

extreme incompatibility of temper, that separations ordinarily take place, and in all such cases, could a proper arrangement be made in regard to the children, they had better take place than not. Much is said of the duty of a wife to recline, if possible, her erring husband, but it may be questioned, whether far more would not be gained to the cause of virtue, by a universal refusal on the part of women to live either with a licentious man or a drunkard, than by efforts in individual cases for the reformation of such offenders.

In regard to children, we cannot but think it a great mistake to suppose that their interests are better promoted by the husband and wife remaining together, when there exist any of the above-mentioned causes of disunion. Their great misfortune is being the fruit of an unhappy marriage cannot be averted, and must be increased by their remaining under the influence of both parents, whose misery and discord are their daily and most bitter portion. Nor is this the worst of the case with regard to the children. The necessity of keeping up a show of loyalty to both the belligerent parties, of appearing to sympathize with both the oppressor and the oppressed, greatly endangers their truth of character, that jewel which is the fairest inheritance of the sons of God, the surest badge of their divine origin.

If the law were to do its duty, by admitting that the mother has an equal right to the children with the father, the parties would arrange between themselves, either that each should have the children half the time—the father, if necessary, continuing to provide for their support—or, that each should take a part of them. The wife of Richter, as is stated in a biography of him published in our country, together with her sisters, spent half the time of their youth with their father, and half with their mother—dividing, if we remember right, each year between them—the parents having mutually agreed that it was better for them to live apart.

There are, we believe, men enough who are right-minded, just, and generous, to procure the necessary reform in the laws affecting the condition of women, if they would give their attention

and efforts to the subject; but we exhort women themselves, particularly those to whom character, talents, or station gives influence, to come to the rescue of their sex from unrighteous bondage. Let them call public attention to the subject. Let them petition our Legislature with united voice, for the redress of their wrongs, and persevere even to the hundredth denial, if necessary; so that if they cannot obtain justice upon any other terms, it may be given to them for their "much importunity."

The husband of the Honorable Mrs. Norton, after an unsuccessful attempt to impeach the honor of his wife by public accusation, withdrew her children from her custody. The women of England are far more helpless than those even of America, for not the law itself can do anything for them in such a case. Lord Brougham was applied to, in this lady's behalf, and on being asked whether something could not be done for her, replied, that the whole system of laws in regard to women was so utterly wrong from beginning to end, that it was in vain to essay anything in the way of amendment, as nothing short of absolute and entire reform would answer any purpose. The women of America, by leading the van in this conflict with the allied powers of wrong, prejudice, and custom, may hope to rally round the same standard their sisters in a foreign country, whose blood is kindred with their own, and lead the way to the redemption of the whole sex.

If husbands forbid or resent such efforts on the part of their wives, they will but add still further proof of the great necessity there is for the measures that we propose. Nor should happy wives, who have no ground of complaint in their own particular case, consider themselves as exempt from any participation in this movement; on the contrary, they are peculiarly bound to do what they can towards procuring for the sex, as a matter of right, what they enjoy as a privilege. If it were otherwise, the writer of this article, whose views upon these subjects have been thus conscientiously expressed, would have been excusable for remaining silent.