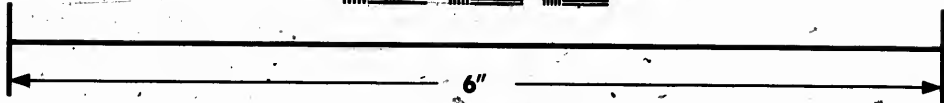
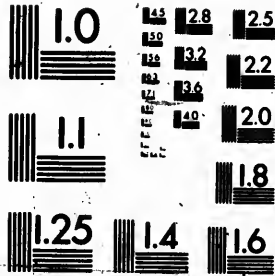
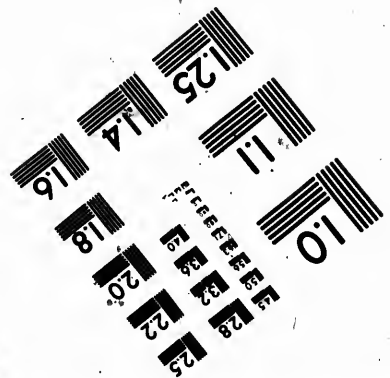


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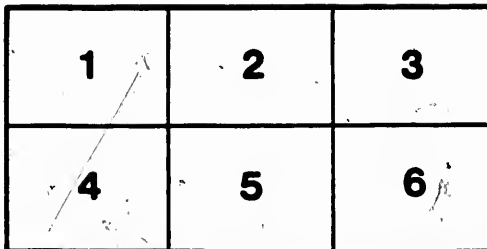
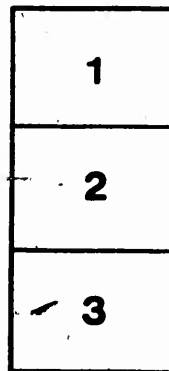
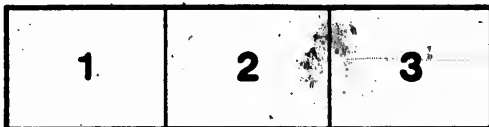
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90 Sermon No. 2

