

**FOR BETTER OR WORSE.
A BOOK FOR SOME
MEN AND ALL WOMEN.**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649007509

For better or worse. A book for some men and all women. by Jane Cunningham Croly

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JANE CUNNINGHAM CROLY

**FOR BETTER OR WORSE.
A BOOK FOR SOME
MEN AND ALL WOMEN.**

FOR BETTER OR WORSE.

A BOOK FOR SOME MEN AND ALL WOMEN.

BY

JENNIE CUNNINGHAM CROLY.

(JENNIE JUNE.)

"If the past is not to bind us, where can duty lie? We should have no law but the inclination of the moment."

GEORGE ELIOT.

BOSTON:
LEE AND SHEPARD, PUBLISHERS.

NEW YORK:
LEE, SHEPARD, AND DILLINGHAM.

1875.

B44

Entered, according to Act of Congress, in the year 1871,
By LEE AND SHEPARD,
In the Office of the Librarian of Congress, at Washington.

Stereotyped at the Boston Stereotype Foundry,
19 Spring Lane.

PREFACE.

It is a fact that no one will dispute, that there is great apparent dissatisfaction with our present social conditions, and with the relations that men and women bear to each other. It breaks out in the form of "complex" and "free love" communities, in periodicals devoted to undermining marriage as an institution, in speeches and lectures advocating "easy" divorce, and more seriously in the actual belief entertained by many good men and women, that marriage is a relic of barbarism, is opposed to individual freedom, and is, in fact, only a traditional and tolerated form of domestic slavery.

Some may dispute it; but there are really good men and women who believe that marriage which could be terminated at will, or no marriage at all, would be better than permanent, indissoluble marriage, which "ties" people together for life, whether they will or no.

This being *tied*, is to many a very terrible idea. Interfere with the mighty pronoun *I*? never! Personal freedom is the dearest of all rights, the most sacred of all duties, and every other should be subordinate to it.

Grant all of this; but pray say, where does personal freedom begin?

We are tied from the moment we enter the world, and are probably the better and the happier for it, though we may rebel against it. We are actual slaves to circumstances which preceded our birth, which enclosed us in a skin, which governed our height, our color, our shape, our strength or our weakness, and over which we had not the least control. We are tied after birth to certain natural laws, which we very imperfectly understand, and of which we can only see the results. We are tied with cords woven by time itself to the habits and traditions which have preceded us; and more strongly still are we tied by our instincts and desires, which, blind and unreasoning as they are, we are compelled to obey.

We tolerate our servitude because we imagine it is ourselves we are serving; but, in reality, it is a bundle of habits, opinions, prejudices, and pe-

cularities, which have obtained a habitation, and to which has been given a name; and even that name — John, or Jane, as the case may be — is not our own, but is shared by many other atoms of humanity, more or less like ourselves.

We see, then, there is very little of the freedom of which we boast so much in the matter.

The strongest human instinct next to that which sustains life, is for companionship; and as men and women were made for, and are necessary to each other, it follows, that, so long as the world exists, they will live together under some, if not the present conditions and circumstances.

Are the present the right conditions? and if not, in what respect are they wrong? That everything is not quite right, is self-evident. There are no fixed or universal laws in regard to marriage. What is marriage in one state, or in one part of the world, is not marriage in another; and what would be perfectly respectable and proper to do in one place, in another would consign the individual to odium.

Moreover, there are no laws regulating the terms upon which men and women should come together. All the details of a copartnership which is to last a lifetime, which involves the interests of children

and the welfare of society, are left to the justice and the judgment of the parties themselves, who are not unfrequently as imbecile as they are rash and unthinking.

Thus we see the most terrible results from marriages which ought never to have taken place; and these consequences are attached as a load to the back of individuals and society.

Even under the best conditions, marriage suffers from the anarchical ideas prevalent in regard to it—ideas fed by trifles incident to the happiest state of existence, but which exert an uneasy and disquieting influence, where they do not lead to open disloyalty.

Apart, however, from exceptional evils and false or mistaken ideas, marriage as it exists, is open to criticism, because it places men and women in false positions; and what these positions are, wherein they are false, and how they can be improved, it is the object of the following pages to show. That this has been crudely and imperfectly done, no one is better aware than the writer; but if the ideas and suggestions contained herein were believed to be wholly destitute of value, they would never have seen the light.

CONTENTS.



CHAPTER	PAGE
I. MAIDENHOOD.	9
II. WHAT EDUCATION DOES FOR GIRLS.	16
III. BOY AND GIRL LOVE.	26
IV. QUALIFICATIONS FOR MARRIAGE.	34
V. ENGAGED.	45
VI. THE "HONEY-MOON."	53
VII. THE DUTY OF THE WIFE.	61
VIII. DUTIES OF HUSBANDS.	75
IX. DUTY OF PARENTS.	87
X. MARRIAGE AS A PARTNERSHIP.	100
XI. MARRIAGE AS A MISTAKE.	109
XII. MARRYING FOR MONEY.	120
XIII. MARRYING WITHOUT MONEY.	129
XIV. MARRYING FOR A HOME.	139
XV. TRUE MARRIAGE.	151
XVI. THE FUTURE HUSBAND.	163
XVII. THE FAMILY OF THE FUTURE.	172
XVIII. MARRIED FOREVER.	184