Through Mary's Hands.

BY KATHERINE E. CONWAY. And I have lived and loved thee not, My Mother?—woe is me!
For those who love are ne'er forgot
As I'd forgotten thee.

I'm fain to lavish love elsewhere, Though it be worse than vain; For whoe'er had its joy, my share Was fruitless toil and pain

My love was treasured for a day, Then cast aside in scorn; (At eve the child forgets the play That pleased it well at morn),

O pitving love, () patient love Neglect does not estrange! Oglorious, God-like mother-love, That does not chill nor change!

Mother, I see thy sweet lips part; Tears dim thy gentle eves. For, oh! the broken, contrite heart, The Lord doth he'er despise.

But dare I dream of offering, Unless through hands like thine, * This heart—poor, weak, and slighted thing— Unto thy God, and mine?

LATEST PHASE OF RELIGION IN SOCIETY.

The Course of Humanity-The Status of Woman-Honoring the Bond,

LECTURE DELIVERED BY REV. AS HUGHES, S. J., IN ST. FRANCIS XAVIER'S CHURCH, SUNDAY EVENING, 2D JANU-ARY, 1880.

From the St. Louis Watchman.

From our last subject, The Love of God and the Dignity of man, we may pass over to the next. Perhaps it may seem that to alight at once on the hatred of God and degr d tion of men is somewhat of an extreme transition. It is not. These extremes meet, at least in modern society; notably so in that of to-day. By the rule of contraries, then, we may pass over now from the sublime contemplation of man's true dignity to his actual condition in the religious phase of society. And not only by the rule of contraries do we make such a transition, but also by the law of necessity and fact. It is a fact, for instance, that a large body of cultured men and wo-men profess: "Notre ennemi, c'est Dieu" our enemy is none other but God :- and a great mass of uncultured communists and proletaries are saying the same. The causes we omit to mention now-it is the fact that engages our attention. They say: "Let us teach man there is no other God than himself; man is the alpha and omega of all things; the superior being and most real re lity." "The man with-out God," they say, "he is the ideal citi-zen." Napoleon I did not say so. But they do.

This is a sombre aspect of events. But Aristotle gave out a maxim which will help to relieve the picture for our chilst-ian minds. He said, in terms which the Latin renders thus: "Omnis peecans est of view) and the sacrilegious mischief of help to relieve the picture for our Christ-When frail men sin in thought, or express their sin in words, or augment it by de.ds and are responsible for what they do, because they mean it, and think, no doubt. they know all about it, they know nothing of the kind; they know enough, indeed, to be guilty, and woefully so, but omnis peccans est ignorans. "Father, forgive them, for they know not what they do."

First, let me state some facts that represent the present phase of religion in society, or of man in his social relations, judgments and writings, as they bear on religion. Secondly, let us supply a grain of philosophy to analyze the religious-social composition of the time. If the facts seem long, the philosophy will be short, for it is well known how a single grain of a testing element will precipitate a turbid

THE COURSE OF HUMAN SOCIETY and human events never did run smooth. It sparkled out at first from the source of

life in Paradise. By six times thirty generations it has now hurried down, through hollows and valleys, over water-breaks and falls, winding about and in and out, as the poet describes in his idyl. Sometimes it has stolen along in placid calm by the lawns and grassy plains of the human race, and lingered about the epochs of its history. It has murmured on under moon and stars, most pensive beneath the obscure light of faith. At other times it has hurried round and fretted its banks of life and time-with many an inroad and many a curve; it has slipped and darted from one era to another; and onwards now, leaving all its epochs and all its memories behind, it hurries into

the sea of eternal silence. Men themselves come and go; they are like drops that enter the onward course only to evaporate. The course is ever itself, one in its moral unity, repeating itself at every curve, and eddying round in new bays, or breaking over new stony ways, just as it did twenty times before. It repeats its old gains; it repeats old losses; though never does it repeat them in the same individuals. They have come, and they are gone. They have eva-

Men may come and men may go, But I go on forever.

