

precept, then the children are happy in deed, and give hopes that they will enjoy in after life the happiness spoken of in the Sacred Scripture. If, however, the child has had no religious training, but on the contrary had before him constantly the example of irreligious parents, cursing, drunkenness, brawls, and angry passions, there is placed on his shoulders the yoke of the Devil, which he will likely carry to the grave. Children, being obliged to honour their parents, look upon them as worthy of honour, and shut their eyes, as much as possible, to the faults they see in them. But this reverence will necessarily wear away, if parents are habitually giving bad example to their children. We were singularly pained to hear from a young man in prison, those words, "I would not be here, if I had any good example from my parents at home." Another said, "I had no mother to raise me, and I fell young into bad company." Many parents, nice and amiable people, will hardly be saved because by their neglect or ill management their children are lost. The Catholic Church in the United States gains over all the sects by her children's being educated in her own faith, whereas the children of the sects are left to choose their religion when they grow old. We find in one family some of no religion, another an Episcopalian, a Baptist, a Methodist, &c. But Catholic parents are sure of their religion, and bring up their children in it. Bad example of parents is a black pall of death over their children, an encouragement to live in vice and iniquity. For our Lord has said, "He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea. Woe to the world because of scandals," Matt. xviii., 6. Parents must also preserve their children from the influence of bad company, and keep them from running the streets, especially at night, where iniquity abounds. How many boys and girls have lost their virtue in the darkness of night in back lanes and private places. They should also see that their children amongst themselves preserve the rules of modesty, night

and day, and treat each other with respect. Parents are not sufficiently watchful over the private conduct of their children. Solomon prayed for wisdom to be able to govern his kingdom because it contained multitudes. Parents should ask wisdom of God to govern their families because their good training will influence their descendants who may be multitudes.

The fifth duty of parents is to correct their children. They are born with tendency to vice, which must be corrected as a tree is to be pruned of superfluous branches. This correction must be made with tenderness and prudence. It is not well to correct the child when the parent is in a fit of anger, and the child in ill temper—"and ye fathers, provoke not your children to anger, but bring them up in the discipline of the correction of God," says St. Paul, (Eph. vi., 4,) and St. James says, (I. 20.) "Be slow to anger, for the anger of man worketh not the justice of God." The parents act as God himself does for He too chastiseth those whom he loves, (Heb. xii., 6,) and the Holy Spirit says, "He that spareth the rod hateth his son, but he that loveth him correcteth him betimes," (Prov. xiii., 24.) Then take the child quietly at night, bring it apart, kindly and firmly admonish it. Make it ask pardon of God, and suggest little words of sorrow. If these admonitions be not effectual then a sterner reproof or punishment is to be administered, though generally speaking, kindness will effect more than severity.

Parents should not forget the account which they must render to God for their children. St. Paul says "but if a man have not care of his own, and especially of those who are of his own house, he hath denied the faith and is worse than an infidel," (I Tim. v., 8.)

The sixth duty of parents is to educate their children or have them educated and brought up, first as becomes children of God for eternal life, and secondly that they may become good citizens of the community in which they live.

There are two powers in the soul, one carnal, the other spiritual. The carnal is always at hand, the flesh working against the spirit, and the spirit working against the flesh,