened to the tuning of two lutes in one key; the melting of two clouds in one; to the blending of the lily with the rose, and of the natural with the more heavenly constituents of our nature. The joys of marriage are spoken of as "a heaven upon earth," life's paradise," "the soul's earthly quiet," "earth's immortality," and as an "eternity of pleasures." "Our Maker," says the purest and best of poets, "bids us increase."

We do not, of course, take the position that unhappiness cannot have a foot-hold in the marriage relation. All observation shows that there is no condition of life exempt from trouble and care; from the harrowing influences of grief and woe. But we do say that a man's joys are increased, and his sorrows lessened by marriage; for it is an institution that has been wisely said, to double the joys and divide the griefs of earthly existence. We believe that this institution was given to man for his highest good—that the sweetest and purest, most earnest and heavenly of earthly happiness is to be found in the sacred enjoyments of the home circle. This is substantiated by the united testimony of the wisest and best of all time; by a silent but earnest witness and ardent advocate in every bosom; and finally, by that best of all evidence, the direct and unmistakable testimony of the Great Giver of all good. There are none so bad that matrimony may not redeem; none so bright, and pure, and good, but it will make brighter, purer, and better still. So long as aught holy or lovely remains on earth, it will be found in the marriage relation. So long as there is joy, its chosen abode will be within the home circle; and, should earth ever become so vile that the spirits of purity and goodness would be impelled to take their leave forever, their last foot-prints will be on the hearth-stone of the home least depraved, and their last association will be with the sacred characters of husband and wife.

How Marriage Elevates Man.

Every man should marry for three especial reasons, that effect himself, namely:—The full and complete development of his own moral, social, and intellectual attributes; his own happiness, and finally, his own interest. To this may be added, the respect due to the direct injunctions of the Almighty, and the duty every man owes to society.

No man can possibly reach as full a development of his moral, social, and intellectual nature, without marriage, as he can in it. Matrimony is *natural*, and celibacy is *unnatural*. It might as well be expected that the trees would blossom and fructuate in the frosty atmosphere of mid-winter, as to believe that a man can reach his development, especially in the more genial virtues, in an unnatural and unsatisfied condition. God and nature contemplate man and woman together, and each, alone is a fragment, aye, and a useless fragment of that relation. An unmarried man of full maturity, may only be compared to an old glove, an old shoe, a footless stocking, a hat minus its rim and its crown. The wisest and greatest men of all times have been from the ranks of the married, and shine conspicuous ornaments of the home circle. Washington, Adams, Jefferson, Madison, Jackson, Calhoun and Clay were not only husbands, but exemplary husbands, proud husbands and happy husbands; the heads and monarchs of happy home-centres; and there is no part of the history of these great men which exhibits them in a light more attractive, or on which the mind more loves to linger, than those bright pages which refer to them as husbands and fathers. These men not only loved, but loved with all the ardor and intensity of their great hearts.

Every man should marry out of respect to his own happiness and self-esteem. As to be successful, requires that a man should have a centre of effort superior to all other centres, so it is necessary that to be fully happy, he should have a centre of enjoyment equally superior, and where his hopes and his joys should concentrate. Many—very many—we know, reject this philosophy, and seek their enjoyment from other sources. Man must have some source of enjoyment, natural or unnatural, real or fictitious. The enjoyments of married life are natural, real, and known, and understood, and ample. With these, the mind is happy and contented, and moves on with a greater zest to the fulfillment of its purposes. But if it has not this natural and real source of enjoyment, it will search for those which are unnatural and fictitious. Deprived of the pleasures of the home circle, which are elevating and refining in their tendencies, he seeks their counterfeit in fast company and fast horses, in the theatre, the bottle, the gaming saloon and the brothel; in short, in the many ways of false enjoyments, “whose

feet take fast hold on hell." Those damning counterfeits of enjoyment which wither life, blast pleasure, brutalize the heart, enfeeble the mind, and sear both to every good and genial influence, and to every pure thought and association of humanity.

Another reason why every bachelor should marry, is on the score of interest. We are aware that this is the very reason of common philosophy, and very common philosophy it is. There are plenty of Old Fogies, who advise the young man not to marry, until he has gathered a sufficiency to support a wife and family. Do not these men know that it costs more to support one vice, than two children? Does not all experience go to show that if a man does not acquire the one, he is very sure of the other? Does not the same experience show that ten married men have made fortunes, to one bachelor? Aye, and that ten bachelors have gone literally to the dogs, where one married man has traveled that undesirable highway?

How Marriage Benefits Women.

For a woman to live through life unmarried is to be worse than dead. A woman's whole life is a history of the affections. The heart is her world, and it is there her ambition strives for empire; it is there her avarice seeks for hidden treasure. She sends forth her sympathies on adventure, and embarks her whole soul in the traffic of the affections. What with man may be a thing which admits of a possible question, has no question with her. If she, indeed, escape a part of the snares that beset the path of the man unmarried, she encounters others of even a more deadly tendency. Some fall, others save themselves to—a prolongation of misery. The career of the old bachelor is bad enough in the name of all that is sensible, but his case is a paradise, compared to the "ancient maiden." He, at least, has his dissipations which he can fly to in temporary relief from his wretchedness, which in her would be destruction. No, the desert of her affections has not even a mirage—not even the delusive appearance of an oasis. Her forlorn misery has no end but in the grave; "the smoke of her torment goeth up forever!" Unhappy, peevish, discontented—a standing joke with the other sex, and a butt and a scape-goat of her own, it is no wonder that she has many foes and few friends, that the trials and temptations of her situation should render her obnoxious and repulsive, and an object at best, of pity and commiseration.

She shall never have the delicious ecstasy of a husband's love, his protecting care. No children to love or to love her in return; no home—the sweet empire of woman's ambition, she may call her own. All these, which constitute the all of wo-

man's existence on which her thoughts have been fixed from infancy on which her whole hopes have rested, and her ambitions centred, are denied to her.

Marry.

As God has commanded that all should marry, so he has kindly arranged that all may marry. The sexual statistics of the world show that he has provided for this necessity, by providing an equality in the numbers of the two sexes. "Every Jack," says a true, but homely proverb, "may have his Jill." The same idea has been no less truthfully expressed in the beautiful lines of Longfellow:

No one is so accursed by fate,
 None so utterly desolate,
 But some fond heart, although unknown,
 Responds unto its own—
 Responds, as if with unseen wings,
 A breath from Heaven had touched its wings,
 And murmured in its song,
 Where hast thou stayed so long?

Marriage Impediments.

They are many. Pride of family, pride of caste, of wealth and position, and a proneness to sacrifice the material to the immaterial in this life are among them. Often the man is over choice in his selection, over fastidious in his requirements of beauty, wealth, refinement, or position; forgetting that he may be happier with the least desirable of the opposite sex, than without them. Often, the lady is equally over-choice in the gratification of her fancies; forgetting that she runs the risk of the horrors of solitary misery. Sometimes, the proud father or mother oppose their son in a match not sufficiently advantageous; forgetting that by such opposition they may drive him into the shoals and quicksands of bachelor existence. Oftener still, the heads of the family oppose the union of the daughter from similar motives; forgetting that thus they may plunge her into a worse than living death. Again, in this moving and changing country, the equality in numbers of the two sexes is often destroyed; western towns and cities having more male, and eastern towns and cities more female inhabitants. Again, we have all our own beau ideal. The one, "tho' unseen," to which our heart—wiser than our sense—yearns with instinctive fondness. Many a gentleman cannot find among the limited circle of his lady acquaintances, such a person as his fancy has dictated. Many a lady similarly situated, expe-

riences similar difficulties. But, perhaps, the worst foe of matrimony is that thing of quirks and quibbles, of backing and fillings, of treacheries and tortuosities called modern courtship.

Happy Marriages.

There never was a truer saying than that good husbands make good wives, and *vice versa*. Let then, every husband who is disposed to complain of his wife, ask himself if it may not be his fault. Let him review his own conduct strictly, and see if he has in all things acted as he should—if there has not been some specific neglect or unkindness, in which the difficulty has originated. Let the wife make the same rigid self-examination. Above all, let each be solicitous to trace the blame to their own fault. This spirit alone, is half a guarantee of the most absolute reconciliation. If either luckily find the fault is their own, let no false, iniquitous and absurd pride keep them from acknowledging it, and in carefully abstaining from a subsequent commission. The husband should remember that when he cannot make his wife "a good wife," it argues badly for his influence. The wife, in a similar case, should remember that the same implied charge lies against her attractiveness. A true woman admires, loves, and even worships the higher attributes of manly character; and if a husband possesses, and always exhibits these attributes, she cannot quarrel with him. If she is always in the eyes of her husband what she appeared to be, and always is in his eyes what she was and may still be, he must be worse than a dog to quarrel with her. Let each remember that they married for happiness, and that happiness is only to be found in domestic peace; that that should be the subject of the husband's highest solicitude, and of the wife's most earnest prayers. Let each, too, remember, that while there is nothing to both so honorable as domestic harmony, there is nothing so utterly shameless and disgraceful as its opposite.

Let then, husbands and wives avoid the beginning of difficulties; yet forgive, if any has occurred. Let them be kind to each other, if to no other human being. Let them be forbearing to each other, if exacting to the balance of mankind. Let the wife strive in all things, so far as possible, to appear in her husband's eyes the lady he courted, and hold his heart by the same means with which she won it. Let the husband strive to appear in the eyes of his wife, the gentleman that won her. Let each remember that they are the world to each other, and that either be ready to offend the world, than the other. Let the husband be all this to his wife, and were she ten-fold a Zantippe, she would hold him next to her God. Let the wife be all this to her husband, and were he a veritable savage, he

would each day love her more, and esteem her above the angels. Let both observe these rules, and married unhappiness can never set its cloven foot within this blissful home. Remember, then, and be cautious that you do not forget that good husbands make good wives and good wives make good husbands.

Courtship.

Are there any good reasons why the subject of love should be shrouded in mystery, for it is the one which occupies, more than all others, the human thoughts? We think not. Poetry is filled with it. The drama, tragic, comic, or operatic, turns upon it. It finds a large space in history. It is the most interesting theme of society.

All society, properly so-called, is the result of the mutual attraction of the sexes for each other; and social forms, observances, occasions, amusements and pleasures, are all subordinate to this end. There is no society otherwise. Clubs where men meet to read newspapers, talk politics, dine and play together, are not society. Tea parties and other exclusive assemblages of the ladies, are not society. These are its severed halves which require to come together, and the charm which draws them together is in its purest form and its highest expression, the passion of love.

But while even the incentives afforded by all the affection of which such an ephemeral being is capable will render conformity to this new position difficult of attainment, she who is early accustomed to look thoughtfully upon life as beautiful and bright indeed, but as involving serious responsibilities and solemn obligations, will bring to a union with one of similar perceptions and principles a sense of right and duty which will make it no discouraging task to her to begin with her husband where he begins. Such a one will be content to tread on at an even pace beside him, through the roughness that may beset his progress, cheerfully encountering obstacles, and ever fully imbued with that patient, loving spirit whose motto is, "Bear one another's burdens."

At twenty-five, if established in life or with a reasonable prospect of being able to support a family, a young man may think of marriage, more especially if in the society of his friends he finds some person of suitable age, position, and attraction; one whom, compared with all others, satisfies his judgment as well as inspires his life; one for whom he feels that he can give up all other attractions. Then let him frankly and honorably offer her those particular regards, those delicate attentions which portend the offer of the heart,

A love affair of whatever kind, and particularly one that looks to marriage as its result, ought to be conducted with caution and delicacy. There should be no rashness or mistake. If you would be sure of the state of your own heart, you should wish to be no less sure of the real relation existing between you and the woman you would make your partner for life. Be certain that you have not surprised her, when she may be merely pleased with you, into an engagement she will feel bound to keep, however false; or that you are indebted less to love than the managing of matchmaking intermeddler, and the importunities of relations, or even that which you mistake for love, and what the lady sincerely believes such, is only an approving taste.

In your attentions, in your declarations, in the prudence and frankness of your deportment, make sure of your own sentiments and these of the lady; and, when thus sure, express yourself, either personally or by letter, in a frank and honorable manner, having no doubt of the character of your feelings and wishes. And when you have been accepted and the engagement made, be discreet in your raptures, and begin preparing with all diligence and dignity for the change that awaits you.

Young ladies claim the right of deciding for themselves and the form of "asking papa" is not always complied with but as marriage introduces you into certain relations to the family of the bride, it is proper that you should ask consent. It is seldom refused without good reason.

But before advancing to the period of marriage, there are certain considerations to be discussed of no little importance. Ought you to regard prosperity, position, etc., in choosing a wife? If you choose at all, choose by all means for everything that is desirable, that is, if with property you can also have love, health, good-temper and education. By education we do not mean an acquaintance with all, or even with any one of what are termed accomplishments. A woman may be well-informed and self-disciplined to a degree that will render her an admirable wife for a man of sense without being able to speak any but her own vernacular tongue, or play upon any instrument save that "harp of a thousand strings," the human heart! Do not let us be understood as undervaluing the embellishments of social and domestic life as presented by the lovelier part of creation. We wish only to express the conviction that the most elegant and varied accomplishments are a very poor equivalent for poverty of the head and heart in a woman who is to become the friend and counsellor, to whom you will look for enduring affection and sympathy, as well when the trials, the cares, and the sorrows of mortal existence

shall lower heavily over you, as while you mutually move along mid the flowers and the sunshine of youth.

We do not counsel people to marry for money—we warn them against mistaking the emotions of gratified vanity, the hope of independence and the satisfaction of acquisitiveness, for the love or real union of hearts of which the marriage ceremony should be only the external expression; but where a true love exists, wealth on either side is but an accident, and not to be taken into account. The love that bestows itself, bestows freely all that belongs to oneself. Still the property a lady brings her husband should be mostly settled on herself and her children.

Courtship is often though unintentionally a series of deceptions. It is a period of hope and happiness. Both persons show their best and most aimable qualities, not intentionally, but because they cannot help it. They are always dressed in their best; they are on their best behavior. There is a mutual hallucination; a haze of passion which heightens every charm and conceals every defect. It is difficult, therefore, for them to exercise that amount of prudence and forethought which others advise. But they can always avoid committing a breach of etiquette.

Jealousy is a manifestation of a poor opinion of oneself, and a distrust of its object. It is held to be a proof of love, but it is more a proof of a selfish, suspicious disposition. Marriage may cure it, but only by producing indifference. A gentleman should scorn to put any constraint upon the lady of his love, the constraint of jealousy or fear—of a promise or an obligation. The true woman of civilization is not a Circassian slave to be bought and sold and made property. Love demands the most absolute freedom from all restraint and bondage. It is a delicate flower that withers in confinement. The very fact of being engaged, and under contract to love a person, may go far to bring coldness and indifference. We do not allude to marriage, which is a requisition of society, law, and religion, but of the promises and engagements of courtship, which had better be dispensed with and the parties left in entire freedom to study their own attractions. One might say, "Love me if you can; be mine if you love me; but I ask no promises, no vows."

No gentleman should permit a lady whom he likes, but does not love, to mistake for one hour the nature and object of his intentions. Women may have some excuse for coquetry, but a man has none. To allow an innocent girl to deceive herself, or, as is more commonly the case, to be deceived by the *badinage* of her companions into the idea that you are her lover and intend to propose marriage, is ungentlemanly.

When an engagement is broken off by the action of either party, or by mutual consent, there should be on both sides the most perfect delicacy of conduct. All letters and presents connected with such engagement are to be returned, and the confidence of each kept sacred. In case of any rupture, a gentleman magnanimously requires that the lady, if either, be considered the retracting party.

A gentleman is careful of the one he loves; he would guard her person, her feelings, her reputation, everything precious to her. Let him not then, by the imprudence and frivolity of his conduct, expose her to the sneers and ridicule of vulgar or malicious persons.

Every young lady, especially on her first entrance into society, should be on her guard not to mistake the nature of the attentions she may receive. She will find men polite, assiduous, complimentary, admiring, and paying all those flatteries, both of words and actions, that are so agreeable, and to the inexperienced so seductive. Accept them all as your right, quietly and calmly, but never seem to give them more weight than in nine cases in ten they have. They are agreeable attentions which every gentleman is expected to pay, and every lady to receive. If not at first, a little experience will render you able to distinguish between the incense of the imagination and the earnest adoration of the heart. When this truth comes to you, receive it truly; truthfully accept it or frankly and kindly reject. Be in no hurry to have it thought that you have caught an admirer; hurry no courtship into an engagement, make no engagement from which you cannot honorably withdraw at the first prompting of your heart; and never stand up to be married except to a man who is not only worthy of your deepest love, but whom you actually love with an entire devotion.

