

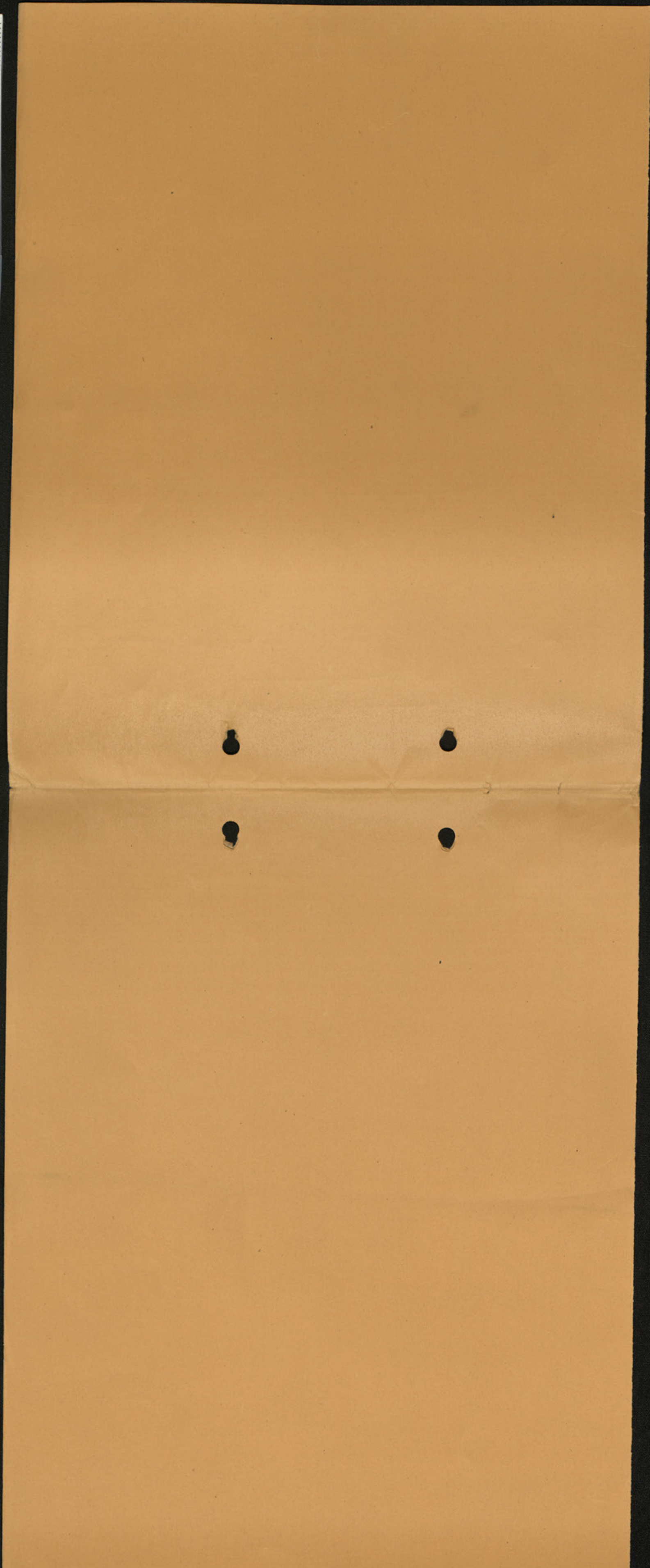
Divorce

translation of Gasparin's -

original manuscript.

Vol 7, No 11.





• (outside) •

Comte Agénor de Gasparin.

Divorce

or

The Enemy of the family

from the French
Translated by General Howard
& Rev Dr Rankin.

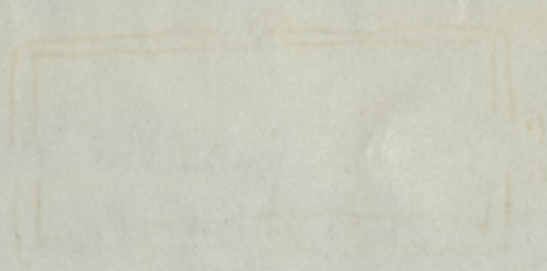
Suggestion: Put Strander (or the God-forsaken Putlander)
or
The For of the Family.



The amount of this family

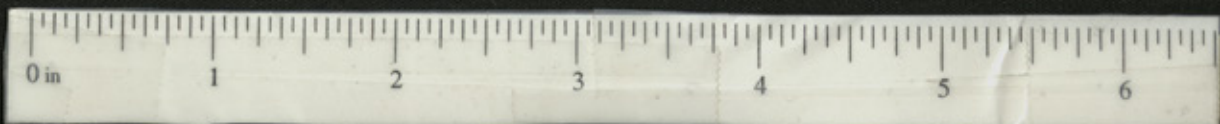
was kept at night house

little children



house

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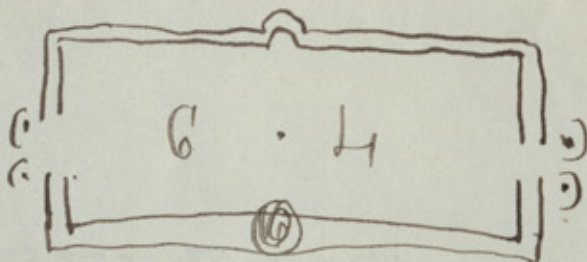


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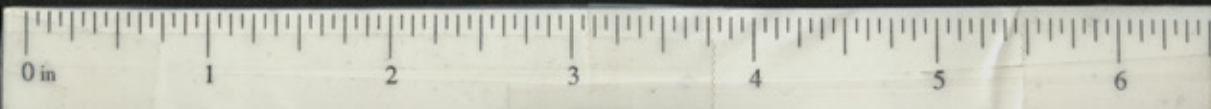
The enemy of the family
by