In every such individual man that lesson to develop his dignity is to serve

That is the practice of religion. In

the MASS OF MOTIVES. under one or more of which man falls to tuous, for what is beautiful, for what is hope for reward or fear of punishment, and finally in the gratification of his in- man: stincts and his passions, we have seen what this army of motives, some of them regul- was right, but what the world though

the all-perfect, beautiful and true. Sympathy extends the hand of warmest fellowship to all, because all our sympathy is generated in the love of God, and of our neighbors for His sake. Our desire for our own greatest good realizes itself in the desire of possessing God, our last end. Hope or reward and fear of punishment become definite and distinct in reliance on His goodness and fear of His justice; and, finally, the gratification of our instincts and passions becomes a motive so completely under control, in a well-organized religious soul, as to be practically disfranchised the instant it deviates from the

Let thus much be said by way of resuming the doctrine of some previous lectures. Man is thus the shepherd of his soul; and his occupation and his fortune together are vested in a well-ordered fold of thoughts and words and deeds. As the Protestant poet, George Herbert, exclaims:

My God, nc 'hymn for Thee?
My soul's a shepher too, a flock it feeds nd words and deeds.
The pasture is The grace.

Enrich g all the place.

All that I have said is beautiful doctrine and not only beautiful, but true. But now, in face of it, lift up your eyes and contemplate what things are going on in the social mass around you; revert to the

of social thought, mark that wave of social opinion, which widens as it goes. It is a product of circumstances, une opinion LATEST PHASE de circons! . as many revolutionary opinion ve been said to be. They are all no turns of social opinion come to serve a turn, and to express a liking of the time and to sanction it. But they are

none the less facts while they are here.

Man is deified and God is humanized, and the "man without God" is the ideal

To be sure, Napoleon, who was somewhat of a practical man, did not believe in "Phomme sans Dieu." He said: "I must raise students in my lycees who know how to be men. A man is no man without God. The man without God-I saw him at work in 1793. Such a man you need not think of governing. Shoot him !"- (Cet homme-la, on ne gouverne pas; on le mitraille.)

Let me come now to some particulars.

A newspaper sneered the other day at certain lady being one of those "who think the teaching of Christ impel them to become disturbers of the peace." Another paper spoke in eulogy last Sunday of another woman, in terms which

I will cite after while. These two quotations will furnish me with a text as it were. And to begin with

the first:

AN ILLUSTRIOUS DUCHESS was assaulted by a cowardly gendarme in the name of the law, or in some name above the law, and she slapped him in the face, or they say she did. She herselt could neither affirm nor deny it. The the whole transaction were such as to make the set of circumstances which led to the arrest little better than a scuffle between a meddling force and outraged citizens. The lady was put on her defence before a correctional tribunal, to show cause why she should not be punished for violating the majesty of the republic. The whole majesty was involved from President down to pompier men; the former of whom had ordered defenceless houses and citizens to be assaulted, and the latter had gallantly done it. The

lady spoke:
"As a Christian, a Frenchwoman and a woman I am glad to suffer for that Church, because it is the Church that is being attacked. It is God that the persecutors are attacking and not merely the monks, for it is God they want to hunt out of His temples. Ten years ago I was able to give the lives of my sons for France and I did not stop to think who was governing the country. But now it souls of our children that they would take from us. As a mother, a Frenchwoman and a Christian I protest against these odious acts."

Her advocate remarked of the noble lady: "Her sons were worthy of hershe is worthy of her sons! The Court fined her 200 francs.

One of your papers, two weeks sneered, not at the Court, but, at the lady, as one of those "who think the teachings of Christ impel them to become disturbers of the peace."

Do you know, my friends, there are two kinds of that moral disposition, which, in colloquial language, is called "snobbishness." One is a morbid craving for assuming the airs of high society. The other is a morbid sensitiveness of being thought to assume them, and sneers at high society.

So likewise there are two species of fanaticism. One is a morbid enthusiasm about religion, and rises to the brain. The other is a morbid enthusiasm about irreligion, and does not keep off the brain.

