

may be committed we find that the law "Thou shalt not kill" admits of no exception. It is not only by laying violent hands on another that the law is violated, but by every unjust means which may be employed, by fatal drugs, by poison and such like. It also prohibits the accomplishment of death by conspiracy by advice, by counsel or by any other means of co operation. Holy Scripture was very clear and positive on this point from the beginning of the world. "Whosoever," says the Almighty in the ninth chapter and sixth verses of Genesis, "shall shed man's blood, his blood shall be shed; for man was made to the image of God." And again it was renewed in the Mosaic law: "You shall not take money of him that is guilty of blood but he shall die forthwith... Defile not the land of your habitation, which is stained with the blood of the innocent; neither can it otherwise be expiated but by his blood that hath shed the blood of another." (Numbers, XXXV, 31-33).

Besides the penalties of the civil law in every country against the murderer, the terrible pangs of a guilty conscience continually torment him. Cain after the murder of Abel was a fugitive on the earth; he feared the hand of every man lest he should become the victim of the same crime which he committed against his brother. Murderers find no rest or enjoyment in life and as a rule die a miserable death.

Is it then never lawful to deprive a man of life? In his explanation of this commandment St. Lignori says there are three causes which render homicide lawful, viz: public authority, self-defence and a just war.

1st. Public authority.—The public officers of justice are warranted in punishing evil-doers with death. It is even a duty of princes and judges to condemn criminals to capital punishment. This is admitted by the universal consent of mankind and practised in all countries. God is the author of civil society and gave it the power and means necessary for