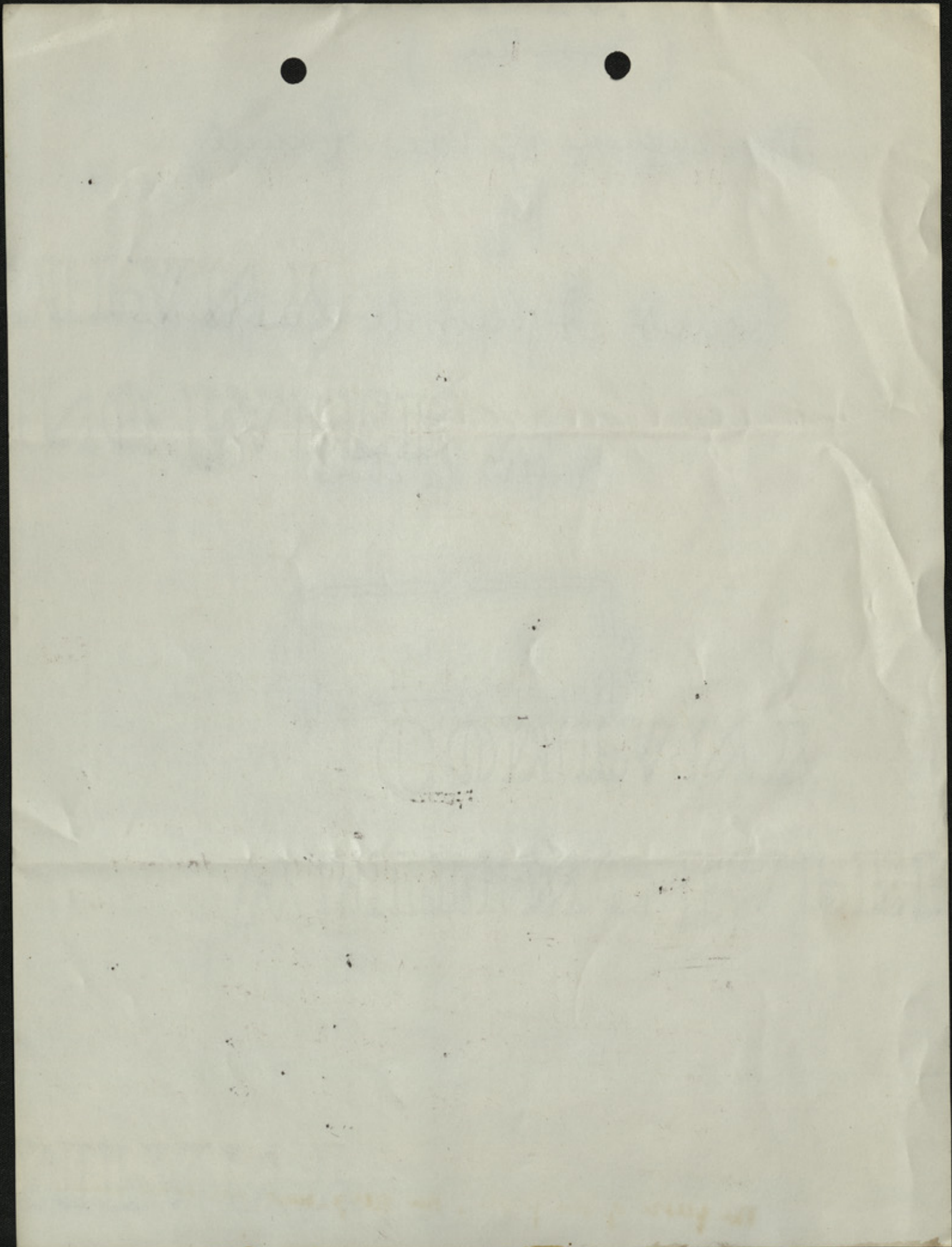
Count Agénor de Gasparin

4. fth Edition



Paris

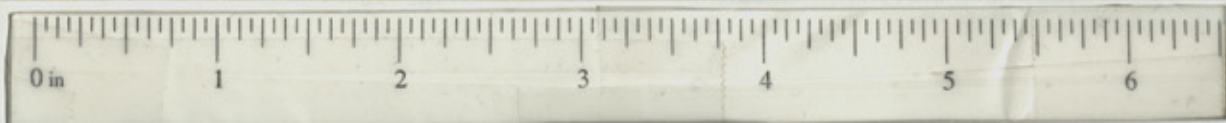




Count Agénor de Gasparin

Put Asunder
or
The Foe of the Family.

Translated
from the French by Gen. Howard
and Rev. Dr. Rankin.



Mount Rogers Co. Va.

Put. Winchester

Office of the County

Presented
from the Clerk, by Gen. Howard
and Gen. Dr. Robinson
33

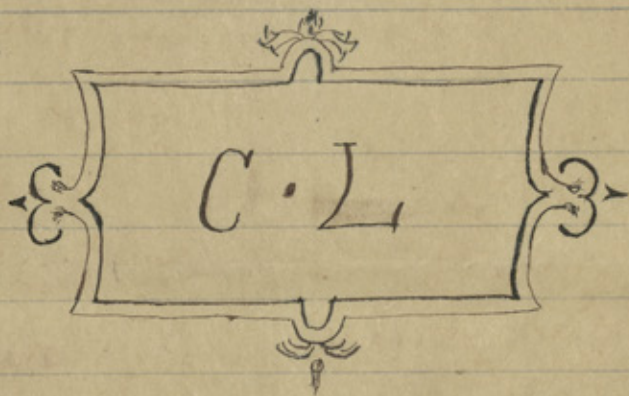


The Foe of the Family

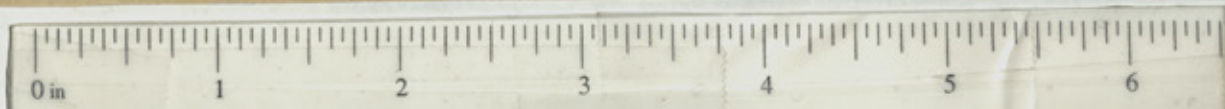
by

Count Aguirre de Gasparin.

