

# VILLAGE RECORD.



By W. Blair.

A Family Newspaper: Neutral in Politics and Religion.

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NUMBER 36

**LATEST ARRIVAL**  
OF NEW  
**FALL & WINTER**  
**DRY GOODS**  
AT  
**GEO. STOVER'S,**  
Waynesboro', Pa.

THANKFUL for kind favors and patronage heretofore bestowed upon him, again appears before the public to solicit a continuance of the same. He having just returned from the eastern cities with a fine and well selected stock of new

**FALL AND WINTER**  
**GOODS,**  
Which he intends selling at very low rates, which he knows he can do to the satisfaction of all will call and examine his stock.

FOR THE  
**LADIES**  
He has a large assortment of Dress Goods consisting in part of  
Printed and Plain Delaines,  
Black, Fig and Gold Silks,  
Plain Mohair,  
Silk Warp Mohair,  
Beroces,  
Melona Cloth,  
Lavelles,  
French and Jomte Ginghams  
Poplins,  
Pongee Mixture,  
Cloth for Ladies,  
Wrappings,  
Gloves,  
Hosiery, in great variety.

**GENTLEMEN'S WEAR,**  
Broad Cloths,  
Black and Fancy Cassimeres,  
Union Cassimeres,  
Dark Linens,  
Cottons,  
Summer Coatings,  
Tweeds,  
Velvet Cord,  
Marsalles,  
Silk Vesting,  
Velveteen Vestings, of all kinds; in fact a full assortment of goods for Gentle men wear. Also a larger and well selected stock of

**DOMESTIC GOODS,**  
Muslin, Tickings and a complete assortment of Notions. It is no use trying to enumerate. If you want anything at all in the Dry Goods line just call in and you will find him ready to wait on you with pleasure.

**FRESH ARRIVAL**  
AT  
**FOURTHMAN'S DRUG STORE,**

**F. FOURTHMAN**  
WOULD tender his thanks to the community and still solicit the patronage of a generous public who will find nothing in his line, inasmuch as he has enlarged his stock so as to be enabled to answer all calls or anything and everything usually found in a Drug Store, and has a thorough acquaintance with the business, he hopes to gain the confidence of the Community. He will pay particular attention to filling physicians' Prescriptions, and more care and attention used in waiting upon children than adults.

**FOREIGN AND DOMESTIC DRUGS,**  
Choice Wines and Liquors for medicinal and sacramental purposes, Patent Medicines in endless variety, including all that have been made up to this date and some that are yet in embryo. Also White Lead, Zinc, Paint, Whiting and Varnishes or house building or inside work, besides all sizes of Glass, Commercial Note, Foil Cap and Letter Paper always on hand, with a variety of Envelopes of different sizes and colors. Brushes, Combs, Pomade, Fancy Soap Hair Oil, Colognes, Essences, Flavoring Extracts, and numerous articles in the Fancy line on hand and offered for sale, cheaper than ever offered before.

**Mentzer's Horse & Cattle Powder.**  
M. STONER having purchased of Mr. Mentzer, the recipe for making the above famous Horse and Cattle Powder, for Pennsylvania and Maryland, takes this method of informing the farmers, drovers, &c., that he has on hand and intends keeping a good supply always on hand.—Country merchants and others keeping such articles for sale, would do well to supply themselves with a quantity. He will sell it on commission or for cash cheap. Orders will be punctually attended to.  
January 31.  
H. W. PUTNAM'S Patent Cloth Wringer  
for sale at the sign of the Big Red Horn  
D. B. Rowell.  
Agent for Franklin county. (July 11 '62.)

## POETICAL.

**WHO WOULD NOT DIE WITH THE BRAVE.**  
BY DR. J. N. NOKAMAKER.

Oh! who would not die with the brave on the field?  
While fighting our country to save.  
Or who for a moment to slavery would yield,  
Oh! who would not die with the brave?

Farewell, for a while, to our comforts and ease;  
Much rather than be made a slave—  
We'll bloodstain the hills and crimson the seas  
Oh! who would not die with the brave!

