

tion about the strict unity of human parentage. It is a question about what is human. A brute we cannot punish for human crimes. We cannot demand of him human duties, nor pray for the forgiveness of sin for a chattel existing for the will, profit, and servile pleasure of a human owner. In spite of cavils, there is a human form. And whoever wears it can be no subject of ownership; he is capable of redemption and sanctification; and corresponding to human duties he may demand unimpaired human relations. Meanwhile, in the discussion, let the Church be careful what doctrine she countenances. The denial of the first makes the last a nullity. It is putting the Son of God on the slave-cross again. The mediatorship has two parts. The redemption, the disenthralment, the elevation of every variety and grade of human beings, is involved in the just honor of God's dear Son.

Again, honor woman for Christ's sake, who was born of woman, that you may be led to honor her fitly for her own sake. Honor the maternal office. For the sake of Mary, the mother of the Redeemer, let the mother's appeal be eternally sacred to man. And ye, who are happy to-day in the joy of gratified affections, think of all the domestic happiness you owe to Mary's Son. Repay the obligation by seeking to honor, to elevate in real dignity, your own sex. Keep your ear ever open to the wife's and mother's wrongs. Beseege the sterner sex, beseech Heaven for the reform or destruction of all laws, customs, doctrines, tyrannies, oppressions, under whatever name, in your own land or other lands, which dishonor sacred relations, which dispoil the mother of the best part of her trust and joy. It is a wife's and mother's and sister's voice which has sent its plea against the violation of the most