A WOMAN DIED the other day, a d she was buried last Wednesday—one who had denied God during life, had been notorious for a life of sin, which, however, did not prevent the highest English society from patronizing her or being patronized by her: and on last Thursday week, two days before comes and goes we have seen that the first Christmas, she went to see Him and give an account in person to Him whom she God in all his actions, and to love God in had denied in action and word, in poetry and in prose, in morals and in life. was buried, as I said, I st Wednesday, and there attended her funeral the prominent leaders of scientific atheism, of political intolerance and anti-religious fanaticism action, in his admiration for what is vir- now in England. Only the name of the most intolerant of all-I mean Dr. Huxtrue, in his sympathy for his fellow-men, lev- is missed from the roll. I call your in his desire for his own greatest good, in his attention now to what a newspaper said last Sunday about this unfortunate wo-

Speaking of the chances, such as they effects religion is bound to produce-re- then were, of her being buried in the ligion which is a rational acknowledgment of his dependence upon an all-wise and writer says: "Her sin, if sin it was, is a all-holy God. For in the multitude of mere spot upon the sun of her genius, unthoughts, words and deeds which are un- discernable save by Pharisaical telescopes der the marshaling, dails and hourly, of She simply dared to do what she thought lar, some irregular; some light-armed, was wrong. If any harm was done, she others heavy; some subtle, others sharp; alone suffered it, and was proud to suffer plicitly the admiration of God Himself, who is seen shining in the background as any country or in any age."

great men and great minds, with the writ of beauty or the writ of science, for little people to sit down and write commentaries on them, and elucidate. Allow me to do so on this utterance.

I say then to you, my friends, in the wisdom of this divine, that

YE ARE ALL PHARISEES -every one of you downright Pharisees
-whoever discerns such a thing as the sixth commandment. Moreover, you are the pick of the Pharisees, men who go so far as to carry telescopes, far-fetching telescopes; for what else save a moral telescopes; for what else save a moral telescope of the farthest-reaching power can distinguish a particular one among so many as ten commandments. Thirdly, you are the superlative degree of the pick of the Pharisces, seeing that you not only have telescopes, and far-reaching ones, to distinguish individuals among the ten commandments; worse than that, you distinguish them not in the common vulgar crowd of humanity, but right in "the upper ten" of society. I he fen commandments were understood to have been sublimated out of such social ranks; science has been solicituously busy there. Fourthly, the whole thing is only "a suct on the ly, the whole thing is only "a spot on the sun of her genius;" the writer elegantly using the same figure which had been applied before to our great dramatist, Shakespeare, and which had been applied to him by way of glossing over amid his dramatic talents the licentiousness of a libertine's imagination.

The writer, you see, is elegant in his application of the figure, and happy in the suggestiveness of its allusions. Fifthly, and lastly, she was a novelist—yea, one of England's greatest novelists—aye, the greatest novelist her sex has produced in any country or in any age. I can say nothing further, I am silenced. We are of the world—you and I—of the world—and that the kingdom of Cled must see a say in that the kingdom of Cled must see as a last of the world—you and I—of the world—and the faithful of their goods—this government of liberals will veil its "women-hut," in chasse aux femmei, under a cover of legis—lation; and the veil will be thick enough to hide its shame from ridicule and thin enough to make its shame more conspicuous. the world—you and I—of the world and worldly; let us not presume to criticise the celestials. We are not of the "upper ten;" let us be satisfied with the lower, vulgar ten-commandments of God.

Well might Mr. Mallock, in his onslaught on the school of which this unfortunate woman was a "spokesman," pay particular regard to this feeble side of their mor-Nay, to their great disgust, he unals. dertook to show that they can have NO MORALS WHATEVER.

But I have dwelt upon this case because, though the subject is now dead and buried, yet her works and novels are passed from hand to hand here among practicing Christians.

I have spoken of the case of two women, who have figured before the world, and that quite recently, and I have criticised certain judgments passed upon them. The judgments may come from I know not whom; but, like the straw on the surface of the stream, they tell the tale of the social drift.

Perhaps I should go on to describe the women of the Commune, or those of the "woman's rights" proclivities—describe their martyrs or their heroines. Excuse me; I have only a word to say upon their kind generally.

