

are solved in a manner psychologically as well as socially satisfactory. In neurotics, however, this detachment from the parents is not accomplished at all; the son remains all his life in subjection to his father, and incapable of transferring his libido to a new sexual object. In the reversed relationship the daughter's fate may be the same. In this sense the Oedipus complex is justifiably regarded as the kernel of the neuroses.

Freud, *General Introduction to Psycho-Analysis*, XXI

101 The only thing that brings a mother undiluted satisfaction is her relation to a son; it is quite the most complete relationship between human beings, and the one that is the most free from ambivalence. The mother can transfer to her son all the ambition which she has had to suppress in herself, and she can hope to get from him the satisfaction of all that has remained to her of her masculinity complex. Even a marriage is not firmly assured until the woman has succeeded in making her husband into her child and in acting the part of a mother towards him.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXIII

102 A father, Stephen said, battling against hopelessness, is a necessary evil. . . . Fatherhood, in the sense of conscious begetting, is unknown to man. It is a mystical estate, an apostolic succession, from only begetter to only begotten. On that mystery and not on the madonna which the cunning Italian intellect flung to the mob of Europe the church is founded and founded irremovably because founded, like the world, macro- and microcosm, upon the void. Upon incertitude, upon unlikelihood. *Amor matris*, subjective and objective genitive, may be the only true thing in life. Paternity may be a legal fiction. Who is the father of any son that any son should love him or he any son? . . .

They are sundered by a bodily shame so steadfast that the criminal annals of the world, stained with all other incests and bestialities hardly record its breach. Sons with mothers, sires with daughters, lesbian sisters, loves that dare not speak their name, nephews with grandmothers, jailbirds with keyholes, queens with prize bulls. The son unborn mars beauty: born, he brings pain, divides affection, increases care. He is a male: his growth is his father's decline, his youth his father's envy, his friend his father's enemy.

Joyce, *Ulysses*

2.3 | Marriage

This section, like its predecessor, contains many passages that reflect or manifest the relation of husband and wife rather than theorize or comment about it. Here, too, we can recite a moving list of famous pairs that the reader will recognize in passages quoted: Jacob and Rachel, Odysseus and Penelope, Oedipus and Jocasta, Alcibiades and Hipparete, Caesar and Pompeia, the Wife of Bath and all her husbands, Petruchio and Katherina, Benedick and Beatrice, Othello and Desdemona, Leontes and Hermione, Adam and Eve (in *Paradise Lost* as well as in *Genesis*), Mirabell and Millamant (in Congreve's *Way of the World*), Dr. and Mrs.

Samuel Johnson, J. S. Mill and Harriet Taylor, Pierre and Natasha (in *War and Peace*).

In addition to passages of the type just mentioned, there are, of course, many others that look at marriage from every point of view and express every variety of attitude toward it. The general impression one can hardly avoid getting is that of a great, blooming confusion, which may be the only one that an open-eyed appraisal affords. The reader who carefully explores the whole range of materials here assembled, and who compares later with earlier points of view, may also come away with the impression

that our ancestors were more light-hearted about, or at least less plagued by, the inherent difficulties of the marriage bond than later generations for whom the bond is more easily dissolved by divorce.

The consideration of marriage cannot help touching on a number of related mat-

ters—not only divorce, but also conjugal love, or sex in marriage, and in incest, adultery, and cuckoldry. Relevant texts dealing with conjugal love, marital sex, and adultery will, also be found in Chapter 3 on LOVE, especially in Section 3.3 on SEXUAL LOVE.

1 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Genesis 2:24

2 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

Leah was tender eyed; but Rachel was beautiful and well favoured.

And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

Genesis 29:15-20

3 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

And the thing which he did displeased the Lord: wherefore he slew him also.

Genesis 38:8-10

4 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.

In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

Job 24:15-17

5 A virtuous woman is a crown to her husband: but

she that maketh ashamed is as rottenness in his bones.

Proverbs 12:4

6 House and riches are the inheritance of fathers: and a prudent wife is from the Lord.

Proverbs 19:14

7 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

Proverbs 30:20

8 *Calypso*. "Son of Laërtês, versatile Odysseus, after these years with me, you still desire your old home? Even so, I wish you well. If you could see it all, before you go—all the adversity you face at sea—you would stay here, and guard this house, and be immortal—though you wanted her forever, that bride for whom you pine each day. Can I be less desirable than she is? Less interesting? Less beautiful? Can mortals compare with goddesses in grace and form?"

To this the strategist Odysseus answered:

"My lady goddess, here is no cause for anger. My quiet Penélopê—how well I know—would seem a shade before your majesty, death and old age being unknown to you, while she must die. Yet, it is true, each day I long for home, long for the sight of home."

Homer, Odyssey, V, 203

9 *Penelope*. "Do not rage at me, Odysseus!

No one ever matched your caution! Think what difficulty the gods gave: they denied us life together in our prime and flowering years, kept us from crossing into age together. Forgive me, don't be angry. I could not welcome you with love on sight! I armed myself long ago against the frauds of men, impostors who might come—and all those many whose underhanded ways bring evil on! Helen of Argos, daughter of Zeus and Leda, would she have joined the stranger, lain with him, if she had known her destiny? known the Akhaians

in arms would bring her back to her own country?
 Surely a goddess moved her to adultery,
 her blood unchilled by war and evil coming,
 the years, the desolation; ours, too.
 But here and now, what sign could be so clear
 as this of our own bed?
 No other man has ever laid eyes on it—
 only my own slave, Aktoris, that my father
 sent with me as a gift—she kept our door.
 You make my stiff heart know that I am yours.”

Now from his [Odysseus'] breast into his eyes the
 ache
 of longing mounted, and he wept at last,
 his dear wife, clear and faithful, in his arms,
 lounged for

as the sunwarmed earth is longed for
 by a swimmer
 spent in rough water where his ship went down
 under Poseidon's blows, gale winds and tons of
 sea.

Few men can keep alive through a big surf
 to crawl, clotted with brine, on kindly beaches
 in joy, in joy, knowing the abyss behind:
 and so she too rejoiced, her gaze upon her hus-
 band,
 her white arms round him pressed as though for-
 ever.

The rose Dawn might have found them weeping
 still
 had not grey-eyed Athena slowed the night
 when night was most profound, and held the
 Dawn

under the Ocean of the East. That glossy team,
 Firebright and Daybright, the Dawn's horses
 that draw her heavenward for men—Athena
 stayed their harnessing.

Homer, *Odyssey*, XXIII, 208

- 10 So they [Odysseus and Penelope] came
 into that bed so steadfast, loved of old,
 opening glad arms to one another.
 Telémakhos by now had hushed the dancing,
 hushed the women. In the darkened hall
 he and the cowherd and the swineherd slept.

The royal pair mingled in love again
 and afterward lay revelling in stories:
 hers of the siege her beauty stood at home
 from arrogant suitors, crowding on her sight,
 and how they fed their courtship on his cattle,
 oxen and fat sheep, and drank up rivers
 of wine out of the vats.

Odysseus told
 of what hard blows he had dealt out to others
 and of what blows he had taken—all that story.
 She could not close her eyes till all was told.

Homer, *Odyssey*, XXIII, 295

- 11 Their [the Lycians'] customs are partly Cretan,
 partly Carian. They have, however, one singular
 custom in which they differ from every other na-

tion in the world. They take the mother's and not
 the father's name. Ask a Lycian who he is, and he
 answers by giving his own name, that of his moth-
 er, and so on in the female line. Moreover, if a
 free woman marry a man who is a slave, their
 children are full citizens; but if a free man marry
 a foreign woman, or live with a concubine, even
 though he be the first person in the State, the
 children forfeit all the rights of citizenship.

Herodotus, *History*, I, 173

- 12 Once a year in each village the maidens of age to
 marry were collected all together into one place;
 while the men stood round them in a circle. Then
 a herald called up the damsels one by one, and
 offered them for sale. He began with the most
 beautiful. When she was sold for no small sum of
 money, he offered for sale the one who came next
 to her in beauty. All of them were sold to be
 wives. The richest of the Babylonians who wished
 to wed bid against each other for the loveliest
 maidens, while the humbler wife-seekers, who
 were indifferent about beauty, took the more
 homely damsels with marriage-portions. For the
 custom was that when the herald had gone
 through the whole number of the beautiful dam-
 sels, he should then call up the ugliest—a cripple,
 if there chanced to be one—and offer her to the
 men, asking who would agree to take her with the
 smallest marriage-portion. And the man who of-
 fered to take the smallest sum had her assigned to
 him. The marriage-portions were furnished by the
 money paid for the beautiful damsels, and thus
 the fairer maidens portioned out the uglier. No
 one was allowed to give his daughter in marriage
 to the man of his choice, nor might any one carry
 away the damsel whom he had purchased without
 finding bail really and truly to make her his wife;
 if, however, it turned out that they did not agree,
 the money might be paid back.

Herodotus, *History*, I, 196

- 13 Their marriage-law [of the Amazons] lays it down
 that no girl shall wed till she has killed a man in
 battle. Sometimes it happens that a woman dies
 unmarried at an advanced age, having never been
 able in her whole lifetime to fulfil the condition.

Herodotus, *History*, IV, 117

- 14 The Thracians who live above the Crestonæans
 observe the following customs. Each man among
 them has several wives; and no sooner does a man
 die than a sharp contest ensues among the wives
 upon the question which of them all the husband
 loved most tenderly; the friends of each eagerly
 plead on her behalf, and she to whom the honour
 is adjudged, after receiving the praises both of
 men and women, is slain over the grave by the
 hand of her next of kin, and then buried with her
 husband. The others are sorely grieved, for noth-
 ing is considered such a disgrace.