This love is an element of your own being. You love for yourself, and if you marry, it is the destiny, happy or miserable, of your own life. Do not marry for others. No human being has the right to violate any true instinct of your woman's heart, or put a constraint upon your love. This is written for those who have hearts, and who are capable of loving. But it is well not to mistake a caprice, a fancy, a romantic day-dream, the reflection of some want for a great and true passion. First love is never last love, unless the soul is crushed under some despotism. A whole series of light fancies, which might have been mistaken for love, have often been followed by the earnest passion of a life. These fancies float across the romantic mind of a young girl, like clouds across the summer sky--beautiful, but fleeting. Yet such a girl may wake from these dreams some day to the reality of a great love.

It is the custom for man to choose; to propose; to take the initiative in all tender proceedings; and women have been educated to dress well, look pretty, and acquire accomplishments, and with a demure and modest reserve wait to be chosen. But the progress of the age now assigns to woman a nobler position. She is recognized as the queen of society—the sovereign of the empire of love. She has now far more to say and do than this pretty *role* would give her. The fashionable lady, in nine cases in ten, looks over the field, makes her choice from the circle of her admirers, gives the needed encouragement, and decides for herself her life's destiny. She may not absolutely make love to a man, but she chooses none the less, from those who are attracted to her, who shall make love to her. She does not actually propose, perhaps, but it is she who gives her chosen one the encouragement and permission to propose.

Before, however, you admit the attentions of a gentleman who wishes to pay you his addresses, very carefully examine your respective tastes and dispositions, and endeavor to settle in your own mind what are the most important requisites of happiness in the married state.

If a gentleman gives you reason to believe that he wishes to engage your affections, seek the advice of your parents, that they may gain for you every necessary particular with regard to his morals and disposition, and means of suitably providing for you. If, unhappily, death has deprived you of parents, ask counsel of some one who will care for you, and on whose friendship you can rely. If you encourage the addresses of a deserving man, behave honorably and sensibly. Do not lead him about as if in triumph, nor take advantage of the ascendancy which you have gained by playing with his feelings. Do not seek for occasions to tease him, that you may try his temper; neither affect indifference or provoke lover's quarrels, for the foolish pleasure of reconciliation. On your conduct during courtship will very much depend the estimation in which you will be held by your husband in after life.

It is as well to remember also that no happiness can be expected in the marriage state unless the husband is worthy of respect. Do not marry a weak man: he is often intractable and capricious, and seldom listens to the voice of reason; and most painful must it be to a woman to have to blush for her husband and feel uneasy every time he opens his lips.

Marriage.

You should bear in mind that nothing in this life is of more importance for a woman to take a practical view of than marriage, nothing in which she could be more carefully guided

by reason and good sense, and nothing, unfortunately, in which she is so much influenced by feeling, impulse, even accident. She will often spend more anxious thought, take more solicitous care in the choice of her house and the selection of its furniture than in studying the disposition and ascertaining the habits of him who is to be its master. "None are so blind as those who will not see," and of the multitudes of improvident and ill-assorted marriages that occur daily, there are very few that do not owe all their misery to simple rashness. The woman is wise who has the courage and prudence to weigh in time the different degrees of suffering, in disappointing and misplaced affections; when for the momentary gratification of a love that cannot last, she heaps up for herself a life-long repentance; or prepares for herself the temptation to do even worse, in severing by divorces those ties God has declared shall never, but for one cause, be broken.

Any close observer will perceive that the happiest and most united marriages are not those where there is the greatest similarity of disposition, but those where, while each character has some traits in which the other is lacking, the wife has the good sense to put in practice this faculty of adapting herself to her husband's peculiarities of mind and taste.

"Well begun is half done" is remarkably true of marriage. The management of the first few months, after the novelty of their new life has a little worn off, but especially management on the wife's side, will probably give the tone to their whole ensuing life. An error at that time, the first discordance of wills, the first manifestation of difference of tastes and dispositions, will be—

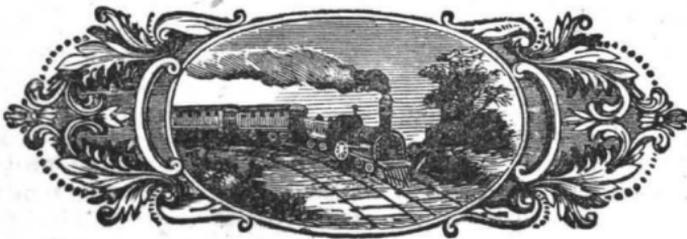
"The little rift within the lute
That by-and-by will make all music mute,
And, ever widening, slowly silence all."

Let the young wife beware, then, of making this "little rift" by even the shadow of a first quarrel. Quarrels are evil weeds that cannot be extirpated; each one leaves a seed that will in time spring up and produce a plant stronger and more deeply rooted than the last.

A perfect marriage is so beautiful that God Himself chose it as the type of the holiest, the closest of all unions, that between Himself and His Church; and, by the mouth of the Apostle, He holds up this union as an example of the reverence a wife should have for her husband. A true wife's affection and respect will ennoble her husband in her eyes, even if he is mentally her inferior; and where he is the superior her efforts to be worthy of him will ennoble her. When a husband has great and lofty aims in the world, no sympathy, no en-

couragement he can meet, will so support and cheer him as that of an earnest, true-hearted wife.

It is said there is a growing tendency among married women of education to hold maternal duties as onerous, to be unwilling to take the responsibilities and endure the trials and cares of maternity. The young lady who thinks of entering on matrimony without also seriously considering what her duties will be in this relation, and whether or not she will have the courage, patience, and tenderness to fulfil them, "commits a folly and a crime." A large part of the duties of married life consists in the care of children, and the burden must be borne mostly by the mother. Very selfish and ungenerous is the woman's heart that is fain coldly to reject this most beautiful and holy of her duties, and, if forced to do so, reluctantly takes up, as a hard cross, what was intended should be for her, if faithful, rather a crown of honor and rejoicing.



THE SECRETS OF PERSONAL BEAUTY

Combined with Complete Rules

ON

GENTEEL BEHAVIOR.

A GREAT object of importance to every lady is the care of her complexion. There is nothing more pleasing to the eye than a delicate, smooth skin, and besides being pleasing to the eye is an evidence of health, and gives additional grace to the most regular features. The choice of soaps has considerable influence in promoting and maintaining this desideratum. These should invariably be selected of the finest kinds and used sparingly, and never with cold water, for the alkali which, more or less, mingles in the composition of all soaps, has an undoubted tendency to irritate a delicate skin; warm water excites a gentle perspiration, thereby assisting the skin to throw off those natural secretions which, if allowed to remain, are likely to accumulate below the skin and produce roughness, pimples, and even eruptions of an obstinate and unpleasant character. Those soaps which ensure a moderate fairness and flexibility of the skin are the most desirable for regular use.

Pomades, when properly prepared, contribute, in an especial manner, to preserve the softness and elasticity of the skin, their effect being of an emolient and congenial nature; and, moreover, they can be applied on retiring to rest, when their effects are not liable to be disturbed by the action of the atmosphere, muscular exertion, or nervous influences.

The use of paints has been very correctly characterized as "a species of corporeal hypocrisy as subversive of delicacy of mind as it is of the natural complexion," and has been, of late years, discarded at the toilette of every lady.

The Hands

A fine hand contributes greatly to the elegance of the personal appearance. Its shape depends, of course, in a great measure, upon physical conformation, though, doubtless, exertion early in life, such as continued musical practice, may disturb its symmetry. We refer more especially to the harp, which makes the fingers crooked and renders their tips hard and thick. This may also apply to many kinds of mechanical employment and manual labor. A white, soft hand, small in proportion to the height of the person, moderately muscular, with slender, straight fingers, and well-formed, transparent nails, is, perhaps, as near the standard of beauty as any given outline can be,

The texture and color of the skin, and the appearance of the nails, show how much care and culture the possessor has bestowed upon them, and, consequently, may be regarded as evidence of his or her taste. To preserve the hands soft and white, they should be washed with fine soap in warm water, and carefully dried with a moderately coarse towel. The rubbing should excite a brisk circulation, which alone will promote a soft and transparent surface. The palm of the hand and the tips of the fingers should be of the color of the inner leaves of a moss rose, with the blue veins distinctly visible. The transparency of the nails may be preserved by the use of a firm brush, and the skin which encroaches upon the fine circle forming their base may be pushed back by a firm towel while the hand is wet. The nails worn moderately long form not only a protection to the fingers, as intended by nature, but look graceful and finished. Exposed, as the hands often are in accidental pursuits, to discoloration, their whiteness may, for the time, be restored by a little lemon juice, and, when washing, by the use of lemon soap. In preserving the delicacy of the hands almond paste will be found serviceable and agreeable. Gloves should always be worn on exposure to the atmosphere, and are graceful at all times for a lady in the house, except at meals.

The Feet.

If simply considered as the organ of locomotion the foot is one of the most important members of the human frame. When suffered to exhibit the untrammelled formation and proportion of nature it is, indeed, beautiful, but as it is, is an appropriate and elegant finish to the figure. The usages of society in modern Europe, at once judiciously combining health, comfort, and elegance, forbid the exhibition

of the unclothed foot; but the exquisite sculptures of Greece and Rome sufficiently attest the accuracy of our assertion. We see there the finely-proportioned feet only protected by the simple sandal; the arched and muscular instep; the dimpled joints, and straight, slender toes falling equally to the ground. As we look upon them we feel at once their perfect adaptation to the purpose of graceful exercise, their peculiar beauty of formation and finish in themselves, and their capability of supporting the superstructure of which they form so elegant a part. Yet a small foot, meaning a narrow, shapeless one, is now so generally admired—and such excessive pains are taken to obtain it by restricting the growth of the foot in early life by the use of small and unyielding shoes—that in the upper and middle classes of society a really handsome foot is rarely found to accompany figures of even faultless proportions otherwise. This absurd prejudice exists chiefly among ladies, who, heedless of medical advice to the contrary, continue to wear shoes smaller in size than the dimensions of their feet actually require, and do, in many instances, cheerfully submit to the most cruel self-imposed restraint rather than the world should say that nature has given them feet properly proportioned to the development of their persons. Now, the truth is, that feet, larger than they really require to be for the size and weight of the rest of the body very rarely occur, and, when they do, are by no means more inelegant in appearance than such as are disproportionately small; and were these self-doomed sufferers to reflect that a foot can only be handsome so long as it is suitable for the performance of its natural functions, and that such as approach to the Chinese idea of beauty must ensure a most ungraceful carriage, they would certainly cease their endeavors to attain and end so closely approaching to deformity. Besides, in attempting to reduce the feet to an unnatural, narrow compass, the confinement to which they are subjected necessarily leads to their ultimate distortion; crooked and uneven toes, projecting joints, irritable corns and bunions and crippled motions, are the results of the endeavors to cramp the feet into fashionable neatness! And yet all the squeezing and compressing which can be brought to bear upon a foot by shoes of ordinary materials will tend but little to lessen it in size, one quarter of an inch being, we may safely state, the utmost extent of the diminution that can for any time be borne. Reflection, too, will show how slight the change can be which is effected in this way upon the appearance of an ordinary sole, and also how little the advantages keep pace with the annoyances undergone.

Ladies are too much in the habit of neglecting the practice of walking as a means of healthful exercise, although part of the blame attaches to their natural protectors, who have absurd ideas of the impropriety of women being frequently seen out of doors. Those, indeed, who possess carriages do not confine themselves so rigorously, but walking is by far the most preferable mode of taking the air. The women of Paris and Madrid are celebrated for the elegance of their feet, but then they cultivate them properly by constant walking, which they look upon as a graceful accomplishment. In both capitals the utmost care is bestowed upon the decoration of the feet; and from this results that symmetrical form which fixes the attention of the English stranger.

The Teeth.

Many reasons combine to render early and persevering attention to the cleanliness and care of the teeth an imperative duty; a white, regular dental arch is, besides being beautiful in itself, a most advantageous accompaniment to the finest features and renders even homely ones agreeable, and is necessary in order to preserve the contour of the face. The teeth are usually thirty-two in number, sixteen in each jaw; they are divided into three classes: 1st. The incisors, which are the four cutting teeth in front of each jaw; 2d. The canine, or *cuspidati*, the longest of all the teeth, derive their name from their resemblance to the tusks of a dog, and are four in number, one appearing on each side of the upper and lower row of incisors; 3d. The molars, or grinders, of which there are ten in each side, five above and the same number below, so called from being, as to size, figure, and situation, best calculated for the mastication of our food. The teeth of the first and second classes have only one fang each; the three last molars two fangs, and the same teeth in the upper, three. Each tooth is divided into two parts—its body, or that part which is above the gum, covered with the hard, white, peculiar substance called enamel, and its fangs, or root, which is fixed in the socket; the boundary between these two, called the neck of the tooth, is formed by a small, circular depression immediately above the edge of the gum. The teeth should be washed with a moderately soft brush and tepid water every morning, taking care that the brush operates also on the gum, for the purpose of keeping up a brisk circulation and at the same time rendering its surface firm and healthy. The mouth should also be carefully rinsed with tepid water after meals, as the small particles of food which may remain in the interstices of the teeth are liable, by their decomposition, to impart an unpleasant odor to the breath, and this precaution should be

particularly attended to after supper, with a few strokes of the brush, as a very slight roughness of the surface materially assists the accumulation of tartar. Tartar appears to be a residuum of the saliva, as it is found to invade those teeth more particularly which are in the immediate vicinity of the openings of the salivary ducts; these are the inner sides of the front teeth in the lower jaw and the outer surfaces of the molars in the upper jaw; it is, therefore, a natural source of annoyance peculiar to every human being; in some constitutions it is more largely deposited than in others; but never so obstinately as to resist the brush, if constantly used; we do not mean to say that a brush can remove tartar when once suffered to effect a lodgment and acquire consistence, but we are certain that the daily use of the brush will, in most individuals, prevent its being deposited altogether. The operation for removing the tartar is called scaling, and in the hands of an experienced dentist is both a simple and a safe one. In some instances, however, the teeth will be so loaded with tartar that it is unsafe to remove it at one time. Where, this is the case that part which is next the gums should be first removed, that they may be thoroughly relieved. This being accomplished, the patient should be directed to use some proper application to the gums for a week, which will tend to their eventual restoration. When the gums are relieved and the teeth show signs of fastening, the remaining tartar should be removed, either at one or more sittings, until the teeth are perfectly freed from it and no roughness is felt to the patient's tongue. After the tartar is removed the teeth assume a dark lead color, which only disappears after the use of tooth-powder for some time once or twice a day. "The best tooth-powder," says an eminent dentist, "are, in my opinion, composed of such ingredients as the following;—Prepared chalk, finely levigated, three drachms; Spanish soap, one drachm; Florentine iris-root, one drachm; carbonate of soda, one drachm. I have often found, after the teeth have been perfectly cleaned with instruments, that if constantly brushed once or twice a day with this powder they are kept free from tartar. Tinctures and other fluid applications to the gums are often extremely useful when they are in an unhealthy state. As a simple application to the mouth I know of no better thing than soap liniment. Where the teeth are not much disposed to collect tartar or become discolored they may be kept in good order by this alone, without the aid of any powder."

The Mouth.

The mouth requires to be rinsed and the throat well gargled with tepid water, to which a few drops of Eau-de-Cologne may

be added with advantage, every morning, for a kind of mucus gathers upon the surface of the mouth, and particularly on the tongue, during the hours of sleep, which, if not removed, obscures the nice perception of the palate and impairs the appetite.

The Breath.