A SERMON

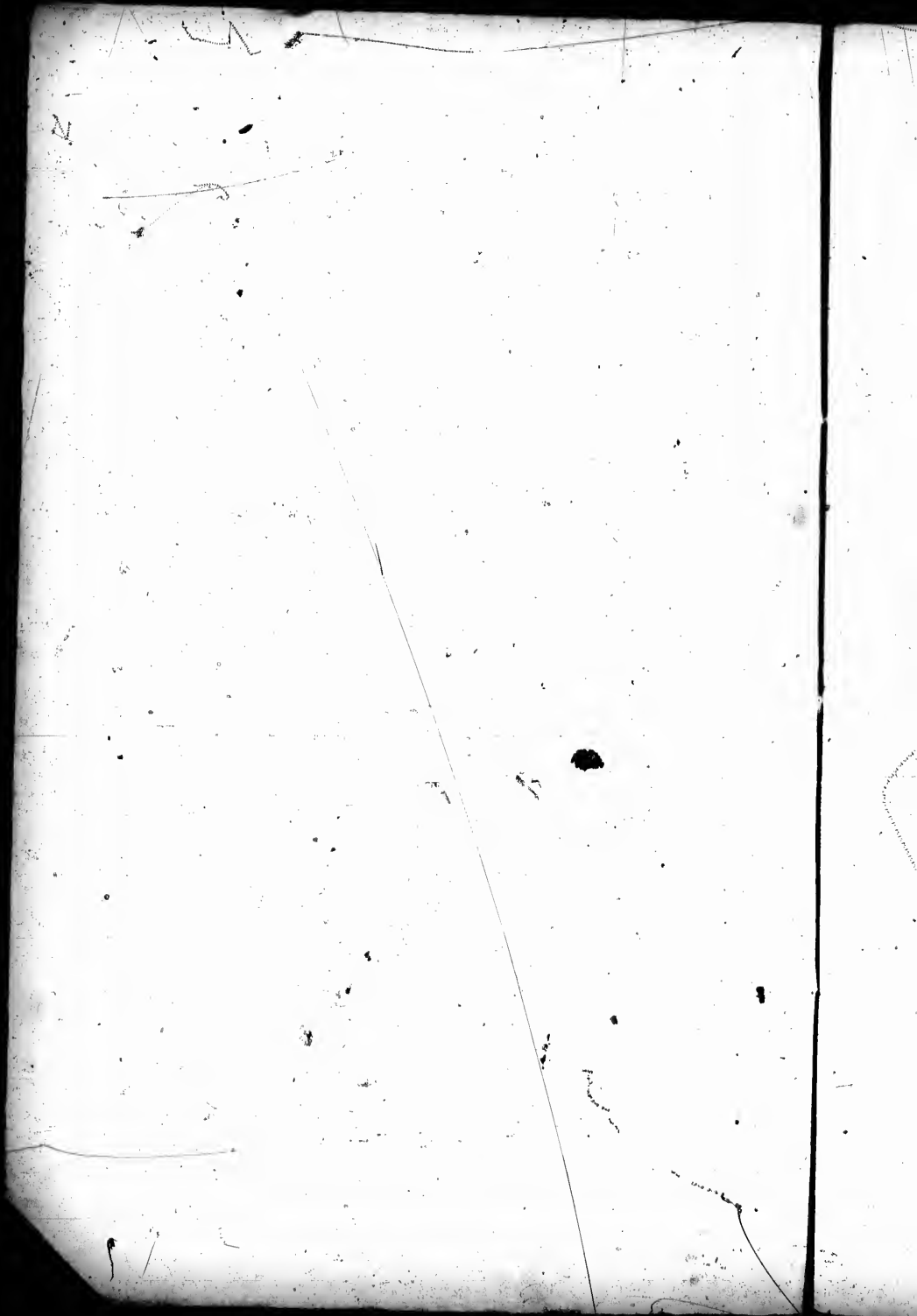
PREACHED BY

THE RIGHT REV. DR. MULLOCK,

BISHOP OF ST. JOHN'S, NEWFOUNDLAND,

**In the Cathedral of St. John's, on Friday,
May 10th, 1861.**

Published by **BERNARD DUFFY**, "Record" Office,
St. John's, Newfoundland.



PUBLISHER'S PREFACE.

THE following Sermon was preached by the Right Rev. Dr. MULLOCK, Bishop of St. John's, on the occasion of a High Mass and Office in the Cathedral of St. John's, on Friday, the 10th of May, for the repose of the soul of GEORGE FUREY, who had been brutally murdered at Cat's Cove while accompanying certain voters on their way to record their votes at that village during the recent election for Harbor Main. The circumstances connected with this election are as follows:—Sir ALEXANDER BANNERMAN, Governor of Newfoundland, had dismissed his Ministry in the month of February last, in consequence, as he stated, of certain observations made by the Premier of that Ministry in his place in the House of Assembly, which the Governor deemed offensive to himself. The ministry had, at the time, a large majority in the House of Assembly supporting their policy. The leader of the opposition who, at the request of the Governor had formed a new Ministry, was met in the House by a vote of want of confidence. Hereupon the Governor dissolved the House, and issued writs for a new election of representatives. This was a most unfair proceeding, inasmuch as a large number of the electors would be absent at the Seal fishery at the time of the election; and it was universally believed that the object was to betray the people by thus partially disfranchising them. Active preparations were made by the favoured party, that is, Governor BANNERMAN's party, with the view of carrying the Elections by every available means, just or unjust. A spirit of Orange ferocity was manifested by that party from the commencement to the end of the contest; which eventuated in the shooting down of a number of people on the day of Nomination in St. John's;—a deed perpetrated by that party, and which was overlooked by the Governor. Next came the day of polling at Cat's Cove, seven days afterwards, when the friends of the Tory, or Government Candidates, entrenched themselves behind barricades and watched the arrival of the voters and

friends of the liberal Candidates. When these came up they were fired upon; and GEORGE FUREY was struck down dead, and several fell dangerously wounded.

Such, in brief, are the facts connected with this shocking affair. It is necessary, however, to state, that the blame of this murder is attributed to the Government, in as much as they had compelled the voters, whose lives were thus sacrificed, to go out of their way to record their votes in the stronghold of their enemies, when they might have directed them to vote in a safer booth nearer to their own homes.

