The True Witness.

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NEW AGENTS.

New Agent.-Mr. J. M. Duff has kindly consented to act as our agent in West Framp ton and vicinity. He is authorized to receive subscriptions for the Evening Post and Tage WITNESS.

Mr. J. P. Kelly, of Brockville, has kindly consented to act as our agent in the above place. He will receive subscriptions for the Evening Post and True Witness.

Mr. T. B. LEAHY is authorized to solicit and collect subscriptions for the Evening Post and TRUE WITNESS.

Mr. Thomas Malone is our special and only agent for Kingston and Portsmouth. He is authorized to solicit and collect subscriptions for the Evening Post and Tage WITNESS.

Mr. Thomas Sheehan, of Quebec, is our authorized agent in that city for the sale of the Evening Post and the collection of subscriptions for the Evening Post and True WITNESS

THE GAELIC REVIVAL.

The Irish people of Montreal who were not present at the lecture of Mr. O'Neil Russell Thursday night lost a rare treat. The lecture was instructive in all its details, and it was treated with a clearness which proved that Mr. O'Neil Russell was master of his subject. There was, too, that dash of humor for which Irishmen are, it is said, remarkable. It now depends upon the people themselves whether they consider the subject of sufficient importance to undertake the cultivation of the Gaelic language in Montreal. Mr. O'Neil Russell has done his share of the work, and he has done it well. In this Materialistic age, no doubt, people will ask-Will it pay? Well, it may not pay, but after all there is something more than dollars and cents in the world. To rescue a language from death is worth the effort of a people, particularly when that language contains all the hidden beauties which are stored in the manuscripts at Trinity College and the Royal Irish Academy. Whatever may become of this attempt to revive the Gaelic language here, at least we are warranted in expecting that the attempt has already succeeded in Ireland. It would be nothing short of disgraceful if it did not succeed. It would be an abandonment of traditions and memories of which Irishmen ought rather to be proud, than ashamed, of No one can read Mr. O'Neil Russell's lecture without vividly realizing the importance of the movement, and, while many may object to some expressions he gave utterance to-in fact we totally deny some of the statements he made-yet all will wish him God-speed in his labors. It was, too, pleasant to notice Mr. Thomas, the President of the Irish Protestant Benevolent Society, upon the platform. When that gentleman came forward to second the vote of thanks to Mr. Russell he was enthusiastically received. This is a good omen. It is the wildest madness to think that there ought to be any difference between Irish Protestants and Irish Catholics in all their social relations. Let us support each other's charities, encourage each other's entertainments, avoid doing anything to offend, but standing by our own principles the while. This can be done, and we are sure that the vast majority of Catholies and Protestants are willing to do it.

THE "SPLIT" IN THE HOME BULE RANKS.

There is a "split" in the Home Ente camp! Well, what about it? One party wants to fight the Home Rule cause one way, another party wants to fight it another way. The Obstructionists think that their is the way to succeed, and Mr. Butt thinks that Obstruction is the way to ruin. The principles of the Home Rulers are unaltered; the means by which they may succeed are simply discussed from a new standpoint. The people are as much in favor of Home Rule as ever they were, but they naturally become restive as they see the years pass over, and England remaining inexorable. The enemies of the Home Rule movement need not flatter themselves that the Home Rule cause has failed and that one more Irish agitation is buried in oblivion. The present difficulty will benefit rather than injure the agitation in favor of Home Rule. Even if the "split" remains permanent, even so it will not seriously injure the Home Rulers. The Obstructionists will satisfy the more ardent spirits, while the Moderates will satisfy the rest. There are some men

Their enemies may rest assured that the split is not likely to prove disastrous to the movement. As in a charge of cavalry, the bravest men and swiftest horses will forge their way to the front, so, in the Home Rule movement, the Obstructionists have rushed forward and have occupied positions hitherto untenable. Steady discipline and keeping shoulder to shoulder might be betthe other side of the Channel. How many parties are there there? Are there not Republicans, represented by Sir Charles Dilke: Radicals, represented by Cowan; Magna Charta men, represented by Dr. Kenealy; Liberal Conservatives, Conservatives, Tories, Conservative Liberals and Liberals? And yet there is a "split" in the Home Rule ranks, because the principles of the party remain unchanged, but the means by which these principles may be best carried out are discussed. It is odd, but it is just the way hostile public opinion looks upon Irish agitators.