Purity of breath is an unspeakable personal comfort, and its value in social intercourse is literally beyond that of rubies. Yet, although it may be said to be peculiar to almost every healthy person, it is a precarious possession, easily forfeited at any time, and many causes more particularly tend to affect it as years advance. The natives of eastern countries seem to be particularly sensible of this; and, considering the sweetness of the breath to depend chiefly upon the condition of the mouth, are in the habit of chewing mastic and other odoriferous substances with a view to its preservation. This is at best a troublesome practice, and, while subject to immediate detection, has not always the effect hoped for. The breath is, however, dependent upon other organs and causes, as well as the mouth and teeth, for its odor; and almost every incident which can affect the general health extends its influence to the breath. Thus fatigue, induced either by immoderate exercise or repeated and protracted vigils, will render it impure. Deep study, combined with anxiety and restless nights, will have an equal effect. When the breath is affected by the teeth an opiate has been recommended, which may be prepared by immersing eight ounces of the best honey with two ounces of rose-water over a gentle fire for a few minutes, and then adding as much powdered myrrh and Armenian bole as will form a soft paste; it is applied to the teeth on a brush, and is generally successful in removing any unpleasant odor from them at the time. Tincture of myrrh, combined with tepid water, forms an effectual gargle when the affection does not proceed from the stomach. A gargle is also made for this purpose by pouring boiling water upon bruised charcoal and filtering it when cold; but it is most unpleasant to use and can only confer a temporary benefit.

The Lips.

The thinness of the skin which forms the outward covering of the lips, although contributing in itself to their peculiar beauty, renders them particularly susceptible of injury from cold; and chaps and excoriation from this cause are to many ladies a constant source of annoyance during winter. Otherwise the lips are almost independent of assistance from the toilette. When tenderness of the face and lips occurs from

taking exercise in cold weather, and the skin is rendered rough though not actually broken, a little cold-cream is a most soothing application on returning to the house, as it immediately allays the smarting and restores the natural smoothness to the surface. Cold cream, for this particular purpose, should be prepared thus:—

Melt two ounces of the finest white wax with eight ounces of oil of almonds over a very slow fire, and add gradually half a pint of distilled rose-water, stirring it until cold. By gentlemen who are habitually exposed to the action of the atmosphere the following lip salve will be found most useful as a prophylactic against the effects of frost:—Take four ounces of the oil of almonds, one ounce of spermaceti, and one drachm of prepared suet, with any simple vegetable coloring according to fancy; simmer these until thoroughly mingled; as soon as taken off the fire stir into the mixture fifteen drops of tincture of capsicum, and, when nearly cold, twenty drops of oil of rhodium.

A pleasing and efficacious lip salve is made thus:—Put four ounces of the best olive oil into a wide-mouthed bottle, with one ounce of alkanet-root well bruised, stop the bottle carefully, and place it in the heat of the sun until the color becomes a rich crimson; then strain the oil into a pipkin, with two ounces each of fine wax and new lamb suet; melt the whole slowly, and when almost cold add six drops of otto of roses, carefully stirred in, and put the salve up in small ivory pots. The use of cayenne lozenges deepens the natural crimson of the lips; the effect of this carminative preparation upon the stomach and the breath are at the same time corrective and grateful, and it should be had immediate recourse to upon the slightest symptom of sore throat. The habit of smoking, now so generally adopted by gentlemen, is a decided enemy both to the color and the contour of the lips. Nor are these its only evils. In the first place, the stem of the pipe is very liable to excoriate the lips by its unyielding harshness, when, if not laid aside for the time, a painful and obstinate sore may be the result; as, among other causes of irritation, lead enters largely into the glazing portion of the stem, and its deleterious qualities are now too well known to require to be particularized here. Besides the disfiguring effects of a recent sore upon the lip, permanent disease may be reasonably dreaded, since a reference to any medical gentleman will confirm the startling truth that in a large proportion of cases of cancer occurring in the face and throat among the poorer classes, the first indication of the disease may be clearly traced to the obstinate excoriation caused by the use of a tobacco pipe.

The Hair.

The culture and decoration of the hair, as it is one of the first objects of personal adornment, naturally forms very important branch of the toilette. In youth the hair is generally abundant and glossy, requiring little assistance from art to improve its appearance. Perfect cleanliness is indispensable for the preservation of its beauty and color, as well as its duration; this is attained by frequently washing it in tepid water, using those soaps which have the smallest portion of alkali in their composition, as this article renders the hair too dry, and by depriving it of its moist coloring matter impairs at once its strength and beauty. After washing, the hair should be immediately and thoroughly dried, and, when the towel has ceased to imbibe moisture, brushed constantly in the sun or before the fire until its lightness and elasticity are fully restored; and in dressing it a little marrow, pomatum, bears' grease, or fragrant oil should be used, yet as sparingly as possible.

The belief entertained by many persons that washing the head induces catarrh or headache, or injures the hair is erroneous, as the application of water to the skin is the most natural and effectual method of cleansing it, and of keeping open the pores through which the perspiration must pass in order to ensure its healthy condition; besides scabs naturally come around the roots of the hair of the most cleanly person, and these can only be completely detached by the use of soap. Wearing an oiled silk cap to prevent the hair and head from being wetted in sea-bathing is an injurious custom, and usually causes head-ache at least, and often more serious though unsuspected evil.

The constant and persevering use of the brush is a great means of beautifying the hair, rendering it glossy and elastic, and encouraging a disposition to curl. The brush produces further advantages in propelling and calling into action the contents of the numerous vessels and pores which are interspersed over the whole surface of the head, and furnish vigor and nourishment to the hair; five minutes, at least, every morning and evening should be devoted to its use.

If the hair be very soft and fine, pomatum or oil is not requisite to dress it, but a fluid composition, such as either of the following, will be serviceable, both in giving it a fine gloss and imparting strength to it. Grate carefully down a pound and a half of good white soap, and put it with six ounces of potash and three pints of alcohol into a jar, which place in a hot water bath, stirring the mixture until it is thoroughly melted, then leave it to settle; pour off the clear liquor; perfume it with the essence of violets, and put it up in well-

corked bottles for use. The other excellent curling fluid is made by dissolving in the same manner two pounds of soap, eight ounces of potash in a pint and a half each of water, adding to the liquor, when cold and clear twenty drops of essence of amber.

Complexion.

The use of cosmetics has been common in all ages and in every land. Scripture itself records the painting of Jezebel, and Ezekiel, the prophet, speaking of the eye-painting common among the women, and Jeremiah of rending the face with painting—a most expressive term for the destruction of beauty by such means. For the surest destroyers of real beauty are its simulators. The usurper destroys the rightful sovereign.

One thinks with a shudder of horror of Jeremiah's words, when one remembers how one of the beautiful Gunnings, whose native complexion was unrivalled, not only destroyed by paint, but actually died at twenty-eight years of age of cancer in the face, which had been caused by her use of pigments.

The paint can ever deceive people, or really add beauty for more than the duration of an acted charade or a play, when "distance lends enchantment to the view," is a delusion; but it is one into which women of all times and nations have fallen from the painted Indian squaw to the rouged and powdered denizen of Paris or London.

Milk was the favorite cosmetic of the ladies of ancient Rome. They applied plasters of bread and ass's milk to their faces at night, and washed them off with milk in the morning. Poppaea, the wife of Nero, was wont to bathe in the milk of asses.

As a cosmetic milk would be harmless; but we doubt its power of improving the skin. As a beverage, no doubt, it whitens the complexion more than any other food.

But before we speak of improving the complexion, it will be well to explain to our readers the nature and properties of the skin.

This is what an American physician has recently told us about it:

"Physiologically considered, it would seem almost impossible to over estimate the importance of its functions. Consider for a moment the complex apparatus by which these functions are carried on, add the enormous amount of work accomplished through it. If the reader will examine his hand with a simple jeweller's lens, or with any of the cheap pocket microscopes, he will notice that there are delicate grooves cross-

sing the furrows, and that a small orifice exists in the centre of each of them. Some of these orifices occupy nearly the whole of the groove, and are the openings of the perspiratory ducts, from which may be seen to issue, when the hand is warm, minute shining dots of perspiratory matter.

“ But perspiration is not held in the body as water is held in a sponge, which can be squeezed out by pressure or by throwing it about; neither does it exist ready formed within us, as are the juices in apples and oranges. Upon the under surface of the true skin there are a multitude of little cavities, and in them are minute glands, which resemble ravelled tubes, formed of basement membrane and epithelial scales, with true secreting surfaces. It is the work of these little organs to receive the impure blood which is constantly brought to them through a network of arteries, and to purify it; and to thrust out of the system the waste or offensive matter which is separated from it. These impurities come along in the blood, and are cast out through the perspiratory ducts while dissolved in that medium. After the blood is thus cleansed, another set of vessels are ready at hand to carry it back into the interior of the body, to become again and again loaded with impurities, which the little glands are tireless in extracting and removing. What organs in the human body subserve higher or more vital purposes than these? Does the liver or the stomach, or do the kidneys or the lungs, stand in more intimate relation with life than these little glands? We think not. Their size varies in different parts of the body. In the palm of the hand they are from 1-1000th to 1-2000th of an inch in diameter, while under the arm they are 1-60th of an inch. The length of the tube, which constitutes both gland and duct, is about a quarter of an inch, and the diameter is about 1-1700th of an inch. It is a curious fact that the ducts, while traversing the true skin, are perfectly straight; but as soon as they enter the tough scarf-skin, they become spiral, and resemble a corkscrew, so that the perspiration is propelled around the tube several times before it is ejected. Now, we are talking about small things; but so long as we confine our descriptions to a single duct, we utterly fail to realize their minuteness. Let us look at them collectively. On every square inch of the palm of your hand, reader, there are at least 3500 of these perspiratory ducts. Each one of them being one quarter of an inch long, we readily see that every square inch of skin surface on this part of the body has seventy-three feet of tubing, through which moisture and effete matter are constantly passing, night and day. The ducts, however, are shorter elsewhere; and it will be fair to estimate sixty feet as the average length of the ducts for each square

inch of the body. This estimate (reckoning 2500 square inches of surface for a person of ordinary size) gives for these ducts an aggregate length of twenty-eight miles.

"The amount of liquid matter which passes through these microscopical tubes in twenty-four hours, in an adult person in sound health, is about sixteen fluid ounces, or one pint. One ounce of the sixteen is solid matter, made up of organic and inorganic substances, which, if allowed to remain in the system for a brief space of time, would cause death. The rest is water. Besides the water and solid matter, a large amount of carbonic acid, a gaseous body; passes through the tubes; so we cannot fail to understand that they are active workers, and also we cannot fail to see the importance of keeping them in perfect working order, removing obstructions by frequent application of water, or by some other means. Suppose we obstruct the functions of the skin perfectly, by varnishing a person completely with a compound impervious to moisture. How long will he live? Not over six hours. The experiment was once tried on a child at Florence. Pope Leo X., on the occasion of his accession to the Papal chair, wished to have a living figure to represent the Golden Age, and so he had a poor child gilded all over with varnish and gold leaf. The child died in a few hours. If the fur of a rabbit or the skin of a pig be covered with a solution of India rubber in naphtha, the animal ceases to breathe in a couple of hours. These statements are presented in order that we may obtain some idea of the importance of the functions of the skin."—"*Fireside Science*," by James R. Nichols, M. D.

From this our fair readers may judge of the dangerous consequences to the health of painting white and red—using assistance, as the ladies' maids say. Happily only a portion of the skin suffers from this pernicious folly; but even in that degree great harm is done, and the skin itself soon shrivels and turns yellow, compelling a persistence in the same habits long after they are desired by their victim.

Skins differ. Some are cold and smooth; some moist and warm; some oily; some hard and dry. They differ also in thickness, color, and elasticity. The thin, soft, and delicate skins belong to the brunettes, the thick to the dead white complexions. The grain of the skin also differs—it is fine or coarse, as it may be.

Now, how is the skin to be kept fine and beautiful? By perfect cleanliness, air, sunshine, and good health.

Sunshine, in spite of tanning and freckles, is good for the skin. So is fresh air. Both united give bloom and color to it; and if the air and sunshine are taken early, before the

former has lost its morning fragrance, and while the latter has not yet gained its power to tan, the benefit is very certain, and a bloom of Hebe may be expected.

Now about cleanliness. The skin should be washed all over daily, in a bath if possible. But sometimes baths are not easily attainable. The following substitute for them will be found effectual.

Have a small square cut from a thick blanket, put it before your wash-hand stand. Obtain a very large square sponge and a piece of soft flannel. Stand in a little lukewarm water in the foot-pan, which is to be placed on the blanket; soap all over with the flannel, and use the best soap you can buy. Water without soap will not cleanse you; the oil of the skin resists it. Wash off the soap. This washing should be done in warm water. Then fill the large sponge with cold water, and sponge all over for freshness. Dry your skin with a coarse towel, and rub exceedingly long and hard until the skin glows.

This system of washing the skin will preserve you in health during the whole winter; and many people who cannot bear the shock of a cold bath can bear the cold sponging after washing.

The water used for the skin should be rain water; but if London rain water it must be filtered to clear it thoroughly from smuts.

Hard water is most objectionable. The process of washing with it has been thus well described by a most learned professor.

“First, the skin is wetted with the water, then soap is applied; the latter soon decomposes all the hardening salts contained in the small quantity of water with which the skin is wetted, and there is then formed a strong solution of soap, which penetrates into the pores of the skin. This is the process which goes on whilst a lather is produced in washing, but now the lather requires to be removed from the skin. How can this be done? Obviously only in one of two ways, viz., by wiping it off with a towel or by rinsing it away with water. In the former case the pores of the skin are left filled with the soap solution, in the latter they become plugged up with the greasy curdy matter which results from the action of the hard water upon the soap solution occupying the pores of the skin.

As the latter process of removing the lather is one universally adopted, the operation of washing with soap and hard water is perfectly analogous to that used by the dyer or calico printer when he wishes to fix a pigment in the pores of any tissue. He first introduces into the tubes of the fibre of calico, for instance, a liquid containing

one of the ingredients necessary for the formation of the insoluble pigment; this is then followed by another liquid current containing the remaining necessary ingredients; the insoluble pigment is then produced within the very tubes of the cotton fibre, and is thus imprisoned in such a manner as to defy removal by subsequent washing. The process of washing, therefore, in hard water, is essentially one of dyeing the skin with the white, insoluble, greasy and curdy salts of the fatty acids contained in soap. The pores of the skin are thus blocked up, and it is only because the insoluble pigment produced is white that such a repulsive operation is tolerated. To those, however, who have been accustomed to wash in soft water, the abnormal condition of the skin thus induced is, for a long time, extremely unpleasant."

When rain water cannot be procured, the soap should be washed off with water, which cleans the skin best.

Miss Nightingale has admirably explained the effect of hot water on the skin.

"Compare," she says, "the dirtiness of the water in which you have washed when it is cold without soap; cold with soap; hot with soap. You will find the first has hardly removed any dirt at all; the second a little more; the third a great deal more. But hold your hand over a cup of hot water for a minute or two, and then, by merely rubbing with your finger, you will bring off flakes of dirt or dirty skin. After a vapor bath you may peel your whole self clean in this way. What I mean is, that by simply washing or sponging with water you do not really clean your skin. Take a rough towel, dip one corner in very hot water,—if a little spirit be added to it, it will be more effectual,—and then rub as if you were rubbing the towel into your skin with your fingers. The black flakes which will come off will convince you that you were not clean before, however much soap and water you have used. These flakes are what require removing. And you can really keep yourself cleaner with a tumbler of hot water and a rough towel and rubbing, than with a whole apparatus of bath and soap and sponge without rubbing. It is quite nonsense to say that anybody need be dirty.

"Washing, however, with a large quantity of water, has quite other effects than those of mere cleanliness. The skin absorbs the water and becomes softer and more perspirable. To wash with soap and soft water is, therefore, desirable from other points of view than that of cleanliness."

A hot bath occasionally is very desirable, but when it cannot be had, washing in the manner we have described, may take its place.

The cold bath, when people can bear it, is health-giving

and invigorating, but not cleansing. Sea-water baths are still less useful in the way of cleansing; indeed, a warm bath is often found necessary after a short course of them. The same remark applies to the sea-salt baths now so much in vogue. Apart from the invigorating effect of the cold water in the daily bath, the friction occasioned by the rub of the towel is very beneficial. Rough towels should therefore be used in moderation.

Milk baths, and baths impregnated with perfumes, need not be mentioned except as absurdities in which silly women have believed and still do believe; but they are too expensive for the general public to be guilty of such folly.

The use of Eau de Cologne occasionally in the water used for washing the face and neck will be very desirable, as it assists in cleansing and brightening the skin; or a little gin may be used instead of eau de Cologne.

Elderflower-water cools and refreshes, and therefore benefits the skin; so also does rose water, but scarcely with as good results. In summer the use of these perfumed and spirituous waters will be found very pleasant and freshening, and is quite allowable.

But animal grease of any kind, and cold cream, should never be put near the skin.