Fifth edition



Paris.

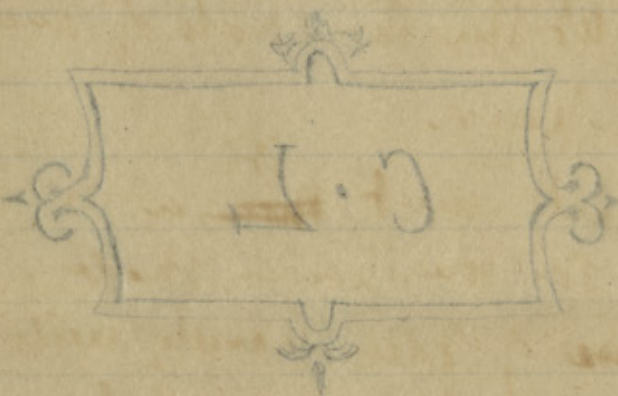


The Star of the Community

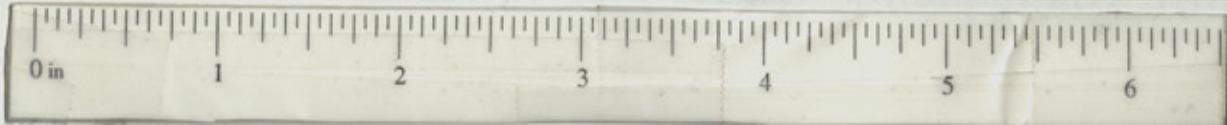
by

Countess of the Community

with



Paris



1.
The work of God; The work of man.

Has the family a history?

Has not the family always existed?

Have there not always been homes?

In the homes do we not notice
this holy group, the husband, the wife
the children?

Yes; At the threshold of humanity you find
the pair.

You will meet ~~it~~ ^{it} in its juvenile beauty.
The transparent shade of the fresh
verdure of Eden scarcely veils it; towards
the heavens it holds its bow which the
breezes of the morning carry; neither the
heat of mid-day has burned nor the wing
of evil touched it. Study it well: the man
king in creation, enveloped in light; the woman
this supreme gift of God, so like man & yet different,
the flesh of his flesh, the help-mate, the heart which

to the... of the...

the... of the...

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2.
responds to ^{the} heart. The center & spring of every joy,
of every force, of all happiness!

The creative word has been spoken to this couple,
it is, "^{Be fruitful} ~~Increase~~ & multiply". This includes the
~~thousands~~ ^{thousands} & ~~millions~~ ^{millions} of future generations (1.).

Give heed to ^{the word} ~~the word~~; I ask it again; the hour
is blessed ^{but} it will not last.

A hiss ~~was~~ ^{forth} echoed. The couple, free because
morality demanded it, because conscience without
liberty ~~could~~ ^{cannot} exist, was separated from
the Father and the vase of its delights ~~was~~
broken.

It is finished.

Even ~~long~~ before the sentence has struck him
dumb, the chastisement of the hour has
met him for he is afraid of God! "They
hid themselves. (2.)"

Even before the gates of Eden were closed upon
him the man goes wandering through the
desert because he ^{had} lied to his Creator: "I was
~~afraid~~ ^{because} I was naked (3)".

- note
1. Genesis I. 28.
2. Genesis III 8.
3. Genesis III

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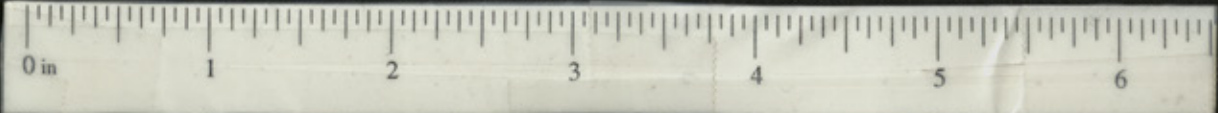
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Even before the assassination of Abel had sealed with blood the irrevocable decree, death, horrible death which slays the well-beloved, has entered; for the lips of Adam have accused his God, his own, his only, and have pointed her out to the ^{tyrant} ~~executioner~~ of the Eternal: The ~~wife~~ woman whom thou aguest me! (1)

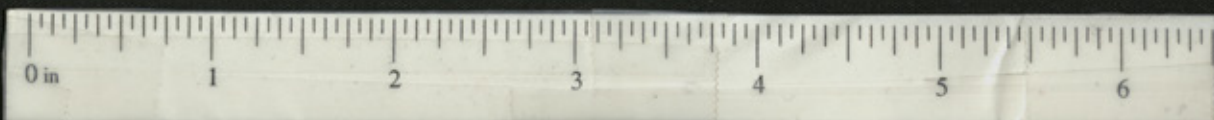
From that time the ^{shadows} ^{begin} have come. The family, that ^{bleasing} benediction of paradise, ^{goes} ~~is~~ forth exposed upon an earth accursed.