ENGLAND. The situation in Europe is now peaceable, but the danger has not yet passed. Russia appears to have accepted the Treaty of Berlin, but Russia is just answering the bent of her national exchequer. She may think the time is not opportune for war with England, but that she desires that war is certain. Austria is demobilizing her army; the Bulgarian insurrection is dying out; the Russians are reported to have advised the Ameer to make terms, and Lord Beaconsfield is sanguine that peace will be preserved But it is somewhat odd that at the present moment every one of England's great possessions, except Australia, is causing her trouble. In the Cape Colony we learn that the British troops have been obliged to retreat before an overwhelming force of Kaffirs; in Canada we have the Fishery Award; and in India we have the Afghanistan question. Each of these issues is of great importance, and it would appear that such difficulties are inseparable from the vast Empire of which Canada is but a member.

PROTESTANTS AND CATHOLICS. Catholics extending a helping hand to Pro-

testant institutions, and Protestants extending a helping hand to Catholic institutions, is a pleasant spectacle in Montreal. At the late St. Patrick's Bazaar there were many Protestant visitors, and donations from Protestants helped to swell the purse which was seing filled for the orphens Again, at the Irish Protestant Benevolent pic-nic thoucands of Catholics attended, and in both cases defeat of bigotry and folly. And the good work thus auspiciously commenced can be continued ratil we learn to know each other better, when we will like each other more. And, after all, if we come down to hard facts, the men who dislike their neighbour because of religious differences are few indeed. They may sneer at the forms of worship or the ritual of those who differ from them, but of individual dislike, there is scarcely any. When men knock against each other they find there is a "great deal of human nature in mankind," and that, however, they may disagree as to belief, there is no individual aptagonism. It is only when individual antegonism takes a hostile attitude that bigotry is in the ascendant, and it is then the ructions commence. But as to charity, that, at least, we can all a helping hand, and when a mite has to be distributed to the deserving poor, those who can afford it, will do well not to pause in the manner of their? giving, but give. We are sanguine that the good old days of kindly feeling between Catholics and Protestants in Montreal are fast returning, and while each shall still strive, with pen and tongue, to fight for the principles they hold so dear, yet they will do it without saying one unkind word against those who differ from them.

MR. McKENZIE BOWELL.

At the nomination at North Hastings, Mr. McKenzie Bowell is reported to have

He condemned the introduction of sectional differences into political contests, as in a coun-try composed like this, of people from all parts of the world, kolding different views, legislation should be had in the interest of the whole, and not of a class. It had been asserted by Mr. Mackenzie that his Government had been more generous to the Irish Catholies than Sir John A. Macdonald's Administration, as there was but one in the latter. This was mere claptrap to deceive the people, and raise religious strife in the land. What he proposed to do was to act for the good of the country as a country, for the whole as a whole, and for the interests of the people. Mr. Mackenzie had done much to create and raise sectional animosity, but he (the speaker) was confident that the people would not again be led astray by demagoguism; they would not be led astray in the future as they had been in the past. should be had in the interest of the whole, and

He condemned the introduction of sectional differences into political contests! He, the rope now. She will accept the Treaty of Berex-Grand Master, condemned the introduction of "sectional differences," &c., &c. Why, he | Turks may join England; but there can be no owes his position to his " sectional difference." He would never have been heard of but for his "sectional difference." It has been the rope, while Russia may be the aggressor breath of his nostrils, and yet he condemns it! If there was no Orangeism, there would lin, Europe cannot interfere, and this is the to believe that the "Obstructionists" know be no "sectional difference," for we would cause of her "backing down." Her states- which is, for the good of Ireland, better than who wish to push vigorously and earnestly to have peace and contentment in Can- men are subtle and they conduct their busi- the Speciator.

