flow of blood into it, so that it penetrates like a plough-share into the mud in which the animal lives, and becomes fixed in it. Then by a contraction of the muscles attaching the foot to the body, this latter is drawn after it, and so the animal slowly ploughs its way along. The oyster differs from its brother clams in being incapable of movement and passing its adult life lying on one side, nevertheless the young oyster when it finishes its free-swimming life and first settles down is provided with an unmistakeable foot which can be freely protruded from the valves of the shell. How can this fact be accounted for unless on the supposition that the ancestors of the oysters once had a foot and lost it? To take another instance. If we open, under warm water, a hen's egg which has been incubated for three days we can see the embryo chicken lying on the surface of the yolk but it is extremely unlike a bird. The shape of its mouth resembles that of a shark, as does that of its nasal sacs which are connected by open gutters with the corners of the mouth. Its tiny heart shows an astounding likeness to that of a fish, and, finally, we can see in the sides of its throat four open slits, on each side, just as we find in the throat of a shark, the gill-slits. The biologist says that the reason of these phenomena is to be found in the fact that the bird is descended through a countless series of generations from a fish-like ancestor. What alternative explanation have the critics of the biogenetic law to give?

The subjects, however, with which natural science deals are of small importance compared with those dealt with by religion. We can be taught by science how to avoid disease, how to provide ourselves with abundant food, and how to postpone old age and death; but in the last resort, in the words of the Psalmist, "not one of us can defend his soul from death," and the pleasures of this life are at best exceedingly brief. If the subjects dealt with by religious dogma, *viz.*, our relation to the Great Power manifested in the very laws which science expounds, and our fate, when life is done, can be known about at all, they enormously transcend in importance the structure of molecules, the causes of radio-activity, or even the