Farewell thou dear loved ones, by friendship's sweet tie,  
Be the privy or sea our grave,  
We'll go full determined to "conquer or die,"  
Oh! who would not die with the brave!

That glorious old flag, with the stars and the stripes,  
Secured by our fathers, who gave  
Their heart's warmest blood, we'll defend to the last,  
Or else we will die with the brave.

'Midst the booming of cannon—clashing of steel,  
The tide of rebellion to save.  
We'll vie with each other to make the foe reel,  
Or victing, we'll die with the brave.

We'll make traitors to trouble—rebels to quail,  
And terrify every knave,  
Though slow be our progress, our cause shall not fail,  
No! rather we'll die with the brave.

Though the dread king of terror lay us all low,  
As we fight on the land or the wave,  
Our names shall be honored by friend and by foe,  
Oh! who would not die with the brave!

And when our dear country has conquered the clan,  
Who plotted in secret conclave,  
Bright pages of fame shall emblazon our name,  
Oh! who would not die with the brave!

## MISCELLANY.

### REMARKS OF MR. KELLEY.

In the House of Representatives of Pennsylvania, Tuesday evening, February 7, 1865, Hon. W. D. Kelley spoke as follows on the Senate Resolution ratifying the Amendment to the Constitution of the United States:

Mr. Speaker, I rejoice that this opportunity is afforded me of recording my vote in favor of the abolition of slavery. If left to my own free choice, I would have asked no higher distinction—no greater pleasure—than to recall its baneful influences and blighting effects, even before it culminated in the fearful struggle which has been convulsing the nation for the past four years, the untold crimes it instigated, the dreadful miseries it produced, the discussions to which it gave rise, and the reproach which it brought upon us from the whole civilized world, I feel that even in that view alone we will have achieved a victory greater than the annals of history have ever yet recorded, when we shall seal upon the death warrant of American slavery. Of what infinitely greater magnitude, then, does the triumph appear when, after this baneful power has raised its arm against the Government, and for four long, bitter years deluged the land with blood, desolated households, sandered the ties of kindred, broken family circles, and spread weeping and lamentation and woe from the lakes to the gulf and from ocean to ocean, that now we have it in a death grasp from which it cannot escape. I thank my God that I have been spared to see this day, and permitted to be a participant in this blessed consummation of many a hope and prayer.

As the thirsty traveler on an arid desert longs for the cool fountain—as the shipwrecked mariner upon a stormy sea strains his eyes to catch a glimpse of some rescuing bark, so have I longed and watched for the coming of the time when this vital power of the rebellion should be crushed, and we could confidently look forward to a speedy termination of this fearful strife, and the establishment of a peace lasting and perpetual, based upon the true principle of free Government. I envy not the future of that man who lifts his voice now to stay the coming of that event. I should tremble for myself did I, by any word or act of mine, interpose an obstacle in the pathway which Providence has plainly marked out for the future, and I predict that the time will come, and soon, when those here who cast their votes against this measure will call upon the rocks and mountains to fall upon and hide them from the infamy which awaits those who stand in the way of human progress and the advancement of human freedom, Christianity and religion. That man must be willfully blind who fails to see the hand of the Almighty plainly displayed throughout this whole struggle, from its first inception to the present time. Step by step, as we progressed, His purposes have been revealed, and unwilling as we were, we have been compelled to carry them out at last. We tried to conduct the war by compromising with, and endeavoring to save that which gave it birth, vitality and power. For more than a year and a half the greater portion of our armies was employed principally in catching and returning runaway slaves who came within our lines. The Government strove, with increasing vigilance, to keep the institution of slavery intact wherever our forces occupied southern territory, until thousands upon thousands of lives were needlessly sacrificed, and it became plainly apparent to all that the rebellion never could be subdued while slavery—which fed and fostered it—was kept alive. It became a question of necessity to strike at the vital principle of the rebellion. It was either death

to the Government or to slavery. One or the other must fall, and that is precisely the issue now in this struggle, and the issue upon which it began, though we strove sedulously to shut our eyes to the fact. I grieve that so many born and reared upon free soil—educated in free institutions, and enjoying in their fullest extent all the blessings of a free Government, would to this day choose to preserve slavery rather than the Government. I remember well under what circumstances I first heard the Emancipation Proclamation. I was at Nustsville, Tennessee, under the command of a gallant Pennsylvanian, General Negley. There were men there from almost every State in the Union, and belonging to all political parties, and I shall never forget the cheer of gladness with which that proclamation was hailed by them. I do not believe there was a man among them who found fault with it. Every one had been long convinced by bitter experience that the Government could not conquer the rebellion and preserve slavery.