It has been said that woman's best excels man's best, and really becomes angelic rather than human; and that woman's worst sinks below man's worst, in a cor-responding degree. No doubt the secret of this lies in the simplicity of her view, and in her singleness of purpose.

It is not, indeed, to be denied that if

the religious element settles in the heart of a boy or man, and spiritualizes his character, his religiousness is found in a degree of calculating steadiness, which largely excludes frivolity and fickleness. That same degree of steadiness is one of the physical elements which are the basis of man's headship in the social republic. And if anything can prove in a palpable way that social headship is really in the man, it is the mad phenomenon called "woman's rights" among the women. In the gradual dissolution of society it is soling to remember, that not only as a matter of right are men vested with the social headship in family and government, but also, in a general way, as a matter of fact. The right steadies the fact, and the fact confers the might; and when might and right go together there is an end of it. So that there is always food for consolation even amid the monstrosities of "woman's rights."

But, notwithstanding all this, I am inclined to fall back upon the saying, oft repeated, that, in all questions of extremes,

A WOMAN'S BEST is simply the best, and her worst is simply

In fact, cast your eyes back to that memorable Easter morning when the type of all true manliness and holiness lay—or it was thought His body lay-behind the cold stone of the sepulchre: and there in the gray dawn of that morning, ere the world was bestirring itself, a stir was heard and a foot fell outside of the chamber of death; and counsel was taken how to move away the stone, and a lament was raised that "they had taken Him away." In whom did such devotion energize and such heroi'm raise them above themselves and above the terrors of the hour? There were figuring there none of the strong arm or of the learned mind. But it was Mary a d Joanna and other women that did these things, and wailed and wept.

And so, too, last summer, when the March decrees began to execute in France, and, under the sweet breath of a republic toleration, religion began to veil her sacred fires and the churches began to be closed there, in spite of the keen blast, in spite of the liberal efficers of a chivalrous republic warm hearts and busy hands came round, the deserted homes whence the Master Himself was now to be exiled as His ministers and companions were just being driven away. There those hands heaped up flowers and weve chaplets to be hung on the sealed doors, and a guard upon the flowers was set there to watch. And the guards were women, working with the needle, patient, loving and sorrowful, protecting with the magnetism of their true wom abood the sealed portal and its branches and blossoms, and breathing the fragrance of their own sweet virtue and

devotion there at the barred doors whence "they had taken Him away."

Here it occurs to me to make a side remark. It is not surprising that it takes others heavy; some subtle, others sharp; his admiration for the virtuous, the beautiful and the true, because intensified by to the man she loved. * * * She was a virtuous as such, but when it came into being as such. Now it came up of human nature to the heart of wo-into being as such. Now it came into being as such. Now it came into being as such. Now it came into being as such. Now it came

It is customary with the utterances of woman so magnificently for the greatest work in society,

THE BRINGING UP OF MAN.

The course of human events never did run smooth. It "winds about and in and out." With all its curves it is still itself; and, with all its falls, it shoots out anew as before, and the same lessons are repeated. There where the "brutal and ferocious" Franks, as they have been described, 'false, and making a jest of oaths,' came in raging from their feasts of blood, there on the same spot was witnessed the spectacle of a St. Genevieve, the shepherdess, whose memory is commemorated to-morrow; and she fed a starving city with her virgin hands; and she saved it by the weapons, so familiar in the Christian world-virginal purity and saintly penance. History repeats itself. For there, on the same spot, the communist citoyenne and petroleuse are shricking and raving amid all the Frankish brutality and ferocity that their existence indicates in Paris and throughout France; and in the same Paris and throughout France 100,-000 religiouses are renewing, in their own saintly characters, the virginal life and heroism of St. Genevieve.