Herodotus, *History*, V, 5

15 *Messenger*. When she came raging into the house she went straight to her marriage bed, tearing her hair with both her hands, and crying upon Laius long dead—Do you remember, Laius, that night long past which bred a child for us to send you to your death and leave a mother making children with her son? And then she groaned and cursed the bed in which she brought forth husband by her husband, children by her own child, an infamous double bond. How after that she died I do not know,—for Oedipus distracted us from seeing. He burst upon us shouting and we looked to him as he paced frantically around, begging us always: Give me a sword, I say, to find this wife no wife, this mother's womb, this field of double sowing whence I sprang and where I sowed my children! As he raved some god showed him the way—none of us there. Bellowing terribly and led by some invisible guide he rushed on the two doors,— wrenching the hollow bolts out of their sockets, he charged inside. There, there, we saw his wife hanging, the twisted rope around her neck. When he saw her, he cried out fearfully and cut the dangling noose. Then, as she lay, poor woman, on the ground, what happened after, was terrible to see. He tore the brooches—the gold chased brooches fastening her robe—away from her and lifting them up high dashed them on his own eyeballs, shrieking out such things as: they will never see the crime I have committed or had done upon me!

Sophocles, *Oedipus the King*, 1241

16 *Athenian Stranger*. We will say to him who is born of good parents—O my son, you ought to make such a marriage as wise men would approve. Now they would advise you neither to avoid a poor marriage, nor specially to desire a rich one; but if other things are equal, always to honour inferiors, and with them to form connections;—this will be for the benefit of the city and of the families which are united; for the equable and symmetrical tends infinitely more to virtue than the unmixed. And he who is conscious of being too headstrong, and carried away more than is fitting in all his actions, ought to desire to become the relation of orderly parents; and he who is of the opposite temper ought to seek the opposite alliance. Let there be one word concerning all marriages:—Every man shall follow, not after the marriage which is most pleasing to himself, but after that which is most beneficial to the state. For somehow every one is by nature prone to that which is likeliest to himself, and in this way the

whole city becomes unequal in property and in disposition; and hence there arise in most states the very results which we least desire to happen. Now, to add to the law an express provision, not only that the rich man shall not marry into the rich family, nor the powerful into the family of the powerful, but that the slower natures shall be compelled to enter into marriage with the quicker, and the quicker with the slower, may awaken anger as well as laughter in the minds of many; for there is a difficulty in perceiving that the city ought to be well mingled like a cup, in which the maddening wine is hot and fiery, but when chastened by a soberer God, receives a fair associate and becomes an excellent and temperate drink.

Plato, *Laws*, VI, 773A

17 *Athenian Stranger*. Drunkenness is always improper, except at the festivals of the God who gave wine; and peculiarly dangerous, when a man is engaged in the business of marriage; at such a crisis of their lives a bride and bridegroom ought to have all their wits about them.

Plato, *Laws*, VI, 775A

18 *Athenian Stranger*. The bride and bridegroom should consider that they are to produce for the state the best and fairest specimens of children which they can. Now all men who are associated in any action always succeed when they attend and give their mind to what they are doing, but when they do not give their mind or have no mind, they fail; wherefore let the bridegroom give his mind to the bride and to the begetting of children, and the bride in like manner give her mind to the bridegroom, and particularly at the time when their children are not yet born.

Plato, *Laws*, VI, 783B

19 The association of man and wife seems to be aristocratic; for the man rules in accordance with his worth, and in those matters in which a man should rule, but the matters that befit a woman he hands over to her. If the man rules in everything the relation passes over into oligarchy; for in doing so he is not acting in accordance with their respective worth, and not ruling in virtue of his superiority.

Aristotle, *Ethics*, 1160^b33

20 Women should marry when they are about eighteen years of age, and men at seven and thirty; then they are in the prime of life, and the decline in the powers of both will coincide. Further, the children, if their birth takes place soon, as may reasonably be expected, will succeed in the beginning of their prime, when the fathers are already in the decline of life, and have nearly reached their term of three-score years and ten.

Aristotle, *Politics*, 1335^a28

21 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Matthew 5:27-32

22 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

But he said unto them, All men cannot receive this saying, save they to whom it is given.

For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Matthew 19:3-12

23 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

Let the husband render unto the wife due benevolence: and likewise also the wife unto her husband.

The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

But I speak this by permission, and not of commandment.

For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

I say therefore to the unmarried and widows, It is good for them if they abide even as I.

But if they cannot contain, let them marry: for it is better to marry than to burn.

I Corinthians 7:1-9

24 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life.

I Peter 3:7

25 With respect to wives and children, and that community which both, with a sound policy, appointed, to prevent all jealousy, their methods, however, were different. For when a Roman thought himself to have a sufficient number of children, in case his neighbour who had none should come and request his wife of him, he had a lawful power to give her up to him who desired her, either for a certain time, or for good. The Lacedæmonian husband, on the other hand, might allow the use of his wife to any other that desired to have children by her, and yet still keep her in his house, the original marriage obligation still subsisting as at first. Nay, many husbands, as we have said, would invite men whom they thought likely to procure them fine and good-looking children into their houses. What is the difference, then, between the two customs? Shall we say that the Lacedæmonian system is one of an extreme and entire unconcern about their wives, and would cause most people endless disquiet and annoyance with pangs and jealousies; the Roman course wears an air of a more delicate acquiescence, draws the veil of a new contract over the change, and concedes the general insupportableness of mere community?

Plutarch, Lycurgus and Numa Compared

26 Hipparete was a virtuous and dutiful wife, but, at last, growing impatient of the outrages done to her by her husband's continual entertaining of courtesans, as well strangers as Athenians, she departed from him and retired to her brother's house. Alcibiades seemed not at all concerned at

this, and lived on still in the same luxury; but the law requiring that she should deliver to the archon in person, and not by proxy, the instrument by which she claimed a divorce, when, in obedience to the law, she presented herself before him to perform this, Alcibiades came in, caught her up, and carried her home through the marketplace, no one daring to oppose him nor to take her from him. She continued with him till her death, which happened not long after, when Alcibiades had gone to Ephesus. Nor is this violence to be thought so very enormous or unmanly. For the law, in making her who desires to be divorced appear in public, seems to design to give her husband an opportunity of treating with her, and endeavouring to retain her.

Plutarch, *Alcibiades*

- 27 His first wife was Papiria, the daughter of Maso, who had formerly been consul. With her he lived a considerable time in wedlock, and then divorced her, though she had made him the father of noble children, being mother of the renowned Scipio and Fabius Maximus. The reason of this separation has not come to our knowledge; but there seems to be a truth conveyed in the account of another Roman's being divorced from his wife, which may be applicable here. This person being highly blamed by his friends, who demanded, "Was she not chaste? was she not fair? was she not fruitful?" holding out his shoe, asked them, whether it was not new and well made. "Yet," added he, "none of you can tell where it pinches me."

Plutarch, *Aemilius Paulus*

- 28 Cæsar at once dismissed Pompeia, but being summoned as a witness against Clodius, said he had nothing to charge him with. This looking like a paradox, the accuser asked him why he parted with his wife. Cæsar replied, "I wished my wife to be not so much as suspected." Some say that Cæsar spoke this as his real thought; others, that he did it to gratify the people, who were very earnest to save Clodius.

Plutarch, *Caesar*

- 29 When Philip was trying to force a woman against her will she said to him, "Let me go. All women are alike when the light is out." This is an excellent answer to adulterers and licentious men, but a married woman ought not to be like any chance female when the light is out. It is when her body is invisible that her virtue and her sole devotion and affection for her husband should be evident.

Plutarch, *Marriage Counsel*

- 30 She who sleeps third in a big wide bed is certain to prosper.
Marry, and shut your mouth; the wages of silence are jewels!

After all this, do you think our sex deserves a verdict of *Guilty*?

That's like pardoning crows and laying all blame on the pigeons.

Juvenal, *Satire II*

- 31 A woman must not resist a husband in anger, by deed or even by word. . . . From the day they [hear] the matrimonial contract read to them they should regard it as an instrument by which they became servants; and from that time they should be mindful of their condition and not set themselves up against their masters.

Augustine, *Confessions*, IX, 9

- 32 A woman's sole purpose in marrying should be motherhood.

Augustine, *Contra Faustum*, XIX, 26

- 33 Adultery belongs not only to the sin of lust, but also to the sin of injustice, and in this respect may be brought under the head of covetousness . . . so that adultery is so much the more grievous than theft as a man loves his wife more than his chattels.

Aquinas, *Summa Theologica*, I-II, 73, 5

- 34 Matrimony did indeed exist under the Old Law, as a function of nature, but not as the sacrament of the union of Christ with the Church, for that union was not as yet brought about. Hence under the Old Law it was allowable to give a bill of divorce, which is contrary to the nature of a sacrament.

Aquinas, *Summa Theologica*, I-II, 102, 5

- 35 The marriage union is effected in the same way as the bond in material contracts. And since material contracts are not feasible unless the contracting parties express their will to one another in words, it follows that the consent which makes a marriage must also be expressed in words, so that the expression of words is to marriage what the outward washing is to Baptism.