If greasing it is required, olive oil should be used, and this will sometimes be beneficial for very dry chapped skins, as it softens them. Rub the face with it gently every night in winter, and your skin will never chap.

We subjoin a quotation from some excellent articles on this subject which appeared in *Land and Water* some two or three years ago. They were called the "Secrets of Beauty." The passage to which we allude is *apropos* of one of the famous beauties of the sixteenth century:

"It was not to such tricks,"—the writer has been speaking of wearing masks, and of Marguerite de Navarre's quarrel with her husband, Henri Quatre, who objected to her sleeping in one—"It was not to such tricks that Diana of Poitiers, Duchesse of Valentinois, resorted to preserve her beauty to the age of threescore years and ten; she who at sixty-five rode on horseback like a girl! This remarkable woman was a celebrated beauty in the age of beauties, yet, strange to say, no historian has ever given details of those wondrous charms which captivated two kings, one of them fifteen years her junior in age. We do not even know whether her eyes were blue or black, whether her hair was light or dark; we only know that she was the loveliest woman at a court of lovely women, and that at an age when most women are shrivelled specimens of ugliness. People said she possessed a secret that rendered her impervi-

ous to the ravages of time. Some went so far as to say in that superstitious age that she had bought her secret from a very dark gentleman indeed! What was this secret then? Did she ever tell it? Never. Did any one ever know it? Yes, her perfumer. Did he never tell it? Not during her life. It is known then? It is for those who have the patience to wade through musty manuscripts and books. May we not know it? You will only smile and disbelieve! Try. Good, then, I will translate Maitre Oudard's own words to you: — 'I, Oudard, apothecary, surgeon and perfumer, do here declare on my faith and on the memory of my late honored and much-beloved mistress, Madame Diana of Poitiers, Duchess of Valentinois, that the only secret she possessed, with which to be and remain in perfect health, youth and beauty to the age of seventy-two was—Rain Water! And in truth, I assert, there is nothing in the world like this same rain water, a constant use of which is imperative to render the skin soft and downy or to freshen the color, or to cleanse the pores of the skin, or to make beauty last as long as life.'

"Thus the only service which Maitre Oudard rendered his illustrious mistress was to gather the rain water for her, bottle it and seal it up, to be in readiness in case of scarcity of rain. So all these bottles of philtres which daily arrived from the great perfumer to the still greater lady only contained rain water! Is that possible?"

"Diana always took an hour's outdoor exercise before the dew had left the ground."

Early rising is no doubt one of the secrets of beauty; that it was so understood by our ancestors, the superstition of the May dew testifies. But now, alas! the attendant spirits of our household will never rise till the dew has long evaporated. For our young ladies early rising, soon becomes a forgotten virtue of the school-room.

Moles.¶

These are frequently a great disfigurement to a face, but they should not be tampered with in any way. The only safe and certain mode of getting rid of them is by a surgical operation.

Freckles.

Freckles are of two kinds. Those occasioned by exposure to the sunshine, are denominated "summer freckles;" those which are constitutional and permanent, are called "cold freckles."

With regard to the latter it is impossible to give any advice which will be of value. They result from causes not to be affected by mere external applications.

Summer freckles are not so difficult to deal with, and with a little care the skin may be kept free from this cause of disfigurement.

Some skins are so delicate that they become freckled on the slightest exposure to the open air in summer. The cause assigned for this is, that the iron in the blood, forming a junction with the oxygen, leaves a rusty mark where the junction takes place.

If this be so, the obvious cure is to dissolve the combination—for which purpose several courses have been recommended.

1. At night wash the skin with elderflower water, and apply this ointment—made by simmering gently together one ounce of Venice soap, a quarter of an ounce of deliquated oil of tartar, and ditto of oil of bitter almonds. When it acquires consistency, three drops of rhodium may be added. Wash the ointment off in the morning with rose water.

2 (and best). One ounce of alum, ditto of lemon juice, in a pint of rose water.

3. Scrape horseradish into a cup of cold sour milk, let it stand twelve hours, strain, and apply two or three times a day; but this remedy is painful, and must be used with care.

4. Mix lemon juice, one ounce; powdered borax, a quarter of a drachm; keep for a few days in a glass bottle; apply occasionally.

5. Another remedy is, muriate of ammonia, half a drachm; lavender water, two drachms; distilled water, half a pint; apply two or three times a day.

6. Into half a pint of milk squeeze the juice of a lemon, with a spoonful of brandy, and boil, skimming well; add a drachm of rock alum.

There are various other discolorations of the skin, proceeding frequently from derangement of the system; the cause should always be discovered before attempting a remedy, otherwise you may increase the complaint instead of curing it.

Mr. Wilson recommends the following as a good cerate for removing discoloration of the skin:—

“Elderflower ointment, one ounce; sulphate of zinc, twenty grains; mix well, and rub into the affected skin at night. In the morning wash it off with plenty of soap, and when the grease is completely removed, apply the following lotion: infusion of rose-petals, half a pint; citric acid, thirty grains. All local discolorations will disappear under this treatment; and, if the freckles do not entirely yield, they will, in most instances, be greatly ameliorated. Should any unpleasant irritation, or roughness of the skin, follow the application, a lo-

tion composed of half a pint of almond mixture and half a drachm of Goulard's extract will afford almost instantaneous relief."

It is not dress that the husband wants to be perpetual; it is not finery; but cleanliness is everything. The French women dress enough, especially when they sally forth. It has been said that the French were "pigs in the parlor and peacocks on the promenade." This occasional cleanliness is not the thing that an American husband or an English husband wants; he wants it always; indoors as well as out; by night as well as by day; on the floor as well as on the table; and, however he may grumble about the fuss and expense of it, he would grumble more if he had it not. I once saw a picture representing the amusements of Portuguese lovers; that is to say, three or four young men dressed in gold or silver laced clothes, each having a young girl dressed like a princess, and affectionately engaged in hunting down and killing the vermin in his head. This was, perhaps, an exaggeration; but that it should have had the shadow of foundation, was enough to fill me with contempt for the whole nation.

The signs of cleanliness are, in the first place, a clear skin. An American girl will hardly let her lover see the stale dirt between her fingers, as I have seen it many times between those of French women, and even ladies of all ages. An American girl will have her face clean, to be sure, if there be soap and water within her reach; but get a glance, just a glance at her poll, if you have any doubt upon the subject, and if you find there, or behind the ears, what the Yorkshire people call grime, the sooner you cease your visits the better.

In conclusion we may sum up the whole matter of personal beauty by saying it is produced chiefly by good health, early rising, leaving the figure clean, uncompressed, and being intelligent and good-tempered.

A placid temper will long keep wrinkles in abeyance, and years of good humor and kindness will leave a sweet mouth to old age, while cultivated intelligence will give expression and spirit to the eyes.

Thus we see that goodness and sense are the best hand maids of beauty, and that "beautiful for ever," may not be a dream and a delusion. Of a beautiful woman thus embellished and preserved, we may say with Shakespeare's Miranda—

"Sure nothing ill can dwell in such a temple."

We must say a few words about the disfigurement to which the skin is subject at times, in small black specks—a sort of pimple. A doctor informs us that these are caused by the en-

largement of the perspiratory ducts, which leave a portion of the perspiring matter exposed to the air, which turns it black. It should be squeezed out; and if the tube is still large, and the same appearance likely to return, it must be touched by a doctor with caustic to contract the opening; but, ordinarily, the duct will close of itself.

Small pimples may be removed by using a wash of about as much borax as would cover sixpence in a cup of water; the face to be dabbed with it with a soft rag.

Gruel may be used to wash the face in cases of eruption, instead of soap, which will irritate the skin when not in a healthy condition; but in such cases resort should be had at once to the surgeons who have made the study of the study of skin a specialty, and no quack remedies should be used. All a lady can do for herself under the circumstances would be to use great cleanliness, and be careful not to wear any part of the dress tight.

Cosmetics destroy and never really improve the skin whether it be in a healthy state or not.

Sallowness belongs to a bad state of health, and should also come under the discipline of the physician.

The following simple receipts for toilette appearing to be of use, we have given them a place in this chapter.

Toilet Vinegar.

Add to the best malt vinegar half a pint of cognac and a pint of rose-water. Scent may be added; and if so, it should be first mixed with the spirit before the other ingredients are put in.

Philocome.

This is the name of a good French pomade. It is made by melting three ounces of white wax, by the action of hot water round the vessel in which it is placed, and while the heat is kept up adding a pound of olive oil. Scents such as bergamot, may be added as the other ingredients cool. Varieties of perfumes are used by the manufacturers.

Sticking Plaster.

Stretch a piece of black silk on a wooden frame, and apply dissolved isinglass to one side of it with a brush. Let it dry; repeat process and then cover it with a strong tincture of balsam of Peru.

Lavender Water.

This mildest of perfumes is a preparation of oil of lavender,

two ounces, and orris root half an ounce; put it into a pint of spirits of wine, and keep for two or three weeks before it is used. It may require straining through blotting paper of two or three thicknesses.

Milk of Roses.

This is a cosmetic. Pound an ounce of almonds in a mortar very finely, then put in shavings of honey soap in a small quantity. Add enough rose water to enable you to work the composition with the pestle into a fine cream; and in order that it may keep, add to the whole an ounce of spirits of wine by slow degrees. You may scent with otto of roses. Strain through muslin. Apply to the face with a sponge or a piece of lint.

Conversation, Vulgar Errors, Etc.

As conversation is supposed to belong especially to the dinner table, it will be well in this place to give our fair readers some hints on the subject.

Women are said to be great talkers naturally; and although we do not believe that a silent woman is the phenomenon which it has pleased great wits to represent her, we allow that woman has a greater facility of speech than man has. Unhappily, however, talking is not conversing, and the great gift of speech which she possesses is too often neglected or abused in many ways.

The moment a woman speaks, you can tell whether you are listening to a lady or not. The tone of the voice, the accent, the use of peculiar phrases, at once determine whether she is only an educated woman, but unused to good society; or a perhaps less educated person, but still used to associate with well bred people.

In the first place the voice of a lady is, as we have before observed, always low and nicely modulated. Her accent is not provincial. She uses grammatical English without being pedantic. She never uses exaggerated expressions, and if she is really well bred and not inclined to be fast, she eschews slang in all its varieties.

There are also certain words and phrases which for some unaccountable reason are taboo'd or excluded in good society. Of these "polite" and "genteel" are two. Never write or say "your polite invitation," or "you are very polite," or "you might have had the politeness," or "he is a very polite man." It is thought vulgar, and "civility" has taken its place with aristocratic people. "Genteel" is even worse. It is never heard in the best society, and would sound now almost like a jest. Therefore never say, "they are very genteel people," nor "this is a very genteel dress."

I can give you no reason why these poor words are thought vulgar; but it is quite certain that they mark the class to which you belong. Don't utter such exclamations such as "My!" "Oh, la! goodness gracious," etc. They are very vulgar. "Whatever shall I do!" we have heard from the best authority for good breeding in the kingdom, declared only fit for the lips of a lady's maid. Never say "Whatever will he do!" Say, "What will he do. What shall I do!" without the emphatic vulgar ever.

Don't say "We are going to tea with a friend or to take tea." Say, "We are going to drink tea with a friend." "Lunch" is vulgar; "luncheon" is the right word. Pray do not talk of having "lunched" with any one. Say "I had luncheon."

Don't use the word "lady" and "gentleman" when speaking of people, as for instance, "She is a very pleasant lady." It sounds like a servant talking. A lady would say, "She is a very pleasant woman." "He is a very agreeable man," not "gentleman," unless you say old lady and old gentleman, which is quite correct. You must always add "lady or gentleman" to old. Or you may say "He or she is a very nice person."

However you must not say "We shall be happy to see you, and pray bring the men with you." Gentlemen would be right then, and in almost every other instance in which you speak of them.

Take pains to pronounce your words correctly. Some people have a strangely vulgar way of saying *hos-pit-able* for *hos-pitable*; *inter-est-ing* for *in-teresting*.

I think I need scarcely say that it is excessively vulgar to drop or put in its wrong place the letter H. Strangely enough you find educated and well-bred people with this provincialism still adhering to them. Surely it is worth while to take pains to articulate the letter rightly. A little trouble and watchfulness would soon conquer the defect.

And now that I have spoken of a few faults of speech, let me say that your conversation can never be worth listening to unless you cultivate your mind. To talk well, read much. A knowledge on many subjects is soon acquired by diligent reading. One does not wish to hear a lady talk politics nor a smattering of science; but she should be able to understand and listen with interest when politics are discussed, and to appreciate in some small degree the conversation of scientific men.

A well-bred lady of the present day is expected to know something of music besides merely playing a difficult piece. She should be able to discuss the merits of different styles of music modestly and intelligently; a little reading on the sub-

ject, and some attention to the intellectual character of music will enable her to do so; and as music is becoming quite a national passion, she will find the subject brought forward very frequently by gentlemen.

She should also know the names and something of the style of the great painters, that she may not make blunders, or be puzzled when she hears them discussed. She should understand when a "Sir Joshua" is talked of, that a painting by Sir Joshua Reynolds is meant; that a "Claude" means a painting by Claude and so on.

There is a ridiculous story told of a poor lady who took her place suddenly in good society (and by her want of knowledge and strange blunders furnished laughter to most of the dinner-tables of the season) as to a mistake about a "Claude." "This," said a friend, showing her his favorite painting, "is a Claude." "It looks clawed indeed," was the reply; "it's terribly all over scratches."

Study at home, then, if you would converse well in good society.

Tact is an essential conversation. It is an innate quality in many people; but it can also be in a great degree acquired and good breeding cannot do without it. Tact is a delicate perception of whatever may wound the feelings or even the prejudices of another; and is, in its very fullest sense, carrying into conversation the spirit of the Divine command—"Do unto others as you will have them do unto you."

Persons of quick sensibility are, therefore, generally possessed of the nicest tact.

A person possessed of it will avoid every possible subject which may give pain or offence. She will not say to her friend whose complexion is too deep a red, "How flushed your face is!" or to a stout lady, "How warm you look!"

She will not talk of balls and plays to an Evangelical clergyman; abuse Roman Catholics to a stranger (who may chance to be one); or blunder on, talking on a subject which she can see, if she uses her power of observation, is a painful one. She will rather endeavor skilfully to find out on what topic her companion can talk best and with most interest and then will listen attentively and smilingly, giving her own opinion on the subject, if she understands it; if not, gracefully acknowledging her ignorance, and asking pertinent questions for information. She will please more by being a good and animated listener than by any display of her own knowledge and acquirements. Even if she should be compelled to listen to a "prosy" talker on a thoroughly uninteresting topic, she should never look tired or weary, but give him her attention courteously the whole time.

Talk to a young lady of balls, croquet parties, music, light literature, riding, etc.; to a mother, of children; to an artist, of picturesque scenery you may have visited; in short, endeavor to adapt your conversation, as much as possible, to subjects on which you may derive information, and he may display his knowledge; but take care that you do not "bore" him (to use a slang word). If he rather prefers, like poor Oliver Goldsmith, to talk mere chit-chat, do not pertinaciously drag forward the subjects he is so well able to discuss.

Never talk about yourself if you can help it, nor about your own affairs. Only very intimate friends can possibly be interested in them. Do not talk to strangers of your relatives' doings, sayings, or misfortunes. They will, if well-bred, listen to you; but they will think you all the time very wearisome and ill-bred.

Never introduce religious arguments in society. Keep to yourself the fact that you are High Church or Low Church, unless the subject is forced on you. Avow your opinions then modestly, but decline anything like a defence of them or an argument; indeed it is in better taste not to argue on any subject.

Do not weary people with anecdotes of your children's sayings or doings, nor talk of your servants' shortcomings, as ladies are sometimes apt to do when sitting in the drawing-room after dinner.

Never boast in any way, nor under any disguise. To talk of your wealth, of your horses, carriages, country seat, or, in short, of money at all with regard to yourself, is considered both underbred and in the worst taste.

A pompous, purse-proud woman can never be considered a lady.

You will find a duchess simple and apparently unconscious of her wealth and position; while the woman who has not long been used to the possession of wealth is loud, pompous, ostentatious, and delights in talking of the sums she spends on her dress—of the hothouse fruit their gardener sends in—of what her carriage-horses cost, etc.

Never say what anything costs you, nor ask the question, "What did it cost you," of another. It is fearfully underbred to do so.

I must also observe (for incredible as it may seem to well-bred people, such a question has been addressed to myself) that it is very rude and ill-bred to ask an author what he gets for his books, or an artist what he gets for his pictures. Indeed, any curiosity as to the private affairs of others is exceedingly underbred.