I say then that all these charges that this is a war of abolitionism upon our part are utterly false. It is a war of slavery against the Government, and in the struggle it becomes necessary to choose which must die. We could compromise no longer with the accursed thing. No longer could the two antagonistic elements dwell together. Too often had we yielded to the haughty demands of the slave power. We fed its arrogance and insolence by continued and humiliating concessions, until it demanded that we should sacrifice every right—every vestige of freedom, and make the Government itself an instrument subservient to its wishes and behests. And when an outraged people refused longer to brook its insolent threats or yield to its insatiable demands, then it hurled its whole power against the life of the Government.

In the guilty madness which possessed its leaders, precipitating them blindly into rebellion, may be seen the traces of that overruling power which moulds and governs all human action, making it subservient to His own wise purposes. I believe that in the economy of God's Providence all these events were ordered and directed for the promotion of human good, and the re-establishment of this Government upon the basis of unqualified freedom. That, as of old, He compassed the liberty of His chosen people by hardening the heart and blinding the eyes of their tyrant, Pharaoh, so in this, through the fell madness of the leaders of the slave power, He has brought about its overthrow, and the emancipation of this great nation. I feel that the blood of the brave men who fell in this struggle has yielded speedy and glorious results. Regenerated and disenthralled, I know of no height to which this nation may not attain. I see before us a future brighter than has yet dawned upon any people. Hence it is with a peculiar pleasure that I cast my vote to give the form and sanction of law and constitutional enactment to that which is already a fixed fact, accomplished by the military power of the Government in the subjugation of the rebellion. Our noble soldiers and brothers in the field, led by Grant, Sherman, Sheridan, Farragut and Porter, have done the work, and now—so help me Heaven—I shall not refuse to ratify and endorse their deeds.

Desiring peace—speedy, permanent and lasting peace—I am for supporting the brave men who are conquering it for us. Desiring harmony and concord throughout all sections of the nation, I am for destroying that which was the sole cause of all our disensions. Desiring freedom, I am for abolishing forever the system of human slavery. Desiring a humane and Christian Government, I am for expiating this greatest of our national sins. I want to hear no longer the groans of the oppressed and the cries of the suffering. I want to see no longer the right of property in man recognized—the barter and sale of human flesh and blood—the sanctity of the marriage relation despised—the wife torn from her husband—the child from its parent—and the brutal lusts of human nature fostered and pampered. I want to see this Government regenerated and purified, based upon the eternal and immutable principles of justice, recognizing the right of all men to liberty and life, and with a united and happy people take its proper place above all other nations of the world—the pioneer and leader in the glorious work of universal enlightenment and freedom. To the accomplishment of this end I have dedicated all the energies of my being, and with this purpose in view I shall cast my vote in favor of this resolution.

### Keeping One's Word.

Sir William Napier was one day taking a long country walk near Freshford, when he met a little girl about five years old, sobbing bitterly over a broken bowl; she had dropped and broken it in bringing it back from the field to which she had taken her father's dinner in it, and she said she would be beaten on her return home.—Then, with a sudden gleam of hope, she innocently looked up into his face and said: "But you can mend it, can't you?" Sir William smilingly explained that he could, by the gift of a sixpence to buy another.—However, on opening his purse, it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day.—The child, entirely trusting him, went on her way comforted.

On his return he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he specially wished to see. He hesitated for some time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and of still being in time for the dinner party in Bath; but finding this could not be, he wrote to decline accepting the invitation on the plea of a pre-arrangement, saying to his family: "I cannot disappoint her, she trusted me so implicitly."

## ABRAHAM AND HIS BRETHREN.

BY JACK SNOWDON.