Aquinas, *Summa Theologica*, III Suppl., 45, 2

- 36 In marriage there is a contract whereby one is bound to pay the other the marital debt: wherefore just as in other contracts, the bond is unfitting if a person bind himself to what he cannot give or do, so the marriage contract is unfitting, if it be made by one who cannot pay the marital debt. This impediment is called by the general name of impotence as regards coition, and can arise either from an intrinsic and natural cause, or from an extrinsic and accidental cause, for instance spell. . . . If it be due to a natural cause, this may happen in two ways. For either it is temporary, and can be remedied by medicine, or by the course of time, and then it does not void a marriage: or it is perpetual and then it voids marriage, so that the

party who labors under this impediment remains for ever without hope of marriage, while the other may marry to whom she will . . . in the Lord.

Aquinas, *Summa Theologica*, III Suppl., 58, 1

- 37 Our Lord permitted a man to put away his wife on account of fornication, in punishment of the unfaithful party and in favor of the faithful party, so that the latter is not bound to marital intercourse with the unfaithful one. There are however seven cases to be excepted in which it is not lawful to put away a wife who has committed fornication, when either the wife is not to be blamed, or both parties are equally blameworthy. The first is if the husband also has committed fornication; the second is if he has prostituted his wife; the third is if the wife, believing her husband dead on account of his long absence, has married again; the fourth is if another man has fraudulently impersonated her husband in the marriage-bed; the fifth is if she be overcome by force; the sixth is if he has been reconciled to her by having carnal intercourse with her after she has committed adultery; the seventh is if both having been married in the state of unbelief, the husband has given his wife a bill of divorce and she has married again; for then if both be converted the husband is bound to receive her back again.

Aquinas, *Summa Theologica*, III Suppl., 62, 1

- 38 The [marriage] debt may be demanded in two ways. First, explicitly, as when they ask one another by words; secondly, implicitly, when namely the husband knows by certain signs that the wife would wish him to pay the debt, but is silent through shame. And so even though she does not ask for the debt explicitly in words, the husband is bound to pay it, whenever his wife shows signs of wishing him to do so.

Aquinas, *Summa Theologica*, III Suppl., 64, 2

- 39 Since the wife has power of her husband's body, and *vice versa*, with regard to the act of procreation, the one is bound to pay the [marriage] debt to the other, at any season or hour, with due regard to the decorum required in such matters, for this must not be done at once openly.

Aquinas, *Summa Theologica*, III Suppl., 64, 9

- 40 "For then, the apostle says that I am free To wed, in God's name, where it pleases me. He says that to be wedded is no sin; Better to marry than to burn within. What care I though folk speak reproachfully Of wicked Lamech and his bigamy? I know well Abraham was holy man, And Jacob, too, as far as know I can; And each of them had spouses more than two; And many another holy man also. Or can you say that you have ever heard That God has ever by His express word

Marriage forbidden? Pray you, now, tell me; Or where commanded He virginity? I read as well as you no doubt have read The apostle when he speaks of maidenhead; He said, commandment of the Lord he'd none. Men may advise a woman to be one, But such advice is not commandment, no; He left the thing to our own judgment so. For had Lord God commanded maidenhood, He'd have condemned all marriage as not good; And certainly, if there were no seed sown, Virginity—where then should it be grown? Paul dared not to forbid us, at the least, A thing whereof his Master'd no behest. The dart is set up for virginity; Catch it who can; who runs best let us see.

"But this word is not meant for every wight, But where God wills to give it, of His might. I know well that the apostle was a maid; Nevertheless, and though he wrote and said He would that everyone were such as he, All is not counsel to virginity; And so to be a wife he gave me leave Out of permission; there's no shame should grieve In marrying me, if that my mate should die, Without exception, too, of bigamy. And though 'twere good no woman's flesh to touch,

He meant, in his own bed or on his couch; For peril 'tis fire and tow to assemble; You know what this example may resemble. This is the sum: he held virginity Nearer perfection than marriage for frailty. And frailty's all, I say, save he and she Would lead their lives throughout in chastity.

"I grant this well, I have no great envy Though maidenhood's preferred to bigamy; Let those who will be clean, body and ghost, Of my condition I will make no boast. For well you know, a lord in his household, He has not every vessel all of gold; Some are of wood and serve well all their days. God calls folk unto Him in sundry ways, And each one has from God a proper gift, Some this, some that, as pleases Him to shift.

"Virginity is great perfection known, And continence e'en with devotion shown. But Christ, Who of perfection is the well, Bade not each separate man he should go sell All that he had and give it to the poor And follow Him in such wise going before. He spoke to those that would live perfectly; And, masters, by your leave, such am not I. I will devote the flower of all my age To all the acts and harvests of marriage.

"Tell me also, to what purpose or end The genitals were made, that I defend, And for what benefit was man first wrought? Trust you right well, they were not made for naught Explain who will and argue up and down

That they were made for passing out, as known,
Of urine, and our two belongings small
Were just to tell a female from a male,
And for no other cause—ah, say you no?
Experience knows well it is not so;
And, so the clerics be not with me wroth,
I say now that they have been made for both,
That is to say, for duty and for ease
In getting, when we do not God displease.
Why should men otherwise in their books set
That man shall pay unto his wife his debt?
Now wherewith should he ever make payment,
Except he used his blessed instrument?
Then on a creature were devised these things
For urination and engenderings.

“But I say not that every one is bound,
Who’s fitted out and furnished as I’ve found,
To go and use it to beget an heir;
Then men would have for chastity no care.
Christ was a maid, and yet shaped like a man,
And many a saint, since this old world began,
Yet has lived ever in perfect chastity.
I bear no malice to virginity;
Let such be bread of purest white wheat-seed,
And let us wives be called but barley bread;
And yet with barley bread (if Mark you scan)
Jesus Our Lord refreshed full many a man.
In such condition as God places us
I’ll persevere, I’m not fastidious.
In wifhood I will use my instrument
As freely as my Maker has it sent.
If I be niggardly, God give me sorrow!
My husband he shall have it, eve and morrow,
When he’s pleased to come forth and pay his debt.
I’ll not delay, a husband I will get
Who shall be both my debtor and my thrall
And have his tribulations therewithal
Upon his flesh, the while I am his wife.
I have the power during all my life
Over his own good body, and not he.
For thus the apostle told it unto me;
And bade our husbands that they love us well.
And all this pleases me wherof I tell.”

Chaucer, *Canterbury Tales*: Wife of
Bath’s Prologue

- 41 “Choose, now,” said she, “one of these two things,
aye,
To have me foul and old until I die,
And be to you a true and humble wife,
And never anger you in all my life;
Or else to have me young and very fair
And take your chance with those who will repair
Unto your house, and all because of me,
Or in some other place, as well may be.
Now choose which you like better and reply.”

Chaucer, *Canterbury Tales*: Wife
of Bath’s Tale

- 42 A merchant, dwelling once, at Saint-Denis,
Was rich, for which men held him wise, and he

Had got a wife of excellent beauty,
And very sociable and gay was she,
Which is a thing that causes more expense
Than all the good cheer and the deference
That men observe at festivals and dances;
Such salutations and masked countenances
Pass by as does a shadow on the wall;
But woe to him that must pay for it all.

Chaucer, *Canterbury Tales*: Shipman’s Tale

- 43 A good wife, who is clean in deed and thought,
Should not be kept a prisoner, that’s plain;
And certainly the labour is in vain
That guards a slut, for, sirs, it just won’t be.
This hold I for an utter idiocy,
That men should lose their labour guarding
wives;
So say these wise old writers in their lives.

Chaucer, *Canterbury Tales*: Manciple’s Tale

- 44 In the choice of wives they carefully follow a custom which seemed to us foolish and absurd. Before marriage some responsible and honorable woman, either a virgin or a widow, presents the woman naked to her suitor and after that some upright man presents the suitor naked to the woman. We laughed at this and condemned it as foolish. On the contrary they wonder at the stupidity of other people, who are exceedingly cautious in matters involving only a little money. For example, men will refuse to buy a colt, unless they take off its saddle and harness, which might conceal a sore. But in the choice of a mate, on which one’s happiness depends for the rest of one’s life, they act carelessly. They leave all but a hand’s-breadth of the woman’s face covered with clothing and judge her by it, so that in marrying a couple runs a great risk of mutual dislike if later anything in either’s body should offend the other. Not all men are so wise that they consider only a woman’s behavior. And even wise men think that physical beauty in wives adds not a little to the virtues of the mind. Certainly some deformity may lurk underneath clothing which will alienate a man from his wife when it is too late to be separated from her. If such a deformity is discovered after marriage, a man must bear his lot, so the Utopians think care ought to be taken by law that no one be deceived.

Thomas More, *Utopia*, II, 12

- 45 A preacher of the gospel, being regularly called, ought, above all things, first, to purify himself before he teaches others. Is he able, with a good conscience, to remain unmarried? let him so remain; but if he cannot abstain living chastely, then let him take a wife; God has made that plaster for that sore.