Always look at people when you speak to them.

Avoid affectation; it is vulgar; be natural and easy in your manners.

Address a foreigner in his own language or in French, unless he speaks English, when it is more courteous to suppose that your own tongue is equally familiar to him, and to converse with him in it rather than in his own.

If you relate an anecdote or tell a funny story in society take care that it is short and to the point. Never enter into wearying and minute details, which are unessential to the point of relation.

Do not sit stupidly silent.

Nothing is more provoking to a gentleman than to be seated at dinner by a young or married lady, who cannot be induced to say more than "yes" or "no" in response to all his efforts. Do your best to be agreeable. Talk as well as you can; and at least try to appear amused.

But silence itself is preferable to talking too much.

Nothing is so trying as to be obliged to listen to endless talking, which is almost sure to be on subjects in which you have little or no interest. For people who converse are not great talkers, especially if they are worthy of having listeners.

We have already said, never inflict long histories of your relatives and family on strangers, or on friends of your own to whom your family is unknown. I must now add, never scandalize other people; never repeat an ill-natured story; never utter even the wittiest jest, which, if repeated, might cause pain, or hold up another to ridicule; sarcasm is hated and dreaded in society, and is essentially ill-bred. So, of course, is contradiction. To contradict a person or set them right in telling a story, is a rudeness which is always secretly resented, and is quite unallowable in society.

Never whisper in company. Never interrupt a speaker. If another person begins speaking at the same moment with yourself, pause instantly, and allow her to proceed. Do not say "What?" if you cannot hear what is said to you; say, "I beg your pardon, I did not catch what you said;" or, "I beg your pardon," with a listening expression of countenance only.

Never speak of gentlemen by their christian or surnames without "Mr." before them, unless they are your relatives, when you may use the christian name alone. It is very ill-bred for a lady to speak of a gentleman of her acquaintance as "Jones," or "Brown," or of her doctor as "Jennings," etc.

Do not affect intimacy with people of higher rank than your own. It is in bad taste to drag into your conversation the names of every titled person you may chance to know; and it is the most convincing proof that you do not know many, and

are proud of the notice of those you do; which implies a vulgar want of self-respect.

Avoid the vulgarity of saying Mr. B., or Mr. C., of your husband—only very underbred people do so.

Do not talk of your high or family connections—it is absurdly ill-bred, and never heard from people who mix much in the world. It is also rude to ask questions about the birth or family of your friends.

To conclude, never speak without thinking of what you are going to say; and never say to another that which you would resent if said to yourself. Rude speeches do more to alienate friends and extinguish love than unkind actions do. And society at large would rather welcome the agreeable woman than a more worthy one who is disagreeable. Nor is there anything morally wrong in this fact: The rude person violates the Divine command, which we have already quoted, as well as the apostolic injunction—“Be ye courteous,” and is deservedly punished for her fault, for which no sincerity or goodness of heart can atone. She breaks a social law which has as great a claim on us as any other law of civilized society; and, indeed, if by a brusque, rude manner, and an unfeeling, careless, uncivil mode of speaking, she causes real goodness and worth to appear unamiable in her person, she is guilty of a still greater offence both against God and man,

Hints for Husbands.

There is an article afloat in the papers entitled “Golden Rules for Wives,” which enjoins upon the ladies a rather abject submission to their husband’s will and whims. Iron rules, not golden ones, we should call them. But the art of living together in harmony is a very difficult art; and, instead of confuting the positions of the authors of the Rules aforesaid, we offer the following as the substance of what a wife likes in a husband:—

Fidelity is her heart’s first and most just demand. The act of infidelity a true wife can never forgive—it rudely breaks the tie that bound her heart to his, and that tie can never more exist.

The first place in her husband’s affections no true wife can learn to do without. When she loses that, she has lost her husband, she is a widow, and has to endure the pangs of bereavement intensified by the presence of what she no longer possesses. There is a living mummy in the house, reminding her of her loss in the most painful manner.

A woman likes her husband to excel in these qualities which distinguish the masculine from the feminine being, such as strength, courage, fortitude and judgment. She wants her

husband to be wholly a man. She cannot entirely respect one whom she cannot entirely rely on, believe in, and dearly love.

A wife dearly likes to have her husband stand high in the regard of the community in which they reside. She likes to be thought by her own sex a fortunate woman in having such a husband as she has. She has a taste for the respectable, desires to have a good-looking front door, and to keep up a good appearance generally! Some wives, it is said, carry this too far; and some husbands, we know, are dangerously complaisant in yielding to the front-door ambition of their wives. But a good husband will like to gratify his wife in this respect as far as he can, without sacrificing more important objects.

Perfect sincerity a wife expects, or at least has a right to expect from her husband. She desires to know the real state of the case, however it may be concealed from the world. It wrings her heart and wounds her pride to discover that her husband has not wholly confided in her. A man may profitably consult his wife on almost any project; and it is due to her that he should do so, and she is very glad to be consulted.

Above most other things, a wife craves from her husband appreciation. The great majority of wives lead lives of severe and anxious toil. With unimaginable anguish and peril to their own lives, they become mothers. Their children require incessant care. "Only the eye of God watches like a mother's," says Fanny Fern in that chapter of *Ruth Hall* which depicts with such power and truth a mother's agonizing anxieties. And besides her maternal cares a wife is the queen-regent of a household kingdom. She has to think and plan and work for everybody. If in all her labors and cares, she feels that she has her husband's sympathy and gratitude; if he helps her where a man can help a woman; if he notices her efforts, applauds her skill, and allows for her deficiencies—all is well. But to endure all this and yet meet with no appreciating word or glance, or act from him for whom and whose she toils and bears, is very bitter.

A wife likes her husband to show her all due respect in the presence of others; she cannot endure to be reproved or criticised by him when others can hear it. Indeed, it is most wrong in a husband thus to put his wife to shame; and we cannot help secretly admiring the spirit of that Frenchwoman who, when her husband had so wronged her, refused ever again to utter a word, and for twenty years lived in the house a dumb woman. We admire her spirit though not her mode of manifesting it. Husbands owe the most profound respect to their wives; for their wives are the mothers of their children.

No man has the slightest claim to the character of a gentleman who is not more scrupulously polite to his wife than to any other woman. We refer here to the essentials of politeness not its forms; we mean kindness and justice in little things, no matter how trivial.

A wife likes her husband to be considerate. Unexpected kindness and unsolicited favors touch her heart. She appreciates the softened tread when she is sick; she enjoys the gift brought from a distance, and everything which proves to her that her husband thinks of her comfort and of her good.

Husband reflect on these things! Your wife has confided her happiness to you. You can make it unspeakably wretched if you are ignoble and shortsighted. Let the contest between husbands and wives be this Which shall do most for the happiness of the other.

A Word to Young Husbands.

We have seen a good many things said to wives, especially to young wives, exposing their faults, perhaps magnifying them, and expounding to them, in none of the kindest terms, their duty and the offices pertaining to a woman's sphere. Now, we believe, that wives as a whole, are really better than they are admitted to be. We doubt if there can be found a great number of wives who are disagreeable and negligent, without some palpable coldness or shortcoming on the part of their husbands. So far as we have had an opportunity for observation, they are far more devoted and faithful than those who style themselves their lords, and who, by the customs of society, have other and generally more pleasant and varied duties to perform. We protest then against these lectures so often and so obtrusively addressed to ladies, and insist upon it that they must, most of them, have been written by some fusty bachelors who know no better, or by some inconsiderate husbands who deserve to have been old bachelors to the end of their lives.

But is there nothing to be said on the other side? Are husbands so generally the perfect, amiable, injured beings they are so often represented? Men sometimes declare that their wives' extravagance has picked their pockets; that their never-ceasing tongues have robbed them of their peace; and their general disagreeableness has driven them to the tavern and gaming-table; but this is generally the wicked excuse for a most wicked life on their own part. The fact is, men often lose their interest in their homes by their own neglect to make their homes interesting and pleasant. It should never be forgotten that the wife has her rights—as sacred after marriage as before—and a good husband's devotion to the wife after mar-

riage will concede to her quite as much attention as he gallantly did while a lover. If it is otherwise, he most generally is at fault.

Take a few examples. Before marriage, a young man would feel some delicacy about accepting an invitation to spend an evening in company where his lady-love had not been invited. After marriage, is he always as particular? During the days of courtship, his gallantry would demand that he should make himself agreeable to her; after marriage, it often happens that he thinks more of being agreeable to himself. How often it happens that married men, after having been away from home the livelong day, during which the wife has toiled at her duties, go at evening to some place of amusement, and leave her to toil on alone, uncheered and unhappy! How often it happens that her kindest offices pass unobserved and unrewarded even by a smile, and her best efforts are condemned by the fault-finding husband!

How often it happens, even when the evening is spent at home, that it is employed in silent reading, or some other way that does not recognize the wife's right to share in the enjoyment even of the fireside!

Look, ye husbands, a moment, and remember what your wife was when you took her, not from compulsion, but from your own choice; a choice, based, probably, on what you considered her superiority to all others. She was young, perhaps the idol of a happy home; she was gay and blithe as the lark, and the brothers and sisters at her father's fireside cherished her as an object of endearment. Yet she left all to join her destiny with yours; to make your home happy, and to do all that woman's love could prompt, and woman's ingenuity devise, to meet your wishes, and to lighten the burdens which might press upon you in your pilgrimage. She, of course, had her expectations too. She could not entertain feelings which promised so much without forming some idea of reciprocation on your part; and she did expect you would, after marriage, perform those kind offices of which you were so lavish in the days of your betrothment.

She became your wife; left her own home for yours—burst asunder, as it were, the bands of love which had bound her to her father's fireside, and sought no other home than your affections; left, it may be, the ease and delicacy of a home of indulgence—and now, what must be her feelings, if she gradually awakes to the consciousness that you love her less than before; that your evenings are spent abroad; that you only come home at all to satisfy the demands of your hunger, and to find a resting-place for your head when weary, or a nurse for your sick-chamber when diseased?

Why did she leave the bright hearth of her youthful days?

Why did you ask her to give up the enjoyment of a happy home? Was it simply to darn your stockings, mend your clothes, take care of your children, and watch over your sick-bed? Was it simply to conduce to your own comfort? Or was there some understanding that she was to be made happy in her connection with the man she had dared to love?

Nor is it a sufficient answer that you reply that you give her a home; that you feed and clothe her. You do this for your health. You would do it for an indifferent housekeeper. She is your wife, and unless you attend to her wants, and some way answer the reasonable expectation you raised by your attention before marriage, you need not wonder if she be dejected, and her heart sink into insensibility; but if this be so, think well who is the cause of it.

Your wife is under no greater obligation to have a smile of welcome on your return, than you are to bring perpetual sunshine to the hearthstone; and if she fails sometimes, and you find her irritable and unpleasant, forgive it, and pass it by. You know not the trials and vexations she has met; speak gently, very gently; and let no root of bitterness spring up to trouble you. Do not tell her she has altered, and that she can bear nothing from you, she has become so sensitive; tell her not of her faded cheeks, and her hair, which is turning prematurely gray. She does not like to hear you make such remarks, even if she knows they are true. Ask yourself rather, why it is so! Is it the effect of a life of ease and carelessness, or a life of care and labor for you and for your family?

A True Wife.

She is no true wife who sustains not her husband in the day of calamity; and who is not, when the world's great frown makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful as misfortunes crowd around his path. Then is the time for a trial of her gentleness—then is the time for testing whether the sweetness of her temper beams only with a transient light, or, like the steady glory of the morning star, shines as brightly under the clouds. Has she smiles just as charming? Does she say, "Affliction cannot touch our purity, and should not quench our love?" Does she try, by happy little inventions, to lift from his sensitive spirit the burden of thought?

There are wives—no, there are beings who, when dark hours come, fall to repining and upbraiding—thus adding to outside anxiety harrowing scenes of domestic strife—as if all the blame in the world would make one hair white or black, or change the decree gone forth. Such know not that our darkness is Heaven's light—our trials are but steps in a golden lad-

der, by which, if we rightly ascend, we may at last gain that eternal light, and bathe for ever in its fulness and beauty.

"Is that all?" and the gentle face of the wife beamed with joy. Her husband had been on the verge of distraction—all his earthly possessions were gone, and he feared the result of her knowledge, she had been so tenderly cared for all her life! But, says Irving's beautiful story, "a friend advised him to give not sleep to his eyes, nor slumber to his eyelids, until he had unfolded to her his hapless case."

And what was her answer, with the smile of an angel—"Is that all? I feared for your sadness it was worse. Let these things be taken—all this splendor, let it go! I care not for it—I only care for my husband's love and confidence. You shall forget in my affection that you ever were in prosperity—only still love me, and I will aid you to bear these little reverses with cheerfulness."

Still love her! a man must reverence, ay, and liken her to the very angels, for such a woman is a living revelation of Heaven.

Kind Words.

Yes, among the married. Why should they not speak kindly of each other? the voice of commendation is sweet, doubly sweet from the lips of those we love. It chills the best feelings, weakens the highest aspirations when continuous and sacrificing effort calls forth no kindly return—no words of cheer, of encouragement. The snow is ever unimpressible in the deep, hollow recesses of the mountain cliff, where no straggling beam of merry sunshine melts it with kisses; cold and white it sleeps in perpetual shadow, till its soft roundness congeals into ice. And so the heart, if forced to abide in the shadow of frowns, under the continual dropping of hard, unkindly words, will assimilate itself to its mate, and become a sad and listless heart, lying heavily and cold in the bosom that should be filled with glowing sympathies.

Husbands often do not know with what ceaseless solitude the duties of a wife and mother are accompanied. They leave home early many of them; the routine of business, the same as it was yesterday, and will be months to come, is so thoroughly digested that the performance is measurably without annoyance. They have no heavy or wearing household work to do, no fretting little ones hanging on to their garments, now to nurse, now to correct, now to instruct, while still the dusting, and the cleansing, and the preparing of food, must be going on, and the little garments must be nicely fitted and made, or all would be untidiness and confusion. Yet how many an adroit manager contrives to get through

with all this, willing—if she is but appreciated, and her valuable services esteemed—to endure, calmly, the trials incident to her lot, keeping care from her pleasant face by a merry spirit and cheerful demeanor.

But if she never hears the kindly “I thank you,” or beholds the beautiful smile that unuttered gratitude spreads upon the countenance of him for whom she has forsaken all, what immeasurable anguish will she not experience?

We have often thought how poignant must be the grief, how heavy the disappointment of the young wife, when she first learns that the husband of her choice is totally indifferent to her studied efforts to please. He has many times, in former days, praised the glossy beauty of her sunny hair, and curled its rings of gold around his fingers. He has gazed in her face until it is stamped upon the tablets of his heart. yet, through utter thoughtlessness, he forgets now that it has been such a talisman of goodness and purity to him, or old associations have made him too much their own, to play the lover after the solemn words of ceremony are spoken. He has given her his honor, and a home; his name, his means; what more can she want?

Gayly as the bird upon the tree by her doorside. does she go carolling about her work. The day seems one long year—but still, twilight does come, and she awaits the return of her husband. He has perhaps but slender resources; and he is a laboring man, and their cottage is humble and low-roofed. How light is her step; how happy her brow. Like a skilful painter she has touched and re-touched all the slender luxuries of her home, till they seem to her like the adornings of a paradise. She has taste, refinement, a quick perception of the delicate and beautiful, though mayhap she never has plied her needle at worsted tapestry, traced the outlines of a single tree or flower, or elicited sweet sounds from harp or piano.

The hearth is bright and red—not a speck of dust is visible. She has brought out all her hoarded wealth, and the tables, the new-varnished bureau, and the arm-chair back, shine in snowy garniture. She has placed the little pictures in the best light, hung up the wide sampler—her child-work at school—made all things look cheerful and bright, placed a bouquet of brilliant flowers upon the neat supper-table, and another in the little fire-place, and with pleasant anticipations she awaits his return.

“How cheerful everything looks!” she murmurs; “and how pleased he will be; he will commend my care and taste.”

Presently the well-known step draws near; she flies with a happy smile to meet him, and together they enter their mutual home.

What! no sign of surprise? no new delight on his features? Does he receive all her attention, as a matter of course? something looked for, expected, easily done, and without price? Can he not pay her the tribute of a glad smile? Alas! he does not believe in praise; his wife must be disinterested; must look upon these performances as stern duties; if he praise now, and forget to praise again, they may be discontinued.