A deep feeling of excitement and sympathy pervaded all ranks of the Catholic people on the occurrence of this melancholy event; and the Cathedral was crowded on the occasion of the last solemn rites for the immortal repose of the good and virtuous man whose life had been thus sacrificed to the fierce spirit engendered by the intrigues of an Orange faction.

The Rt. Revd. and gifted preacher had, for the first time in his life, we believe, committed his Sermon to writing; so that we are enabled to publish it in its entirety. It is a powerful and admirable discourse; and we feel that we are doing a good service in placing it before the Public, who cannot fail to be greatly edified and improved by its sound teachings and grave warnings.

ST. JOHN'S, NEWFOUNDLAND, }
May 27th, 1861.

A SERMON
PREACHED BY THE
RIGHT REV. DR. MULLOCK,

BISHOP OF ST. JOHN'S NEWFOUNDLAND,

In the Cathedral of St. John's, on Friday, May 10th, 1861.

Man born of a woman, living for a short time is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.—Job, 14, 1. 2.

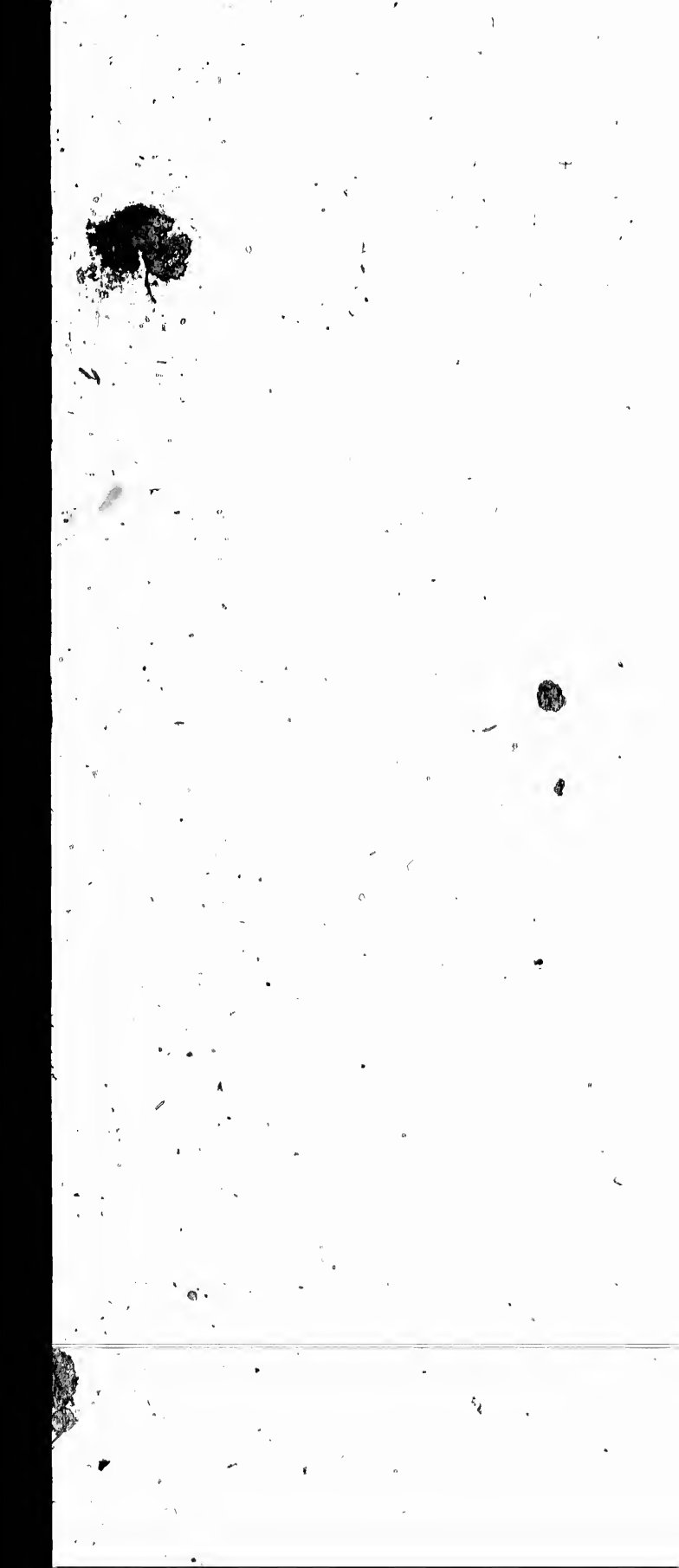
I never expected, Dearly Beloved Brethren, to have to address you on such a melancholy occasion as the present. A crime hitherto unknown amongst us has been perpetrated, and under the most savage and cruel circumstances. Forty men are going to record their votes in Cat's Cove, accompanied by about two hundred more as special peace officers under the guidance of their Pastor, when they are fired on; and a good man and a peaceful citizen, the father of a family, is shot dead, and several others wounded. I will not desecrate this holy place by a political address. I have never spoken of party politics from the Altar or the Pulpit; my words have been always words of peace, and I have over and over preached obedience to the law, as you all know, and promoted to the best of my ability, the cause of justice and order. In fact, I have been perhaps sometimes misunderstood, and while reproving the conduct of a few disturbers of the peace, my words have been quoted by the enemies of the people and their religion, as implying a censure on the majority of the population, tho' I always plainly stated both in words and writing, that the conduct of perhaps two hundred young men, after a long voyage indulging themselves on shore, was not to be taken as a sample of the conduct of the whole people. Until very lately, Newfoundland was re-