Luther, *Table Talk*, H715

- 46 The preachers of Varennes, saith Panurge, detest and abhor the second marriages, as altogether foolish and dishonest. Foolish and dishonest? quoth Pantagruel. A plague take such preachers! Yea, but, quoth Panurge, the like mischief also befell the Friar Charmer, who in a full auditory making a sermon at Pareilly, and therein abominating the reiteration of marriage, and the entering again the bonds of a nuptial tie, did swear and heartily give himself to the swiftest devil in hell, if he had not rather choose, and would much more willingly undertake, the unmaidening or depecculating of a hundred virgins, than the simple drudgery of one widow.
Rabelais, *Gargantua and Pantagruel*, III, 6
- 47 *Panurge*. I will never be in the danger of being made a cuckold, for the defect hereof is *Causa sine qua non*; yea, the sole cause, as many think, of making husbands cuckolds. What makes poor scoundrel rogues to beg, I pray you? Is it not because they have not enough at home wherewith to fill their bellies and their pokes? What is it makes the wolves to leave the woods? Is it not the want of flesh meat? What maketh women whores? Yon understand me well enough.
Rabelais, *Gargantua and Pantagruel*, III, 14
- 48 I *N.* take thee *N.* to my wedded Wife [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 and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight [give] thee my troth.
Book of Common Prayer
- 49 We have thought to tie the knot of our marriages more firmly by taking away all means of dissolving them; but the knot of will and affection has become loosened and undone as much as that of constraint has tightened. And on the contrary, what kept marriages in Rome so long in honor and security was everyone's freedom to break them off at will. They loved their wives the better because they might lose them; and, with full liberty of divorce, five hundred years and more passed before anyone took advantage of it.
Montaigne, *Essays*, II, 15, That Our Desire
- 50 A good marriage, if such there be, rejects the company and conditions of love. It tries to reproduce those of friendship. It is a sweet association in life, full of constancy, trust, and an infinite number of useful and solid services and mutual obligations. No woman who savors the taste of it . . . would want to have the place of a mistress or paramour to her husband. If she is lodged in his affection as a wife, she is lodged there much more honorably and securely. When he dances ardent and eager attention elsewhere, still let anyone ask him then on whom he would rather have some shame fall, on his wife or his mistress; whose misfortune would afflict him more; for whom he wishes more honor. These questions admit of no doubt in a sound marriage.
Montaigne, *Essays*, III, 5, On Some Verses of Virgil
- 51 Love and marriage are two intentions that go by separate and distinct roads. A woman may give herself to a man whom she would not at all want to have married; I do not mean because of the state of his fortune, but because of his personal qualities. Few men have married their mistresses who have not repented it.
Montaigne, *Essays*, III, 5, On Some Verses of Virgil
- 52 That man knew what it was all about, it seems to me, who said that a good marriage was one made between a blind wife and a deaf husband.
Montaigne, *Essays*, III, 5, On Some Verses of Virgil
- 53 *Katharina*. Fie, fie! unknit that threatening unkind brow,
And dart not scornful glances from those eyes,
To wound thy lord, thy king, thy governor:
It blots thy beauty as frosts do bite the meads,
Confounds thy fame as whirlwinds shake fair buds,
And in no sense is meet or amiable.
A woman moved is like a fountain troubled,
Muddy, ill-seeming, thick, bereft of beauty;
And while it is so, none so dry or thirsty
Will deign to sip or touch one drop of it.
Thy husband is thy lord, thy life, thy keeper,
Thy head, thy sovereign; one that cares for thee,
And for thy maintenance commits his body
To painful labour both by sea and land,
To watch the night in storms, the day in cold,
Whilst thou liest warm at home, secure and safe;
And craves no other tribute at thy hands
But love, fair looks, and true obedience;
Too little payment for so great a debt.
Such duty as the subject owes the prince
Even such a woman oweth to her husband;
And when she is froward, peevish, sullen, sour,
And not obedient to his honest will,
What is she but a foul contending rebel
And graceless traitor to her loving lord?
I am ashamed that women are so simple
To offer war where they should kneel for peace,
Or seek for rule, supremacy and sway,
When they are bound to serve, love, and obey.
Why are our bodies soft and weak and smooth,
Unapt to toil and trouble in the world,
But that our soft conditions and our hearts
Should well agree with our external parts?
Come, come, you froward and unable worms!
My mind hath been as big as one of yours,
My heart as great, my reason haply more,

- To bandy word for word and frown for frown;
But now I see our lances are but straws,
Our strength as weak, our weakness past compare,
That seeming to be most which we indeed least
are.
Then vail your stomachs, for it is no boot,
And place your hands below your husband's foot:
In token of which duty, if he please,
My hand is ready; may it do him ease.
Shakespeare, *Taming of the Shrew*, V, ii, 136
- 54 *Leonato*. Well, niece, I hope to see you one day fitted with a husband.
Beatrice. Not till God make men of some other metal than earth. Would it not grieve a woman to be overmastered with a piece of valiant dust? to make an account of her life to a clod of wayward marl? No, uncle, I'll none: Adam's sons are my brethren; and, truly, I hold it a sin to match in my kindred.
Leon. Daughter, remember what I told you: if the Prince do solicit you in that kind, you know your answer.
Beat. The fault will be in the music, cousin, if you be not wooed in good time: if the Prince be too important, tell him there is measure in everything and so dance out the answer. For, hear me, Hero: wooing, wedding, and repenting, is as a Scotch jig, a measure, and a cinque pae: the first suit is hot and hasty, like a Scotch jig, and full as fantastical; the wedding, mannerly-modest, as a measure, full of state and ancientry; and then comes repentance and, with his bad legs, falls into the cinque pae faster and faster, till he sink into his grave.
Leon. Cousin, you apprehend passing shrewdly.
Beat. I have a good eye, uncle; I can see a church by daylight.
Shakespeare, *Much Ado About Nothing*, II, i, 61
- 55 *Benedick*. The world must be peopled. When I said I would die a bachelor, I did not think I should live till I were married.
Shakespeare, *Much Ado About Nothing*, II, iii, 251
- 56 *Jacques*. Will you be married, motley?
Touchstone. As the ox hath his bow, sir, the horse his curb, and the falcon her bells, so man hath his desires; and as pigeons bill, so wedlock would be nibbling.
Shakespeare, *As You Like It*, III, iii, 79
- 57 *Rosalind*. Men are April when they woo, December when they wed: maids are May when they are maids, but the sky changes when they are wives.
Shakespeare, *As You Like It*, IV, i, 147
- 58 *Touchstone*. God 'ild you, sir; I desire you of the like. I press in here, sir, amongst the rest of the country copulatives, to swear and to forswear; according as marriage binds and blood breaks: a poor virgin, sir, an ill-favoured thing, sir, but mine own; a poor humour of mine, sir, to take that that no man else will: rich honesty dwells like a miser, sir, in a poor house; as your pearl in your foul oyster.
Shakespeare, *As You Like It*, V, iv, 56
- 59 *Slender*. I will marry her, sir, at your request; but if there be no great love in the beginning, yet heaven may decrease it upon better acquaintance, when we are married and have more occasion to know one another. I hope, upon familiarity will grow more contempt. But if you say, "Marry her," I will marry her; that I am freely dissolved, and dissolately.
Shakespeare, *Merry Wives of Windsor*, I, i, 253
- 60 *Mistress Page*. Wives may be merry, and yet honest too.
Shakespeare, *Merry Wives of Windsor*, IV, ii, 108
- 61 *Clown*. He that ears my land spares my team and gives me leave to in the crop; if I be his cuckold, he's my drudge. He that comforts my wife is the cherisher of my flesh and blood; he that cherishes my flesh and blood loves my flesh and blood; he that loves my flesh and blood is my friend; ergo, he that kisses my wife is my friend.
Shakespeare, *All's Well That Ends Well*, I, iii, 47
- 62 *Othello*. O curse of marriage,
That we can call these delicate creatures ours
And not their appetites! I had rather be a toad,
And live upon the vapour of a dungcon,
Than keep a corner in the thing I love
For other's uses.
Shakespeare, *Othello*, III, iii, 268
- 63 *Desdemona*. I have heard it said so. O, these men, these men!
Dost thou in conscience think—tell me, Emilia—
That there be women do abuse their husbands
In such gross kind?
Emilia. There be some such, no question.
Des. Wouldst thou do such a deed for all the world?
Emil. Why, would not you?
Des. No, by this heavenly light!
Emil. Nor I neither by this heavenly light;
I might do't as well i' the dark.
Des. Wouldst thou do such a deed for all the world?
Emil. The world's a huge thing; it is a great price.
For a small vice.
Des. In troth, I think thou wouldst not.

Emil. In troth, I think I should; and undo't when I had done. Marry, I would not do such a thing for a joint-ring, nor for measures of lawn, nor for gowns, petticoats, nor caps, nor any petty exhibition; but, for the whole world—why, who would not make her husband a cuckold to make him a monarch? I should venture purgatory for't.

Des. Beshrew me, if I would do such a wrong For the whole world.

Emil. Why, the wrong is but a wrong i' the world; and having the world for your labour, 'tis a wrong in your own world, and you might quickly make it right.

Des. I do not think there is any such woman.

Emil. Yes, a dozen; and as many to the vantage as would store the world they played for.

But I do think it is their husbands' faults
If wives do fall. Say that they slack their duties,
And pour our treasures into foreign laps,
Or else break out in pcevish jealousies,
Throwing restraint upon us; or say they strike us,
Or scant our former having in despite;
Why, we have galls, and though we have some
grace,

Yet have we some revenge. Let husbands know
Their wives have sense like them; they see and
smell

And have their palates both for sweet and sour,
As husbands have. What is it that they do
When they change us for others? Is it sport?
I think it is. And doth affection breed it?
I think it doth. Is't frailty that thus errs?
It is so too. And have not we affections,
Desires for sport, and frailty, as men have?
Then let them use us well; else let them know,
The ills we do, their ills instruct us so.