tionists as their hope. The prejudices the by Mr. Mackenzie that his government Obstructionists have created against them is had been more generous to the Irish but an indication of their power. They are Catholics than Sir John A. Macdonald's earnest men every one of them, and, in the administration." No, it had not been asserted, end, earnest men will command respect it had been proved. Nevertheless we rejoiced They realize the intensity of the situation and at Mr. Mackenzie's defeat, and for good they are determined to adopt every constitu- reasons, but as for Sir John, he has done as tional means to secure it. They know the little for Irish Catholics as he dared. And people have a burning desire for legislative then we have "claptrap." Of course, when independence. They know that Irishmen Irish Catholics ask for the same privileges as the world over give their sympathy to the other men possess, it is "claptrap." movement, and they are not to be frightened | It could not be anything else, when it is Irish by the scare-crows of their opponents. Catholic! And the "demagoguism" is hauled in, and Mr. Mackenzie Bowell does not attempt to refute the fact, that Sir John A. Macdonald has treated the Irish Catholics badly. Let us hear less of "demagogues" and "claptrap" and more of proof. Will some one tell us what Sir John A. Macdonald has done: that is the point we want to reach! And this Mr. McKenzie Bowell talks of "demagogues!" The gentleman of whom ter, but it is as hard to secure that in the one it is alleged said: "If the Aylwards are not case as in the other. And now let us look at | hanged I'll bring 5,000 Orangemen to Belleville and hang them myself." Who was the "demagogue" and who used the "claptrap then? Answer, the Hon. Mr. Mackenzie Bowell, Minister of Customs under the administration of Sir John A. Macdonald.

THE ST. HENRI SHOOTING AFFAIR. It will be four months to-morrow since the St. Henri shooting affair took place. At the time of the occurrence there was general alarm, and an immediate enquiry was promised. In view of this enquiry the public became satisfied, believing that such a glaring outrage would not be allowed to go unpunished. Delays and disputes took place, time passed away, and when nearly five months had elapsed the rublic were informed that a private enquiry was being held." Here is where it commenced and here it appears to have ended. As for our part, this is not anything more than we are prepared for. From the very first we doubted whether a serious enquiry would be granted or not, but of one thing we are certain, and that is-This refusal to let the public know what has been done has been the cause of a great deal of mischief. How can men respect authority when that authority is not impartial? How can men ask people to bend to the law, when there is, in such cases, no law, and when men shoot innocent boys, regardless of consequences? Let us know who was to blame? Let us hear who fired the first shot, and let the authorities that want to be respected, prove that that same authority respects the lives and liberties of the people. To pass such an outrage over is but to place a premium upon crime, and to encourage its repetition. This do, and we may rest assured that every evasion of justice, in such matters, saps the very foundations of order, and creates in the minds of the people that mistrust which is fatal to the preservation of the peace.

THE HON. MR. JOLY.

Now that we must despair of obtaining a office and he has sinned enough to cause that shall ask no more. Now, the time is come to place the blame where it should be placedat the feet of Mr. Joly and his party. We have asked to learn-Who shot the boys at St. Henri? And the reply was a star chamber "enquiry," by which public. If this is the way the Reform party duty impartially. Reformers who love fair play, as well as Conservatives, must admit been conducted as it ought. Party papers will, of course, take sides, attacking and defending, just as it suits their interests. But boys is only pastime, and that a Reform Administration thinks it no crime at all. And the press, too, is silent: silent, because the press fears to offend either the guilty party on the one hand, or Mr. Joly on the other. The Herald will not attack Mr. Joly, the Jazzte will not attack those who committed the crime, and so the lives and liberties of the people are sacrificed. But a day of reckoning will come, and when it does, we hope the action of Mr. Joly and his party will not be forgotten.

THE EASTERN QUESTION.

Russia, it is said, is backing down again in Europe. Why? Look to India for an answer Russia will, of course, "back down" in Europe rather than force a coalition of the powers. She can throw all her power into Afghanistan. The situation to us appears as clear as day. Russia does not want to fight in Eulin, and if there is a rupture in India, the coalition of the powers. Thus Russia will force England to be the aggressor in Eu-

