great ethical truth, he would not have advocated a civil polity that would banish the Home and the Family from this earth, and sink man to the level of the brute. How love and hatred, beauty and deformity, humanity and cruelty are mixed by this best of all heathen philosophers! "Love your friends and hate your enemies," wrote Plato, in the noblest age of Grecian civilization. And, long years afterwards, our Saviour contradicted that statement, when He said : " *Love your enemies*, do good to them that hate you, and pray for them that despitefully use you and persecute you." This is a nobler morality than Plato ever knew; and that exalted love of humanity bore fruit in the purification of society, by eliminating from it all that was gross and sensual in marital relations. Christianity has ever been the champion of monogamous marriages. The apostles were commanded to be husbands of one wife ; and this command soon became the law of the Church of Christ. The God-Man who wept at the grave of Lazarus, and said to the woman taken in adultery, " Go in peace, and sin no more," raised Woman from social degradation to an honored position as the companion of man.

Society in our time consists of an aggregate of individuals ; in ancient times it was made up of a number of *families*. That is, the unit of the ancient state was a *family ;* the unit of the modern is an individual. Taking the Bible narrative as our guide, we may conclude that a community began to exist wherever a family remained together instead of separating at the death of the patriarchal chieftain. In many of the Greek states, and also among the Romans, there long remained the vestiges of an ascending series of groups, out of which the State was subsequently constituted. Those groups were known among the Romans as the Family, the Gens, or House, and the Tribe. The elementary group was the Family ; an aggregate of families made the Gens ; and a group of Gens constituted the Tribe ; while the aggregation of Tribes gave birth to a Commonwealth. The ancient constitution of the State has an important bearing upon the history of marriage. This is particularly the case with respect to the constitution of Rome, because the greater part of the marriage laws of Europe and America is based upon the civil law, that is the Roman law. Thus the patriarchal power of the father of the family, which was a characteristic of the Asiatics, and also existed in the rude jurisprudence of the tribes on the banks of the Danube and the Rhine, developed into the Roman Patria Potestas, or Power of the Father. This *family rule* gave the father the absolute control (in civil matters) of all his lineal descendants, and also of those who