(outside)

Lauré Agéour de Gaspasié.

Divorce
or
The Enemy of the family

from the French
translated by General Howard

Suggest: Put scrubber (or theeryl, paper) to the toe of the family.
(FAC TIS)

The enemy of the family
by

Count Agénor de Gasparin

Fifth Edition

Paris
Count Agéot de Gasparin

Put Asunder
or
The Foe of the Family.

Translated
from the French by Gen. Howard
and Rev. Dr. Rankin.
The Foe of the Family
by
Count Agnès de Gasparin.
Fifth edition
Paris.
The work of God; the work of man.

Was the family a history?
Was not the family always existent?
Have there not always been homes?
In our 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; towards
The heavens it holds its brow which the
Gazes of the morning creatures; within its
Heart of mid-day has burned nor the wing
Of guilt touched it. Truly is well:

The Man

King in creation, enveloped in light; the Woman,
His supreme gift of God, so lovely man & yet different.

His flesh of His flesh, Her help meet, Her heart which
responds to heart, the center spring of every joy, of every force, of all happiness!

She creative word has been spoken to this couple, it is “be fruitful and multiply.” This includes the millions and millions of future generations (1).

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

A kiss closed. The couple, free because morality demands it, because conscience without liberty cannot exist, was separated from the father and the case of its delight was broken.

It is finished.

Even before the sentence has struck him dumb, the chastisement of the house has met him for he is afraid of God! “They midly themselves.”

Even before the gates of Eden were closed upon him, the man goes wandering through the desert because he lied to his Creator; “I was afraid because I was naked.”

Even before the assassination, Abel had sealed with blood the irreversible decree of death, horrible death which slays the well-beloved. Has entered; for the lips of Adam have accused his son, his own, his only and have pointed her over to the judgment of the Eternal: The woman who has been against me!

From this time the shades have come. The family, the benediction of paradise, forever imposed upon an earth accursed. The brother slays his brother. The race of Cain, which destroys life, destroys marriage also. Sammael takes two wives. The thirst for blood is awakened. “Wives of Sammael, hear my voice, listen to my word: I will slay a man, myself being wounded, even a young man, I being hurt.” All corruptions are let loose; all sinfulness leap from the heart and all pervercities find access there. So it was, in midst of demonic word, like a gigantic vegetation of turpitude, like a monstrous fecundity for evil. The earth was so soiled with them.

only

4. **Accounting**

Then the waters, taking up from the deep abysses could carry away the mine and cleanse the earth with His glory.

But let the divine compassion also produced. **The Redeemer** must with His sentence die to His cross. Let His Nichs descend to the invisible region in order to grapple with death and destroy it. Let the Repairer of Breach, most of the realm of the destroyer, stretch from and reach to himself human love. Then Jesus in the face of day, under the whole heaven where His is one man, destroyeth with Him the heart in revolt. It withdraws its life from the degradations. Then the family of Adam again. Men will see it go further, as beautiful as before and most touching. When any remembrance of God shall be preserved, in all countries, whenever any Christian would shall touch the soil, more pure loves will germinate and their devotion will shine, and His family reestablished with 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 and spring of every joy, of every force, of all happiness!

The creative word has been spoken to this couple; it is “Be fruitful and multiply.” This
includes the thousands and thousands of the future generations. (1.)

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

A hiss echoed forth. And the couple, free because morality demanded it, because conscience without liberty could not exist, was separated from the Father and the case 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.
(1) continuing surgery
appropriately; and all the blood vessels were closed.

The following surgical procedures were performed in sequence:

We have attempted to separate the pleural cavities
and then to remove the wall of the revision
which was adherent. The wound was then closed
and the chest tube inserted. The tube was kept
in place for three days and aspirated every six
hours. Blood and serous fluid were removed. The
wound was then washed with warm saline. The
chest tube was removed and the incision was
then closed. The patient was then observed for
seven days. The wound healed without incident.

(2) Volumetric analysis
is required for automatic
output. I must be

Physically, the patient was

The wound healed without incident.

The date of admission was 8 March 21.
has entered; for the life 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!"

From that time the shadows begin
The family, that blessing of paradise,
goes forth sadly upon our earth ac-
cursed. Brother slays brother. The
race of Cain, which has destroyed life,
destroyed marriage also. Lamech takes
two wives. The thirst for blood is aw-
akened. "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." All cor-
ruptions are let loose, all iniquities
leap from the heart, and all perversities
find access there. So it was in that ante-
diluvian world like a gigantic mosaic
of turpitude, like a monstrous immor-
ity for

(1) Gen. III, 17,
(2) Gen. IV, 23.
and would I still have any desire to
have it all end. I am not sure how to
find my way out of this. I feel isolated
and alone.

I miss you so much. I wish I could
express how much I need you. I feel
overwhelmed with emotion.

