

become, in a peculiar sense, those of patriotism, in the sense of the term understood by the Spartan mother who, when asked how it was that the women of Lacedæmon rule the men, replied, "Because we grow men." Is there not, further, an ethical reason why the daughters of our country, instead of thinking, as it is feared too commonly to-day, of only what can afford them evanescent enjoyment and æsthetic pleasure, should rather, both by example and precept, be worthy of their glorious ancestry as the nation-builders of the future? Would that our young people could be raised to a full realization of our national responsibilities, by some patriot poet like Korner, who gave to Germany "The Fatherland's Call to Arms in the Struggle of Liberation," and whose last poem was written as he lay wounded on the battlefield of Kitzen. Heroism, perhaps more difficult, because more prosaic, may still be exercised by us in our everyday duties, and have as high a value to our country as ever were Korner's wild war-songs to his beloved country.

May we now refer to the mother, whose infant, the joy of her life and the blessing of her home, is nestling to her breast, placed in her holy keeping. Here again the same ethical qualities are demanded of her, supported equally in such by the father of the home. Speaking generally, our women, the mothers of our children, are worthy of their ancestry; but it cannot be overlooked that the stress of modern life calls for the exercise of a personal self-denial on the part of many mothers, to which they find it difficult to submit. We have read in recent, and especially in American, magazine literature discussions upon the question of. How many Children ought a Modern Family to include? and we have known female authors, with a mental attitude subversive of all womanly delicacy of sentiment, ignoring all moral responsibility, patriotic duty or religious conviction, boasting of an emancipated womanhood, whose first and last demand is a right to enjoy life, and to eliminate all those home duties and ties, which may in any way inconvenience her in her struggle for the so-called rights of woman, while totally oblivious of those higher rights and holier joys, which have, since the world began, placed motherhood supreme on the throne of honor, and as the shrine of holiest worship.

In such a mental confusion, surely all must agree that we see an exhibition of ethical unsoundness, such as, in its essential nature, indicates a mental and moral degeneracy, which means, if generally accepted, ruin to society, and such a danger to the public well-being as only requires to be realized in order to arouse us to protest against a subversion of the very principles upon which the foundations of any State can permanently be built up. In its essence wholly selfish, it cynically and with vulgar brazenness ignores the dignity and beauty of that altruism which society,