

haps, from exposing her children to the rough discipline of life, and is apt to lean too much to the side of mercy in cases of wrong conduct; while just the reverse of all this is very commonly true of a father. It is the combined influence of the two that must prevent either extreme.

In regard to matters of conduct affecting only himself, we cannot see why a wife is any more responsible to a husband, than a husband to his wife. There is a mutual responsibility by which each is bound not to do that which shall reasonably offend, or vex, or mortify, or disappoint the other. Who does not see, then, that a money-dependence of the wife upon the husband, instead of constituting an important bond between them, impairs, on her part, that freedom which is the life of the soul in every condition, in every relation? Setting aside all theory, who does not see that those marriages are infinitely the happiest in which the parties evidently proceed upon the notion of an equal partnership? Depend upon it, a wife never abuses the freedom permitted to her by a generous-hearted, confiding man. By making the charter of her liberty as free as air, we but draw the bond that unites them more closely together, and her voluntary devotion, the only devotion which a true man should prize, becomes unbounded. There is nothing mean in woman—true woman. She does not abuse the power that is freely vouchsafed to her. It is when she wrests by violence and defiance that which is unrighteously withheld from her, that it becomes an instrument of torment in her hands. Under all circumstances, those who attempt to get possession by force, of that which belongs to them by right, are sure to take more than is their due, and there is no more odious spectacle than that of a wife who plays the tyrant over her husband. It is by mutual devotion and mutual deference, that the respectability as well as happiness of each is best promoted.

It is admitted, we believe, that in all ordinary cases, the best means of securing a proper regard to one's own rights, is by showing due respect to those of others; and, by the same rule, a wife whose rights are properly respected, will be sure to respect those of her husband. We have heard a most honored and happy wife express

her fear that she might be led even to take undue advantage of the great power she was conscious of possessing over her husband, through his afflictions.

The great prevalence of unhappy marriages, and of marriages which, though not positively unhappy, are productive of little real enjoyment, is owing, we believe, more to the compulsory submission extorted from wives, in all matters great and small, than anything else. God has so made the human soul that freedom is its native element, and it pines without it, even when it knows not why it pines.

It may be thought that this subject is of little consequence here, because so small a proportion of the marriageable women of the country, have property. But be the property ever so small, the very nature of the principle is valuable, and may have to do with the happiness of the connection. Moreover, what is right should be done as well on a small scale, as upon a large.

It is farther true that the violation of right of which we have just been speaking, leads to another that bears very hardly upon the condition of poor laboring women, by depriving them of any control over the money which they earn. As suffering in an individual case always affects the feelings far more than any general exhibition of it upon a large scale, we will mention that of a poor woman, the wife of a drunkard, who consulted a friend of ours as to some mode of extricating herself from her difficulties. Her husband abused her (taking care, however, to do it when there were no witnesses present who could or who would testify against him), made no comfortable provision for her in any way, and brought bad company to the house. At one time, leaving her only child with its father's friends, she attempted to earn for herself a decent, comfortable living; but her employers feared to pay to her more of her wages than were necessary to a bare subsistence, as otherwise they would subject themselves to a prosecution on the part of the husband. Thus men, by their laws, put a woman in a false, helpless position, and then fence her about so that she cannot possibly get out of it. In cases like that now spoken of, she is imprisoned morally and almost literally, in a pig-pen. The woman in question said she could