

character which it would be, were that organization transmitted to us, without mutation of any kind, from our first parents. If man derives his existence by a process of evolution from a simple cell way up through the tribes of zoophytes, lizards and monkeys, *cui malo*, then, now and again, to hook an embryotic mass from any part of that long living chain? The Bathybius or beetle; the cod fish or chicken; the mollusk or monkey is but a link, and man is no more; and it is of small moment which portion of that link receives the attention of the prudentialist.*

Such are the views adduced by those who consider that there is a period, anterior to which man is a mere protoplasm, having no rights superior to those possessed by it. And this revolting idea, which, when entertained, disturbs every system of moral and religious belief, is clutched at by those who might hesitate to interfere with that highest, noblest work in embryo, were man created perfect by his Creator, but who, in the theory of evolution, have an excuse for what is claimed to be, not a wrong or an evil *per se*, but, at most, an unintentional detriment to the State.

If what Herbert Spencer says be true, that of all antagonisms of belief, the oldest, the widest, the most profound and the most important is that between religion and science, he is at fault here. There is none, there can be no antagonism between physiological and pathological science and true religion in the subject I am now considering. What is the moral and ethical aspect of the question? What is its social bearing? What are its bearings towards religion,—not that religion of a particular system of faith, but that of acknowledgment to God and our obedience to Him and to His laws? What is its legal aspect?

MORALS.

In ancient Greece, where public opinion seemed to accord a licence to one sex without showing any corresponding indulgence to the other, where, as Zenophon says, woman was like the queen bee, dwelling continually at home and superintending the work of the household, marriage was regarded in a civic light, as a means of producing citizens. At that time the beauty of form of the offspring was the strongest desire of the wife. The intense æsthetic enthusiasm of the period led the Greek wife to pray, before all

* I do not use the term by which the prowler for nascent human prey, who would limit and control man's entity, is familiarly known, as it is not yet found in our dictionaries, and I shall coin no word for the purpose.