(The) brother slays (the) brother. The race of Cain, which ^{has} destroyed life, destroyed marriage also. Lamech takes two wives. The thirst for blood is awakened, "Wives of Lamech hear my voice, listen to my word: I will slay a man, myself being wounded, even a young man, I being hurt." (2) All corruptions are let loose, all infamies leap from the heart & all perversities find access there.

So it ^{was} ~~is~~, in this antediluvian world, like a gigantic ^{morass} vegetation of turpitude, like a monstrous fecundity for evil. The earth was so soiled with them...

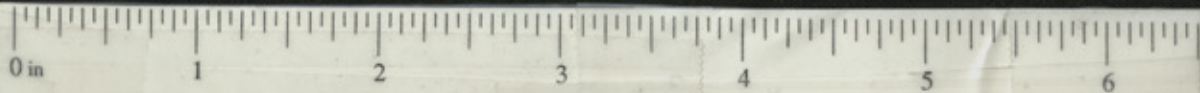
(1) 1. Genesis III.

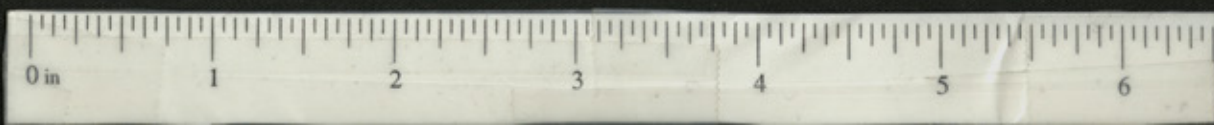
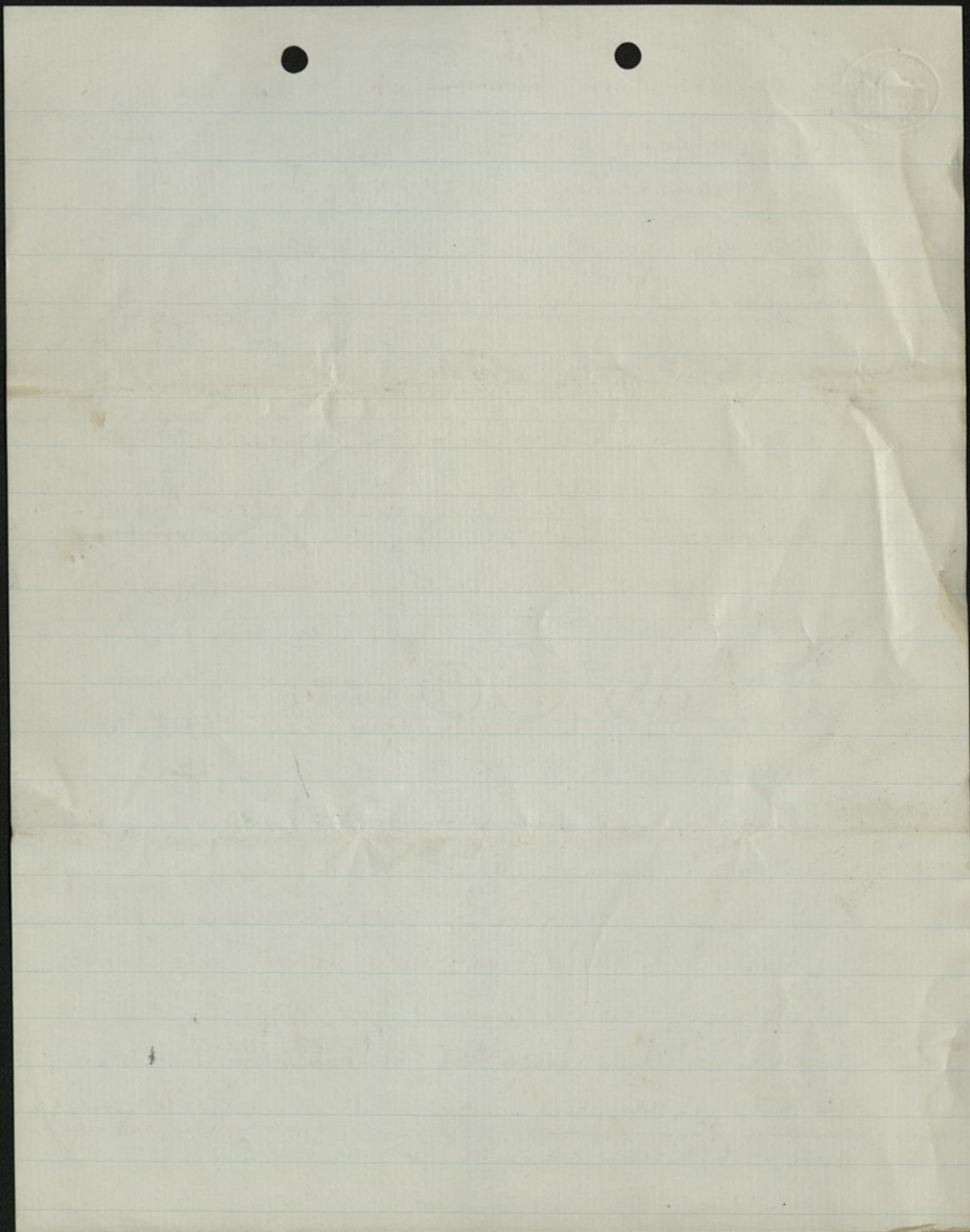
(2) Genesis IV. 13.



only
that, the waters, ^{4. bounding} bubbling up from the
deep abysses could carry away the mire
and cleanse the rottenness ^{from} of this globe.