She is disappointed, chagrined; and unless taste and perfect neatness are indispensable to her own comfort, she gradually wearies in well-doing, when a little kindly encouragement, a little praise, might have stimulated her to constant exertion.

Many a wife becomes careless of her appearance because of her husband's indifference. Now, in the simple matter of dress—not so simple, either—how often men think it beneath their notice to approve the choice of their companions! We once remarked to a gentleman, that his wife displayed most admirable taste in her attire, and what think you was his answer? With a sigh we record it: "Has she? well, now, I should hardly know whether she had on a wash-gown or a satin dress." We involuntarily disliked him; and thought that the expression upon the countenance of his partner spoke volumes.

Now we do like to see a husband notice such things, even to particularity. We like to hear him give his opinion as to whether such a thing is becoming to his wife. We are pleased to see a father interested in the little purchases of his children, one who never says with a frown, "Oh! go away; I don't care for such things; suit yourselves."

And in household concerns the husband should express his approbation of neatness and order; he should be grateful for any little effort that may have been put forth to add to his comfort or pleasure; he should commend the good graces of his wife, and at fitting times make mention of them. Indeed, not one alone, but both, should reciprocate the good offices of the other. We never esteemed a woman the less on hearing her say, "I have a good husband;" we never thought a man wanting in dignity who spoke of his wife as being dear to him, or quoted her amiability or industry as worthy of example before others. Who does not esteem the unaffected praise of a husband or wife, above that of all others? No motive but love induces either to

"Speak the gentle words
That sink into the heart."

"Solomon says, "Her husband he praiseth her;" and only the morose and reserved, who care not to fill the fount of kindness by pleasant words, differ from the sacred writer.

How many a home have we seen glittering with splendor; where glowing marble, from Italia's clime, gives a silent welcome to the entering guest; where on the walls hang votive offerings of art that fill the whole soul with their beauty; where the carpets yield to the lightest pressure, and the rich hangings crimson the palest cheek! Yet amidst all this show and adorning has the proud wife sat, the choicest piece of furniture there—for so her husband regards her. Formal and stern, he has thrown around her the drapery of his chill heart, and it has folded her about like marble. She is "my lady," and nothing more. No outbursts of affection in the form of sweet praise fall upon her ears—yet pendants of diamonds drop therefrom, but their shining is like his love, costly and cold. We have heard such a one say, in times gone by, "all this wealth, all this show and pride of station would I resign, for one word of praise from my husband. He never relaxes from the loftiness which has made him feared among men; he never speaks to me but with measured accents, though he surrounds me with luxuries."

We wondered not that a stifled sob closed the sentence; who had not rather live in a cottage, through which the winds revel and the raindrops fall, with one in whose heart dwell impulses the holiest in our nature, one who is not ashamed or afraid to give fitting commendation, than in the most gorgeous of earthly palaces, with a companion whose lips are sealed for ever to the expression of fondness, sympathy, and praise?

A Whisper to Young Ladies.

"Thousands of the brave, the gifted, and the beautiful have waked from the dreams of juvenile idolatry, amid the cold realities of every day life, and loathed the long remnant of a scarce budding existence, for the rash vows of its opening dawn. The world is peopled with such mourners, and if in time the cloak of indifference, or the mantle of resignation, or the pall of despair, shroud it from the world's unfeeling gaze, the broken heart is not the less surely there."

"The married life ought to be one of mutual dependence and thoroughly conjoined interests in every particular."

"When a man of sense comes to marry it is not merely a creature who can paint and play and sing and draw and dress and dance; it is a being who can comfort and counsel him; one who can reason and reflect and feel and judge and discourse and discriminate; one who can assist him in his affairs, lighten his cares and soothe his sorrows, purify his joys, strengthen his principles and educate his children."

Mr. Cobbett in his sermon on "The Sin of Forbidding Marriage" observes the greatest of all blessings are found in

the married state. Without woman what is man? A poor, solitary, misanthropic creature; a rough, uncouth, a hard, unfeeling, and almost brutal being. Take from the heart the passion of love, and life is not worth having. Youth has nothing to enjoy and age nothing to remember with delight; and without marriage, without selection, without a single attachment, what is love?

Many an amiable girl upon leaving school commences, we think, to comment mentally to this effect: "I have read that love is a passion which of two souls makes but one, which detaches them from everything, supplies the want of everything, and makes this mutual happiness their only care and desire. Such without doubt is love, and according to this idea of it it will be very easy for me to distinguish in myself and in others the the illusion from reality."

The following advice, given by one of the fair sex to her sisterhood, deserves to be borne in mind—

"Young people should be guarded against supposing that it is essential to their respectability or happiness that they should marry. This mistaken notion has led many to engage in very undesirable connections from the sheer dread of living unmarried; a most irrational course, and one in which the remedy is worse than the disease, for surely an absence of good might be better borne than a positive evil.

Besides, such persons did not consider, when they foolishly accepted an offer which in their conscience they could not approve, that they were throwing away the chance of a better which might be yet in reserve.

It would be easy to adduce proofs that it does not invariably happen that persons remain single because they are not worth having; that they have never had an opportunity of changing their condition, had they chosen to do so, or that they are necessarily morose, fidgety, disagreeable, and useless beings in society; but that there really are such beings as unmarried ladies, who are cheerful, amiable, and useful. Reference might be made to some of distinguished eminence in the literary world, such as Hannah More, Elizabeth Carter, Elizabeth Hamilton and others, who were equally admired and loved for their domestic and social virtues, as cheerful, intelligent companions, warm-hearted, faithful friends, and judicious and unwearied benefactors. And in mere private life many examples might be found of females, neither married nor intending to marry, who are yet far more worthy of admiration than a host of giddy-minded girls intent on display and boasting of their conquests. We might point to many an affectionate daughter tenderly ministering to the comforts of her aged parents; many a kind maiden sister shar-

ing and lightening the burden of domestic care, affording her valuable aid in the sick chambers and the nursery, imparting instruction to nephews and nieces, and alleviating the distresses of the poor, an enlightened and indefatigable agent in diffusing knowledge and happiness in the world, enjoying the inward repose of a peaceful conscience, a contented mind, and pious anticipations; and lodging a testimony in the bosoms of all around her, that her's is neither a useless, nor a miserable life."

A young lady, who was beginning to experience the truth of an old discovery, that where Cupid is permitted to take up his abode, Slumber becomes a stranger to the eyes, had just finished transcribing, in her very neatest style, the following passages, the former of which she regarded as the *ne plus ultra* of sentimental writing.

"What signifies the peril of being drowned to a faithful lover, or to be buried with her husband in a salt water wave? They live together to their dying day. Their hearts and souls are inseparable; their united passions almost exceed the power of death itself in victory and triumph; it can hardly part them. Hero and Leander will love still, let the Hellespont be ever so boisterous, till they are both cast away. They perhaps thought in their happiness to perish together for company; but their fidelity and amour will ever be immortal in story!"

"Love, mighty victor, triumphs o'er mankind,
Brings every thought beneath his own control,
Enslaves the heart, puts fetters on the mind,
And captivates the haughty human soul."

"Be our experience in particulars what it may, no man ever forgot the visitations of that power to his heart and brain which created all things new; which was the dawn in him of music, poetry and art; which made the face of nature radiant with purple light, the morning and the night varied enchantments; when a single tone of one voice could make the heart beat, and the most trivial circumstance associated with one form was put in the amber of memory; when we become all eye when one was present, and all memory when one was gone; when the youth became a watcher of windows, and studious of a glove, a veil, a ribbon, or the wheels of a carriage; when no place was too solitary, and none too silent for him; who had richer company and sweeter conversation in his new thoughts than any old friends, though best and purest, could give him; for the figure, the motion, the words of the beloved object, were not like other images, written in water, but, as Plutarch said, 'enamelled in fire,' and made the study of midnight."

The One Passion.

“ Unless you can muse in a crowd all day
 On the absent face that fixed you;
 Unless you can live as the angels may,
 With the breath of heaven betwixt you;
 Unless you can dream that his faith is fast,
 Through behooving and unbehooving;
 Unless you can die when the dream is past—
 O never call it loving.”

Mrs. Browning knew the heart well, and when she wrote this verse she touched upon one of its tenderest cords. But she did this more with the romance of the poet than the calm practicality of the every day man or woman. For, after all, there is practicality in love, however much the dreamy sentimentalist may color it with his idealisms. And it is this practicality which insures a life-long happiness to the mated, and renders their home companionship the sweet and tender thing it should be through the passing years.

That romantic passion which, as pictured by the poetess, is mildly suggestive of coffins and the like—for it is defined as a dream and dreams are ever fleeting—may be called “loving;” but to say that it is love in its purest and intensest type, and that there is no real loving else, is simply poetical license and not truth. For the sake of all moonstruck youth of both sexes—for the present and future enjoyment of all such as may be fixed upon some absent face, and who fancy just now that earth is heaven indeed, and that it is all betwixt themselves and the adorable adored—we protest against this definition of love.

We don't believe in suicide—especially for love. We don't think a genuine affection will prompt any man to his own taking off. We can see how some deep, crushing woe might press all sweetness out of life, and render dying the only thing desirable, but such woe never is born of love. Exaggerated passion may induce it. Adolphus, with soft hands, soft heart, and a softer head, may take a fancy to shoot himself because Seraphina doesn't smile on him; but he is as ignorant of true love as is a puling baby. And because some honest young men and maidens, with no definite knowledge of their own natures, may be cognizant of Adolphus' fate, and may put his experience side by side with Mrs. Browning's declaration, and draw an inference wrong and unwholesome, we write this.

Loving were a sad thing, indeed, if, failing of full satisfaction, it led solely and surely to the darkest of all endings. The sweet stirring of the young heart were sadder to contemplate

than any sorrowful picture we know, if it foretoked, by any contingency, nothing but the heart's cold stillness, with a something dreadful beyond. In pure, unbiased love, however, there are no such leading, no such foretoking. Its influence is uplifting. It is exacting, but it is not murderous. It desires rich return, but it is not malignant, and has no revenge to vent upon itself or others. Thus much in relation to the "dying" part; and considering the recent frequent suicides "for love," as they are denominated, thus much is demanded.

As regards that woeful intensity of passion which conquers men or maidens, but does not quite kill them—which drives them to midnight ravings and forlorn rhymes—which is provocative of sighs and sentimentalisms generally—it is merely an exaggeration, a trifle unpleasant, perhaps, but clung to because of its unpleasantness, and bad in proportion to the time it is clung to. It isn't love, and it has existence only in unhealthy minds, being more of the mind than of the heart. As long as the world lasts there will be unrequited affection; but rest assured that the unadulterated article will never ruin any sensitive individual. An over-wrought idea of the one great passion of life—which is not so much a passion as a still-flowing current—will work untold harm, and should not be entertained.

The great cause of unmarried adults in christian communities, is owing to the difficulties young people experience, in endeavoring to procure partners. That is, in fact, no bachelor has been so from choice, and, in nine of ten cases, the reasons he will give you for his celibacy, are not the true causes.

By far the greatest number of old bachelors has been occasioned by circumstances which have kept them aloof from female society, or the bashfulness which would never permit them to bring a lady to the simple answer "yes" for "no."

We have known young men with every advantage of person and fortune to be deeply in love, but who, in consequence of their backwardness in revealing their passion have waited until some person, without the moiety of their deserts, but with a stock of assurance, carried away the object of their affections.

Again ladies are obliged to remain single for the want of an opportunity to procure husbands. This is generally owing to selfishness of parents, who exclude young men yet from their house, except those too insignificant to win their daughters' affections, till at last the lady is compelled to remain single or favor inferiors.

Homeliness of person is never the cause of want of partners,

for every age has its model, and fancies are as various as are the peculiar notions of individuals.

When a young man finds himself unusually fascinated by a young lady, perhaps at first sight, he should at once come to a stand-still, and make a thorough examination of his own circumstances, in case he should be successful; and also the situation of the other party, including character, disposition, prior engagements, etc.; and then, should everything co-operate, or nearly co-operate with his wishes, in God's name let him "go ahead." We insist, however, that a little precaution in the beginning may save a great deal of trouble in the sequel, because a man may stifle and destroy the effects of first sight love, if he will only remain away from the occasion of it; whereas, if he rushes in considerably into it, it may afterwards turn out that his reason and respect will prompt him to eschew a passion which, his yet powerful affections may keep him inevitably bound to.

When a man finds his heart is "gone," and that the possession of a certain female is requisite to his happiness, he should at once begin to study her character, so as to direct his own accordingly. This we maintain is a most important point, for a gentleman who attempts to woo a lady after a fashion opposed to her prejudices, has almost as little chance of success; as a person who might undertake to solve a mathematical problem with an improper number of figures. or even as one should endeavor to stop the course of time by letting his watch run down.

When, therefore, a man goes in quest of a wife, as a sort of business speculation, and with the chief intention of becoming a domestic man, and making himself comfortable, he should first carefully examine himself in order to determine the nature of the being that might contribute most to his happiness; for otherwise his blissful anticipations of a domestic heart, cheerful companion and connubial felicity may all find a termination on the very day on which he had hoped to launch for ever into their undisturbed enjoyments.

Hence, a covetous man should avoid marrying with a generous girl, for she will not only make him miserable by her expenditure or her complaints, but she will also learn to dislike him from his principles.

A man of generous disposition, however, would do best to provide himself with a frugal wife, for she will honor and boast of his nature, at the same time she will prevent it from bringing its possessor to poverty; and again such a husband will best know how to appreciate such a wife; for the thriftiness which is mean in a man is commendable in a woman,

especially if she has got a very wasteful partner for to deal with.

Again, a jealous man should rather commit suicide than matrimony with a handsome woman; for every word spoken in her favor and her every glance, action and inquiry that he is not the immediate occasion of, will sink like a dagger in his heart.

We shall now record a few remarks on the philosophy of making love which are founded on long study and ample experience.

A word of advice to the lover, who has once been truly accepted and rejected afterwards, through the interference of friends. In such cases if he is determined to win for the sake of love, pride, satisfaction or any other cause--let him but go to work judiciously, and the day is his own in spite of a world of opposition.

Woman, for the most part, is not fickle when her affections have been secured; for however the threats and admonitions of parents and guardians, etc., may discompose or change the currents, they will speedily return to their channels, and run even more securely and deeply than ever. If those whom it may concern could only understand the mysteries of a woman's heart, they would see the necessity of not interrupting its bent in matters of love, unless under very urgent circumstances; and if bachelors could also appreciate the erratic material, they would rather put their right arms in the fire than unite with parents and guardians in endeavoring to coerce the affections of a lady in their favor, whose heart had been given, and therefore belonged to another.)

Personal beauty is not less essential to a successful conquest, cleanliness, and "A careless comeliness with comely care," most unmistakeably are. No lady would admire a filthy swain, with a bald pate and dirty teeth; and with a gentleman, vice versa. It is decidedly unromantic to press, even very pretty lips, in the ardor of a kiss, if the ivory they curtain is coated with a yellowish encrustation, which gives a fragrance only of the sewer to the breath. A man to be manly must have a luxuriant head of hair. A lady to look handsome and attractive must possess an abundance of the material with which to make a girlish curl or graceful braid. Old age seldom mars the personal charms if the cycle of time has not robbed the individual of his or her natural adornments. The handsomest couple we ever saw were centenarians (this is a fact). Let, therefore, he who would win the fair hand of the lady he loves, in addition to the following and carefully prepared directions in the various parts of this book, endeavor to show a manly face, a cleanly mouth, and an unblemished

skin. A female, too, should avail herself of every invitation of art to preserve these ornaments which the God of nature originally bestowed upon her.

Some men may imagine that an everlasting fund of small-talk is enough to captivate any woman in the world; but those persons, when they think they have the field all to themselves, are in general, made mere laughing stocks as soon as their backs are turned. They are usually kept in second-hand favor, however, as useful appendages in a walk or ball-room, and to supply their bantling inamorates with the chit-chat of the day.

Other men think that the secret of making love lies in flattery; and hence they administer the dose so unsparingly, that it amounts to a surfeit. Flattery is, indeed, a powerful weapon, when managed with dexterity, but, in the hands of a person ignorant of its mysteries, it is worse than no weapon at all; as its edge is not unfrequently turned against himself.

Again, there are men who place all their dependence in their own personal appearance; but these are mere nobodies, who seldom succeed, when any man of sense and spirit thinks the object of their regard worth contending for.