And to-morrow they must go. And the enlightened government that sends them away penniless and destitute, like the religious women of Italy who are hanging now on the brink of starvation, since the politicians have robbed them of monasteries and their dowries, and robbed the faithful of their goods-this govern-

is a warefare upon earth. Certain it is that the kingdom of God must go on and endure all the same-and yet not all the same. For with what winding of events it goes, with what eddyings and ebbings, what ins and outs of its course, what leaps from on high to the bed of rocks below. shooting out again from the worst to the best, so that it goes from Palms to the Crucifixion, and from that to the Resurrection; from partial persecution to partial triumph, and back again to the grinding into dust, from a resurrection upwards to a final crucifixion of all the elect, and then the end comes:

Religion, blushing, veils her sacred fires, And unawares, morality expires. Nor public flame, nor private, dares to shine,

Nor human spark is left, nor glimpse divine. "A scandal to the Jews and a folly to the Gentiles; but nevertheless the power

of God and the wisdom of God." Now I come to the second part, which I promised should not be long, because it is the historical sketch, and indeed of all the history that ever was. If there is anything high, anything holy, anything becoming the dignity of man in the panorama of men's history, it is because of a bond which binds men to God, which attaches human littleness to divine greatness, which strengthens the feebleness of dependent things, which fills the emptiness of shadowy things, which satisfies the cravings of hungry things, with the fulness and satiety, with the might and majesty of Him who alone is an independent Being and absolute holiness and purity of existence. And it, on the other hand, there is anything in the spectacle of men's lives which is unbecoming, vicious, degrading, sinful, it is all to be traced to the same bond which binds men to God, and strains itself to elevate them in the divine image wherein they were

Both saint and sinner is what he is, because of the bond. But differently—inasmuch as one

HONORS THE BOND, and the other dishonors it.

A thief is a thief; not because he merely akes what does not belong to him, but because he does so in defiance of a bond which keep him away from it; and he broke through the bond: Thou shalt not steal! "Thou hast broken my yoke; thou hast burst my bonds, and said, I will not serve!"-[Joel.]

A blasphemer differs from a puremouthed men; not because one has a bond upon him and the other has not; but because one honors it and the other dishonors

A libertine is distinguished from a moral man; not because the latter has a bond which the other has not, but because each has the same bond, which one respects and the other violates.

A hateful Cain differs from a loving Abel; because each has the same bond; and one suffers death in the preservation of it while the other inflicts death in violation

What difference is there between Nero, who executed his mother as a criminal, and that Roman maiden who penetrated daily into the prison of her condemned father and fed him as an infant at the breast, save that each had the bond of her filial piety, and she sanctified it by respecting it, and he desecrated it by contemning The sanctification and desecration, I need hardly remark,

FELL BACK UPON THE AUTHORS. And now, one word with regard to the position of religion in all this. Religion is the primary bond, the first bond, without which none others subsist; upon which all others are attached, as strands on a main cable, or as the ramifications of a healthy nervous system upon the main vertebra of human life. Snap religion, and everything else is gone.

Those bonds of virtue which, being violated, made the blasphemer, the thief, the ingrate, the murderer, the libertine, are strictly bonds, that is to say laws, only because of the binding and sanctioning will of God, who formulates the demands of reasonable laws. As Antigone said of them, they are

The unwritten and enduring laws of God, Which are not of to-day nor yesterday, But live from everlasting, and none breathes Who knows them whence begotten.

—[Mallock, p. 138—Life as its Own Reward.

And Cicero, summing up the wisdom of those who had gone before, says that he finds all the ancient sages agreeing on this: "They said that the chief and ultimate law is the mind of God commanding things or forbidding them by His reason. * For there was a reason that came

qualified to command or forbid, is the s preme reason of High Jove." (Cicero Legibus, lib. ii, c. 4.) So far the pagan.

Now, deny God in practice or in theor and in practice or in theory every la goes; as there is no second without a fir nor any structure without a foundation A philosophy without it is as impossible (to quote Mr. Mallock, on the Superstion of Positivism.) "blocks of mason resting on no foundation; columns har ing from the roofs instead of supporti them; and doors and windows with a verted arches." And, therefore,

POPE PIUS IX.,
in three propositions of the holy Syllab the 58th, 59th and 61st, denies authorit tively, in the name of truth, natural a revealed, that the foundation of morali is in riches and pleasures; that it is in t force of might; that it is in the successf issue of accomplished facts.

The foundation of morality is only at

solely in the bond which binds man to Go

THE POPE TO THE CARDINALS.

