

The Relationship Between Husband and Wife in the Victorian Era

Read the letter written by a husband to his wife during the mid-Nineteenth Century and answer the questions below.

A Nineteenth-Century Husband's Letter to His Wife (1844)

Dear Wife,

June 23, 1844

You have sinned greatly - and maybe I too; but this much is certain: Adam sinned after Eve had already sinned. So it is with us; you, alone, carry the guilt of all the misfortune which, however, I helped to enlarge later by my behavior. Listen now, since I still believe certain things to be necessary in order that we may have a peaceful life. If we want not only to be content for a day but forever, you will have to follow my wishes. So examine yourself and determine if you are strong enough to conquer your false ambitions and your stubbornness to submit to all the conditions, the fulfillment of which I cannot ignore. Every sensible person will tell you that all I ask of you is what is easily understood. If you insist on remaining stubborn, then do not return to my house, for you will never be happy with me; your husband, children, and the entire city threaten indifference or even contempt.

But if you decide to act *sensibly* and *correctly*, that is *justly* and *kindly*, then be certain that many in the world will envy you. I am including here the paper which I read to you in front of the rabbi; ask anyone in your residence if the wishes expressed by me are not quite reasonable, and are of a kind to which every wife can agree for the welfare of domestic happiness. In any case, act in a way you think best.

When you decide to return, write to tell me on which day and hour you depart from Berlin and give me your itinerary whether by way of Kuestrin and Pinne or by way of Wollstein. I will then meet you at Wollstein or Pinne. I expect you will bring Solomon with you.

Don't travel unprepared. If you need money, ask your father.

May God enlighten your heart and mind. I remain your so far unhappy, [Marcus]

Code of Conduct:

My wife promises - for which every wife is obligated to her husband - to follow my wishes in everything and to strictly obey my orders, It is already self-evident that our marital relations have often been disturbed by the fact my wife does not follow my wishes but believes herself to be entitled to act on her own, even if this is totally against my orders. In order not to have to remind my wife every second what my wishes are regarding homemaking and public conduct--wishes which I have often expressed--I want to make here a few rules which shall serve as a code of conduct. A home is best run if the work for each hour is planned ahead of time, if possible.

Servants get up no later than 5:00 A.M. in summer and 6:00 A.M. in winter, the children an hour later. The cook prepares breakfast. The nursemaid puts out clothes for every child, prepares water and sponge, cleans the combs, etc. The cook should stay in the kitchen unless there is time to clean the rooms. At least once a week the rooms should be cleaned whenever possible, but not all on the same day,

Every Wednesday, the people in my house should do the laundry. Every last Wednesday in the month, there shall be a large laundry with an outside washer woman. At least every Monday, my seamstress shall come into my house to fix what is necessary.

Every Thursday or Friday, bread is baked for the week; I think it is best to buy grain and have it ground, but to knead it at home.

Every Friday special bread (Barches) should be bought for the evening meal.

The kitchen list will be prepared and discussed every Thursday evening, jointly, by me and my wife; but my wish is to be decisive.

After this, provisions are to be bought every Friday at the market. For this purpose, my wife, herself, will go to the market on Fridays, accompanied by a servant; she can substitute a special woman who does errands if she wishes, but not a servant.

All expenditures have to be written down daily and punctually.

The children receive a bath every Thursday evening. The children's clothes must be kept in a specially appointed chest, with a separate compartment for each child with the child's name upon it. The boys' suits and girls' dresses are to be kept separately. To keep used laundry, there must be a hamper easily accessible. Equally important is the food storage box in which provisions are kept in order, locked and safe from vermin.

The kitchen should be kept in order. Once a week all woodwork and copper must be scoured. The lights and lamps have to be cleaned daily. Toward servants, one has to be strict and just. Therefore, one should not call them names which aren't suitable for a decent wife. One should give them enough nourishing food. Disobedience and obstinacy are to be referred to me.

My wife will never make visits in my absence. However, she should visit the synagogue every Saturday - at least once a month; also she should go for a walk with the children at least once a week.

Professor Richard Panofsky of Southeastern Massachusetts University provided this background information on the letter: "The translated letter was written in 1844 by Marcus (1807-1865) to his wife Ulrike (1816-1888), after six children had been born. This upper-middle-class Jewish family lived in Hamburg, Germany, where Marcus was a doctor. As the letter implies, Ulrike had left home and children: the letter establishes conditions for her to return. A woman in upper-class society of the time had few choices in an unhappy marriage. Divorce or separation meant ostracism; as Marcus writes, 'your husband, children, and the entire city threaten indifference or even contempt.' And she could not take a job, as she would have no profession to step into. In any case, Ulrike did return home. Between 1846 and 1857 the marriage produced eight more children. Beyond what the letter shows, we do not know the reasons for the separation or what the later marriage relationship was like."