But let the divine compassion be ^(shine forth) produced
~~extended~~ ^{shall}. ~~Let~~ ^{shall} the Redeemer nail with
the sentence, sin to his cross. ^{condemnation} ~~Let~~ ^{shall} the Victor
descend to the invisible region ^(in order)
to grapple with death & destroy it. ^{adversary} ~~Let~~ ^{shall} the
Repairer of breeches, master of the realm of the
~~destruction~~ ^{destroyer} ~~snatch from him~~ ^{snatch from him}
and keep to himself human love -
~~Let~~ ^{shall} Jesus in the face of day, under the
whole heaven where there is one
man, ^{shall} dispute with ^{this destroyer} his heart in
revolt & withdraw its life from the
degradations. Then the family ^{will be} ~~is~~ born
again; you will see it go forth ^{arise} from the tomb
brantier as before & more touching than
when it entered there; and in all ages, everywhere
when any remembrance of God shall be preserved,
in all countries, whenever any Christian truth shall touch
the soil, there pure loves will germinate and their
^{devotions} ~~and~~ will shine, and the family resuscitated
will elevate humanity.





The work of God; the work of man.

Has the family a history? Has not the family always existed? Have there not always been homes? In the homes do we not notice this holy group - the husband, the wife, the children?

Yes; at the threshold of humanity you find the pair. You will meet it in its juvenile beauty. The transparent shade of the fresh verdure of Eden scarcely veils it; toward the heavens it holds its brow which the breezes of the morning caress; neither heat of mid-day has burned nor the wing of evil touched it. Study it well; the man king in creation, enveloped in light; the woman, that supreme gift of God, so like man and yet different, the flesh of his flesh, the half meet, the heart which responds to heart, the center & spring of every joy, of every force, of all happiness!

The creative word has been spoken to this couple; it is, "Be fruitful & multiply." This

includes the thousands & thousands of the future generations (1.).

Give heed to the two; I ask it again; the hour is blessed but it will not last.

Abel echoed forth. And the couple, free because morality demanded it, because conscience without liberty could not exist, was separated from the Father and the base of its delights was broken.

It is finished.

Even before the sentence has struck him dumb, the chastisement of the man has met him for he is afraid of God! "They hid themselves (2)" Even before the gates of Eden were closed upon him the man goes wandering through the desert because he had lied to the Creator: "I was afraid because I was naked (3)." Even before the assassination of Abel had sealed with blood the irrevocable decree, death, horrible death which slays the well beloved,

Note: (1) Gen. I, 28.

(2) Gen. II, 8.

(3) Gen. III.



included the thousands of the
future generations (1)
of our land to the top of it again.
The house is built on a hill and
it has a view of the whole of the
country around it. It is a very
large and comfortable house and
it is a very good place to live in.
The house is built on a hill and
it has a view of the whole of the
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has entered; for the lips of Adam have accused his Eve, his own, his only, and have pointed her out to the wrath of the Eternal: "The woman whom thou gavest me!" (1)

From that time the shadows begin. The family, that blessing of paradise, goes forth sadly upon our earth accursed. Brother slays brother. The race of Cain, which has destroyed life, destroys marriage also. Lamech takes two wives. The thirst for blood is awakened. "Wives of Lamech hear my voice, listen to my word. I will slay a man, myself being wounded, even a young man, I being hurt (2)". All corruptions are let loose, all infamies leap from the heart, and all perversities find access there. So it was in that antediluvian world like a gigantic morass of turpitude, like a monstrous fecundity for

(1.) Gen. III,

(2.) Gen. IV, 23.

evil.. The earth was so soiled with them that only the waters, bounding up from the deep abysses could carry away the mire & cleanse the rottenness from the globe. But let the divine compassions shine forth. When the Redeemer shall nail with the condemnation sin to his cross. When the Victor shall descend to the invisible abyss to grapple with death & destroy it. When the Repairer of the breach, the Master of the realm of the destroyer shall snatch from him & attach to himself human love. When Jesus in the face of day, under the whole heaven where there is one man, shall dispute with ^{this} destroyer the heart in revolt & withdraw its life from degradation then the family will be born again; You will see it arise from the tomb as beautiful as before & more touching than when it entered there; & in all ages, everywhere where any remembrance of God shall be preserved, in all countries, whenever any Christian truth shall touch the soil, there pure affections will germinate and these devotions will shine and the family resuscitated will elevate humanity.

II.

The Ancient East.

The East furnishes us more ~~not~~ ^{other} sentiments sweet & tender, emanations, shall we call them? of the primitive family, than we shall find in Greek civilization or in the Roman world.

Still, here as there, despite incontestable differences, the individual, without whom we can not have the family, is mortally injured.

Interrogate China, ancient China; ask her what she has done with the individual; examine what remains of him, after Confucius & Buddha have subjected him to the alambic of their philosophies!

To free oneself from the accidental, from all that which is movement, which is existence: to cease to be human, to be oneself & not another: to extinguish

This must be regarded a rapid historic comp d'oeil exclusively from the family point of view. A thorough examination of certain ~~particulars~~ ^{notions}, such as the introduction of evil into the world, questions of race etc., are necessarily excluded.

