

bues his hands in his brother's blood; and lets out that life which the omnipotent power of God could alone give, and which it alone can restore? The murderer says St. Thomas, is more cruel and more savage than the beast. However much animals of different species may war against each other, Ecclesiastes tells us that every animal loves its kind. The lion does not fight against the lion; nor tiger against tiger; nor serpent against serpent. But the man who strikes his brother; who wounds him, or who kills him, is more ferocious than a lion, more barbarous than a tiger, more cruel than a serpent. In one word he is the most ferocious of beasts since he preys on his own flesh, and drinks the blood of his own kind.

And think not that God ever allows this crime to escape punishment even in this world. Nay, so inevitable is the detection and punishment of murder in this life, that it has passed into a proverb, "Murder will out." Almighty God himself tells us that he wishes the punishment to be proportionate to the crime, and that it be punished in its own kind. "Blood for blood." *He that takes the sword shall perish by the sword*, (Mat. 26.) Of this punishment in kind—blood for blood—we have many notable examples in Holy Writ. Cain slew his brother Abel and was himself slain. Absalom slew his brother Amnon, and was in his turn pierced with three lances. Saul, Achab, Jezebel, and many others having been guilty of murder, themselves at length met violent deaths. The murderer himself feels instinctively, that he must die. Cain said to Almighty God, "Everyone therefore that findeth me shall kill me."

There is, Catholic souls, a maudlin philosophy on this subject of capital punishment which it is well for us as Catholics to combat. The spirit of the age together with many other unscriptural tendencies, is in favor of abolition of the death penalty. The life of the poor bleeding innocent victim is held of no account, whilst the life of the brutal assassin is held as of such value, that it must not forsooth be laid down even in expiation of his crime. Was there ever anything so unreasonable? Was there ever anything so unscriptural and therefore so un-Catholic? Has not Jesus Christ said that *all that take the sword shall perish by the sword*? and does the present age know better than Jesus Christ? The punishment of every crime should be proportionate to the crime. This, the Divine Justice demands. To award a punishment short of the crime is to rob justice, and is to become guilty by favouring the crime. The aider and abettor of a crime, whether he be judge or jury, is as bad as the criminal. And the judge or jury who awards a punishment to the murderer less than his crime, is undoubtedly aiding and abetting the crime. And speak to me not of mercy; mercy is the special virtue of the Christian dispensation I admit, and it is indeed in the cause of real mercy that I speak. Depend upon it, that is a false mercy which spares the murderer's life. For what has been his offence? He has been guilty against God of one of the greatest crimes of which a human being is capable. And is he not bound, before he can hope for salvation, to expiate his crime? And how can he better expiate his crime, than by laying down his life for it? Life for life. He has taken one life from the Almighty God, let him give Him back another if he would expiate the robbery. You injure the criminal and you rob God, by not allowing the criminal to lay down his life for his crime.

The crime of murder may be committed in many ways. Not only is it murder to kill one's fellow-man with one's own hand, but he also is guilty of murder, who uses others as the instruments of murder. King David was guilty of murder in using the sword of the Ammonites to destroy Uriah. He also is guilty of murder, who counsels it, whether by exaggerating the injury received—by representing it as cowardice not to be avenged, or by exciting others to do it under pretence of the public good, as did Caiaphas when he counselled the death of our Divine Lord. They sin against this commandment who harbour murderers, knowing them as such; or who assist them to escape. They sin also against this commandment, who furnish arms for the murder, and who decoy or detain the victim for the murderer. St. Austin holds Saul guilty of the death of St. Stephen, because he guarded the clothes of those who stoned that Saint; nay! he considers him more cruel to the Saint in having assisted the others, than if he had cast stones at him with his own hands. (Serm. 14 de Saul.)