I love you.
...The earth was so soiled with them that only the waters, bounding up from the deep abysses could carry away the sere & cleanse the rottenness from the globe. But let the divine compassion shine forth. When the Redeemer shall mail 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 destroy 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 resurrected will elevate humanity.
...
The Ascend East!

The East reminds us more of tender, emotions, 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 innumerable differences, the individual,istent when we can not have the family, is mortally injured.

Interview China, ancient China; ask her what she has done with the individual; examine what remains of him, after Confucianism Buddha have subjected him to the abominations of their philos.

So free oneself from the accidental, from all that which is movement, which is existence; to cease to be personal, to be oneself and not another is to achieve.

This must be regarded as a rapid historic cumb sack exclusively from the family limit of view. Art through examination of certain question, such as do we introduce kind of evil into the world, questions of race etc, are res-

...
II

The events of that day were quite extraordinary. We had been expecting a quiet afternoon, but suddenly there was a loud explosion in the distance. The sound echoed through the valley, causing everyone to turn and look towards the source. It was then that we realized something was terribly wrong.

The news spread quickly through the community, and soon we were all gathered in the central square. There was an air of panic, but also a determination to understand what had happened. The authorities were called, and they quickly arrived on the scene.

After a thorough investigation, it was determined that the explosion was caused by a leaking gas pipeline. The authorities immediately worked to contain the gas and prevent any further damage. It was a tense situation, but eventually, everything was brought under control.

The aftermath was a time of reflection and introspection. We realized how fragile our way of life is and how easily it can be disrupted. The community came together to support one another, and we learned the importance of being prepared for such events.

In the end, we were all grateful to be alive and to have each other. The experience had brought us closer together, and we were determined to never forget the lessons it taught us.
all its affections, to free the man; this is the constant effort, which these philosophers have probed into the human mind. Final exhaustion is the end attained. It is reached by a meditation, in which one more and more frees himself of the soul; till he, at last, arrives at perfection, that is to say, to nothing.

To something, which did not prevent the twins Poiblett,

...va, from marrying eighty-five thousandaires, having a thousand children!... If all this removed, we must admire

from the family, as it were in Eden.

In revenge, the country is covered with misteries;

the people sell their children, expose them, burn down their infants' daughters. Common disease content them

...elvers with one wife, yet polygamy is authorized, is practiced. Of fluids being remains amid the ooze, the city unnerves if the pest ensues, that idyl of the Chinese soul—so thoroughly regulates its enthusiasm,

to exactly lay down the relations of the earth to

the father, circling when...
is perfectly mechanized, that amid all the machinery, which moves, which revolves, which has the appearance of life, he asks himself, where is the heart?

The heart; it no longer beats.

This is the last word of the dead Chinese.

So the dead wind do any better?

In that vast territory of vague lights, of dreamy reveries, ecstatic fidelities, absolute withdrawal in eternal contemplation always forms the very essence of destiny. The culminating, ecstatic drink, the highest term of celestial happiness, is always the annihilation of the individuals.

Here, also, the individual meets two new faces: caste and metempsychosis.

Castro 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 enervates his own future. The individual, led
[Handwritten text not legible]
eh, walked in within his own castle, as lesser moves, as lesser rides, as lesser decides. He sides down a fatal climb, circled toward, what happens next in his time, a finish as with shifting his last sigh, a stripping him of his identity. This object, lately a man, passing through a multitude of successive, unendemisms, endless transformations, which slowly disappear him from what he was, attains to supreme. Katharine: the last break in the grand total.

After this, marvel that the family should be mortally wounded, or as long exist! Marvel that you find in the laws of Shem, but not in the antithesis of polygamy—Katharine: what four wives—i.e. the devolution of a man: “It is the nature of females to corrupt man hers.

Marvel that the vices of man are, by any of compensations, allowed that have indulgence which have been granted them by those civilizations.
Kins, which makes no recognition of the inner
sanctuaries

These hidden ideas are included under the
 Carpenter Head: Women, reduced almost to the condition
of slaves, are mute, unthinking, mute, mute, responsible. Daughters are married at
earlier. The right of primogeniture oppressors the
younger brother, annihilates the sisters. And
slavery inflicts the last blow to the family,
when it overthrows the authority of the father;
makes the Govan, the director, the head of
the affluence; the true chief of the family. The
one, while controlling the conscience, orders
morning the duty, determines everything.
This is the order established by the law.

given:
The Govan;
The father & the mother;
The older brother;
To the wife, she is of no account.
The legend of the Krishna, in much later times, rises to an notice a series of amorous adventures sufficiently undignified. The are but little involved in a headlong flight; ten million eight hundred thousand women, his wives, who sacrifice themselves upon his preceding rides.