The Ancient East

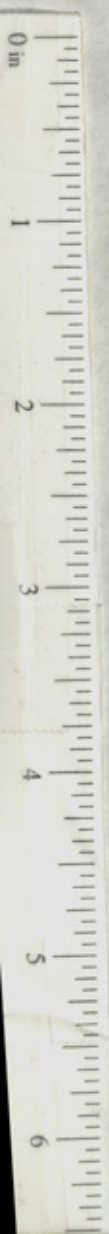
The East presents us with a most interesting
and a most important question, which is not only
of the history of the world, but of the
civilization of the human race.
The East, in fact, is the cradle of
civilization, the birthplace of the
human race, the source of all
the knowledge and the art which
have made the world what it is.
The East is the home of the
ancient world, the seat of the
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all the affections, to kill the man: this is the constant effort, which these philosophers have proposed to the human mind. Final extinction is the end attained. It is reached by a meditation, in which one more & more loses himself in the void, till he, at last, arrives at perfection, that is to say, to nothing.

At ~~Something~~, which did not prevent the prince Rohibatt-
=ra, from marrying eighty-four thousand wives, & leaving a
thousand child ren! — A little removed, we must admit
from the family, as it was ^{done as} in Eden.

In revenge, the country is covered with monasteries;
the people sell their children, expose them new-born,
draw their infant daughters. Common believers content them-
selves with one wife, yet polygamy is authorized, is
practised: & if filial piety remains amid the ruins,
the icy coldness of the great medium, that idol of the
Chinese soul — so thoroughly regulates its enthusiasm,
so ~~exactly~~ ^{completely} lays down the relations of the ~~child~~ ^{son} to
the father, insists upon ~~its~~ ^{rigorous an} exactness in the mani-
festations of respect & love, ~~at~~ the whole man, in a ^{crude} ~~of~~



is so perfectly mechanized, that amid all this machinery, which moves, which revolves, which has the appearance of life; one asks himself, where is the heart?

The heart: it no longer beats.

This is the last word of the ideal Chinese.

Is the ideal Hindoo any better?

In that vast territory of vague sighs, of dreamy reveries, of ecstatic obliteration, absolute withdrawal in eternal contemplation always forms the very essence of saushthi. The culmination, radiant point, the highest term of celestial happiness, is always the annihilation of the individual.

Here, also, the individual meets two new foes: caste & metaphysics.

Caste destroys his freedom. It robs him of the right to determine his own career. It prevents his choice of his relations. It robs him of the future of his children. It inevitably fixes his own future. The individual, tied

up, walled in ^{by} within his own caste, no longer moves,
 no longer wills, no longer decides. He glides down a
 fatal plane, inclined toward metempsychosis,
 which seizes him in his turn, & finishes up with
 shifting his last sigh, & stripping him of his identity.
 Thus, this object, lately a man, passing through a
 multitude of successive, unconscious, endless
 transformations, which thoroughly disengage him from
 what he was, attains to supreme happiness: the
 last week in the grand total.

After this, marvel that the family should
 be mortally wounded, or no longer exist!

Marvel that you find in the laws of Manu,
 both the authorization of polygamy—Manu per-
 mits four wives—and the degradation of a woman:
 "It is the nature of females to corrupt man here
 below."

Marvel that the vices of man, are, by way
 of compensation, allowed that lax indulgence
 which ~~has~~ been granted them by those civiliza-

5
- laws, which make no recognition of the inner
sanctuary.

These hideous ideas are concluded under the
conical head: Women, reduced almost to the condition
of slaves, are without intelligence, without heart,
without responsibility. Daughters are married at
eighteen. The right of primogeniture oppresses ~~the~~
younger brothers, & annihilates ~~the~~ sisters. And
Manon inflicts the last blow to the family,
when he overthrows the authority of the father;
makes the Gouvan, the director, the lord of
the affections; the true chief of the soul; he
who, while controlling the conscience & deter-
mining the duty, determines everything.

This is the order established by the Can-
-on:

The Gouvan;

The father & the mother;

The elder brother;

As to the wife, she is of no account.

The legend of the Krishna, in much later times, brings to our notice a series of amorous adventures, sufficiently undignified. We are but little ^{and admit} moved by a despatch of ~~seven~~ ¹⁶⁰⁰⁰⁺ million eight hundred ~~thousand~~ women, his wives, who sacrifice themselves upon his funeral pile.

Zoroaster, the Persian philosopher, ^{does} ~~makes~~ not mention of polygamy. But, dualism, the very essence of his religion, makes a sufficient attack on marriage to destroy it.

Dualism, that confounding of matter with evil, regards marriage as an inferior state. The gnostics originating in the East, have all accepted the principle & drawn the inference.

Is there no gnosticism among us? The confounding of the idea of matter with that of evil, which relieves us of the ^{responsibility} ~~possibility~~ ^{for} of sin, & delivers ^{us} from the duty of combating it; does not the expensive ^{have} control over more than one devil?

Has not the Roman Church, entire, with her great company of saints, has not she submitted to the principle? This, it seems to me, the simplest glance at ~~her~~ history, at Romanism, at ourselves, most clearly shows.

The rest of Africa, to the west, the splendid Carthage of Africa, emphatically practices the rites, of which I have not indicated the essential traits.

To mention Voltaire & Rousseau, is sufficient to suggest beneath what ruins the individual has crumbled, in what a slough the family has foundered: always stifled by corruption & for always & everywhere, that which degrades man makes the family impossible.

The Ancient East. ⁽¹⁾

The East furnishes us more noble sentiments sweet & tender, emanations, shall we call them? of the primitive family than we shall find in Greek civilization or in ^{the} Roman world. Still, here as there, despite incontestable differences, the individual, without whom we can not have the family, is mortally injured.