the front, and these men look to the Obstructada. Again, it has been "asserted ness with the secrecy of the grave. Russia believes that she can fight England and Turkey. She thinks, now that she has the fortresses on the Danube, the Quadrilateral and the Balkan range in her possession, that she can hold them in spite of all England and Turkey could Russia wants to fight in Asia, and we see indications that cannot be mistaken that she means to fight there, perhaps next year. Already we learn that the Ameer is ready for the fray; Russian troops are for a certainty marching to his assistance, and Russian policy is, we believe, guiding everything he does. The pacific tone of the Russian press, the desire to fulfil the Treaty of Berlin; the march of the Russian troops on Herat; the stay of the Russian Envoy at Cabul, all indicate the one fact: that Russia may "back down" in Europe, but it is only to isolate England and to fight in Asia. We may be wrong, but such a course as we indicate on the part of Russia would only be in keeping with her history, and with her well known ambition.

> ORANGE AND GREEN. The Herald of Monday is out on the

Orange and Green humbug.' The Herald thinks that these rows about "Orange and poses. This is, no doubt, in many cases true, but how does the Herald account for the circumstance that some of these "leaders" are We think our friend the Herald will find some difficulty in answering that? The fact is Matthew ix. 1-8. that this Orange business is the one sore spot with Irish Catholics. Give us anything but that and we are satisfied. We do not care to enter into any more particulars now. We have no wish to open old wounds. Individually we certainly do not wish the Orangemen harm. It is not against the individual that we desire to fight, but the Recald is wasting its time if it thinks it can do anything towards reconciling the principles of Orangeism to Irish Catholic minds. The task is useless. We have felt But knowing well that He came to perform the iron in the flesh, and we do not wish to feel it again. Show us where Protestant liberties are at stake and we will defend them! Show us where Protestant rights are threatened and we will denounce the oppress- sick man, even before He cast His eyes on ors! Show us anything that man should do for man, and we, for our part, are willing their faith, seeing the face of those who to try and do our best, but Orangeismkeep it away from us, in this province, if we are to have peace. In Ontario the case is different. There our people must accept the situation, and they are wise in doing so, but it to him at the sight of the faith and the charity is for the interests of the peace of Canada, that of those who bore him in. And, in truth, the power exercised by the Orangemen of their faith was strong, and their charity was is a very serious thing for the authorities to Ontario should be counterbalenced by their want of power here. We have said over and over again that it is midsummer madness to able to move himself; but the grace or God squabble about religious differences, but Orangeism is not religious, but it is the incarnation of a history which is summed up in one word: "Down with the Papists." There is one fact which we ask Protestants to remember: "Orangeism has opposed to the full investigation into the outrage at St. death every measure that was ever Henri last July, there is one thing we can do, calculated to give Catholics Civil and bearing him in their arms, and laid him down unable to move, and the Lord wrought no exand that is, punish the party who deny us Religious Liberty." That is its history from justice. Mr. Joly and his party must be made the date of its foundation up to the present to suffer for this neglect. It is to him and to hour. What it has done in other countries Charity and Benevolence held revel over the him alone that we must look for fair play, and we have good reason to fear that it would do thus far he has denied it. He is not strong here, and hence our antagonism to it. In heal our sick brother, and we know that in enough to snap his fingers at any section of this country Orange ascendancy is, no doubt, the people. A breath would waft him from impossible, but the dread of it turns our heads at times, and the Herald only wastes its time breath to come like a furnace blast. We are in trying to put those heads right again. We their action as a homage, not only to His innow tired asking for an investigation, and we are all a little crazed on that subject, and we finite power as God, but also to His infinite must run to the end of our tether.

THE KINGSTON NEWS.

The Kingston News denies that it was Mr. McKenzie Bowell who said that if the Aylwards were not hanged he would march and gladness in the contemplation of so much Mr. Joly attempted to hoodwink the 5,000 to Belleville and hang them himself. We made the statement that it was alleged is to rule the Province of Quebec, the sooner Mr. Bowell had said so, and we now repeat it is turned out of office the better. The lives it. Our authority is quite as good, and we and liberty of the people cannot afford to be | think better, than the Kingston News. The at the mercy of a party that fears to do its statement is generally placed at the door of Mr. McKenzie Bowell. Our authority for the statement appears to us direct and conthat this St. Henri shooting affair has not clusive, and it will take more than the mere denial of the Kingston News to prove otherwise. For years it has been believed in Ontario that it was Mr. Mackenzie Bowel who there are the facts-boys have been shot made use of that statement, and it has never into his reins, and into his blood; his eyes down in open daylight, and we ask: Who been denied by that gentleman. In view of did it? This the people have a right to this generally accepted opinion, we can only know, or else let us hear at once that shooting | take the statement of the News for what it is

THE SPECTATOR.