And here Christian souls, let me speak to you upon a subject of the gravest importance, but a delicate one withal. There is a festering spot in modern society which is gangrening the whole social fabric. Like a physical pestilence arising from the sloughs and swamps outside the City of God, it is to be feared, that it may at length gain entrance and spread throughout that holy city. I speak of the horrid crime of

feticide; as yet, thank God, this horrid crime is unknown within the Catholic Church. But how long its blighting influence may be excluded from the City of God, who shall say? How long Catholic mothers will continue to be mothers and not monsters, I know not; but this I know; what with English and American papers openly preaching the doctrine of infanticide, or what is the same thing—of *small families*—it will only be the special protection of God which will save them from this contamination. Already is this crime shockingly rife around us. Thousands (it is their own estimate that I take) thousands of non-Catholic mothers (married and unmarried) stand this day in silks and satins before High Heaven with the brand of Cain upon their brows, from having murdered their offspring before it had seen the light. In American society, "large families" which in all Catholic countries are looked upon as the crown of the mother, are openly spoken of as "a mistake." Good God! can it be, that thy creatures created to inherit an eternal throne, and redeemed at the infinite price of the blood of thy Eternal Son—can it be possible that these thy creatures are becoming monsters; and that murderesses, open avowed unblushing murderesses, are to form the bulk of our modern societies in a professedly Christian country? Thank God! that the crime of the mother is as often the death of the mother as of the child—of the murderess as of the murdered. St. Jerome writing to Eustacius says of these inhuman monsters, that they go down to hell guilty of three enormous crimes; the murder of themselves, the murder of their child, and forsworn in their promises to Jesus Christ. And let no one deceive you with the plea, that these children were not yet born. Born or unborn, they are as much alive as their mothers, and it is as much a murder and more a crime to kill them unbaptized, than it would be to kill the mother. Tertullian living in the Church when it was surrounded by paganism, has formally declared that to hinder the birth of an infant is an anticipated murder.

HOME RULE.—When will men begin to look at Irish affairs in a straightforward, matter-of-fact, go-about-their-business kind of a way?—When will they cease to talk nonsense on this subject of vital importance to six millions of Irish people? Mr. Froude thinks! that Ireland under Home Rule would quarrel with itself.—The New York Independent thinks the apostles of Home Rule, Messrs. Butt & Co., are humbugs. Was there ever such sickening nonsense? Is the meretricious hussey Expediency to be the sole rule of modern morals? Are there no grand first principles—no paramount moral axioms to direct mankind in its conduct. I am thirsting for the bread of life and you reach me a stone. What has the Irishman's supposed love of fighting to do with the question? What has the inpecuniosity of Mr. Butt, or the ambition of King Harman, to do with this truly momentous and national affair? The whole question before mankind and high heaven is simply this. What is the right? 1st. Has Ireland a right to govern herself? or has she not? 2nd. Has England a right to hinder her? The wife and husband who asked the stranger who interfered in a family jar, whether they had not a right to thrash each other without his interference, put the matter on its proper basis, and answered, in one word, all Mr. Froude's disingenuous tirades. It may do for Englishmen, who are nationally interested, and Protestants, who are religiously biased, to endeavor to shirk the question; but the outside world, and indeed every honest Englishman, who looks upon right—*Dieu et mon droit*—as above expediency, will ever revert to the first principle WHERE IS THE RIGHT? To hear a professedly religious paper such as the New York Independent talking about Gladstone's liberality!—(there is no liberality surely in giving a man his own)—to Ireland, and arguing therefrom that Ireland ought to be content, is certainly humiliating and sickening enough. What has Gladstone's kindness—(supposing even it were kindness and not simple justice only)—to do with Ireland's rights? If Gladstone gave a Disestablished Church and Tenant Right to Ireland, it was because she had a right to them—because an Established Church for the minority was an injustice crying to heaven for vengeance and because the Landlords of Ireland were grinding her down, until English law in Ireland had become a mockery and a bye-word amongst the nations. But what has all this to do with the question whether Ireland has or has not a right to govern herself. Were I a magician I would carve on every tree in Ireland's meadows and stamp in monster letters on every rock of Ireland's coast this single question—*Has Ireland a right to govern herself?* I would write it on her sky and print it on her ocean in order that the true question at issue might be put before the nations.

"From the Giant's Causeway to Cape Clear Orangermen and Catholic and Tory are ever eager for the fray," says the Independent taking its key note from emissary historian Froude.