**CHAPTER I.**  
Of the days when Abraham the Mollur, was chief ruler in the land of the Shivelree. And it came to pass in those days, there arose mighty wars and rumors of wars against Abraham the Mollur, because he would not let the tribe known as the Shivelree, buy and sell of the tribe known as the Hamites, and also from the Phurst Famuleez that dwelt round about the river Po-Tomack. And the wrath of the Shivelree waxed hot, and threatened to prevail against Abraham, who called his mighty man of war, Litolmak, to go out against the hosts of Jeph, and the same were led by a man of great skill, whose name was Roubutech. And they met on the plains of Olddomin-Yun, and the mighty men of Litolmak could not withstand the men of Roubutech, and Abraham the Mollur was wroth and wept when his favorite captain, Litolmak was overthrown, but Litolmak quieted the people and said unto them, "look not to the captains but unto Abraham the Mollur, who raiseth armies." And it came to pass that the self-same hour, there arose a mighty tribe which had kept hidden in fear of Abraham, and who are known to this day as the Kopur Heeds; and they were wroth with Abraham, and cursed him, and their chief leaders were Villain-Dighan, and Pherrandiuid. Now Abraham was a just man, and these things did not find favor in his eyes, so he called the wise men around him, that he might take counsel, and the Shivelree scoffed at him. But when they had held council together, Abraham said, "give me the hand of Litolmak," and it was straightway given him, and the Kopur Heeds were all sore afraid. And it came to pass that Abraham called another of his chief captains, whose name was Berne-Sighed, but he was likewise overcome by Roubutech, and Abraham came near swearing in his wrath, yet he held his peace and despatched a man of great skill to meet this Roubutech, whose name was Jomhook-er. And Roubutech came upon Jomhook-er with his mighty men, and he fled from the field, and the pride of Roubutech waxed exceeding great. And Abraham called George the Mede, who met Roubutech in the hand of the Yang-Keys and prevailed against him in battle, and the Shivelree, and the Kopur Heeds were very sorrowful. And there arose another mighty man unto Abraham the Mollur, whose fame was noised round about the whole land, and he was set over all Abraham's men; the foot soldiers, the horsemen, the chariots, and all those that went out to do battle against the hosts of Jeph. And his name was Yu-Lissigrant. About this time the Kopur Heeds were exceeding wroth with Abraham, because Yu-Lissigrant slew their friends of the Shivelree by thousands, and they threatened to take Abraham down from his seat, but Abraham was a man of great wisdom, and he saw the treachery of their hearts, so he lifted up a brazen serpent in the wilderness of Kan-Dee, and beheld the Kopur Heeds fell down and worshipped it, yet they did not cease to curse the name of Abraham. About the same hour there arose a mighty tumult amongst the people, and there came from the western country a multitude of armed men, blowing loud trumpets, and the loudest were blown by Pherrandiuid, and Villain-Dighan. Now it came to pass that after a terrible war with Abraham the Mollur, the tribe of the Kopur Heeds was nearly extinct, and they fell under the yoke of Abraham, which they mourned with great lamentations for four years and upwards.

### Proverbs

One lie draws ten more after it.  
Of money, wit, and virtue, believe one fourth of what you hear men say.  
One day of a wise man, is worth the whole life of a fool.  
One ill example spoils many good laws.  
One eye of the master sees more than four eyes of his servant.  
One pair of ears will drain dry an hundred tongues.  
Obstinacy is the worst, the most incurable of all sins.  
One mild word quenches more heat than a bucket of water.  
One fool in one house is enough in all conscience.  
Of two rewards, he hath the better who first finds the other out.  
One sword keeps another in the scabbard.  
One enemy is too much for a man in a great post, and a hundred friends are too few.  
Oil and truth will get uppermost at the last.  
Open your door to a fine day, but make yourself ready for a foul one.  
One barber shaves not so close, but another finds work.  
One is not so soon healed as hurt.  
Of two evils choose the least.  
Of idleness comes no goodness.  
One swallow makes not a spring, nor not one woodcock a winter.  
One man may better steal a horse, than another look over the hedge.  
One beats the bush, and another catches the bird.  
GOING OFF.—I am a great gun, said a tipsy printer, who had been on a bender for a week. Yes, said the foreman, you're a great gun, and half cocked, and you can consider yourself discharged.—Well, said the typo, Then I had better go off.  
GREAT PRECEPTION.—I suppose, said a quack, while feeling the pulse of his patient, that you think me a fool.—Sir, said the sick man, I perceive you can discover a sick man's thoughts by his pulse.  
An easy way to acquire German—Eat sauerkraut, or marry a rich girl.

