

to be untrue. They may not just now fall in with the most popular views or coincide with much of the clap-trap talked in the present day, but that does not prove them false either. New ideas are taken up so readily in this century, often simply because they are new, that it would be well for all before accepting them to examine fairly the grounds upon which they rest. The tendency of the age, and of human nature as well, is to drive forward. Luxury once introduced begets more in its turn; freedom and liberty, allowed with no restraints, soon degenerate into unbounded license, until either the sensible part of humanity is obliged to rise in its own defence, or it works its own cure by destroying itself. When any radical change is demanded, then, we ought to be sure, before giving up the teachings of our forefathers, which are backed by the beneficial results of the past, that we are accepting something better, which will stand the test of the future. "If we pull down with too much haste, we do as much mischief as if we retain with too much obstinacy; the virtuous should always recollect that if they remove the half, the reckless will speedily destroy the whole." * In the States, as well as in England, it is not the most virtuous, the most sensible, or the most highly educated women, who are advocating "woman's rights," so called, or who give the least countenance to the movement; but rather a large, discontented class, who either have been educated out of their sphere, and so educated to do nothing, or who, from other causes, have not found their right place in life. We must all have observed too that when this question comes up, it is always the happy wife and mother, or the woman of sound common sense, whatever she may be, who agrees with the arguments advanced against it, and which, with a few exceptions, are held in every enlightened country by the wisest and best of mankind.

* Alison's Hist. Europe, vol. I., p. 89.

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