

Letter
for the
Book Syndicate
23 Park Row
N.Y.

No 22

Subject -
How to live well

22

Office
for the
Book Department
22 Park Lane
N.Y.

1852

August
September 1852

FAMOUS MEN AND WOMEN SERIES 1890-91.



THIS ARTICLE IS FURNISHED BY

THE BOK SYNDICATE PRESS,

No. 23 Park Row, New York.

FOR PUBLICATION ON

HOW TO LIVE WELL.

GEN. O. O. HOWARD ON THE BEST WAY
TO LIVE LONG AND BE HAPPY.

Young Men Who Say They Cannot Afford to Marry—Why Marriage is the Most Economical State—A Few Rules for a Happy Life—Young People and the Training of Their Minds—A Soldier Who Bases Happiness on the Ten Commandments.

(Copyright, 1891, by the Bok Syndicate Press, New York.)

It was a singular thought, suggested by a question proposed to me by a friend: How young men and women should live in order to lead a pure life and be a blessing to society.

I once heard a discourse from one of the best among the thinkers, writers, and speakers in our country. His subject was "The Thoughts of the Heart." His simple diction and eloquent speech impressed me greatly. The thoughts of the heart he made the idea, the corner-stone of life building. If we keep our thoughts pure, our words will follow our thoughts, and our actions will follow our words. But you say your demand is Quixotic and impracticable. No one, especially a young man, can expect to go in and out and perform his daily tasks without being constantly disturbed by object lessons, by pictures, by suggestions of books and newspapers, which will muddy the waters of his hopes and break up his purposes, however well formed.

True enough; but always there is a way to make the heart pure if already tainted, and to keep it pure if already cleansed. It is all that our Blessed Master gave us as a practical companionship—namely, His holy, healthful, constant, conferring Spirit, a companionship to be hid by the honest entreaty of the soul.

Our young women are less exposed than our young men, particularly where they have sweet families to dwell in and the constant care and nourishment among loving companions.

The Christian homes of our land are a delight; still, human nature is human nature, and one within the purest home-life will find pools of selfishness to bathe in and cordons of temptation to entice. There is need here of rectification, the same as in the hearts of young men, and it is accomplished by the same *bona fide* agency; the same loving hand has furnished the remedy; the spirit of the Lord is close by, ever ready to be entreated.

With reference to relationship between young men and young women, if pure, it is the most wholesome, the most ennobling to both. Many is the time when I have heard young men say, "I cannot afford to marry." "Why not?" "Because I have not means enough to properly support two."

This cannot be right. While we all love to see a proper division of labor and responsibility, some things manly and some things womanly, yet the old way was for two young people, the young man and the young woman, to fight the battle of life together.

In nine cases out of ten a young man past twenty-one will do better with a good wife than as a bachelor; better in the simple object of fortune-building, or gaining a competency, and vastly better in all other things which make life worth the living.

Doubtless the young woman sacrifices when she leaves her father's roof and shelter to labor and to wait, to construct a new home life, and to help her husband to lay new foundations of comfort and usefulness. Yet she would rather undertake something which will call into active play all her heart and all her strength, than be constantly cherished like a useless little bird in a pleasant nest.

The inference must not be drawn that I believe marriage to be the main thing to be thought of by young men or young women. It is the safest for society, in its best interests, that there should exist a spirit of genuine independence.

When a young man makes a choice of a companion for life, he does not desire to be pressed by necessity nor by any low or sordid motive. He offers his hand and heart with a sincere affection, but should not feel as a slave under the yoke, nor be called upon to make pledges or promises that are never to be fulfilled. Of course, then, he wants some honorable business and a prospective competency thrown into his side of the balance.

How much more does a young woman need a feeling of independency? How rejoiced is every lover of his kind that the honorable and suitable employments for women are every day multiplying. The more independent she is the more free is a woman to govern her choice, and the freer she will be to enter a co-equal partnership with him whom she may accept; and if she prefer to remain single and gain her own livelihood, she may do so without fear. It is a good thing that her education is taking this turn—an education in the arts and in the professions, which will enhance her value in her own esteem, and make upon all who approach her dwelling understand that if she ever gives herself to another in marriage she must be sought and won.

No necessities of a home and a living shall force her into the attitude of acting a part. Then after marriage there will be not only passionate love, but mutual esteem and affection. The single state may be blessed, and in case of marriage, the married state cannot then be a curse. It will be a source of greater joy and blessing.

My friend asks for rules for a happy life. Once the writer undertook to make a schedule, putting down rules for reading the Scriptures, rules with reference to prayer, also rules concerning the improving of the mind, in reading, in meditation, in writing; but he found that he never for any length of time could observe them. The demands of daily existence were constantly changing, and the circumstances rolling in like great waves, were so different from any which he could anticipate, that no rigid rules of living would long apply; but finally he has settled down to this philosophy, "Get into a state of mind by prayer, so that it will be a delight and not a perfunctory task to study God's Word as opportunity cometh."