Shakespeare, *Othello*, IV, iii, 60

64 *Leontes.* There have been,
Or I am much deceived, cuckolds ere now;
And mauy a man there is, even at this present,
Now while I speak this, holds his wife by the arm,
That little thinks she has been sluiced in's absence
And his pond fish'd by his next neighbour, by
Sir Smile, his neighbour. Nay, there's comfort in't
Whiles other men have gates and those gates
open'd,
As mine, against their will. Should all despair
That have revolted wives, the tenth of mankind
Would hang themselves. Physic for 't there is
none;
It is a bawdy planet, that will strike
Where 'tis predominant; and 'tis powerful, think
it,
From east, west, north and south. Be it concluded,
No barricado for a belly; know't;
It will let in and out the enemy
With bag and baggage. Many thousand on's
Have the disease, and feel't not.

Shakespeare, *Winter's Tale*, I, ii, 190

65 *Prospero.* Then, as my gift and thine own acquisition

Worthily purchased, take my daughter; but
If thou dost break her virgin-knot before
All sanctimonious ceremonies may
With full and holy rite be minister'd,
No sweet aspersion shall the heavens let fall
To make this contract grow; but barren hate,
Sour-eyed disdain, and discord shall bestrew
The union of your bed with weeds so loathly
That you shall hate it both. Therefore take heed,
As Hymen's lamps shall light you.

Ferdinand. As I hope

For quiet days, fair issue, and long life,
With such love as 'tis now, the murkiest den,
The most opportune place, the strong'st sugges-
tion;

Our worsen genius can, shall never melt
Mine honour into lust, to take away
The edge of that day's celebration
When I shall think, or Phœbus' steeds are
founder'd,
Or Night kept chain'd below.

Shakespeare, *Tempest*, IV, i, 13

66 Well, quoth *Sancho*, who had been silent, and list'ning all the while, my Wife us'd to tell me, she would have every one marry with their Match. Like to like, quoth the Devil to the Colliër, and every Sow to her own Trough, as t'other Saying is. . . . A Murrain seize those that will spoil a good Match between those that love one another! Nay, said *Don Quixote*, if Marriage should be always the Consequence of mutual Love, what would become of the Prerogative of Parents, and their Authority over their Children? If young Girls might always chuse their own Husbands, we should have the best Families intermarry with Coachmen and Grooms; and your Heiresses would throw themselves away upon the first wild young Fellows, whose promising Out-sides and Assurance makes 'em set up for Fortunes, though all their Stock consists in Impudence. For the Understanding which alone should distinguish and chuse in these Cases as in all others, is apt to be blinded or bias'd by Love and Affection; and Matrimony is so nice and critical a Point, that it requires not only our own cautious Management, but even the Direction of a superior Power to chuse right. Whoever undertakes a long Journey, if he be wise, makes it his Business to find out an agreeable Companion. How cautious then should He be, who is to take a Journey for Life, whose Fellow-Traveller must not part with him but at the Grave; his Companion at Bed and Board and Sharer of all the Pleasures and Fatigues of his Journey; as the Wife must be to the Husband! She is no such Sort of Ware, that a Man can be rid of when he pleases: When once that's purchas'd, no Exchange, no Sale, no Alienation can be made: She is an inseparable Accident to Man: Marriage is a Noose, which,

fasten'd about the Neck, runs the closer, and fits more uneasy by our struggling to get loose: 'Tis a *Gordian* Knot which none can unty, and being twisted with our Thread of Life, nothing but the Scythe of Death can cut it.

Cervantes, *Don Quixote*, II, 19

- 67 The Honourable Poor Man, said he [Don Quixote], if the Poor can deserve that Epithet, when he has a Beautiful Wife, is bless'd with a Jewel: He that deprives him of her, robs him of his Honour, and may be said to deprive him of his Life. The Woman that is Beautiful, and keeps her Honesty when her Husband is Poor, deserves to be Crown'd with Laurel, as the Conquerors were of Old. Beauty is a tempting Bait, that attracts the Eyes of all Beholders, and the Princely Eagles, and the most high-flown Birds stood to its pleasing Lure. But when they find it in Necessity, then Kites and Crows, and other ravenous Birds will all be grappling with the alluring Prey. She that can withstand these dangerous Attacks, well deserves to be the Crown of her Husband. However, Sir, take this along with you, as the Opinion of a Wise Man, whose Name I have forgot; he said, there was but one good Woman in the World, and his Advice was, that every Married Man should think his own Wife was she, as being the only way to live contented. For my own part, I need not make the Application to myself, for I am not Married, nor have I as yet any Thoughts that way; but if I had, 'twould not be a Woman's Fortune, but her Character should recommend her; for publick Reputation is the Life of a Lady's Vertue, and the outward Appearance of Modesty is in one sense as good as the Reality; since a private Sin is not so prejudicial in this World, as a publick Indecency. If you bring a Woman honest to your Bosom, 'tis easy keeping her so, and perhaps you may improve her Vertues. If you take an unchaste Partner to your Bed, 'tis hard mending her; for the Extremes of Vice and Vertue are so great in a Woman, and their Points so far asunder, that 'tis very improbable, I won't say impossible, they should ever be reconcil'd.

Cervantes, *Don Quixote*, II, 22

- 68 Grave natures, led by custom, and therefore constant, are commonly loving husbands; as was said of Ulysses, *vetulam suam praetulit immortalitati* [he preferred his aged wife to immortality]. Chaste women are often proud and forward, as presuming upon the merit of their chastity. It is one of the best bonds both of chastity and obedience in the wife if she think her husband wise; which she will never do if she find him jealous. Wives are young men's mistresses; companions for middle age; and old men's nurses. So as a man may have a quarrel to marry when he will. But yet he was reputed one of the wise men that made answer to the question, when a man should marry?—"A

young man not yet, an elder man not at all." It is often seen that bad husbands have very good wives; whether it be that it raiseth the price of their husband's kindness when it comes; or that the wives take a pride in their patience. But this never fails if the bad husbands were of their own choosing, against their friends' consent; for then they will be sure to make good their own folly.

Bacon, *Of Marriage and Single Life*

- 69 This said unanimous, and other Rites
Observing none, but adoration pure
Which God likes best, into thir inmost bower
Handed they went; and eas'd the putting off
These troublesom disguises which wee wear,
Strait side by side were laid, nor turned I weene
Adam from his fair Spouse, nor *Eve* the Rites
Mysterious of connubial Love refus'd:
Whatever Hypocrites austerely talk
Of puritie and place and innocence,
Defaming as impure what God declares
Pure, and commands to som, leaves free to all.
Our Maker bids increase, who bids abstain
But our Destroyer, foe to God and Man?
Haile wedded Love, mysterious Law, true source
Of human offspring, sole proprietie,
In Paradise of all things common else.
By thee adulterous lust was driv'n from men
Among the bestial herds to raunge, by thee
Founded in Reason, Loyal, Just, and Pure,
Relations dear, and all the Charities
Of Father, Son, and Brother first were known.

Milton, *Paradise Lost*, IV, 736

- 70 *Adam*. I now see
Bone of my Bone, Flesh of my Flesh, my Self
Before me; Woman is her Name, of Man
Extracted; for this cause he shall forgoe
Father and Mother, and to his Wife adhere;
And they shall be one Flesh, one Heart, one
Soule.

Milton, *Paradise Lost*, VIII, 494

- 71 They looking back, all th' Eastern side beheld
Of Paradise, so late thir happie seat,
Wav'd over by that flaming Braud, the Gate
With dreadful Faces throng'd and fierie Armes:
Som natural tears they drop'd, but wip'd them
soon;
The World was all before them, where to choose
Thir place of rest, and Providence thir guide:
They hand in hand with wandring steps and slow,
Through *Eden* took thir solitarie way.

Milton, *Paradise Lost*, XII, 641

- 72 If unchastity in a woman, whom St. Paul terms the glory of man, be such a scandal and dishonour, then certainly in a man, who is both the image and glory of God, it must, though commonly not so thought, be much more deflouring and dishonourable; in that he sins both against his own

body, which is the perfecter sex, and his own glory, which is in the woman; and, that which is worst, against the image and glory of God, which is in himself.

Milton, *Apology for Smectymnuus*

- 73 What thing more instituted to the solace and delight of man than marriage? And yet the misinterpreting of some scripture, directed mainly against the abusers of the law for divorce given by Moses, hath changed the blessing of matrimony not seldom into a familiar and coinhabiting mischief, at least into a drooping and disconsolate household captivity, without refuge or redemption—so ungoverned and so wild a race doth superstition run us from one extreme of abused liberty into the other of unmerciful restraint. For although God in the first ordaining of marriage taught us to what end he did it, in words expressly implying the apt and cheerful conversation of man with woman, to comfort and refresh him against the evil of solitary life, not mentioning the purpose of generation till afterwards, as being but a secondary end in dignity, though not in necessity: yet now, if any two be but once handed in the church, and have tasted in any sort the nuptial bed, let them find themselves never so mistaken in their dispositions through any error, concealment, or misadventure, that through their different tempers, thoughts and constitutions, they can neither be to one another a remedy against loneliness nor live in any union or contentment all their days; yet they shall, so they be but found suitably weaponed to the least possibility of sensual enjoyment, be made, spite of antipathy, to fadge together and combine as they may to their unspeakable wearisomeness and despair of all sociable delight in the ordinance which God established to that very end.

Milton, *Doctrine and Discipline of Divorce*, I, Pref.

- 74 With regard to marriage, it is plain that it is in accordance with reason, if the desire of connection is engendered not merely by external form, but by a love of begetting children and wisely educating them; and if, in addition, the love both of the husband and wife has for its cause not external form merely, but chiefly liberty of mind.