The Spectator denounces the "Obstructionists" It thinks they should "cultivate common sense and ordinary honesty." What is "common sense," and who is the judge of it? Does the Spectator know what is good for the Irish people, better than those people know lar in Ireland. The people applaud them-They have their following, mea who know the situation in all its details. Some of them are men with large interests at stake. Mr. Parnell is a gentleman with a considerable property. He is no demagegue, and has just as much "common sense" as the Spectator. He is a polished gentleman and a the manhood of the land And yet the real, must advise these Irish "Obstructionists" to "cultivate common sense." In the opinion of most journalists the men on the spot are the lest judges of their own business. The Glose said so the other day, rope, while Russia may be the aggressor and most people will agree with the Globe, in Asia. If Russia accept the Treaty of Ber- and taking the situation altogether we prefer how to "cultivate" that "common sense"

SERMON BY FATHER BURKE

AN ABLE APPEAL IN DUBLIN.

HELP THE ORPHANS - THE DUTY WHICH SOCIETY OWES THEM-HOW CHRIST HIMSELF INCUL-CATES THIS CHARITY.

on Sunday, October 13th, the Rev. T. N. Burke, O.P., preached in St Saviour's Church, Lower Dominic street, Dublin, in aid of the Denmark Street orphanage. There was an extremely large congregation, which included the Right Hon. the Lord Mayor and the Lady Mayoress. After the last Gospel of 12 o'clock Mass, the eloquent Dominican ascended the pulpit and preached the following

In the name of of the Father, of the Son, and of the Holy Ghost. Amen.

"At that time: Jesus entering into a boat passed over the water, and came to his own city. And behold they brought to him one sick of the palsy lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy: 'Be of good heart, son, thy sins are forgiven thee.' And behold some of the Scribes said within themselves: 'He blasphemeth.' And Jesus seeing their thoughts, said : 'Why do you think evil in your hearts? Whether Green" mean nothing, and that the leaders on is it easier to say: Thy sins are forgiven both sides, only use the cry for personal pur- | thee, or to say, Arise and walk? But t at you may see that the Son of Man had power on earth to torgive sins (theu said he to the man sick of the palsy). Arise, take up thy bed, and go into thy house.' And he arose injured, and not served, by taking up the cry! and went into his house. And the multitude seeing it feared and glorified God that gave such power to men."-Words taken from St.

> On this day, dearly-beloved brethren, have to appeal to your charity on behalf of these fifty orphan children-for one of the oldest and longest-established orphanages in this city of charity, and I ask you to consider the fact related, and the circumstances surrounding it, in this day's Gospel in so far as it bears on the great cause which it is my privi-

lege to plead to you to-day. Our divine Lord is described in the Gospel as coming into His own city, and when He had arrived the people, as was their custom, flocked around Him that they might hear the Word of Eternal Truth from his divine lips. every kind of mercy, they took a poor, wretched man, suffering from the palsy, and they bring him in and lay him at the feet of first looked upon the men who carried the the afflicted one. They brought Him this man sick of the palsy, and the Lord, seeing bore the sick man, said unto him who was stricken, "Be of good cheer, My son, thy sins are forgiven thee," evidently insinuating that the forgiveness of sins unto him, whose soul was far more stricken than his body, was given great. Here was a man lying helpless and motionless, unable to reward those who had conferred any charity or favor upon him, untouched the hearts of these faithful men. They heard that the Lord Jesus Christ was coming to the midst of them, and they knew in their faith in Him that He was the only One who could heal this poor stricken and His power, but confidence in his goodness, and, therefore, raising up the bed on which the poor palsied man lay, they brought him, without saying any word at the feet of the Lord—their very action spoke for itself. This very action appealed to the mind and heart of Jesus Christ; they seem to say, " Master, we know that in Thine omnipotence Thou canst him and to us Thine all-sufficient aid." What wonder, then, that the Lord was pleased with their faith? What wonder that He accented What wonder that He regarded that faithful love for Him, their charity so great, so benevolent, so little seeking for itself, and exercised only out of pure love for the poor helpless creature—carrying him into the presence of God made Man? What wonder that the Lord Jesus Christ should take pleasure virtue on the part of these men? The Gospel says no word of what He did for them They seemed the reward which he conferred on their faith and love, and that reward lies hidden until it shall be reveiled on the day when all earth, risen again, shall behold the glory of the Lord God.