## A Georgia Wedding.

The preacher was prevented from taking his part in the ceremony, and a newly created Justice of the Peace, who chanced to be present, was called upon to officiate in his place. The good man's knees began to tremble, for he had never tied the knot, and did not know where to begin. He had no "Georgia Justice," or any other book from which to read the marriage service. The company was arranged in a semicircle, each one bearing a tallow candle. He thought over everything he had ever learned even to  
"Thirty days hath September,  
April, June, and November,"  
but all in vain, he could recollect nothing that suited the occasion. A suppressed titter all over the room admonished him that he must proceed with something, and in the agony of desperation he began—  
"Know all men by these presents, that I—here he paused, and looked up to the ceiling, while an audible voice in a corner of the room was heard to say:  
"He is drawing a deed to a tract of land," and they all laughed.  
"In the name of God, amen!" he began again, only to hear another voice in a loud whisper, say:  
"He's making his will, though he could not live long, he looks so very bad."  
Now I lay me down to sleep, I pray, was the next essay, when some erudite gentleman remarked:  
"He is not dead but sleepeth."  
"Oh yes! Oh yes!" he continued.  
A voice replied, "Oh no! don't let's." Some person out of doors sung out, "Come into the court!" and the laughter was general.  
The bride was near fainting, and the Squire was not far from it; being an indefatigable man, however, he began again:  
"To all and singular, the sherr—"  
"Let's run; he's going to levy on us,"—said two or three at once.  
Here a gleam of light flashed across the face of the Squire. He ordered the bride and groom to hold up their hands, and in a solemn voice said:  
"You, and each of you, do solemnly swear in the presence of the company, that you will perform towards each other, all and singular, the functions of husband and wife as the case may be, to the best of your knowledge and ability, so help you God!"  
"Good as wheat!" exclaimed the father of the bride.—Stanford Advocate.

### "Falling in Love."

This expression has done an incalculable amount of mischief in the world by conveying an idea that it is a thing which cannot be resisted, and which must be given way to, either with or without reason. Persons are said to have fallen in love, precisely as they would have been said to fall into a fever or an ague-fit, and the worst mode of this expression is, that amongst young people, it has led to a general yielding up of the heart to the first impression, as if it possessed of itself no power of resistance. It is from general notions such as these, that the idea and the name of love have been vulgarized and degraded; and in connection with this degradation, a flood of evil has poured in upon that Eden of woman's life, where the virtues of her domestic character are exercised.—What, then, is love, in its highest, holiest character? It is woman's all—her health, her power, her very being. Man, let him love as he may, has ever an existence distinct from that of his affections. He has his worldly interests, his public character, his ambition, his competition with other men—but woman centers all in that one feeling, and—  
"In that she lives, or else she has no life."  
In woman's love is mingled the trusty dependence of a child, for she ever looks up to a man as her protector and her guide; to the frankness, the social feeling, and the tenderness of a sister—for is not man her friend? the solicitude, the anxiety, the careful watching of the mother—for would she not suffer to preserve him from harm? Such is love in a noble mind, and especially in its first commencement, when it is almost invariably elevated, and pure, trusting and disinterested.—Indeed, the woman who could mingle low views and selfish calculations with her first attachment, would scarcely be worthy of the name.