Spinoza, *Ethics*, IV, Appendix XX

- 75 The husband and wife, though they have but one common concern, yet having different understandings, will unavoidably sometimes have different wills too. It therefore being necessary that the last determination (that is, the rule) should be placed somewhere, it naturally falls to the man's share as the abler and the stronger. But this, reaching but to the things of their common interest and property, leaves the wife in the full and true possession of what by contract is her peculiar right, and at least gives the husband no more

power over her than she has over his life; the power of the husband being so far from that of an absolute monarch that the wife has, in many cases, a liberty to separate from him where natural right or their contract allows it, whether that contract be made by themselves in the state of Nature or by the customs or laws of the country they live in, and the children, upon such separation, fall to the father or mother's lot as such contract does determine.

Locke, *II Civil Government*, VII, 82

- 76 *Sharper*. Thus grief still treads upon the heels of pleasure;

Married in haste, we may repent at leisure.

Congreve, *The Old Bachelor*, V, iii

- 77 *Millamont*. Ah! I'll never marry, unless I am first made sure of my will and pleasure.

Mirabell. Would you have 'em both before marriage? Or will you be contented with the first now, and stay for the other till after grace?

Milla. Ah, don't be impertinent.—My dear liberty, shall I leave thee? My faithful solitude, my darling contemplation, must I bid you then adieu? Ay-h adieu.—My morning thoughts, agreeable wakings, indolent slumbers, all ye *douceurs*, ye *sommeils du matin*, adieu.—I can't do't, 'tis more than impossible.—Positively, *Mirabell*, I'll lie abed in a morning as long as I please.

Mira. Then I'll get up in a morning as early as I please.

Milla. Ah, idle creature, get up when you will.—and d'ye hear? I won't be called names after I'm married; positively I won't be called names.

Mira. Names!

Milla. Aye, as wife, spouse, my dear, joy, jewel, love, sweetheart, and the rest of that nauseous cant, in which men and their wives are so fulsomely familiar—I shall never bear that.—Good *Mirabell*, don't let us be familiar or fond, nor kiss before folks, like my Lady Fidler and Sir Francis; nor go to Hyde Park together the first Sunday in a new chariot, to provoke eyes and whispers; and then never be seen there together again, as if we were proud of one another the first week, and ashamed of one another ever after. Let us never visit together, nor go to a play together, but let us be very strange and well bred; let us be as strange as if we had been married a great while; and as well bred as if we were not married at all.

Mira. Have you any more conditions to offer? Hitherto your demands are pretty reasonable.

Milla. Trifles—as liberty to pay and receive visits to and from whom I please; to write and receive letters, without interrogatories or wry faces on your part; to wear what I please; and choose conversation with regard only to my own taste; to have no obligation upon me to converse with wits that I don't like, because they are your acquaint-

tance; or to be intimate with fools, because they may be your relations. Come to dinner when I please, dine in my dressing room when I'm out of humor, without giving a reason. To have my closet inviolate; to be sole empress of my tea table, which you must never presume to approach without first asking leave. And lastly, wherever I am, you shall always knock at the door before you come in. These articles subscribed, if I continue to endure you a little longer, I may by degrees dwindle into a wife.

Mira. Your bill of fare is something advanced in this latter account. Well, have I liberty to offer conditions—that when you are dwindled into a wife, I may not be beyond measure enlarged into a husband?

Milla. You have free leave, propose your utmost, speak and spare not.

Mira. I thank you. *Imprimis* then, I covenant that your acquaintance be general; that you admit no sworn confidante or intimate of your own sex; no she-friend to screen her affairs under your countenance and tempt you to make trial of a mutual secrecy. No decoy duck to wheedle you a fop—scrambling to the play in a mask—then bring you home in a pretended fright, when you think you shall be found out—and rail at me for missing the play, and disappointing the frolic which you had to pick me up and prove my constancy.

Milla. Detestable *imprimis!* I go to the play in a mask!

Mira. *Item*, I article, that you continue to like your own face as long as I shall; and while it passes current with me, that you endeavor not to new coin it. To which end, together with all vizards for the day, I prohibit all masks for the night, made of oiled-skins and I know not what—hog's bones, hare's gall, pig water, and the marrow of a roasted cat. In short, I forbid all commerce with the gentlewoman in what-d'ye-call-it court. *Item*, I shunt my doors against all bawds with baskets, and pennyworths of muslin, china, fans, atlases, etc. *Item*, when you shall be breeding—

Milla. Ah! Name it not.

Mira. Which may be presumed, with a blessing on our endeavors—

Milla. Odious endeavors!

Mira. I denounce against all strait facing, squeezing for a shape, till you mold my boy's head like a sugar loaf; and instead of a man-child, make me father to a crooked billet. Lastly, to the dominion of the tea table I submit.—But with proviso that you exceed not in your province; but restrain yourself to native and simple tea-table drinks, as tea, chocolate, and coffee. As likewise to genuine and authorized tea-table talk—such as mending of fashions, spoiling reputations, railing at absent friends, and so forth—but that on no account you encroach upon the men's prerogative, and presume to drink healths, or toast fel-

lows; for prevention of which, I banish all foreign forces, all auxiliaries to the tea table, as orange brandy, all aniseed, cinnamon, citron and Barbados waters, together with ratafia and the most noble spirit of clary.—But for cowslip-wine, poppy water, and all dormitives, those I allow. These provisos admitted, in other things I may prove a tractable and complying husband.

Milla. O, horrid provisos! filthy strong waters! I toast fellows, odious men! I hate your odious provisos.

Mira. Then we're agreed. Shall I kiss your hand upon the contract?

Congreve, *Way of the World*, IV, v

78 Their [the Lilliputians'] maxim is, that among people of quality, a wife should be always a reasonable and agreeable companion, because she cannot always be young.

Swift, *Gulliver's Travels*, I, 6

79 This gentleman [Mr. Allworthy] had in his youth married a very worthy and beautiful woman, of whom he had been extremely fond: by her he had three children, all of whom died in their infancy. He had likewise had the misfortune of burying this beloved wife herself, about five years before the time in which this history chuses to set out. This loss, however great, he bore like a man of sense and constancy, though it must be confessed he would often talk a little whimsically on this head; for he sometimes said he looked on himself as still married, and considered his wife as only gone a little before him, a journey which he should most certainly, sooner or later, take after her; and that he had not the least doubt of meeting her again in a place where he should never part with her more—sentiments for which his sense was arraigned by one part of his neighbours, his religion by a second, and his sincerity by a third.

Fielding, *Tom Jones*, I, 2

80 The squire, to whom that poor woman had been a faithful upper-servant all the time of their marriage, had returned that behaviour by making what the world calls a good husband. He very seldom swore at her (perhaps not above once a week) and never beat her: she had not the least occasion for jealousy, and was perfect mistress of her time; for she was never interrupted by her husband, who was engaged all the morning in his field exercises, and all the evening with bottle companions. She scarce indeed ever saw him but at meals; where she had the pleasure of carving those dishes which she had before attended at the dressing. From these meals she retired about five minutes after the other servants, having only stayed to drink "the king over the water." Such were, it seems, Mr. Western's orders; for it was a maxim with him, that women should come in with the first dish, and go out after the first glass.

Obedience to these orders was perhaps no difficult task; for the conversation (if it may be called so) was seldom such as could entertain a lady. It consisted chiefly of hallowing, singing, relations of sporting adventures, b—d—y, and abuse of women, and of the government.

Fielding, *Tom Jones*, VII, 4

- 81 "O my dear Sophy, you are a woman of sense; if you marry a man, as is most probable you will, of less capacity than yourself, make frequent trials of his temper before marriage, and see whether he can bear to submit to such a superiority.—Promise me, Sophy, you will take this advice; for you will hereafter find its importance." "It is very likely I shall never marry at all," answered Sophia; "I think, at least, I shall never marry a man in whose understanding I see any defects before marriage; and I promise you I would rather give up my own than see any such afterwards." "Give up your understanding!" replied Mrs. Fitzpatrick; "oh, fie, child! I will not believe so meanly of you. Everything else I might myself be brought to give up; but never this. Nature would not have allotted this superiority to the wife in so many instances, if she had intended we should all of us have surrendered it to the husband. This, indeed, men of sense never expect of us."

Fielding, *Tom Jones*, XI, 7

- 82 Young women who are conducted by marriage alone to liberty and pleasure, who have a mind which dares not think, a heart which dares not feel, eyes which dare not see, ears which dare not hear, who appear only to show themselves silly, condemned without intermission to trifles and precepts, have sufficient inducements to lead them on to marriage: it is the young men that want to be encouraged.

Montesquieu, *Spirit of Laws*, XXIII, 9

- 83 Of all the riddles of a married life, said my father, crossing the landing in order to set his back against the wall, whilst he propounded it to my uncle Toby—of all the puzzling riddles, said he, in a marriage state,—of which you may trust me, brother Toby, there are more asses' loads than all Job's stock of asses could have carried—there is not one that has more intricacies in it than this—that from the very moment the mistress of the house is brought to bed, every female in it, from my lady's gentlewoman down to the cinderwench, becomes an inch taller for it; and give themselves more airs upon that single inch, than all the other inches put together.

I think rather, replied my uncle Toby, that 'tis we who sink an inch lower.—If I meet but a woman with child—I do it.

Sterne, *Tristram Shandy*, IV, 12

- 84 A senior magistrate of a French town had the mis-

fortune to have a wife who was debauched by a priest before her marriage, and who since covered herself with disgrace by public scandals: he was so moderate as to leave her without noise. This man, about forty years old, vigorous and of agreeable appearance, needs a woman; he is too scrupulous to seek to seduce another man's wife, he fears intercourse with a public woman or with a widow who would serve him as concubine. In this disquieting and sad state, he addresses to his Church a plea of which the following is a précis:

My wife is criminal, and it is I who am punished. Another woman is necessary as a comfort to my life, to my virtue even; and the sect of which I am a member refuses her to me; it forbids me to marry an honest girl. The civil laws of to-day, unfortunately founded on canon law, deprive me of the rights of humanity. The Church reduces me to seeking either the pleasures it reproves, or the shameful compensations it condemns; it tries to force me to be criminal.