Interrogate China, ancient China; ask her what she has done with the individual; examine what remains of him, after Confucius & Buddha have subjected him to the alchemy of their philosophies. To free oneself from the accidental, from all that which is movement, which is existence to cease to be personal, to be oneself & not another; to extinguish all the affections, to kill the man; this is the constant effort, which these philosophers have proposed to the human mind. ~~Spinal extinction~~
~~is~~

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is the end attained. It is reached by a meditation, in which one more & more loses himself in the void till he at last arrives at perfection, that is to say, to nothing. A something which did not prevent the pious Rohisattrva from marrying eighty four thousand wives & bearing a thousand children! A little removed, we must admit, from the family, as it was shown us in Eden. In revenge, the country is covered with monasteries; the people sell their children, expose their new-born, drown their infant daughters. Common believers content themselves with one wife, yet polygamy is authorized, is practiced; & if filial piety remains amid the ruins, the icy coldness of the just medium - that idol of the Chinese soul - so thoroughly regulates its enthusiasm, so correctly lays down the relation of the son to the father, insists upon so rigorous an exactness in the manifestations of respect & love, the whole man, in a word, is so perfectly mechanized, that amid all ~~this~~ machinery, which moves, which

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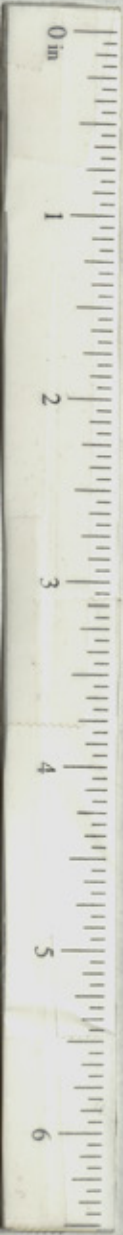
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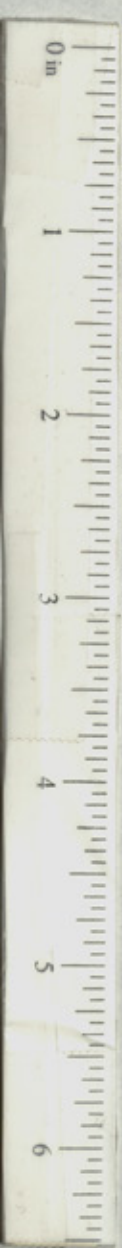
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The object of this paper is to present a summary of the results of the investigation of the
 subject of the influence of the environment on the development of the individual.
 The first part of the paper is devoted to a consideration of the influence of the physical
 environment on the development of the individual. The second part is devoted to a
 consideration of the influence of the social environment on the development of the
 individual. The third part is devoted to a consideration of the influence of the
 cultural environment on the development of the individual. The fourth part is
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 influence of the moral environment on the development of the individual. The sixth
 part is devoted to a consideration of the influence of the intellectual environment on
 the development of the individual. The seventh part is devoted to a consideration of
 the influence of the artistic environment on the development of the individual. The
 eighth part is devoted to a consideration of the influence of the scientific environment
 on the development of the individual. The ninth part is devoted to a consideration of
 the influence of the religious environment on the development of the individual. The
 tenth part is devoted to a consideration of the influence of the political environment
 on the development of the individual. The eleventh part is devoted to a consideration
 of the influence of the economic environment on the development of the individual. The
 twelfth part is devoted to a consideration of the influence of the legal environment
 on the development of the individual. The thirteenth part is devoted to a
 consideration of the influence of the military environment on the development of the
 individual. The fourteenth part is devoted to a consideration of the influence of the
 naval environment on the development of the individual. The fifteenth part is
 devoted to a consideration of the influence of the air environment on the development
 of the individual. The sixteenth part is devoted to a consideration of the influence
 of the space environment on the development of the individual. The seventeenth part
 is devoted to a consideration of the influence of the time environment on the
 development of the individual. The eighteenth part is devoted to a consideration of
 the influence of the space-time environment on the development of the individual. The
 nineteenth part is devoted to a consideration of the influence of the space-time-
 environment on the development of the individual. The twentieth part is devoted to
 a consideration of the influence of the space-time-environment on the development of
 the individual.



soul; the one who, while controlling the conscience & determining the duty, determines everything.

" This is the order established by the lawgiver:

" The

" The father & the mother;

" The elder brother;

" As to the wife she is of no account.

The legend of Krishna, in much later times, brings to our notice a series of amorous adventures, sufficiently unedifying. We are but little moved, I admit, by a hecatomb of sixteen thousand eight hundred women, his wives, who sacrifice themselves upon his funeral pile.

Zoroaster, the Persian philosopher, does not mention polygamy. But dualism the very essence of his religion, makes a sufficient attack on marriage to destroy it.

Dualism, that confounding of matter with evil, regards marriage as an inferior state. The gnostics originating in the East, have all accepted the principle & drawn the inference.

Is there no gnosticism among us? The confounding of the idea of matter with that of evil, which

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The first of these is the fact that the
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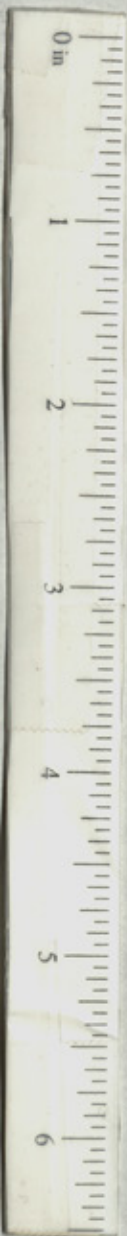
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relieves us of ~~the~~ responsibility for sin, and deliver us from the duty of combatting it; does not this exercise have control over more than one heart?

Has not the Romish Church, entire, with her great company of saints, has not she submitted to this principle? This, it seems to me, the simplest glance at history, at Romanism, at ourselves, most clearly shows.

The rest of Asia, to the West, the splendid Carthage of Africa, emulously practices rites, of which I dare not indicate the essential traits.

