

crime, — many of them
all the relations of men
treated; while for every
compensation, exemption,
for man in every rank;
on his throne to the cat
e, no punishment is pro-
is xxxviii, 9th and 10th.
may add, is still unknown
of Providence should be
h as now obtain in cer-
duty is dealt with as a
ishment with mutilating

as now with the great-
with bodkin; no village
den; no demon defiling
elded stiletto to unhinge
in child birth was taken
onal violence had been
rmed ("in turthach is
r, and not in natural
her child, her oath or
witness, before whom
was taken, and punish-
ensed by the Brehons,
uld speak anything but

beyond measurement
us when the converse
h population increases
progressing arithme-
French population has
enty years. What fac-
e 210 years ago, in the
now people both sides
ries, the Ottawa, St.
he North West, and
illion to the adjoining

Union! What numerous existences were compressed and included in those few lives of our early settlers.*

The question in its *religious* aspect is easily understood. The most welcome promise made by God was that mentioned in Deut. viii. 14: "There shall not be male or female barren among you." Property, titles, honours could not bring so much delight to a people who thought barrenness, in wedlock, a reproach. All Christian nations are instructed to believe, that matrimony has for its principal end the propagation of mankind; although it has other accessory ends, such as the comfort afforded by the society of man and woman, &c. In the exercise of the rights of marriage nothing can be done against its final end. Hence the condemnation of the crime (Genesis xxxviii. 9) in a mere natural point of view—God alone being the giver of life, the married parties are but His instruments in the bestowing of life. They have no more control over the beginning and continuation of life in the mother's womb than they have over the life of the child born. The fœtus in utero has the same right to the enjoyment of life, as the child after it is born. At the very moment of conception, there is, at least, material or physical life, and more probably *animated* life also, as many are of opinion that the *anima*, or soul, is united to the body at the very moment of conception. Even were that union to take place later, the fœtus enjoys already physical life of its own, and is intended by the law of nature to enjoy animated life: nay it has a right to it, of which right none, save the Master of life Himself, can deprive it. Hence, whether the union of the soul and body be consummated in the act of conception, or later, there is a violent and unlawful snatching of human life, if the fœtus be destroyed.

An objection may be raised: when the fœtus constitutes danger of death for the mother—a plea put forth by the strong and the

*It was always the aim and effort of French Canada to encourage early marriages, and to develop native population. In the middle of the 17th century, young girls were selected in France for their piety and virtue, and sent to Canada, where they were soon sought in marriage. A dower of twenty livres was given to each one, and families of ten children, resulting from the union, were presented with 1,200 francs, and 1,600 francs to families of twelve. In 1660 there were 2,500 persons in the Colony; yet in eleven years, 700 children were born. Even now, taking the whole Province of Quebec, we find an average of a fraction over seven persons under each roof, or more than 6·23 persons in every family. Among the births the preponderance of those of the male sex is remarkable, a percentage of 51·13 to 48·87 female. As the deaths occur among male and female children alike, the preponderance of the former is steadily increasing, and indicates in a marked manner a difference with what obtains in Europe where the male population is as 49·61 males to 50·39 females. The birth-rate in the city of Montreal, among the French Canadian population is now 64 per 1000, the largest birth rate in any country in the world.