Zoroaster, the Persian philosopher, makes no mention of polygamy. But,演化演, the very essence of his religion makes a sufficient attack on marriage to destroy it.

演化演, that confluence of matter and evil regards marriage as an inferior state. The gospel's originating in the East, have all accepted the principle. It driven the inference.

Is there no selfishness among us? The dark corners of the idea of matter with that of evil, devoid of any trace of the responsibilities.

I delivered from the duty of combatting it, dry not the expense. Control over more than are desired?
Has not the Roman Church, entire, with her great company of saints, has not she submitted to the principles? This, it seems to me, the simplest glance at her history, at Romanism at ourselves, most clearly shows.

The rest of Africa, to the east, the splendid barthage of Africa, eminently Brazzi's rise, of which I have now endeavored the extent shall trace.

To mention Abrash & Tartke, it is sufficient to keep behind what occurs the individual has stimulat'd, in what a spring the family has founded: always shifted by compulsion & for always & everywhere, that which degrades man makes the family endurable.
It is not clear what should happen to it.

The story should develop with the elements.

I think we should discuss this further.

It seems to be a question of how to proceed.

Under these conditions, we must consider.

We need to consider all of these factors.

To date, we have not considered these factors.

I would like to discuss this further.

We need to consider all of these factors.

We should consider all of these factors.

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We need to consider all of these factors.
The East furnishes us more noble sentiments, sweet and tender, emotions, shall we call them? Of the primitive family than we shall find in Greek civilization or in Roman world. Still, here as there, despite incontestable differences, the individual, without whom we cannot 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 and Buddha have subjected him to the alchemist 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 and 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. Final extinction it is.

(1) This must be regarded a rapid historic exclusively from the family point of view. A thorough examination of certain problems, such as the introduction of evil in the world, questions of race, etc., are necessarily excluded.
I

[Handwritten text not legible]
is the end attained. It is reached by a meditation, in which one more or 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 prime Rohisattva from marrying eighty-four thousand wives or 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 rig 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
resolves, 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 Hindu any better?

In that vast territory of vague sighs, of dreamy reveries, poetic obliteration, absolute withdrawal in eternal contemplation always forms the very essence of sanity. The culminating radiant point, the highest term of celestial happiness, is always the annihilation of the individual. Here also the individual meets two new forces, caste and metempsychosis. Caste destroys his freedom. It robs him of the right to determine his own career. It prevents the choice of his relations. It robs him of the future of his children. It irrevocably fixes his own future. The individual, tied up, walled in by 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, and finishes up with stifling his last sigh, robbing him of his identity. Thus
this object, lately a man, passing through a cloud
titude of successive, unconscious, endless transformations,
which thoroughly disengage him from what he was, att
ains to supreme happiness; the last wreck in the
grand total. After this, marvel that the family
should be mortally wounded or no longer exist!
Marvel that you find on the laws of Manoa, both the
authorization of polygamy—Manoa permits four wives—
the degradation of a man: “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 indulgences, which have been granted
them by those civilizations, which make no recognition
of the times sanctuary. These hideous ideas are
concluded under the conjugal 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 opp
presses younger brothers and annihilates sisters. And
Manoa inflicts the last blow to the family, when he
overthrows the authority of the father; makes the Govon
the director, first of the affection; the true chief of the
soul; the one who, while controlling the conscience 
and determining the duty, determines everything. 
"This is the order established by the lawgiver.

The 
"The father and 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 ameliorating. He is but little moved, I admit, 
by a decapitation of eleven 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 re-
ligion, makes a sufficient attack on marriage to de-
stroy it.

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

Is there no gnosticism among us? The con-

founding by the idea of matter with that of evil, which
relieves me of the responsibility for sin, and
deliver us from the duty of combating it; does
not this exercise have control over more than
one heart?

Has not the Roman Church, entire with
her great company of saints, has not she
submitted to this principle? This it seems to one:
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 practice 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.
III.

Greece & Rome

Certainly I do not deny the delicate and superior fruits produced by Greek civilization. However, in obscene rites Greece by no means yields the paler to Phoenicia, Caria, Tarsus, or Corinth. For 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 from this quarter, a notion of purity? I refer to the most elementary, should remain alive in this heart?

When one pronounces upon a civilization under importance is not given to abnormal facts and exceptional crimes; we judge from daily accepted and common. It is not what occasions scandal but what does not occasion it.

Now legislation accords exactly with suspicion in sacred things: See Tyre androgynous.

Now Mamma, mamma, arrows & universal led the most gentle Athenians to the houses of the Masons.
abandoned women. Consult Isæus.

Now, Maccus Antiquity and the Roman
gente generally honored their concubines; and
here do not have any fear that I will
speak of everything they honored. nor of anything
during those ages done without remorse and
without shame!

After this, 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.