To mention Molech & Astarte is sufficient to suggest beneath what ruins the individual has crumbled, in what a slough the family has foundered; always stifled by corruption; for always & everywhere that which degrades man makes the family impossible.

Greece & Rome

Certainly I do not deny the delicate and superior fruits produced by Grecian civilization.

However, in obscure rites Greece by no means yields the palm to Phœnicia, ~~Corinth~~ Ephesus or Corinth. There the mysteries, the public ceremonies, everything combined to soil the soul, to demoralize the individual and consequently to reduce the family to nothing.

Every vice had its representation in Olympia; every monstrosity found there its justification. How will you expect, ^{that} from that quarter, a notion of purity, I refer to the most elementary, should remain alive in the heart?

When we pronounce upon a civilization undue importance is not given to abnormal facts and exceptional crimes, we judge from ^{the} daily accepted & common. It is not what ^{causes} ~~occasions~~ scandal but what does not occasion it.

Now legislation accords exactly with turpitude in sacred things: see Lycurgus.

Now manners, manners are not & universal, led the most genteel Athenians to the houses of the most

abandoned women. Consult Aspasia.

Now, Grecian antiquity and the Roman quite generally, honored their [#]concubines: and here do not have any fears that I will speak of everything thus honored, nor of everything during those ages done without remorse and without shame!

After this ^{let us} seek in Greece for something that resembles the family; seek for something which resembles love; for something which resembles the individual!

The family! I challenge you to discover a vestige of it.

Love! You will find, it is true, a god that bears that name; but ^{to give} that name ~~given~~ to that god is a profanation; it is a blasphemy. Where the wife does not exist, there is no love. These ^{things} are needful to it, ^{big}esteem, respect, purity.

What Athenian has ever said, "Thou whom my soul loveth!"

* *hetairai*
not easily translated with exactness. (1). ^{song}Casticle of the ^{song}Castles (chap. 1. ver. 6.

The individual! Do not ask for it among the ancient societies of the Peneloponnesus. The vulgar pagan principle, that negation of the soul and the family quickly gets the better of it. The State is put into the place of the conscience by which the individual asserts himself.

There is no longer personal faith; ~~it~~ it is the religion of the state.

There is no longer interior life; it is ^a the public place, the center & palpitation of the life of the state.

There is no longer the hearth around which ^{are} gathered the children, no longer domestic education, no longer filial tenderness; there are nurseries - training schools of the state.

The state has devoured the believer, the father, the husband. The state has devoured the man.

What Greece did Rome will continue to do. Yet we find a grand civilization before which we must bow in reverence; ~~yet~~ still it is a brilliant manifestation of the pagan principle against which we must protest.

I have said, "protest" I might have said struggle; for Rome, pagan Rome, is not dead and her Vatican which inherited from her Capitol makes us see it well.

the members! Do not ask for a reward the
American Society of the Evangelists. The work
proper however, that magnitude of the work and
the family greatly get the better of it. The State is
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individuals cause to himself.

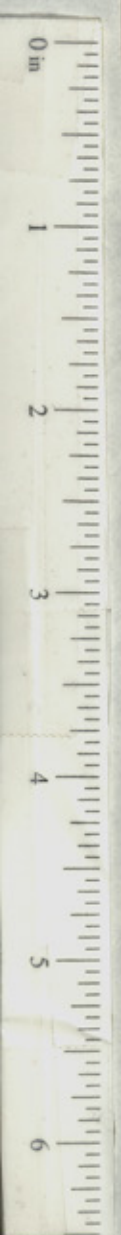
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under the roman law the family does not exist. The agnation - masculine parentage - involves everything. The cogitation - feminine parentage, is as if it were not.

^{from} ~~the~~ that agglomeration in ^{full} accordance with the civil law & jurisprudence, ^{individuals being} thrown together under the same roof & crushed under the same yoke, the emancipation destroyed parental supervision. The day in which the son passed to ~~the~~ man's estate, for him the family disappeared. The authority of the father ceasing. The filial relation ceased.

The woman is neither ~~the~~ wife nor mother; the roman law made her one of the husband's children.

The ~~un~~ married woman, governed by her tutors, remains subject to a perpetual minority.

Those of the children whose age or sex causes them to remain under the control of the father, have no recourse or ~~remedy~~ aid against the excess of his power.

As long as the sons and the daughters ^{constitute} ~~make~~ part of the household, the father who gave them life can take it from them;

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he has over them the death-fright.

The Roman family ^{rests} rests in the father; The father is the master; the master, the tyrant.

Never was the voice of the blood-relationship misconceived to such a degree. Never saw me anything harder or more artificial than this mechanism without ^{compassion} ~~heart~~. This absolute despotism, ~~which~~ ^{which} ~~this~~ this brutal suppression of everything except the ^{heart} ~~heart~~, this insolent denial of the sentiments of the heart, this snatching from ^{those} parentage ^{those} attachments which are eternal and natural.

As a consequence you have the exposure of the children.

How would it be otherwise. Rome has suppressed the mothers.

Do not speak to me, either of the matrons of the early times or of the honors which were conferred upon them.

The Matron, in the midst of apparent homage, would nevertheless remain but the daughter of her husband, the sister of her son, in subjection to and dependant upon them in every respect.

To sum up, ^{the woman} ^{to a certain degree} whom the aged Homer respected and that of Eschylus respected, went on losing ground in proportion as the ancient civilization increased. The highest fortune of Rome

III
Greece and Rome.

11

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To sum up the answer, when to a certain
degree the paper becomes a solid
sheet, and on being pressed together in the
vacuum chamber, the highest pressure
of 1000 lbs.

