

organization transmitted
 our first parents. If
 evolution from a simple
 s, lizards and monkeys,
 embryotic mass from
 Bathybius or beetle
 monkey is but a link, and
 t which portion of that
 list.*

who consider that there
 are protoplasm, having
 t. And this revolting
 ry system of moral and
 who might hesitate to
 in embryo, were man
 he theory of evolution,
 not a wrong or an evil
 ent to the State.

that of all antagonisms
 profound and the most
 ce, he is at fault here.
 between physiological
 in the subject I am
 ethical aspect of the
 hat are its bearings
 icular system of faith,
 ur obedience to Him

seemed to accord a
 esponding indulgence
 an was like the queen
 ntending the work of
 ivic light, as a means
 eauty of form of the
 The intense æsthetic
 e to pray, before all

ascent human prey, who
 wn, as it is not yet found
 ose.

other prayers, as Lecky says, for the number and beauty of her children. While in the ancient Roman family the authority of its head was absolute, marriage, and all that resulted therefrom, were protected by law and severe public opinion. For upwards of five hundred years, according to Valerius Maximus, the marriage tie was regarded as indissoluble, and according to Cornelius Nepos, the mother of the family was placed at the head of the table, and was even more honoured in her *maternal* character than in that of wife. The Roman matron was a name of honour, and Modestus interprets truly the feelings of the Roman people in defining the union of the sexes in marriage as a life-long fellowship of all divine and human rights; rights of the husband to generate and transmit; rights of the wife to conceive and bring forth; and rights of the fruit to be sheltered from ante-natal danger or injury.

At a later period when, after the Punic wars, Eastern luxury and Eastern voluptuousness overspread the Roman territory, there was a rebound into vice again; but while slaves took the place of wives, and undisguised, unblushing obscenity so flaunted at mid-day as to call for a law to prevent nameless crimes, even then the pregnant woman, whether wife or slave, was treated tenderly, and with the greatest consideration, for having consulted the perpetual endurance of the race, while contributing to a brief enjoyment.

When, later, female virtue suffered from the great wave of corruption that overflowed the land of the Cæsars, leaving but here and there examples of simplicity, gracefulness and chaste heroism, yet never, even in its worst times, was a nameless crime, now so common, even known to the people of that period.

At no time either during that profligate epoch, could be found anything so unblushingly wicked as the literature which finds its way so near to, and into, our Canadian homes, and which causes some alarm lest curiosity might prompt, and virtue might suffer from, a perusal.

I have been speaking of Pagan times: what shall I say of the early Christian, when a life of asceticism was considered the most perfect, and when marriage was tolerated "because it produced offspring," and was ordained by God for that purpose.

I had the curiosity to consult the *Senchus Mor*, comprising the ancient Laws of Ireland, to see what rules, if any, regulated the relation of the sexes, among the people of that prolific land,