OF WHAT THE PARALYTIC OF THE GOSPEL IS A

And now consider that paralyzed man-he lay there upon a pallet or bed : he lay there motionless and immoveable, utterly helpless the fell disease of palsy had stricken him: it had seized upon his limbs, it had entered were dimmed, so that they saw not the light clearly, for the film of palsy was upon them. His hands and feet were motionless. He was unable to move or walk-he was unable to raise a hand, even in the supplication of prayer. His heart beat faintly, scarcely evidencing the life which it so inadequately and faintly maintained. His blood flowed but languidly through his half-dried-up and shriveled veins. Any one of us who has looked on a man upon whom the fatal paralysis has laid its hand will understand what is. He was living, but it was a living death. His tongue was silent, he cou'd not even speak his wants nor interpret by a sinthemselves? The "Obstructionists" are popu- | gle word the agonizing desires of his faintlybeating heart. But he lay, and had lain for years, in that condition, and of what is he the type and symbol? He is the type and symbol, first of all, of our nature, of our universal nature, touched by the fatal palsy of the original sin of our first parents. Eyes are there, they scarcely see the light. Man had intelligence, but the light of God was hidden from him, and for four thousand years he had lain in the darkeness. Hands sterling patriot. Following him, are some of and feet had he, as he lay on that wretches the ablest men in Ireland and a great deal of | bed rotting under him, but they are motionless, he cannot move them, and for four thousand years man lived upon his bed of sin and Spectator, published in ar away Mont- never moved one step towards heaven, for which he was created, or towards God, who

> CHRIST HEALS THE PARALYSIS OF ORIGINAL SIN. A heart indeed is there in that palsied body; but, ab, me, how painfully laboriously it throbs—the great heart of human nature for four thousand years throbbed with a thousand loves, but amid them all the love of the Almighty and Eternal God found no place until He came who was sight to the blind, light to her little brood are left together to face the the darkened, life to the dying, strength to difficulties of the world. The weaker vessel.

the weak; and in His presence, under His voice, and under His hand, our humanity was quickened to a higher and a better life—the eyes in the soul were opened. The hands and feet that were motionless start into the ecstasy of life, of motion, and joy, when His sacred hand touched our nature. The heart that had ceased almost to beat, and had altogether died in the supernatural life, was quickened again in the motion of the highest and holiest life when the glory and beauty of God displayed itself before the wondering and enraptured eyes of man in Jesus Christ our Lord. Even so did He act upon our poor humanity as He acted upon the paralytic. He sees before Him a man stricken with the palsy—a man diseased, in whom, from the crown of his head to the sole of his foot, no vital function acted naturally or strongly, in whom life itself was detained and retained by the most attenuated film that could keep sou! and body together. He saw before Him the wasted and shrivelled remains of what at one time was a man, but, looking upon that poor, washed, wretched, emaciated form with eyes of infinite wisdom, Almighty God made Man saw within that shrivelled frame a soul that was dead in sin, a soul that had no ray of divine faith to illumine it, no touch of divine grace to strengthen or animate it, no occupation of higher or holier love to stir the dead heart that was in that soul, and He, because He was the Lord, infinitely wise, and at the same time inclining towards infinite mercy towards this sick man, He first heals his soul -He says to him-"Be of good cheer, my son, thy sins are forgiven thee." There, lying at His feet that paralytic man, looking up with wistful eyes, but with tongue silent as that of a corpse, unable to lift his hands in prayer, unable even to turn to the Lord who was thus granting him the higher and better life -the spiritual life of his immortal soulthere he lay, and when He had done this. and wrought this wonderful miracle, and put the living soul-the soul living by Divine grace—the only life worth living for—having put the love of God into the shrivelled, broken body, then the Lord, who created both body and soul, said to the sick man now saved by repentance, in whose faded eyes the first tears of sorrow that ever he shed were gathered and glistened, He said to him, "Arise now; I will heal that body now. My charity which began at the soul, has extended and My mercy will touch even the limbs of thy body." "Take up thy bed and go into thy

THE PARALYTIC OF THE GOSPEL THE TYPE OF THE ORPHAN CHILD.