NO TRUE LIBERTY ACCORDED TO THE HEA OF THE CHURCH.

The following is the Pope's reply to the Christmas addresses presented to him the Cardinals:

"Amid the afflictions with which the incessant war directed almost everywhe against the Church fills our heart, the devoted feelings and the hopes you again this year express to us in the name of the Sacred college are supremely welcome and a consolation to us, We receive them with the warmest satisfaction, and we reply to them by the best wishes of felicity, praying the Author of all good to show them favor in his goodness and to grant them full realization. But while we take part in the holy joy which the yearly celebration of the nativity of the Divine Redeemer brings to the world. We cannot help expressing to you our grief at the condition to which even here in the city of Rome the Supreme Head of the Church is reduced. But recently we publicly ex-pressed our complaints on this deplorable situation, and we howed that

NEITHER TRUE LIBERTY NOR REAL INDEPEN-

is allowed to the Roman Pontiff; that his authority, for from being surrounded with the respect due to it, is with impunity exposed to offences and outrages; that the Divine power conferred on it to govern the universal Church is limited and restrained in numberless ways; lastly, that in this very city of Rome the means have not been allowed him of supplying an effective remedy to the so numerous evils the faith has to endure. Of these words and complaints which went forth spontaneously from our hearts an inimical press at once made a pretext to vent their anger upon us. Now, persons do not fail at public meet. ings to accuse our words of asperity, and, under the specious appearance of defending the rights of the State, again affirm the unfortunate design of prolonging and aggravating in Italy

THE SERVITUDE OF THE CHURCH.
Such is the fate prepared for us. Even the manifestation of the most legitimate grief is not to be allowed to the Vicar of Jesus Christ. But what is required of us?

Are we expected to be brought to conform to the desires of the enemies of the Church, or to remain a tacit and tranquil spectator of what is being done and said against us? Is this the liberty to be allowed to the Sovereign Pontiff? And yet the facts we denounced were manifest and notorious, and consequently our com-plaints were very just. If We revert to some of these facts We will see the pretensions to patronage over several churches of Italy reaffirmed, and the iniquitous subjection of the Pontifical Bulls to the exequater maintained, whence result delays, which are seriously injurious to the regular administration of the diocese.

THE SOVEREIGN PONTIFF IS THUS DEPRIVED

OF THE LIBERTY, limited as it was, which it was formerly proposed to allow him. But We are forced to deplore fresh measures still more hostile, which are being prepared and are already displayed by bills contrary to the rights and doctrines of the Church. These chemes ten'l to exclude works of charity, by means of a fresh formality, from all ecclesiastical interference, and to lay hands on the patrimony still remaining to priests, which but scantily provides for their wants. It is sought, moreover, to open the door to divorce in Italy, to the ruin of domestic and civil society. And, pushng these iniquities still further, the aim is strike a blow at the Church in its very constitution, by beginning to introduce laymen into its government, contrary to the law of its Divine institution. Such is the state of things in the city of Rome; such is, consequently, the position of the Supreme Pontiff in the very place where his see is established; and that position is evidently irreconcilable with his dignity, the free exercise of the apostolic ministry, and the Divine mission confided by Jesu Christ to the Roman Pontificate. fore, on this fresh opportunity We are anxious to declare before the Sacred College that, so far from acquiescing in what has been committed to Our prejudice, We shall never cease from complaining and from claiming the liberty and indepen-dence of which the Holy See has been de-

THE VIOLENT USURPATION OF ITS CIVIL POWER.

Therefore, amid the very serious difficul-ties surrounding Us We shall continue, with the Divi e help, to perform Our apostolic mission, following in the steps of Our vali nt and glorious predecessors. In this ardnous task We shall be greatly strengthened by the assistance of the Sacred College, which shares Our sentiments. We are also su-tained by the certain hope that the present conflicts, painful and numerous as they are, can only pave the way of the Church to the most glorious triumphs.

Victims to Constipation and its untold miseries can keep in good condition, by a moderate use of Ayer's Pills, the surest, safest and most reliable Cathartic.