I cast my eyes over all the peoples of the earth; there is not a single one except the Roman Catholic people among whom divorce and a new marriage are not natural rights.

What upheaval of the rule has therefore made among the Catholics a virtue of undergoing adultery, and a duty of lacking a wife when one has been infamously outraged by one's own? . . .

That our priests, that our monks renounce wives, to that I consent; it is an outrage against population, it is a misfortune for them, but they merit this misfortune which they have made for themselves. They have been the victims of the popes who wanted to have in them slaves, soldiers without families and without fatherland, living solely for the Church: but I, magistrate, who serve the state all day, I need a wife in the evening; and the Church has not the right to deprive me of a benefit which God accords me. The apostles were married, Joseph was married, and I want to be. If I, Alsatian, am dependent on a priest who dwells at Rome, if this priest has the barbarous power to rob me of a wife, let him make a eunuch of me for the singing of *Misereres* in his chapel.

Voltaire, *Philosophical Dictionary*: Adultery

- 85 Johnson told me, with an amiable fondness, a little pleasing circumstance relative to this work. Mrs. Johnson, in whose judgement and taste he had great confidence, said to him, after a few numbers of *The Rambler* had come out, "I thought very well of you before; but I did not imagine you could have written any thing equal to this." Distant praise, from whatever quarter, is not so delightful as that of a wife whom a man loves and esteems.

Boswell, *Life of Johnson* (1750)

- 86 He [Johnson] talked of the heinousness of the crime of adultery, by which the peace of families

was destroyed. He said, "Confusion of progeny constitutes the essence of the crime; and therefore a woman who breaks her marriage vows is much more criminal than a man who does it. A man, to be sure, is criminal in the sight of *God*: but he does not do his wife a very material injury, if he does not insult her; if, for instance, from mere wantonness of appetite, he steals privately to her chambermaid. Sir, a wife ought not greatly to resent this. I would not receive home a daughter who had run away from her husband on that account. A wife should study to reclaim her husband by more attention to please him. Sir, a man will not, once in a hundred instances, leave his wife and go to a harlot, if his wife has not been negligent of pleasing."

Boswell, *Life of Johnson* (1768)

- 87 A gentleman who had been very unhappy in marriage, married immediately after his wife died: Johnson said, it was the triumph of hope over experience.

Boswell, *Life of Johnson* (1770)

- 88 A question was started, whether the state of marriage was natural to man. *Johnson*. "Sir, it is so far from being natural for a man and woman to live in a state of marriage, that we find all the motives which they have for remaining in that connection, and the restraints which civilized society imposes to prevent separation, are hardly sufficient to keep them together."

Boswell, *Life of Johnson* (Mar. 31, 1772)

- 89 On Friday, May 7, I breakfasted with him at Mr. Thrale's in the Borough. While we were alone, I endeavoured as well as I could to apologise for a lady who had been divorced from her husband by act of Parliament. I said, that he had used her very ill, had behaved brutally to her, and that she could not continue to live with him without having her delicacy contaminated; that all affection for him was thus destroyed; that the essence of conjugal union being gone, there remained only a cold form, a mere civil obligation; that she was in the prime of life, with qualities to produce happiness; that these ought not to be lost; and, that the gentleman on whose account she was divorced had gained her heart while thus unhappily situated. Seduced, perhaps, by the charms of the lady in question, I thus attempted to palliate what I was sensible could not be justified; for when I had finished my harangue, my venerable friend gave me a proper check: "My dear Sir, never accustom your mind to mingle virtue and vice. The woman's a whore, and there's an end on't."

Boswell, *Life of Johnson* (May 7, 1773)

- 90 *Boswell*. "Pray, Sir, do you not suppose that there are fifty women in the world, with any one of whom a man may be as happy, as with any one

woman in particular?" *Johnson*. "Ay, Sir, fifty thousand." *Boswell*. "Then, Sir, you are not of opinion with some who imagine that certain men and certain women are made for each other; and that they cannot be happy if they miss their counterparts?" *Johnson*. "To be sure not, Sir. I believe marriages would in general be as happy, and often more so, if they were all made by the Lord Chancellor, upon a due consideration of characters and circumstances, without the parties having any choice in the matter."

Boswell, *Life of Johnson* (Mar. 22, 1776)

- 91 We then talked of marrying women of fortune; and I mentioned a common remark, that a man may be, upon the whole, richer by marrying a woman with a very small portion, because a woman of fortune will be proportionally expensive; whereas a woman who brings none will be very moderate in expenses. *Johnson*. "Depend upon it, Sir, this is not true. A woman of fortune being used to the handling of money, spends it judiciously; but a woman who gets the command of money for the first time upon her marriage, has such a gust in spending it, that she throws it away with great profusion."

Boswell, *Life of Johnson* (Mar. 28, 1776)

- 92 *Johnson*. "Between a man and his wife, a husband's infidelity is nothing. They are connected by children, by fortune, by serious considerations of community. Wise married women don't trouble themselves about the infidelity in their husbands." *Boswell*. "To be sure there is a great difference between the offence of infidelity in a man and that of his wife." *Johnson*. "The difference is boundless. The man imposes no bastards upon his wife."

Boswell, *Life of Johnson* (Oct. 10, 1779)

- 93 The domestic relations are founded on marriage, and marriage is founded upon the natural reciprocity or intercommunity . . . of the sexes. This natural union of the sexes proceeds according to the mere animal nature . . . , or according to the law. The latter is marriage . . . , which is the union of two persons of different sex for life-long reciprocal possession of their sexual faculties. The end of producing and educating children may be regarded as always the end of nature in implanting mutual desire and inclination in the sexes; but it is not necessary for the rightfulness of marriage that those who marry should set this before themselves as the end of their union, otherwise the marriage would be dissolved of itself when the production of children ceased.

Kant, *Science of Right*, 24

- 94 The relation of the married persons to each other is a relation of equality as regards the mutual possession of their persons, as well as of their goods.

Consequently marriage is only truly realized in monogamy; for in the relation of polygamy the person who is given away on the one side, gains only a part of the one to whom that person is given up, and therefore becomes a mere *res*. But in respect of their goods, they have severally the right to renounce the use of any part of them, although only by a special contract. . . . Hence the question may be raised as to whether it is not contrary to the equality of married persons when the law says in any way of the husband in relation to the wife, "he shall be thy master," so that he is represented as the one who commands, and she is the one who obeys. This, however, cannot be regarded as contrary to the natural equality of a human pair, if such legal supremacy is based only upon the natural superiority of the faculties of the husband compared with the wife, in the effectuation of the common interest of the household, and if the right to command is based merely upon this fact. For this right may thus be deduced from the very duty of unity and equality in relation to the *end* involved.

Kant, *Science of Right*, 26

- 95 It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife.

Jane Austen, *Pride and Prejudice*, I

- 96 'Tis pity learned virgins ever wed
With persons of no sort of education,
Or gentlemen, who, though well born and bred,
Grow tired of scientific conversation:
I don't choose to say much upon this head,
I'm a plain man, and in a single station,
But—Oh! ye lords of ladies intellectual,
Inform us truly, have they not hen-peck'd you all?

Byron, *Don Juan*, I, 22

- 97 Think you, if Laura had been Petrarch's wife,
He would have written sonnets all his life?

Byron, *Don Juan*, III, 8

- 98 Marriage results from the free surrender by both sexes of their personality—a personality in every possible way unique in each of the parties. Consequently, it ought not to be entered by two people identical in stock who are already acquainted and perfectly known to one another; for individuals in the same circle of relationship have no special personality of their own in contrast with that of others in the same circle. On the contrary, the parties should be drawn from separate families and their personalities should be different in origin. Since the very conception of marriage is that it is a freely undertaken ethical transaction, not a tie directly grounded in the physical organism and its desires, it follows that the marriage of blood-relations runs counter to this conception

and so also to genuine natural feeling.

Hegel, *Philosophy of Right*, 168

- 99 Familiarity, close acquaintance, the habit of common pursuits, should not precede marriage; they should come about for the first time within it. And their development has all the more value, the richer it is and the more facets it has.

Hegel, *Philosophy of Right*,
Additions, Par. 168

- 100 It is a much greater shock to modesty to go to bed with a man whom one has only seen twice, after half a dozen words mumbled in Latin by a priest, than to yield in spite of one's self to a man whom one has adored for two years.

Stendhal, *On Love*, I, 21

- 101 Among aristocratic nations birth and fortune frequently make two such different beings of man and woman that they can never be united to each other. Their passions draw them together, but the condition of society and the notions suggested by it prevent them from contracting a permanent and ostensible tie. The necessary consequence is a great number of transient and clandestine connections. Nature secretly avenges herself for the constraint imposed upon her by the laws of man.

This is not so much the case when the equality of conditions has swept away all the imaginary or the real barriers that separated man from woman. No girl then believes that she cannot become the wife of the man who loves her, and this renders all breaches of morality before marriage very uncommon; for, whatever be the credulity of the passions, a woman will hardly be able to persuade herself that she is beloved when her lover is perfectly free to marry her and does not.