At the sound of that word "Arise" coming from the lips of God, the film on his eyes faded away, and he looked brightly and clearly into the face of Jesus Christ. The heart began to throb with the strong pulsa-Jesus Christ; and the Lord, strange to say, tion of full health and strength the blood coursed rapidly through those hitherto dried up and shrivelled veins; hands and feet and every member of that palsied body became endued with a thoroughly delightful thrillthe thrill of restored health-and he arose from the bed like a giant in his restored vigor. No doubt he united in his gratitude to God thanks to the bystanders who had led him to the feet of his Benefactor, who had brought him to the feet of Jesus. He is, indeed, the type of the orphan child. This act of our Lord is symbolical of that very charity for which I plead to-day, and all I ask you to do is, in your faith and love, to do what those kind and charitable men are recorded in the Gospel to have done-to bring these poor, helpless ones in and lay them at the feet of our Lord. Mark, my dear brethren, that in that palsied man every element of life and strength was still found. Those eyes were dim, but they were still there, and the faculty of seeing was still in them; that heart was afflicted creature. They had not only faith in faint, but, oh! if the touch of the Holy Hand can only reach it, it has, even in its faintness, the germ of all that can make a heart throbbing with holy love. The hands are there, ternal change, save that He developed the natural power that was in the man when He said, "Take up thy bed and walk." Even so, dearly beloved, in the infant child of man the strange and mysterious powers of a glorious manhood lie there; every faculty by which Thy goodness Thou wilt not fail to extend to that child can grow into all the requirements of this world and all the higher requirements of God are there. There is an intellect that only requires to be developed into the very highest form of human, and the still higher

form of Divine knowledge; there is a heart which only requires to be directed to the highest pursuit; there is a will that only requires the developing touch of Divine grace to make it bring to maturity all the best qualities of the mind, to make it subdue and keep under control all the passions and inclinations, and reduce to obedience all the rebellious senses of the body until that man is trained to love pure and holy, until he is made fit for every want and requirement of the world around him, and fit for the higher world for which Almighty God created us. Every faculty and power is there, but the child is unable to use them. He must be taught—he must be trained; every faculty of his soul, every sense and member of his body requires its own special educational.

DUTY OF PARENTS TO THEIR CHILDREN

The whole question of his future life depends on who will say to him "Arise." provides for him by giving him a father and a mother, whose higher care, whose far greater responsibility is the education of the child. There are parents, I know, who think that they acquit themselves of all that is required of them when they provide for all the bodily wants of the child—when the child is fed, clothed, and housed, and when they take no care of the hidden gem of heaven, the soul within him. But Almighty God in His designs, and in the Sacrament of Christian marriage, has had in view far more than the education of the child into a fulness of his manhood in Christ, than the mere bringing of that child into this world. That parent is only half a father; that parent is only half a mother while the child is still uneducated; the greater duty, the more serious responsibility remains—that by which Almighty God will judge that father and mother—and in order that that duty may be more clearly understood, and in order that its responsibilities may be the more and sensibly felt, God has left these children so helpless in themselves; so entirely entrusting to parental care and affection, that of all creatures born into this world, the child of man depends most on the hand that rears it, is least of all other little creatures born into the world provided with any natural aptitude—it dies by sheer neglect, unable to make any sign of its wants-no-thing but the faint wail of its death agony. Thus did God leave the child in the hands of its parent, and how terrible is the responsibility, and grave the duty incumbent on them. Now, dearly beloved brethern, I have only to invite your attention to the love of the child who loves father and mother. The fatherearner of the daily bread—succumbs to some fell disease, he is cut off by some accident, or is a victim of a pestilence that goes creeping through the land, and then the mother and