### Beautiful Answers.

A pupil of Abbe Sicord gave the following extraordinary answers:  
"What is gratitude?"  
"Gratitude is the memory of the heart."  
"What is hope?"  
"Hope is the blossom of happiness."  
"What is the difference between desire and hope?"  
"Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit."  
"What is eternity?"  
"A day without yesterday or to-morrow—a line that has no end."  
"What is time?"  
"A line that has two ends—a path which begins at the cradle and terminates in the tomb."  
"What is God?"  
"The necessary being, the sun of eternity, the merchant of nature, the eye of justice, the watchmaker of the universe, the soul of the world."  
"Does God reason?"  
"Man reasons, because he doubts; he deliberates—he decides. God is omniscient. He never doubts—He therefore never reasons."  
A dame was asked, "When a lady and gentleman have quarreled, and each considers the other in fault, which of the two ought to be the first to advance towards a reconciliation?" Her reply was, "The best hearted and wiser of the two."

## Life Without Difficulties.

If the world ever had a golden age, the people of that easy going era must have been particularly miserable unless they were constituted very differently from the men and women of the day.  
What should we have done in a world where the earth yielded its fruit spontaneously, and to wish was to have? Of course we could have done nothing, and in doing it must have deplored our too happy fate every hour of the day.  
Difficulty is the same pinnacle of existence.  
Without it, life is flavorless.  
That's a fib.—He wanted occupation. Alexander, when he had completed his conquests, got the blues because there were no more nations to subdue.  
Philosophers and theologians have talked and written much about the vanity of human wishes.  
Well, human wishes are vain—or, rather, we are apt to think them so when the objects to which they pointed have been attained.  
But they are not vain—provided they be of an honest kind—as incentives to exertion; for exertion, after all is the only luxury that does not pall.  
It is born of hope, and Heaven pity him whom fortune should so overload with temporal benefits as to leave him nothing on earth to desire.  
Would an individual so circumstanced be contented?—Not a bit of it.  
However, such a condition is impossible. Fortunately, for our happiness we all think that something more than we have is necessary to its completeness.  
All men who are worth calling men like to wrestle with difficulty.  
If it does not lie in their way, they go out of their way to find it.  
One starts for the source of the Nile another for the home of the gorilla, another for the "bleak Antarctic," a fourth for the North Pole.  
Each has his hobby, and it is indispensable to the pleasure of hobby riding that the nag be hard to catch and somewhat unmanageable.  
"There is no such word as impossible," said Napoleon; and he was never in such high spirits as when he was bearding Europe in the attempt to prove the truth of his axiom.  
No human being cares to trot his hobby over a macadamized road.  
There is no excitement in ease and safety, and without excitement of some kind we should all rust, body and soul.  
**Sleep—its Importance.**  
There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep, if the recuperation does not equal the expenditure, the brain withers; this leads to insanity.  
Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also, that those who are starved to death first become insane; the brain is not nourished, and they can not sleep. Crazy persons are poor sleepers, while good sleepers seldom become crazy. The practical inferences are these:  
1st. Those who think most, who do most brain work, require most sleep.  
2d. That time saved from necessary sleep is infallibly destructive to mind, body and estate.  
3d. Give yourself, your children, your servants—give all that are under you—the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to rise in the morning at a stated hour and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system.  
This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself; great nature will never fail to write it out to the observer under the regulations just given.—Phrenological Journal.  
**Hope a Woman's Anchor.**  
In the first place, "Hope" is always represented by a woman leaning upon an anchor, and from that we must understand that she continues hoping through life, and realizes how bitter has been her disappointment, when lying upon a bed which she never expects to leave alive.  
When a school girl she hopes for the time when she can go into society and be admired, and break hearts, and receive all the attention which a pretty girl receives.—When a miss, she hopes for a handsome, rich husband, an elegant house, and servants to do her bidding. When a woman she hopes she will be able to dress better than her neighbors, and that her children will be handsomer than those of her acquaintances. As she grows older she hopes her husband will be more liberal in the way of pin-money; and that she will be able to wear the first spring bonnet to church, after they are announced; and finally, when about to leave this world for a better one, she hopes her husband will not marry a second time, and if he does, that her children will be treated well by their step-mother, and that they will sometimes think of the dead; for a mother's last thought is of her offspring.  
Blessed are they who hope, for sometimes it is all they get in this world; and double blessings upon woman for her truthful, hopeful, charitable disposition, and for thinking that all men are not bad.  
Why are chickens liberal? Because they give a peck when they take a grain.  
A man's best fortune—or his woe!—is a wife.