There is but one general rule for going to work, and that is, in the first place, after you have secured, or even partially secured her affections, begin to treat her as her conduct may apparently deserve, from time to time. Thus, if she becomes occasionally very eloquent in the praises of other men for the purpose of tantalizing, you should immediately begin to expatiate upon the superior qualities of some other woman; if she hints that your visits are troublesome, leave her to herself for a week or two; and if she affect to favor the approaches of a rival, the readiest and most effectual remedy for bringing her to her reason, is to commence, in seeming, to one of her acquaintances. In short, a man, to woo a female coquette, must become a male coquette; for, with such a lady, all the eloquence and devotion in the world will stand him less in need than a well-directed nonchalance. We would, however, as he values his happiness, advise no man to marry a downright coquette, for, however her peculiarities may pass for wit or playfulness; the real foundation of them is fickleness and dishonesty; and when she consents to an union, it is in nine cases out of ten, the result of pride, spite, or jealousy; and, even though the latter should predominate at the time our word for it, the flame is either ephemeral or of so eccentric a character that it is seldom directed for twenty-four consecutive hours towards the same focus of attraction.

We never hear the word *dandy* used, that we do not ponder over its lack of meaning. Gross minded people—and there

are many such, for whom there appears no earthly redemption—imagine that every well-dressed, carefully “made up” man is a “dandy” and that the term is one of opprobrium and reproach. On the other hand, we think it a complimentary appellation. We would rather be termed a “a dandy” than a “dirty careless fellow,” any day in the year. And, after all, the dandies have the lead in all good society! You may be sure that when you meet a company of pretty ladies, a dozen or two dandies are very near at hand. The dandies have the post of honor at parties, balls, the play, and the opera, and on the promenade they are always favored with the care of the handsomest and freshest belles of the day. Take our advice; and, if you would be popular in the right quarters, be a dandy. It is a duty—a positive duty—that every individual owes to his or her fellow-beings, to look as attractive as possible. Therefore patronize the tailor, the bootmaker, the barber, the cosmetician, the dancing-master, the jeweler, the maker up of “fine linen,” the dentist, and the glover, as freely as your means will permit. Be sure that those to whom you give your patronage are masters of their several arts, and pay them ungrudgingly and with liberality, for it is by far the cheapest in the end, to pay well for a good thing, than to give a small price for an inferior article.

Why Love is Fleeting.

Love is of heaven, and not of earth,
 As some men say,
 Its place is by the pleasant hearth
 For one brief day,
 Where men and women meet and kiss,
 And sob farewell amid life's bliss.

Being of heaven and not of earth,
 Love cannot stay
 Too long by any pleasant hearth,
 But goes its way ;
 Returning to its native skies
 It goes, and yet love never dies.

Hast thou a loving hand to hold ?
 Then hold it fast
 What time thou canst—it will grow cold—
 Love cannot last.
 Kiss thou the flower-sweet lips that speak
 Sweet words, and kiss the blushing cheek.

Be very careful not to wound,
 For earth makes room
 For all thou lovest, and no sound
 Comes from the tomb,
 While Love's fair angel with thee stays,
 Detain the moments and the days.

Kindred Souls.

The woman in search of a kindred soul, alias a man friend, is involved in a sea of difficulties. Love may change, but friendship should be eternal. "L'amitie c'est l'amour, sans les remords." One may be mistaken in a lover; but in a friend, pah! it shows a pitiable want of discernment. At first all seems to go well. The friend is found. He is young—not too young—amiable, intelligent, full of tastes with the lady who has chosen him. And now come the raptures of pure intellect; books are read with a view to future discussion; delightful correspondences seem to unfold buds of promise; friendship is so refreshing, so satisfying, while love is but a silly madness. If Romeo and Juliet had only consented to friendship instead of love, they need not have expired miserably; and the sad story of Abelard and Heloise would never have been written, had he contented himself with teaching her Greek, and she with writing letters. But, alas, one little element in the whole affair has been forgotten, one necessary and unwelcome little element—human nature. A halo of sentiment thrown round the friendship of a pretty girl or an attractive married woman has blinded the man to the fact that he either cares too much or too little. In the latter case it is irremediable, for indifference cannot be whipped into love; in the former it is unfortunate. One day the woman awakes, and probably with a start, to the knowledge that she also cares too much for her happiness, or too little for her boasted constancy.

Friend and Lover.

The idea of friendship was very charming, but imperceptibly, as sentiments do, it has melted away into a totally different kind of thing. Reason has become transformed into emotion, a fatal blow to friendship; for a man can be friend of a dozen women, but he can only love one. What is to be done. A lover? Impossible; it is not to be thought of. Hey, presto! a new friend. Where, then, was the necessity of talking so much about the durability of friendship? If friends are to be changed like coats it becomes dangerous to confidence, one's thoughts and feelings, for in the course of a lengthened life almost all one's acquaintances would have been at some time

or another one's bosom friend. Friendship with a man does not seem, then, quite so simple an affair as it at first appeared. What between gradual indifference, the discovery of a hundred faults in one deemed perfection, the warmth of men's passions, and the shocked modesty of an unsophisticated woman, there arise complications, doubts and dissatisfaction. Women are *exigeantes*; they require the devotion, in a friend which a man only gives to the adored one, and very often grudges to her; they are capricious, inclined to take offence; while men are cold and not disinclined to wrap up their feelings for a time, as furs in camphor for the winter, expecting that they will sprout up again in rich luxuriance, like the plants in the spring. The disappointed woman plunges into another heart-friendship, this time with an older man; but very likely the same consequences ensue. Is, then, friendship between man and woman impossible? Decidedly not, given certain temperaments and certain conditions. The mistake is to suppose that true friendship, like true love, is not a rare and precious thing. Like the Edelweiss on the Alps it is not to be found by every one, but brings good fortune to the courageous climber lucky enough to light upon it. Probably the truest friendship between a man and woman is that springing from a burnt out love. When friendship exists in such cases it is founded on the most complete knowledge of the other's character, and on esteem which has survived the tempest of the passions. Then it is unalterable, and beautiful as it is rare.

Another Sense.

The friendship of an old man or a young woman may be very true and productive of excellent consequences; or the sincere interest of an elderly woman in a young man has often helped the latter over the difficulties of life and preserved him from many pitfalls in which he might otherwise have fallen. But when women talk of men friends, it is a rarely in this sense. They imagine themselves strong enough to cull all the delights of companionship with the opposite sex without sharing any of the dangers, and the result is a compromise between love and friendship, which loses the warmth of the one and the solidity of the other. Friendship with a pretty woman generally conveys to the man's mind love veiled decorously, in order to avoid shocking female susceptibility. If the friendship does not degenerate into love, a man either allows it to drop quietly or breaks it off with unvarrable brusquerie, or with diplomatic phrases, according to his character. The sympathy of the souls drawn together by spiritual affinity may be very pretty when worked out in the philosopher's closet, or painted in glowing colors in a fashion-

able novel. But, alas, life is prosaic; life is, when not real and earnest, very often dull and deceptive; and it is difficult, as the Frenchman said, "De trouver une femme avec laquelle on puisse se faire une petite illusion." Without poetry and imagination even friendship stagnates on a dull level, and not every man possesses these.

Passing the Time.

In order to be capable of a lasting friendship persons must have some solid qualities of mind, and not dependent entirely on society and frivolous pleasures. But the women who aim at establishing heart-friendships with men frequently desire nothing but a new and exhilarating method of passing their time, and when the novelty of the new toy has worked off are surprised to find that a friend has degenerated into an ordinary acquaintance or an unwelcome lover. There is also another danger attendant upon these friendships. The world, censorious and usually right in its judgments, which are founded on a deep and cynical view of human nature, rarely gives young people credit for innocent attachments. "A friend!" sneers the old lady, who has had her day; "we all know what that means. Men won't dangle after a woman for nothing during any length of time;" and the woman who is unjustly credited with a lover frequently ends by carrying out the suggestion thus crudely presented to her notice. On the whole, unless a woman is exceptionally finely organized in mind, or is prepared to undergo any amount of abuse and misjudging from her acquaintances, and disappointment in the pursuit of her ideal, having due regard to the small modicum of rational enjoyment and the large quantity of vexation and loss of illusion involved in the process, we should be inclined to say to young women, "Beware of men friends." Female friends are shifty, unstable and not always true, but men are worse. They bring in their train a cloud of troubles and very little satisfaction.

No hope to find

A friend but has found a friend in thee.

All like the purchase; few the price will pay;

And this makes friends such miracles below.

A female should never allow herself to dwell on marriage as the great, and indeed, sole object of life. Dignity and delicacy sink when once that idea takes possession of the mind; and as for happiness, there is not a more miserable being in existence than a woman past the excitement of youth, aiming at being married, for the sake of being married. She becomes more

and more dissatisfied, and envious, and neglectful of present duties, and her old age is one disappointment and misery.

Hand in hand, on the river of Time,
 We go floating down together;
 Soft are the blue skies above our heads,
 Balmv the spring-time weather.

Brightly the waters reflect the sun,
 As we glide in dreamy splendor;
 Softly the breezes fill our sails,
 Murmuring low and tender.

Sweet are the bird songs upon the shores.
 Enchanting the scene around us;
 With noiseless feet steal the moments by,
 Since Cupid, the love-god, crowned us.

Oh, do you think, in the after years,
 With the glory of youth departed,
 We then shall stand still hand in hand,
 And heart to heart, as we started?

The Pearl in History.

In all ages the pearl has been sacred to love and marriage. In the mythologies of the past lovers are represented as being united by a string of pearls, by which Hymen leads them to the nuptial altar. So the Gospel pearl is the emblem of the marriage of the soul to God. The man in the parable sold all that he had to purchase the one pearl of great price. Philip IV. of Spain said to a pearl merchant, "How have you ventured to put all your fortune in such a small object?" The merchant replied, "I knew there was the King of Spain to buy it of me." So we are each of us to sell all for Christ.

The Place For Women.

One of the principal features of the middle ages is the recognition of the fact that Christianity assigns to woman a new place in the social order of the world, very different from what it had been before. The deep respect recorded by that epoch to women could not but exercise a most powerful and beneficial influence on humanity; for when man, confident in his physical force, reigns alone, we can never expect to see real human culture develop itself. There now arose a kind of worship of the beautiful, and of female beauty in particular, and

that in a higher and more refined sense than had been the case with the non-Christian world. The Greeks, the Romans, and the Arabians had bestowed praise on woman, as necessary to their happiness, but they treated her only as an inferior, and even as a slave. The christian world set before itself a new ideal. What man now tries for is that the lady whose affections he endeavors to win should recognize his personal worth; that she should prefer him to other suitors; that she should love him because she honors and esteems him. Such a demand is based upon the supposition that man considers woman as his equal; nay, that he looks up to her as a superior being; the endeavor he makes to deserve the favor of her he loves, and to become worthy of her, reacts on his own conduct. Love raises him above all that is common and vulgar; it becomes with him the mainspring of every noble action; he can henceforth neither do nor say anything of which he would feel ashamed before her. The Teutonic nations especially seized the full signification of this lofty conception of woman and her place in life; with them love was nothing but the spontaneous homage of strength to beauty; they introduced new social usages and a more elevated system of ethics among the inhabitants of Southern Europe, and at the same time communicated to them that reverential respect which raises woman, naturally weak, above the common level of humanity.

A writer in the New York *Telegram* speaks of the inestimable blessings which flow from the ideal marriage, the perfect union of man and woman. This rare union should, in the poetical language of Pere Hyacinthe, imply "love and purity as twin flowers on one stem."

It is clearly demonstrated that wealth is not essential to happiness in marriage. Any young man earning from seven hundred to one thousand dollars a year may ask a young lady to marry him. Only too many young men marry who have not the means to warrant them undertaking the step, and regret it, consequently, ever after. We hear a great deal of bosh about the ability of two--the two may be supplemented by a dozen little ones--to live as cheaply as one.

Thousands of couples are engaged in a hopeless and life-long struggle against poverty because they romantically believed that, seasoned with the sauce of connubial felicity, half a loaf of bread would go as far as a whole loaf. A man alone in the world can manage to tumble or crawl over the rough places somehow, but as a husband and father the rough places tax his patience and fortitude to the degree that he sometimes falls by the way, leaving a wife and children to the cold charity of the world. In these matters no rule can be laid down. Individuals should be judges unto themselves. They who feel

that they cannot afford marriage should wait until they can. The increasing frequency of divorces indicates clearly enough that there is too much marrying in haste. In Massachusetts seventy-two hundred and thirty-three divorces were granted during the nineteen years from 1860 to 1879.

Some poet, who has evidently passed through all stages of the tender passion, writes as follows in the *Boston Transcript*:

Oh! Love is that sweet, that ethereal thing
Of which all the songsters of poesy sing;
It comes to the maid like the blush to the rose,
And makes her consider the shape of her nose.

Love teaches us all that is purest and best;
It makes a man ponder on how he is dressed;
And, ah! when within the male bosom it swells;
'Tis far more expensive than anything else.

It gives a man power to do and to dare;
It makes him use pigments and oil on his hair;
It helps him through life, be it bitter or rough;
It makes him get married, and—there! that's enough!]

Courtship.

There are certain young ladies in the world who hold peculiar notions as to the attentions they receive from gentlemen. They seem to think that if a man is polite and agreeable to them, if he appears to take pleasure in their society, and calls frequently, that he is bound to propose marriage. Strange to say, some mammas labor under this delusion. A short time ago, a friend of ours visited a young lady three or four days in succession, and as he was leaving the house for the last time, the mother called him quietly into the parlor, and asked him what his intentions were. Our friend promptly responded that he had no intentions whatever, and politely wishing the old lady good afternoon, left the house forever. We live in the "fast age," and it would also seem that courtship must be conducted in the same railroad speed as other things. Marriage is a serious matter requiring long and earnest consideration. Two young people may be everything that could be wished for; they may be amiable, affectionate in disposition, and yet, because their tastes do not assimilate they will live a very unhappy life together. How are these young folks to find out each other's temper and disposition if it is not by time spent in each other's company before marriage? There can be no doubt that the numerous unhappy marriages which are

made in the present day, arise entirely from the facts that the courtship is too short. Marriage is not regarded with sufficient reverence; it is often hurriedly entered into and speedily repented. Truth compels us to state that this is caused in a great measure by young ladies. As we have just stated, they appear to think that if a man is polite and agreeable to them he is in love, and is bound at once to declare his intentions. They forget that in seeking a wife a man ought to look for something more than bright eyes, a brilliant complexion, and white teeth. These are all very well in their way, but beauty is evanescent, and the day will come when other qualities are found necessary to bind a household together.

Domestic Mistakes.

Our opinion, in general parlance, is that every wife may shortly gain the ascendancy over a turbulent husband, by her self-command and modest, silent dignity; by suppressing every hasty word and angry look. Oh! which is the most efficient weapon in the hands of a wife?—harsh reproach or soft persuasion! Her habitual attempts to please must and will have effect, and meet their reward. We never yet knew a man with so ungenerous a heart as to be utterly uninfluenced by softness and tenderness. But while a woman is justified in employing every art and indulgence, in order to captivate her husband, we say to her: Aim at the art of pleasing, not merely by way of establishing an invisible ascendancy over your husband, but in order to render him and all around you happy. At all times, however, be your motto, "Study to please."

Men are generally conscious of their failing. Therefore, the more violent, the more irritable his temper, the more will the man love the woman who avoids irritating and exciting him. He will be no longer ruffled and disconcerted at the smallest trifle. His esteem, his respect—nay, his reverence—for her will become so great that he will be ashamed of displaying his weakness and foibles in her presence. He will not only perceive and feel his own inferiority, but will be ashamed of himself, and will soon learn to despise himself.

Did any woman ever yet gain happiness or conjugal sway by persisting in having what is called the last word? We cannot but smile at a description we have read of the Original Good Woman—"She was a wife, but not an incumbrance."

A husband may be "talked down," we admit; but then he dislikes his wife and his home, and will frequently absent himself from both.

Often have we witnessed the rough, uncouth man, a bear abroad, whom nothing could tame, the lamb at home, in the presence of a delicate, gentle, and mild woman, whether wife

or daughter. She appears to exercise the like influence over rude human nature, as the virgin, we are told, while walking unscathed, the mistress of the forest, employs over the lion crouching at her feet.

