

to do. The deaf and dumb are still more tenacious of first impressions.

We shall conclude the first part of our instruction by recapitulating the principal points of it. Parents are obliged to *sanctify themselves* for the sake even of their children. They are also to *preserve their lives* and to take care of the *epitaphal life* of their souls by teaching them their prayers and giving them solid instruction in piety and the fear of the Lord. They must also give them *good example*, and reprove and *correct them* when necessary and keep them from bad company and from reading bad books and newspapers. Parents must also procure for their children a *good religious and secular education*—and lastly should help them to start in life by giving them a business or trade.

Parents who perform their duties well towards their children, will have their reward in this life, by the love, reverence and devoted help which their children will give them—and in the next life, the never ending joys of heaven which God will bestow on them as His faithful stewards for having taken good care of those whom He created and for whom He shed His most precious blood. To parents who have neglected their children, now lost and cursing the day they were born, Our Lord God will say: "How can I be merciful to you, your children have forsaken me." (Jer. v, 7.)

We now turn to the second part of our instruction, viz. :—The duties of children towards their parents—Nature dictates these duties; the first is to love and reverence them. Those virtues come to the hearts of children easily and naturally; they will not fail in them in early youth, if parents are moderately good. In after life these virtues may be lost by ill-bred and ill-educated children, but, in the ordinary course of nature, good parents will always possess the love and respect of their children. It is hardly any use to admonish a child to love and reverence his parents. If he do not, he is almost past advice. It is useless to throw it away on him.

Though children cannot respect the vices of their parents, they must at least respect their persons. "Glory not in the dishonour of thy father, for his shame is no glory to thee," says the spirit of God. (Ecl. iii., 12.) Children must respect their parents who are under God, the authors of their existence, their best and earliest benefactors, and placed over them by God as their rulers and directors. With thy "whole heart honour thy father, and remember the groanings of thy mother; remember that thou hast not been born but through them; and make a return to them as they have done for thee. With all thy soul fear the Lord, and

reverence his priests. With all thy strength love Him that made thee: and forsake not his ministers. Honour God with all thy soul, and give honour to His priests, and purify thyself with thy offerings. Give them their portion, as is commanded: see, of the first fruits, and of purification; and for thy negligences purify thyself with a few," (Ecl. vii., 29.)

They must love them with a kind affection of the heart, and exhibit it by external acts, when occasions present themselves, and prove their love by helping them in their distress. "Honour thy father in word and all patience, that a blessing may come upon thee from him, and that his blessing may endure unto the end," (Ecl. iii., 9 and 10.) How can a man expect honor and succour from his own children, if he was a bad son himself? For "with the same measure that you shall mete withal, it shall be measured to you again,"—Luc. vi., 38.

It is a grievous sin willingly to provoke parents to anger or to treat them with any kind of disrespect in word, look, or action, or to wish death or any evil to befall them. The Scripture says "Of what evil fame is he that forsaketh his father, and he is cursed of God that angereth his mother," (Ecl. iii., 18.) "He that curseth his father, or his mother, dying let him die; he that curseth his father and mother, let his blood be upon him," (Lev. xx., 9.) And again, "The eye that mocketh at his father, or that despiseth the labour of the mother that bore him, let the ravens of the brooks pick it out, and the young eagles devour it,"—Prov. xxx., 17.

Though parents should not curse their children, yet when they do so, the chastisement may fall on both. The parents ought to suffer immense remorse at seeing their curse fall, and children in turn have to bear the weight of it. The blessing or the curse will fail. The Scripture says, "The blessing of the father establisheth the homes of the children, but the mother's curse rooteth up the foundation."—Ecl. iii., 11.)

But children who love their parents will follow the instinct which God has placed in their bosoms, and will "in word and in work and in all patience" honour them.

The second duty of children is obedience. "My son," says the Scriptures, "hear the instruction of thy father and forsake not the law of thy mother, that grace may be added to thy head and a chain of gold to thy neck." (Prov. i, 8, 9.) that is grace and benediction from God and honour before man. St. Paul constantly inculcates the same duty—"Children obey your parents in the Lord; for this is just." (Eph. vi., 1.) The Old Law required the death of a son who would not heed the command or