Get into a state of mind such that it will be as natural as for water to flow from a fountain to make somebody happier and better every day. It means get yourself, with all your powers, as near to the issues of real life as you can, pleading for the Divine help. Surely it will be given to any sincere heart with unstinted hand.

When my friend asks how young people should train their minds to live aright, doubtless it takes in those who are married as well as those unmarried.

There can be no uniform rules, but the suggestions already made are, I think, sufficient. Surely the conscience, which is a power within a man to enable him to see the right, and ever presses him to its performance, will be a sufficient index—I mean, of course, where the conscience is not darkened.

The Commandments, which our Master so emphasized when He added to them love to one's neighbor, are to me the plumb-line of self-examination; if I can keep them in letter and in spirit, it is the end of trial. Probably I cannot, myself being the judge; but by the Holy Spirit's help, which can always be drawn upon by the uplifting of the heart, we can, day by day, get nearer and nearer to the plumb-line of life.

In the army, I think, we have ample illustration of the vexation of too many commandments—orders we call them.

Take two companies at the same post, each having a full complement of officers, each having the same rations, and substantially the same pay. One of the companies affords a picture of duty well done and of general contentment. The service is apparently easy, and at every exercise or public demonstration, satisfaction

and praise are awarded, while the other company is in sad contrast.

The duty is not well done. There is constant fretting and fault-finding in the command. The service is apparently hard and irksome, and as for public parades, the machinery of the company appears out of joint, making the censure and criticism of observers the rule.

An able field officer, after a close inspection, says that the difference in these companies is found in the manner in which they are dealt with by the officer in charge. While both company commanders may be conscientious men of good heart and good character, they have strong contrasts in their ideas of exacting the performance of duty. The one sees to it that his men understand the good and wholesome regulations which they have promised to observe, and holds them steadily and strongly to their requirements; but he is careful to give as few additional orders as possible, and to afford his men all reasonable latitude that he can in the way of privilege and entertainment, still keeping them within the mentioned bounds; furthermore, he carefully avoids everything that we condense into the hateful word *espionage*. He is not "watching out" day and night for fear there should be some minute departure from good conduct. He does not hear all that his subordinates say about himself, nor listen to tale-bearers. The other commander is perhaps as careful in instructing his men in tactics, regulations, and law, and holds them rigidly to the exact performance of duty.

The contrast begins when he sets himself to multiply orders.

The men are worried and fretted by them, and they chafe under these chains. Their privileges, if thought of, are more frequently cut off than allowed. He cherishes a thorough system of espionage, and is "watching out" day and night to discover the slightest dereliction. He does listen to critical remarks of subordinates touching himself and his own management. He never thinks to repudiate tale-bearers, and, on the whole, appears to make it a settled principle to discover and punish every minute infraction of discipline.

Everybody anticipates the results of these two systems. The one is conscientious, but kindly and paternal. The other is equally sincere, but conducted upon the theory of the martinet. The one strengthens, develops, and yet cements the good-will and discipline of the organization. The other strains, weakens, and too often breaks the links of loyalty and service.

So a soldier looks upon commandments. The same principles run into the life of families and institutions. In one sense the laws, even of the Ten Commandments, may become simply a strait gate, a veritable tyranny.

Keep this law and thou shalt live. Break this law and thou shalt die. Such is its voice. But, on the other hand, introduce the paternal spirit, the loving fatherly hand, the sweet, maternal, corrective smile, then the same law becomes a servant and not a master. After the commandments you hear the singularly gentle, yet all comprehensive voice of the Great Master, Love; Love the Lord thy God with all thy heart, mind, and strength, and thy neighbor as thyself. Permit me, then, to conclude with what a recent writer has named the greatest thing in the world. It is that love which is both human and Divine, which has its lower steps near the earth, but its upper reaches penetrating the holiest of holies in highest heaven.

It is this principle, and this alone, that will make the young man and the young woman who marry really contented and happy. It is the solvent for all the jars that are now cropping out to disturb or destroy the family life and imperil the social existence of mankind.

The Apostle well says: "Now abideth these three: Faith, Hope, Love; but the greatest of these is Love."

OLIVER OTIS HOWARD, U. S. A.

FAMOUS MEN AND WOMEN SERIES 1890-01

THE NEW YORK SYNDICATE PRESS

No. 25 Park Row, New York

FOR PUBLICATION ON

HOW TO LIVE WELL

BY O. C. HOWARD ON THE NEW WAY
TO LIVE LONG AND BE HAPPY

There is a new way to live, a new way to live that is better than any other way. It is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.

The New Way to Live Long and Be Happy is a way that is based on the principles of health, happiness, and success. It is a way that is based on the principles of the New Way to Live Long and Be Happy.