

weak alike—can it not be considered as an invader vitæ, an offensive enemy, and cannot the mother's life be protected against that enemy, at the risk of destroying it? That danger arises from nature itself; and the mother, by assuming all the risks of her state, has submitted to it, and must abide by it. Besides, if the fœtus be an invader, it is an innocent one, and can no more be punished than an insane man who would kill a fellow man: no more than an innocent man could be put to death to rescue another from certain death. If it is alleged that the mother has a right to preserve her life, the same may be said of the fœtus; and if the mother had a right to deprive the fœtus of life, the fœtus would have the same right to deprive the mother of hers. From this we derive the principle:

1. It is never lawful to procure abortion *directly*, even though the fœtus be supposed to be inanimate, under whatever plea of averting death. It were homicide; at least anticipated homicide.

The great principle underlying this question is, in a word: "Thou shalt not kill." God alone is the Master of life, and He alone can take it away. This is the universal Christian code. Christian, did I say? Nothing can be added to the Hebrew teaching in this regard.

The sin of preventing conception denounced in the Hebrew Scriptures, e. g., as in the case of Onan, as "evil in the sight of the Lord," and the kindred crime of fœticide is held up by the teachers of Judaism, the Talmudical and all Rabbinical writers as a sin which God can never pardon,—omnia peccata condona, Deus excepta—הוציא שכבת זרע לבטלה "*hotsi shichbat zerang leba tela*," i. e., who brings forth semen improperly or causelessly. "He who is guilty of the unnatural and detestable vice inherits Gehinnam," teaches the Talmud, in various places,—“he is worse than a murderer.” In the Gemara or completion of the Talmud we are told that the disciples of a celebrated Rabbi asked him: how is it possible that one committing this sin should be worse, morally, than one who takes the life of a developed man who may be wise and good and useful to the State? The reply was: “in the latter instance he takes the life of a stranger, but in the former he unnaturally murders his own children.” Again, in “Sepher Hammaaloth” it is taught, that he who does not duly perform the marital act is “a spiller of blood.” To destroy the semen, or to procure abortion, is declared to be running counter to the will and intentions of the Supreme Creator who has already