Some! And will find, it is true, a god that
bears that name; but that name refers to that god
is a profanation; it is a blasphemy. Where
the wife does not exist, there is no love. These
are useful to it. Esteem, respect, purity.
What Athenian has ever said: "Know whom my
soul loves" (6)
The individual! Do not ask for it among the ancient societies of the Penelopeans. The vulgar pagan principle. With negation of the soul and the family quickly gets the better of it. The State is met into the place of the conscience by which the individual asserts himself.

There is no longer personal faith; that is the religion of the State.
There is no longer interior life; it is the public place. The center of palpitation of the life of the State.
There is no longer the heart around which gather the children, no longer domestic education, no longer family 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.

When Greece and 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.
I don't feel in a position to do anything constructive. After much
consideration, I have decided to begin writing a letter of appeal to the
Commissioner General of the Government of India. I feel that the
issue is one of the greatest importance and I am determined to
make every effort to have it settled to my satisfaction.

Yours sincerely,

[Signature]
under the Roman law the family does not exist. The equation - *masculine parentage* - in itself everything. The equation - *feminine parentage* - is as if it were not.

That agglomeration in accordance with the civil law of jurisprudence - two persons together under the same roof - formed under the same name, the emancipation destroyed parental supervision. The day in which the son passed to the men's estate, for him the family disappeared. The authority of the father ceasing, the juridical relation ceased.

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

The unmarried woman, governed by her tutors, remains subject to a perpetual minority.

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

As long as the sons and the daughter make part of the household, the father who gave them life can take it from them;
We have been informed that we have been

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He has overthrown the death-piglet.

The Roman family rights are in the father; the father is the master; the master is the tyrant.

Never was the voice of blood-relationship misconceived to such a degree. Never saw we anything harder or more artificial than this mechanism without compassion. This absolute despotism, which is this brutal suppression of everything except the head, this insolent denial of the sentiments of the heart, this snatching from parents their 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 or of the honors which were conferred upon them. The Matron, in the midst of apparent homage, would never the less remain but the daughter of her husband. The sister of her son, in subject to and dependent upon them in every respect.

The woman to a certain degree.

To sum up, where the age of Homer respected and that of Eschylus respected, went on losing ground in proportion as the ancient civilization increased. The highest fortune of Rome
Certainly I do not deny the delicate and superior fruits produced by Greek civilization. However, in obscene rites Greece by no means yields the palm to Phæneis, Paphos 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 representative in Olympia; every monstrosity found there its justification. How will you expect that from that quarter a notion of purity—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 or exceptional primes; we judge from the daily accepted and common. It is not what causes scandal but what does not occasion it. Now legislation accords exactly with turpitude in sacred things: see Lycurgus.

Now manners, manners, arrowed + universal, led
the most genteel Athenian to the house of the
most abandoned women. Consult Aspasia.
Now Grecian antiquity & the Roman quite
generally honored their concubines; and here do not
have any fear 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 the individual!

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

Love! You will find, it is true, a god that
bears that name; but to give that name to that
god is a profanation; it is blasphemy. Where the
wife does not exist, there is no love. These things
are needful to it, viz., esteem, respect, purity. What
Athenian has ever said, "Thou whom my soul
loved?"

The individual! Do not ask for it among the

*metairie*, not easily translated with exactness. (1) Song of Songs Chap. 1, vs. 6.
ancient societies of the Peloponnesus. 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 is the religion of the State. There is no longer interior life; it is a public place, the center or 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; still it is a brilliant manifestation of the pagan principle against which we must protest.

I have said “protect.” I might have said struggle; for Rome, pagan Rome is not dead and her
Vatican, which inherited from her capital, makes us see it well.

Under the Roman law the family does not exist. The agnation—masculine parentage—invades everything. The cognation—feminine parentage—is as if it were not.

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

The woman is neither wife or mother; the Roman law made her one of the husband's children. The unmarried woman, governed by her tutor, 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 aid against the exercise of his power. As long as the son or daughter constitute part of the
[Handwritten text not legible]
household, the father who gave their life can take it from them; he has over them the death-right. The Roman family rests in the father; the father is the master, the master, the tyrant. Never was the voice of blood-relation misconceived to such a degree. Never saw we anything harder or more artificial than this mechanism, without compassion, this absolute despotism, this brutal suppression of everything except the head, this insolent denial of the sentiments of the heart, this snatching from parentage those attachments which are eternal & natural.

As a consequence you have the exposure of the children. How would it be otherwise. Rome has suppressed the mother. Do not speak to me of the 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 never, the less remain but the daughter of her husband, the sister of her son, a dependant upon them in every respect.
To sum up the woman, whose, to a certain degree the aged Homer & that of respected, went on losing ground in portion of the ancient civilization increased. The highest fortune of Rome.