Well! What then? What in the name of all the mischiefs that ever swarmed the earth has this to do with the question? What if from the Giant's Causeway to Cape Clear Orange and Green, Whig and Tory had already eaten each other up until like the fabled Kilkenny cats, they had left nothing but their tails behind them—how would that affect the question? The sole question is this—shirk it as they may. Have Irishmen a right to govern themselves? or have they not? If they have, then in the name of "Dieu et mon droit" GIVE IT THEM. If they have not, in the same sacred name GIVE IT THEM NOT. To affirm that they don't know how to govern, is only to raise a false issue, to apply for change of venue, because you are afraid of the straightforward matter-of-fact go-about-one's-business verdict, and will deceive none but the fool or the madman. If Home Rule sank Ireland to the bottom of the sea to-morrow, if she has a right to it, she ought to get it. Fiat justitia sit cecum. One word of advice Irishmen. In every dispute, it is the height of folly to allow oneself to be drawn off by side issues from the main question. The General who allows himself to be led into an ambushade is immediately drum-headed. Keep your opponents to the main question, squirm as they may. Has Ireland a right to Home Rule? or has she not? That is the question. Answer it if they dare. SACERDOS.

BLESSING OF A BELT.—3,101 lbs. To the Editor of "The True Witness."

SIR,—Early this Fall a bazaar was held in this town under the auspices of our respected P. P., the Rev. J. O'Brien, for the purpose chiefly of purchasing a bell for our splendid stone church. That the several parties concerned entered on the undertaking with zeal and a determination to realize an amount sufficient to buy one suitable to the building, the result proves. The proceeds of the bazaar fell very little short of \$4,000. Without delay the bell was ordered, cast, and sent from Troy, arriving here about ten days ago. It weighs 3,101 lbs., a splendid one indeed, second I believe to none in the Province. Sunday last being appointed the day for the blessing of the bell, the Right Rev. Dr. Horan, Bishop of the Diocese, intended to perform the episcopal duty, but was prevented—we very much regret—from carrying out his resolution by temporary illness. His Lordship was anxious to be present on that occasion not only to perform the ceremony, but also to testify by his presence and in words, his admiration of the generous spirit that was productive of such a result. The duty was delegated to the Rev. Mr. Chisholm, P.P., Perth. When the hour arrived, 3 o'clock, p.m., the Rev. Mr. O'Brien, P.P., ascended the pulpit, and in his own clear, lucid manner particularly explained the mystic meanings of the various benedictions, washings, perfumings, and anointings that were about to be gone through, thus supplying his very large and respectable audience verbally with a programme, as it were, of the various acts about to be performed in that interesting ceremony. This large audience was not exclusively Catholic; it comprised very many of our most intelligent and most respectable Protestant fellow-citizens, by whose presence he is accustomed to be favored whenever it becomes known to them that he is about to preach or lecture on any subject of peculiar importance. His able advocacy of Catholic doctrine seems never to have prejudiced their minds against him or lessened the admiration, in which, it is well known here, the most learned of them hold him, because of his profound learning and all-embracing charity. If they go away still adhering to their own views, they do not leave without proof sufficient that the doctrines he advocates are the dictates of Him of whose teaching on a certain occasion the Jews said—"It is a hard saying and who can believe it."

At the conclusion of his exposition addressing himself to the many Protestant friends whom he saw around him, with feelings of heartfelt gratitude he returned them thanks in appropriate terms for their generous co-operation in making the bazaar what it was, a perfect success; and in conclusion invoked the blessing of God upon them, praying that they and their posterity might live long in prosperity within range of the sound of that bell whose blessing was about to be performed.

The blessing was then proceeded with, during which some appropriate pieces were exquisitely rendered by the choir.

As I write preparations are being made for hoisting the bell to its place in the tower, whence the tones of the "Angelus bell" will have issued before these lines see the light.

CATHOLICS.

Brockville, Dec. 3rd, 1872.

DR. WISTAR'S WILD CHERRY BALM.—This Balsamic compound has become a home fixture. Let all who suffer, and have in vain attempted to cure their coughs, colds, bronchial or pulmonary complaints, make use of this unequalled remedy. It can be relied upon, the mass of testimony that has been published since its introduction, being ample proof of its efficacy.

It is with much pleasure we notice that the Boston Pilot has again attained its original size. Great credit is due Mr. Donahoe, its esteemed proprietor, for his energy, in being able so quickly after his late losses, to furnish his patrons with their usual weekly visitor, unshorn of any of its fair proportions. We congratulate Mr. Donahoe, and hope he will be supported by the Catholic public of the U. States and Canada.