Public speakers and singers who would possess a clear voice, freedom from hoarseness and sore throat, should use Hagyard's Pectoral Balsam, a safe, pleasant and certain healer for the throat and lungs; it man! Or, if you like to express it so, how munificent was Nature in endowing into being with the divine mind itself. Therefore the true and primary law, to incurable Consumption. speedily breaks up a cold and cures all pulmonary complaints, that so often lead

its existence, but I hope and believe it may ultimately accomplish a valuable work, and that it will help to cultivate and encourage native rt; that is to say, art really native, instinct with the style of the country, and based upon its ancient and historical artistic traditions. (Applause). I will venture to say that all the best art which the world has ever seen has been truly national, the outcome of the religion, the history, and the civilization of each race. I confess for myself that I have no f ith in eclecticism in art. Art is not a dead thing to be mere copies from the models of the past. It is in its full power and perfection the result and, as it were, the flower of a nation's whole life. (Applause). And, therefore, if art is to flourish among the natives of India it must be Indian art-not a cold and barren imitation, however clever, of the art of Europe, but the real product of the life and traditions of this land. (Applause).

I rejoice to hope that from the small and humble beginnings of this Exhibition which we see here to day—those small beginnings from which almost all great and useful things have their commencement— may come forth the cultivation by the natives of this country or their own art which will restore their claim to be counted among the artists of the world. (Applause). In this, as in all thing in India, it is our duty not to stifle or overpower the national life of the country, but to develop and uphold it. (Applause). If we were here only for a day, holding our position solely by ur power and retaining our grasp on India merely from the lust of the empire, then we might, perhaps, desire that all national feeling, all recollection of their early history, all love of their characteristic art, should die out of the hearts of the Indian people. But if we believe, as I believe that we occupy our present place in India in the course of God's Providence, not merely as passing conquerers, but with a great work to do for the people of the country, which will be interwoven with their history, and which has its true part to fulfil in their progress, then it should be our aim to keep alive all that is high and beautiful and noble in their past traditions and their past rational life, and to encourage them to reverence and to admire

it. (Applause.)
Nothing is easier than to destroy, and
of all things art can be destroyed most easily, and one form of destruction is sometimes known in Europe under the name of restoration. I hope the day is not far distant when the ancient monuments of India may be placed under such control as will tend to preserve them in-tact and unmutilated to future ages. (Applause.) For it should be our endeavor more and more in this country not to destroy but to improve, not to overthrow the traditions and native civilization of some of the most ancient races of the earth, but to elevate and purify, and develop them; to retain and strengthen what is good, to remove what is false and evil, and thus to wed together in indissoluble and prolific union the earliest and litest developments of the Arpan races. (Applause.

I am the last man in the world to shrink from changes which the advance of time renders necessary or cling to obsolete usages merely because they are old. I have no sympathy with the dry and barren spirit of conservation which struggles to preserve institutions and habits, from which all life has departed; but at the same time I am strongly convinced that reform to be real and effective must be tempered by reverence, and must be a There. We are while I would give the people of India the fullest benefit of modern science, and modern knowledge of Western progress, and Western civilization, I should desire to blend them with their own historical traditions so as to supplant no portion of them except by something better, and to retain the harmony and continuity of their national life. (Applause.)

STRONG WORDS.

If I did not believe that the Catholic religion could compete upon equal and free terms with any other religion, I would not continue a Catholic for one hour .- Daniel

Lord Ripon is now pronounced out of danger, and is rapidly recovering from his recent fit of illness.

The emperor and empress of Germany have presented a superb altar clotb to Cologne cathedral. It is embroidered in the style of the fourteenth century, and the work represents the biblical symbols of the Mass. There is also on the cloth, embroidered in relief, the following inscription: " Pie pelicane Jesu Domine, immundum mundo tuo sanguine, cujus una silla salvum farcere Totum Mundum quit ab omni scelere."

Twenty-three Catholie churches of the commune of Geneva, Switzerland, have been taken away from their legitimate owners, and the Courier de Geneve estimates the loss sustained by the Catholies at 3,785-000 francs.