

and the family had not yet been completely brought under the State, abstains from directly abolishing the father's power; but it places it under restrictions which amount as nearly as possible to abolition. "If a man have a stubborn and rebellious son, which will not obey the voice of his father or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear." Here, we see, (1) the concurrence of the mother as well as of the father in the death of the child, (2) a definite charge, and (3) a public proceeding before a solemn tribunal are required. It may safely be said that a power so limited would not be abused.

So, too, *Polygamy* prevailed in primitive times: and in those times there might be a ground for it. When there was no government or law to protect the weak, a woman was absolutely dependent on the protection of a husband or a son, and if she had remained unmarried she would have been the helpless prey of violence and lust. Not only so, but, when the family was all in all, she would have been a miserable outcast on the face of the earth. And, as usual, sentiment accommodated itself to the state of society: so that affection was not wounded, nor the dignity of woman degraded, by a