Our readers will not, we are sure, grudge the space we devote to Father Burke's lectures, even though it may cause the exclusion of other matter. Anyone of these lectures alone, is worth more than the price of a year's subscription to the paper.

The Catholic public will learn with pleasure, that on last Sunday 24th inst., Rev. James Fraser was installed Parish Priest, by the Bishop of Antich, in the mission of Georgetown, Cape George. Father Fraser is a native of the County Antigonish. The College of St. Francis Xavier is his Alma Mater. He finished his Theological course in the Grand Seminary of Quebec. After five years of zealous missionary labors amid the wilds of Cape North, County Victoria, he was called by his Bishop to the mission of Cape George. In the meantime, Rev. Donald Cameron, also native of the County of Antigonish, and student of St. Francis Xavier's College, on account of bad health, has been transferred to the missions of Bridgeport and Little Glace Bay, County Cape Breton, to become assistant Priest to the Rev. John Shaw, incumbent of that very important mission.

Rev. Martin McPherson, native of the County of Cape Breton, who lately returned home after having terminated, with honor, his Theological studies in the Grand Seminary of Quebec, succeeds Father Fraser in missions of Cape North. The College of St. Francis Xavier, Antigonish, also claims Rev. Mr. McPherson for one of its students.

Rev. Joseph McLeod, native of the County of Inverness, and a student of St. Francis Xavier's College, who left home last fall on account of bad health, we are happy to inform his family and numerous relatives in Cape Breton and on the main land, that by recent letters received from him, he is now a guest of the good and kind Bishop of Richmond, Virginia. Rev. Mr. McLeod entertains strong hopes that he will be able to return home next Spring in restored health and vigor. We say God grant it.—*Casket*.

THE MAYORALTY.—We understand that our respected Mayor, despite repeated solicitations, has declined to be nominated for the civic office which he so worthily fills. This decision will occasion regret not only to those who by official relationship are best able to appreciate Mr. Councilor's services to the city, but also by those who have partaken of his generous hospitality and are delighted with his urbanity.—*Mont. Herald*.

QUEBEC, Dec. 5.—At 1:30 this afternoon the Vice Rector of Laval University, the Deans, Professors and Students of the different Faculties of the University, with a large number of former students, proceeded in a body to pay a farewell visit to the Archbishop and to the Rector of Laval University before their departure by to-day's train for Rome. The members of the Cabinet, members of both Houses of the Legislature, members of the Bench and of the Bar, and other learned professions, the Mayor, and members of the City Council, officers of the Militia and number of prominent citizens paid their respects during the forenoon to His Grace who received them in the reception room of the Archbishop's Palace. His Grace was attended by Vicar Gen. Casault and the Revs. M. Bouchette and Legare and M. LaLiberte. At 4:30 o'clock the Archbishop and the Rector proceeded to the French Cathedral, where solemn prayers were offered, and at 5 o'clock they took the ferry boat, being accompanied to the wharf by a great number of clergymen, citizens, professors and students of the University, Seminary and Normal Schools. At six o'clock the distinguished party dined at the Levis College, and afterwards proceeded to take the train for Portland where they will embark on board the Polynesian for Liverpool.

One of our exchanges remarks that one of the saddest sights in this season of the year is a young man who has waited outside the church of an evening until he is chilled through, only to see his girl walk off with some young rascal who has been inside all the time toasting his sinful self at the stove.

Among the long list of complaints brought against the street Arabs of Windsor, the *Mail* says they "take liquor into church on Sabbath and boldly drink it there, get drunk, and interrupt the Church services."

M. Ponchet, in his great work "The Universe," says that "Anatomically and physically speaking, the human mechanism is very rude and coarse compared to the exquisite delicacy revealed in the organism of certain animals. But in us, the intellect the real source of the universe predominates over the apparent imperfection of matter. Through it man alone approaches the chosen creatures who shine near the throne of the Eternal, and form a bond of union between heaven and earth. If in his structure he belongs to our sphere, he seems already to elevate himself towards the Supreme Essence by the splendor of his genius. A grand and philosophic truth, and yet how comparatively small the number, and rare the genius, displayed in proportion to the number of the earth's inhabitants. Were man to conform more to the laws of health and of nature, and be less addicted to the gratification of his passions, it would not be necessary to advertise Fellows' Compound Syrup of Hypophosphites as a restorative for the powers of the brain and nervous system, while the world's progress in enlightenment would indeed be marvellous."