Tocqueville, *Democracy in America*,
Vol. II, III, 11

- 102 *Mr. Weller*. Wen you're a married man, Samivel, you'll understand a good many things as you don't understand now; but vether it's worth while goin' through so much, to learn so little, as the charity-boy said ven he got to the end of the alphabet, is a matter o' taste

Dickens, *Pickwick Papers*, XXVII

- 103 *Mr. Micawber*. Accidents will occur in the best-regulated families; and in families not regulated by that pervading influence which sanctifies while it enhances the —a—I would say, in short, by the influence of Woman, in the lofty character of Wife, they may be expected with confidence, and must be borne with philosophy.

Dickens, *David Copperfield*, XXVIII

- 104 Civilised men are largely attracted by the mental charms of women, by their wealth, and especially by their social position; for men rarely marry into a much lower rank. The men who succeed in ob-

taining the more beautiful women will not have a better chance of leaving a long line of descendants than other men with plainer wives, save the few who bequeath their fortunes according to primogeniture. With respect to the opposite form of selection, namely, of the more attractive men by the women, although in civilised nations women have free or almost free choice, which is not the case with barbarous races, yet their choice is largely influenced by the social position and wealth of the men; and the success of the latter in life depends much on their intellectual powers and energy, or on the fruits of these same powers in their forefathers.

Darwin, *Descent of Man*, III, 20

- 105 Man seans with scrupulous care the character and pedigree of his horses, cattle, and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care. He is impelled by nearly the same motives as the lower animals, when they are left to their own free choice, though he is in so far superior to them that he highly values mental charms and virtues. On the other hand he is strongly attracted by mere wealth or rank. Yet he might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage if they are in any marked degree inferior in body or mind; but such hopes are Utopian and will never be even partially realised until the laws of inheritance are thoroughly known. Everyone does good service, who aids towards this end.

Darwin, *Descent of Man*, III, 21

- 106 But you Communists would introduce community of women, screams the whole bourgeoisie in chorus.

The bourgeois sees in his wife a mere instrument of production. He hears that the instruments of production are to be exploited in common, and, naturally, can come to no other conclusion than that the lot of being common to all will likewise fall to the women.

He has not even a suspicion that the real point aimed at is to do away with the status of women as mere instruments of production.

For the rest, nothing is more ridiculous than the virtuous indignation of our bourgeois at the community of women which, they pretend, is to be openly and officially established by the Communists. The Communists have no need to introduce community of women; it has existed almost from time immemorial.

Our bourgeois, not content with having the wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the greatest pleasure in seducing each other's wives.

Bourgeois marriage is in reality a system of wives in common and thus at the most what the Communists might possibly be reproached with is that they desire to introduce, in substitution for a hypocritically concealed, an openly legalized, community of women.

Marx and Engels, *Communist Manifesto*, II

- 107 What marriage may be in the case of two persons of cultivated faculties, identical in opinions and purposes, between whom there exists that best kind of equality, similarity of powers and capacities with reciprocal superiority in them—so that each can enjoy the luxury of looking up to the other, and can have alternately the pleasure of leading and of being led in the path of development—I will not attempt to describe. To those who can conceive it, there is no need; to those who cannot, it would appear the dream of an enthusiast. But I maintain, with the profoundest conviction, that this, and this only, is the ideal of marriage; and that all opinions, customs, and institutions which favour any other notion of it, or turn the conceptions and aspirations connected with it into any other direction, by whatever pretences they may be coloured, are relics of primitive barbarism. The moral regeneration of mankind will only really commence, when the most fundamental of the social relations is placed under the rule of equal justice, and when human beings learn to cultivate their strongest sympathy with an equal in rights and in cultivation.

Mill, *Subjection of Women*, IV

- 108 Natásha did not follow the golden rule advocated by clever folk, especially by the French, which says that a girl should not let herself go when she marries, should not neglect her accomplishments, should be even more careful of her appearance than when she was unmarried, and should fascinate her husband as much as she did before he became her husband. Natásha on the contrary had at once abandoned all her witchery, of which her singing had been an unusually powerful part. She gave it up just because it was so powerfully seductive. She took no pains with her manners or with delicacy of speech, or with her toilet, or to show herself to her husband in her most becoming attitudes, or to avoid inconveniencing him by being too exacting. She acted in contradiction to all those rules. She felt that the allurements instinct had formerly taught her to use would now be merely ridiculous in the eyes of her husband, to whom she had from the first moment given herself up entirely—that is, with her whole soul, leaving no corner of it hidden from him. She felt that her unity with her husband was not maintained by the poetic feelings that had attracted him to her, but by something else—indefinite but firm as the bond between her own body and soul.

Tolstoy, *War and Peace*, I Epilogue, X

109 If the purpose of dinner is to nourish the body, a man who eats two dinners at once may perhaps get more enjoyment but will not attain his purpose, for his stomach will not digest the two dinners.

If the purpose of marriage is the family, the person who wishes to have many wives or husbands may perhaps obtain much pleasure, but in that case will not have a family.

If the purpose of food is nourishment and the purpose of marriage is the family, the whole question resolves itself into not eating more than one can digest, and not having more wives or husbands than are needed for the family—that is, one wife or one husband. Natásha needed a husband. A husband was given her and he gave her a family. And she not only saw no need of any other or better husband, but as all the powers of her soul were intent on serving that husband and family, she could not imagine and saw no interest in imagining how it would be if things were different.

Tolstoy, *War and Peace*, I Epilogue, X

110 Natásha and Pierre, left alone, also began to talk as only a husband and wife can talk, that is, with extraordinary clearness and rapidity, understanding and expressing each other's thoughts in ways contrary to all rules of logic, without premises, deductions, or conclusions, and in a quite peculiar way. Natásha was so used to this kind of talk with her husband that for her it was the surest sign of something being wrong between them if Pierre followed a line of logical reasoning. When he began proving anything, or talking argumentatively and calmly and she, led on by his example, began to do the same, she knew that they were on the verge of a quarrel.

Tolstoy, *War and Peace*, I Epilogue, XVI

111 Natásha would have had no doubt as to the greatness of Pierre's idea, but one thing disconcerted her. "Can a man so important and necessary to society be also my husband? How did this happen?" She wished to express this doubt to him. "Now who could decide whether he is really cleverer than all the others?" she asked herself, and passed in review all those whom Pierre most respected. Judging by what he had said there was no one he had respected so highly as Platón Karatáev.

"Do you know what I am thinking about?" she asked. "About Platón Karatáev. Would he have approved of you now, do you think?"

Pierre was not at all surprised at this question. He understood his wife's line of thought.

"Platón Karatáev?" he repeated, and pondered, evidently sincerely trying to imagine Karatáev's opinion on the subject. "He would not have understood . . . yet perhaps he would."

"I love you awfully!" Natásha suddenly said. "Awfully, awfully!"

"No, he would not have approved," said Pierre, after reflection. "What he would have approved of is our family life. He was always so anxious to find seemliness, happiness, and peace in everything, and I should have been proud to let him see us. There now—you talk of my absence, but you wouldn't believe what a special feeling I have for you after a separation. . . ."

"Yes, I should think . . ." Natásha began.

"No, it's not that. I never leave off loving you. And one couldn't love more, but this is something special. . . . Yes, of course—" he did not finish because their eyes meeting said the rest.

"What nonsense it is," Natásha suddenly exclaimed, "about honeymoons, and that the greatest happiness is at first! On the contrary, now is the best of all."

Tolstoy, *War and Peace*, I Epilogue, XVI

112 Even concubinage has been corrupted—by marriage.

Nietzsche, *Beyond Good and Evil*, IV, 123

113 Marriage is popular because it combines the maximum of temptation with the maximum of opportunity.

Shaw, *Man and Superman*, Maxims for Revolutionists

114 When two people are under the influence of the most violent, most insane, most delusive, and most transient of passions, they are required to swear that they will remain in that excited, abnormal, and exhausting condition continuously until death do them part.

Shaw, *Getting Married*, Pref.

115 Liza. There's lots of women has to make their husbands drunk to make them fit to live with. You see, it's like this. If a man has a bit of a conscience, it always takes him when he's sober; and then it makes him low-spirited. A drop of booze just takes that off and makes him happy.

Shaw, *Pygmalion*, III

116 Owing to the subjection of women there has in most civilized communities been no genuine companionship between husbands and wives; their relation has been one of eudescension on the one side and duty on the other. All the man's serious thoughts and purposes he has kept to himself, since robust thought might lead his wife to betray him. In most civilized communities women have been denied almost all experience of the world and of affairs. They have been kept artificially stupid and therefore uninteresting.

Russell, *Marriage and Morals*, III

117 It is . . . possible for a civilized man and woman to be happy in marriage, although if this is to be the case a number of conditions must be fulfilled. There must be a feeling of complete equality on both sides; there must be no interference with mutual freedom; there must be the most complete physical and mental intimacy; and there must be a certain similarity in regard to standards of values. (It is fatal, for example, if one values only money while the other values only good work.) Given all these conditions, I believe marriage to be the best and most important relation that can exist between two human beings. If it has not often been realized hitherto, that is chiefly because husband and wife have regarded themselves as

each other's policeman. If marriage is to achieve its possibilities, husbands and wives must learn to understand that whatever the law may say, in their private lives they must be free.

Russell, *Marriage and Morals*, IX

118 We know the very widespread custom of breaking a vessel or a plate on the occasion of a rothal; everyone present possesses himself of a fragment in symbolic acceptance of the fact that he may no longer put forward any claim to the bride, presumably a custom which arose with monogamy.

Freud, *General Introduction to Psycho-Analysis*, XVII