Yes, we say again, let the husband but perceive that the wife, who would brave the greatest dangers for his sake, is wounded to the quick by a harsh word or severe look from him on whom she dotes—let him, we say, if a true man, but feel this—and the most violent man becomes the most tractable.

But some silly person will inquire, why is woman always to show this forbearance—to be silent, as if conscious of being in the wrong?

To such an one we make answer—For your own happiness, your own welfare; in order that such scenes may not be repeated, but that you may eventually command respect from your husband, instead of reproach. Do you expect to find happiness elsewhere than in your own house, and in your husband's society? You reply, No. We add, then, secure this happiness, by securing the love and respect of your husband. Be not disheartened because you have to repeat this forbearance; it has never yet failed to gain success finally. How delightful will be the reminiscence hereafter of having acquired happiness, not only for yourself, but also for your husband. He will not fail to acknowledge the debt he owed you. At any time, then, when you find your choler rising, repeat to yourself the remark—"Home must be the centre of a woman's happiness—make that miserable, and the light of her days is faded." We repeat, no married woman can possibly secure true felicity without gentleness, softness, tenderness, meekness, compliance. By these she will give animation and fresh vigor to every noble and manly sentiment in her husband's breast.

Musæus gives us an account of a German countess, the proper pattern of a wife, observing, without commentary, the marriage precept of subjecting her will to that of her husband, and the secret is thus unraveled. If at times there did arise some small sedition in her heart, she did not on the instant ring the alarm-bell; but she shut the door and window that no mortal eye might look in, and see what passed; and then summoned the rebel Passion to the bar of Reason, gave it over in custody to Prudence, and imposed on herself a voluntary penance.

Even to the most violent, the most headstrong, the most obstinate, this mild, forgiving conduct proves at once to be the heaping of coals of fire upon the head; it at once pierces the heart of that man who might be compared to the roughest block of marble, provided that heart be not a dastardly one.

But should the individual be of a cowardly, mean and malicious spirit—should he be one who considers that the superiority of his physical strength constitutes him the relentless daily tyrant over the weaker subject—to such a monster we scorn to address ourselves, having neither care nor cure for him. “Oh, bear him to some distant shore!” the soul of an oyster belongs to him!

Would that we could persuade the newly married, at the approach of dissension, the very first signal of a diminution of affection, before they permit their kinder and better feelings to become steeled or blunted, or even in any measure altered, to recall and dwell upon the impressions of admiration, regard, and fondness for each other, which appeared to be so indelibly impressed on the heart before marriage! We would recall to them the just observation—“It was Love which fanned the spark into a flame; Love alone can keep the flame glowing.” Let them inquire of their own hearts, will they now contemn the object upon which they once so ardently doted! Had these fond imaginings before marriage but a fictitious foundation? Let them remember the exalted sentiments which love excited in their breast. Let them ask themselves, was the aspiration at reaching the pinnacle of human perfection, and acquiring that magnanimity of which only the noblest are capable—was the almost over-solicitous wish to become the chief source of happiness to another, and to merit reciprocal attachment—was the ambition of shining as a light to others during youth, and leaving at death an example of domestic virtue and domestic happiness, (for we believe these refined sentiments generally possess a manly heart when in love)—were these lofty imaginings but delusions and chimeras, to be dispersed for ever by the very first gale of discontent? Oh! no, no! Let us do justice to our nature—let us call to mind of what noble things man is capable—how inexhaustible is the mine of woman’s love—now vast the need of mutual forbearance, of mutual support, affection, and confidence—how paramount the duty of diminishing, instead of magnifying the mote in each other’s eye! We admit that the opinion formed of the beloved one before marriage must be, in great measure, upon credit; but now indescribably painful to contemplate the delusion—should such be the case—being, after marriage, utterly and entirely dispelled! Have we dreamt in vain that another’s nerves would vibrate to our own?—that the beams of other eyes should melt at once and kindle into our own?

Readers—that is, married readers—let us suppose the first quarrel just to have taken place. Instead of brooding over it in sullen silence—instead of endeavoring to reason yourselves into the justifiableness of not seeking immediate reconcilia-

tion, lose not a moment. Ask not who began the quarrel, for both were to blame in continuing it. Hasten back to the spot of the first contention; indulge not in crimination or justification; return to each other's embrace, and moisten each other's cheek with the burning but pure and joyful tears of conjugal love. Bear in mind that crimination is an arrow which always recoils upon itself.

Oh! the first quarrel! the first misunderstanding—this first dispute! It annihilates the fanciful dreams in which each had indulged before marriage—displays the angel we thought we had wedded, in the shape of a human being, governed with human errors, and human passions and frailties. It may almost be compared to the first attack upon a woman's chastity, when her vanity is wounded and her self-respect is diminished. At all events, without exaggeration, we may say of the first dispute, that it is like the first disruption of a river's bank; the injury may be small, but it is continually increasing, until the waters rush out, inundate and devastate the country. Such is a first dispute; it may be but slight, but it will inevitably lead to a greater, until mutual respect has been assaulted, if not destroyed, and the fair prospect of happiness, of domestic quiet, and reciprocity of feeling, is upon the verge of destruction. The first dispute weakens the barrier which has prevented the exercise of temper; it lessens the self-respect of both parties; it removes the ward which has been opposed to irritability during the time of courtship, and which would, probably, with a little more perseverance, have become habitual; it at once exposes to each the natural, unrestrained disposition; and the self-gratulation which has existed in the mind, from a consciousness of having successfully striven against a weakness, for ever lost.

Plutarch, amongst his conjugal precepts, lays down—"That it behoves those people that are newly married to avoid the first occasion of discord and dissension, considering that vessels, newly formed, are subject to be bruised and put out of shape by many slight incidents; but when the materials come to be settled and hardened by time, nor fire or sword will hardly prejudice the solid substance." And some quaint writer has instanced two boards, which, when at first glued together, a small matter will loosen; but if carefully looked to, till they are well fastened and the glue be hardened, it will be no easy matter to disjoint or sever them.

So much for the first quarrel. But suppose there has been a second, or a third, or even a hundred and more, is the further progress in domestic quarrels—the greatest bane of human happiness—uncontrollable? Far, far from it! We might as well argue that because a man has taken one, two,

three—nay, a hundred steps—towards an apparently unfathomable precipice, he is necessarily impelled by evil destiny to move on in the same direction, till precipitated down the terrific abyss.

But how are these feuds to be stopped? We answer, by one or both of the parties determining to decline repartee, and, if absolutely necessary, to leave the room; though this should be a dernier resource, since, if done pettishly or ungratefully, it might be deemed an insult. And we say earnestly, beware when a fresh cause of difference unfortunately arises of reviving old grievances. This is a very common failing, though, we believe, more especially placed to the charge of the softer sex. At all events, we have met with a short rule, which we would lay down as a golden rule—"On any occasion of misunderstanding, especially avoid that miserable chattering recapitulation of past follies or faults (real or imaginary,) of which some women, one would think, kept a catalogue, to make it available for their own misery and the irritation of their husbands', thus laying the foundation of constant and permanent quarrels."

It is scarcely necessary to remind the reader of the pernicious consequences arising, generally speaking, from any interference on the part of others, even so much as by one remark upon or during those deplorable squabbles, when they occur between man and wife. An anecdote we lately heard contains so admirable a moral, that we think it may be made to bear upon the subject before us. The jocund son of a well-known wit, lately deceased, was supposed—false, we believe—to be going what young men term rather "too fast." A former friend of the father took upon himself to call and remonstrate. The son was indignant, considering it an unnecessary and unjust intrusion, and, perhaps, remembering Canning's words—"Save, save—oh! save me from a candid friend!" After listening for a moment, the young man said to his unwelcome visitor: "Do you know how Coutts made his immense fortune?" "By banking, I presume," was the reply. "That is not the secret, sir." "What may it be, then?" "By attending to his own business, sir!"

There are, unfortunately, but too many busybodies who may benefit by reperusing the last sentence.

Alas! even the most fatal consequences have too frequently ensued from the unnecessary and uncalled for interference of those falsely called friends.

Some moralist has gravely asserted, that husband and wife should never both be angry together; that when one is out of temper, the other should be silent. This is laughable, and we think, as a rule, bordering a little on the absurd. How much better for each party to endeavor never to be out of temper at

all! Let it be remembered, that little disputes are followed by no little consequences. I suppose, said one lady to another, observing, as we will imagine, her friend's melancholy, down-cast look, and guessing that her husband and self had just had a tiff, "that you have let some little wayward pettishness get the better of your prudence, and that you have answered peevishly to something peevish. Now, my dear, do you not perceive that at every rejoinder, on your part, your husband becomes louder and more violent, and that he keeps alive the argument, to show that he will have the victory?"

There are other points, however, beside the sudden quarrels of those who have once truly loved each other, to which we would call the reader's attention. The observer of human life cannot have failed to remark, if he be an old friend and commanding the *emtree*, how frequently the bride is pining under a feeling of despondency, for which she is utterly incapable to account. Her husband, when at home, is all kindness; she is surrounded, apparently, by every comfort; yet her spirits are depressed, her heart sinks involuntarily, her eyes are filled with tears.

But did she expect to leave her father's house—to forego the caress and ever-vigilant attention of a fond mother—the society of sisters, and brothers, and relations, and friends, without experiencing this loneliness, this forlorn sensation. She must wait awhile in patience; and other ties, even those of a mother, will bind her yet more closely than ever to earth.

Ah! yes; she may not have brothers or sisters to miss—still her thoughts, perchance, dwell upon some solitary parent, whose home has become a dreary wilderness since the absence of the only child.

We can imagine the desolation of the parent's heart, when the only, or the last child, has left its home.

Nature gives the young as a solace to the old; but the young naturally form new ties, and the aged parent is bereft of the staff, and the heart is desolate.

The bridal morning—the nuptial day!—how gratifying to the young; how fraught with care and solicitude to the aged and experienced!

The wedding banquet is over; the bride and bridegroom, the bridesmaids in their attractive but modest attire, the guests—to whom this all-important day, this ceremony so briefly performed, this rite—unalterable, irrevocable—irreversible, appear but as a joyous holiday or ordinary festival—have retired; but the parent, overcome with an indefinite sensation of anxiety—of a solitude never before experienced, bursts into tears, and finds solace alone in the ebullition of an inexpressible and, albeit, unanticipated sorrow. Oh! the melancholy dul-

ness of the house—the closed piano—the covered harp—the half-finished embroidery—the books to be returned to the library—the messages to be delivered to absent friends—the unoccupied bedroom—the unwonted silence!

Another morning dawns—fresh congratulations pour in; but, inwardly, the parent experiences that *tristesse*, that sinking of the spirits, utterly indescribable and almost unaccountable. The fate of the dear child, just embarked in the great lottery of life—the chances of happiness or misery—the loss of a part of oneself, fill the heart to overflowing.

Alas! how often is the marriage-day, alike to parent and to child, but the entrance into the valley of sorrow and of tears!

We have purposely avoided alluding to those scenes when the pallid bride is ready to sink to the ground in a state of utter—nay, the most despondent hopelessness; when, in accordance with the usual ceremony, she feels her icy hand placed for the first time in that of a future husband, who possesses not one particle of her heart—but which, perchance, has, or had, some other idol. We will not attempt to investigate the feelings of this pitiable creature, when repeating, after the minister, those irrevocable words: “I take thee to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and obey, *till Death do us part*, according to God’s holy ordinance; and thereto I give thee my troth.”

Or when the bridegroom feels, as Byron in his well-known beautiful lines represents himself to have done, when he stood at the altar—and the remembrance of former days, of love and of hope flitted across his mind.

We trust the like are but very rare occurrences.

We must, however, say a little more upon the unhappiness so often experienced shortly after marriage.

Wise people endeavor to marry those with whose character and opinions they are acquainted, and whose sentiments assimilate to their own. But many persons, when they marry, are acquainted with little more than each other’s features, having taken much more trouble to investigate the details of property, than analyze the temper, disposition, or principles of the party with whom they are about to be irrevocably linked. Society, also, but too frequently treats marriage in this light. It is admitted that popular language indicates the state of popular opinion. When it is first announced that a young person is affianced, the question is—is it a good match? But, alas! the epithet good relates almost entirely to title, or birth, or property. We are not aware that principles, education, character, or temper, are so much as included in the question.

The recently married woman should recollect that the virgin stands like a blooming rose in the midst of a garden, and draws all eyes to hers. The wife is the rose, gathered and bound in a garland for the husband's head.

Let the husband admit his wife to all his secrets, and make her his sole confidant. They who truly love have but one heart; their thoughts, their hopes, their fears, their feelings are in common, therefore it is next to impossible that there be a secret on either side.

It is a calumny to pronounce it unsafe to do so. We admit that a wife does sometimes betray a secret committed to her husband, but under what circumstances?

When she is but once in a way treated as a reasonable and sensible being—when, in a rare moment of good humor, the husband imparts some information of trifling import; perhaps, in order to show that she stands exalted in her husband's opinion, and is not quite so much contemned as is generally supposed, she may be so imprudent as to betray the secret, but it is then, and then only.

But then the husband makes her bosom the emporium, the chest, the treasury of his hopes, his fears, his wishes, his anxieties, does she then betray his confidence? No, no; it is a woman who is faithful unto death.

Would that men considered the nature of woman. How prone she is to love; how inclined to devote herself constantly and faithfully to one individual! How, like the ivy encircling the oak, or the woodbine the elm, she seeks the object which she may embrace, and by it protected. We will not tarry to speak of her devotedness, of the numberless instances of her magnanimity.

There is a love—and that love we advocate in this small volume—which centres in a single object, and becomes eventually so interwoven with friendship, that neither sickness nor misfortune, nor old age, can annihilate, or even impair, the one or the other. And this is the love which invariably occupies the breast of a pure-minded and exalted American.

Yes! The man of a noble nature, who is so fortunate as to meet with a partner really adapted to him, ever exclaims—How much the wife is dearer than the bride.

That man will not err who constantly keeps before his view the following remark, and receives it in his mind as an indisputable truth. There is a wise, instinctive consciousness in women, that the offer of love to them without enthusiasm, refinement, and constancy, is of no value at all. Without these qualities in their wooers, they are the slaves of the stronger sex.

When cruel Death first parts a couple who have truly,

dearly, and tenderly loved one another, we say, the coffin contains one body but two hearts.

An eloquent female writer records that Matrimony is not so heavy a yoke as batchelors pretend, nor so easy as husbands give out; yet, it would be a much more happy state, than generally it is found, if it were entered upon as it ought to be.

And Jeremy Taylor informs us, in his usual pithy style, that "Marriage is the mother of the world, and preserves kingdoms, and fills cities, churches, and even Heaven itself. It is that state of things to which God hath designed the present constitution of the world. Marriage," he adds, "hath in it the labor of love and the delicacies of friendship; the blessings society and the union of hands and hearts. It hath in it of beauty, but more of safety than a single life; it is more m and more sad; it is fuller of joys, and fuller of sorrows; it, under more burdens, but is supported by the strength of, and charity; and these burdens are delightful."

The vast amount of misery so frequently experienced in married life would be, we add, indescribably diminished, if not annihilated, by the observance of one scriptural rule: "Be of one mind, live in peace, and the God of love and peace shall be with you." (2 Cor. xiii. 10.)

Yet one word ere we conclude. We will hazard an observation which will startle no small number of our acquaintance. We have hesitated whether we ought not to lay it down as a principle through married life—but, at all events we do so at the commencement thereof—that every man should keep two glasses by him, the one to magnify his own faults, the other to diminish those of his wife.

If then, O reader, you have been long married, and, like millions of others, have shed fountains of unavailable tears over the *one great false step* of early life, instead of sitting down and mourning over the months—nay, years—you have been wretched, through domestic strife, peruse and reperuse the observations we have made and collected for your benefit, and, with a resigned mind, calculate the remedy yet to be obtained, which will procure peace and tranquillity for the remainder of your days.

If, on the contrary, you have lately married, and are happy, weigh well how you may henceforward derive the greatest happiness from the choice you have made—how strengthen and preserve the chords of love, and prevent the weeds of dissension springing up and defacing the garden of Eden wherein you dwell.

Kodak Color Control Patches

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Blue

Cyan

Green

Yellow

Red

Magenta

White

3/Color

Black

inches

cm

1

2

3

4

5

6

7

8

9

10

4

5

11

12

5

6

13

14

6

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16

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8

19

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Kodak Gray Scale

A 1 2 3 4 5 6 M 8 9 10 11 12 13 14 15 B 17 18 19