BREAKFAST—EPPE'S COCOA—GRATEFUL AND COGNIZING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a deliciously flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"James Eppe & Co, Homoeopathic Chemists, London." Also, makers of Eppe's Milky Cocoa (Cocoa and Condensed Milk).

AGENTS WANTED \$150 per month. To sell the TINKER, the most useful Household article ever invented. Address H. K. ANDERSON, P.O. Box 368, Montreal, P.Q.

WANTED For a School at St. Columban, a MALE TEACHER, (Elementary Diploma). For particulars apply to JOHN BURKE, President.

WANTED FOR the SEPARATE SCHOOL of the Town of PICTON, P. E. County, a duly qualified Male or Female TEACHER, to enter on duty on or before the first of January. Salary liberal. J. BRENNAN, P. P. Picton, October 26th, 1872.

WANTED. A THIRD CLASS TEACHER wishes a SITUATION will be ready to commence in January; satisfactory Testimonials, given if required.—Address (Stating Salary given) "S. K. T." Martintown P.O., Glengarry Ont.

REMITTANCES RECEIVED.

Beauharnois, Rev J McE, \$5; Blessington, J L, 2; Ingonish, NS, Rev J McE, 2; Cornwall, D A McD, 2; Seneca, Rev J McE, 2; Morrisburg, J C, 2; Alexandria, Rev J S O C, 2; Sierra, A R K, 2; Tullamore, Rev J J G, 2; Lacolle, E D, 1; Halifax, Sargt J M, 2; Norwood, T S, 125, South Duro, J H, 5; Carleton Place, J V, 2; St Valier, Rev L A P, 2; Beauvillage, Rev M G, 2; River Beaudette, T McE, 2; Sierra, D McD, 2; Carleton Place, A G, 1.
Per J G—Napasse, T, 2; J D, 2; M F, 2; Kingsford, R C, 2; Pictou, Mrs P L, 2; Wolfe Island, E S, G; P McE, 6; J G, 2; P D, 2; Ralston, D O D, 2; Rev J O D, 2; J W, 4; Stella, A S, 1; Odessa, J K, 1; Loughborough, L O B, 1; Kingston, W P, 2; Gannaque, L B, 2; M O C, 2; F McD, 2; R C, 2; W W, 2; J G, 1; M O F, 2; L O N, 6; D B, 3; J F H, 2; Lansdown, D McE, 1; Warburton, B G, 1; P McE, 1; B McE, 2; Elgin, Mrs M D, 2; Portland, M R, 2; C W M, 1; Newborough, D M, 2; Westport, E McE, 1; J O N, 1; P D, 1; J M, 2; P McE, 8; D R, 2; M McE, 1; Escott, P L, 8; Mallorytown, J G K, 2; Caintown, J F, 2; Farmersville, W S, 2; J S, 1; T C, 2.
Per A B, St Stephen, NB—A McE, 2.
Per J C, Port Hastings, NS—Arichat, Rt Rev J C, 2.
Per F O N, Antrim—Tanmure, J L, 2.
Per J C H, Read—J T, 1; J H, 1; P B, 1; J T, 1; D L, 1; D H, 1; J T, 1; J O H, 1.
Per T D, Marysville—J W, 2; M R, 2; D W, 2.
Per J C, Cornwall—A T, 2.
Per Rev M M, St Raphael—Self, 2; A McD, 2.
Per M D, North Onslow—M, 2.
Per I M, Seaford—Egmondville, J D, 2.
Per Rev F T, River Desert—Rev R D, 2; J D, 2.
Per M J W, Calumet Island—S McE, 1.40; Sheenabero, Rev P M, 2.
Per Rev J J C, Perth—Self, 1; Rokeby, J F, 2.

Births.

At Tannery West, on the 5th inst., Mrs. Michael McShane, of a son.

Died.

In this city, on the 26th Nov., Amelia Margaret, twin daughter of Francis Bourak, Esq., M.D., aged 14 months.

DOMINION BUILDING SOCIETY, Office, 55 St. James Street.

PRESIDENT—Edm. Gravel, Esq.; Vice-President, P. Donnelly, Esq.
DIRECTORS—La. Belanger, Esq., Chas. Lamoureux, Esq., M. H. Brissette, Esq., L. W. Tilmoss, Esq., Robt. McCready, Esq.

FOUNDED, 14th AUGUST, 1872.
First issue, subscribed Appropriation Stock, \$1,000,000.

Second issue, \$2,000,000, open for subscription. As the Subscription Books for the first issue, are now closed, persons wishing Books of \$1,000, payable fifty cents a week during about thirteen years, can do so only by purchasing and having transfers made of Books from actual members. Owing to the success of the first issue, and the many applications for new shares, the Directors have resolved to issue 20,000 new shares of appropriation stock in Books of \$2,000 each, payable at the rate of one dollar a week, during about 13 years, with an entrance fee of one dollar a Book. Subscription Books for such second issue are now open, the entrance fee and Book are payable on subscription.

Permanent Stock, shares \$100, payable ten per cent, every three months; dividends half-yearly.

MONEY TO LEND.

On Mortgage, repayable yearly, or half-yearly, or by monthly instalments, during any period of time that may suit borrowers, from one to twelve years, or more if necessary. Also on Collateral Securities, repayable on call, at short dates, or by monthly, half-yearly, or yearly payments, to suit borrowers.

SAVINGS DEPARTMENT.

Until further notice, interest at the rate of six per cent shall be granted on all loans, under \$500, made to the Society on call or short notice, as in a Savings Bank.

Five per cent shall be given on loans of over \$500, but arrangements can be made to obtain six per cent on such amounts over \$500, if lent to the Society for fixed dates.

The 15th, 16th, 17th, and 18th Appropriations on the first issue will be balloted for about the end of the present month.

Persons wishing to subscribe in the Permanent Stock, or in the second issue of Appropriation Stock are requested to do so at once.

F. A. QUINN, Secretary-Treasurer.

INSOLVENT ACT OF 1869.

IN the matter of JOHN PATTERSON, of the Parish of St. Joachim de la Pointe Claire, as well individually as co-partner of the partnership of PATTERSON & WURTELE.

Insolvent.

I, the undersigned, have been appointed assignee in this matter. Creditors are requested to file their claims to me, within one month, at my office, No. 5 St. Sacrament Street, and to meet at my office on the 3rd day of January next, at 10 o'clock a.m., for the examination of the Insolvent and for the ordering of the affairs of the estate generally. The Insolvent is requested to be present at said meeting.

G. H. DUMESNIL, Official Assignee.

MONTREAL, 2nd December, 1872.

INSOLVENT ACT OF 1869.

IN the matter of ZOLIE alias ZOEI FOREST, of the City of Montreal, Trader,

Insolvent.

The Insolvent has made an assignment of his estate and effects to me, and the creditors are notified to meet at his place of business, No. 164 Visitation Street in the city of Montreal, on Friday the Twentieth day of December instant, at Eleven o'clock a.m., to receive statements of his affairs and to appoint an Assignee.

L. JOS. LAJOIE, Interim Assignee.

MONTREAL, 3rd December, 1872.

INSOLVENT ACT OF 1869.

IN the matter of CHARLES ASSELIN,

Insolvent.

I, the undersigned, have been appointed Assignee in this matter. Creditors are requested to file their claims to me within one month, at my office, No. 5 St. Sacrament Street, and to meet at my office the 3rd of January next at 10 o'clock a.m., for the examination of the Insolvent and for the ordering of the affairs of the estate generally. The Insolvent is requested to be present at said meeting.

G. H. DUMESNIL, Official Assignee.

MONTREAL, 2nd December, 1872.

INSOLVENT ACT OF 1869.

CANADA, } Superior Court.
Pro. of Quebec, }
Dis. of Joliette. }

In re, FRANCOIS FOREST,

Insolvent.

On Monday, the Seventeenth day of February next, the undersigned will apply to the said Superior Court for a discharge under the said Act.

FRANCOIS FOREST, by GODIN & DESROCHERS, his Attorneys ad litem.

JOLIEFFE, 4th December, 1872.