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markable among the neighbouring Colonies for the total absence of Religious dissensions, and for the peaceful demeanour of its people. It may not be out of place to quote here a description of the people which I gave in a lecture on Newfoundland, delivered in the College on the first of February last year; this opinion was formed on an experience of several years, and after visiting I may say every inhabited portion of the country. It was then received by all classes as delineating truly their character. "I have found them (the people) in all parts of the island hospitable, generous, and obliging; Catholics and Protestants live together in the greatest harmony, and it is only in *print* we find anything, except on extraordinary occasions, like disunion among them. I have always in the most Protestant districts experienced kindness and consideration. I speak not only of the agents of mercantile houses who are remarkable for their hospitality and attention to all visitors, or of magistrates, like Mr. Gaden of Harbor Breton, or Mr. Peyton of Twillingate, whose guest I was, but the Protestant fishermen were always ready to join Catholics in manning a boat when I required it, and I am happy to say that the Catholics have acted likewise to their clergymen. It is a pleasing reflection that tho' we are not immaculate, and rum-sometimes excites to evil, still out of a population of over 130,000 we have rarely more than eight or ten prisoners in jail, and grievous crimes are happily most rare, capital offences scarcely heard of." All will recognise the truth of the picture. But since the days of Adam the old enemy of mankind, the father of discord, is at work, and therefore St. Peter warns us to be sober and watch, for our adversary the devil goes about like a roaring lion seeking whom he may devour. An awful lesson is taught us by the distressing calamity which assembles us before God's holy Altar; it teaches us what a horrible thing it is for men to give an unbridled rein to their passions, which, if not restrained, will lead them to the commission of any crime. Human life, Dearly Beloved Brethren, is not only the most valuable thing on earth, it is I may say the only valuable thing, for all else may be replaced, but 'tis alone the voice that raised Lazarus, which can call back the dead to life. There can therefore be no justification for taking away life unless by the laws of the Country, or in defence of your own. I will not here prejudge the cause of those who deprived a good man of life. Let the law of the land try their cause; they will have I hope a fair and impartial trial, and until the verdict of a jury and the sentence of a Judge, decide their case, no one has a right to pronounce any

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opinion on them. There are, however, some consoling circumstances connected with this awful affair, that I wish to call to your attention. The priests of the Catholic Church have at all times and in every circumstance, been the faithful friends and fathers of their flock. In the discharge of their duties death has for them no terrors. When the breath of pestilence is over the land, they go as willingly to breathe the air of contagion by the beds of their dying parishioners as to the marriage feast. When the death shot is raining on the field of battle the priests shrink not where the stoutest heart quails; he absolves the dying warrior and closes his eyes tho' the next moment the leaden messenger of death may reach himself. In the land of your fathers when the same price was put on the head of a priest as on that of a wolf, when their altars were ruined, their people enslaved, and themselves hunted like wild beasts, they assembled their trembling flock around them, and in the caves of the earth, or the glens of the forest, offered up the holy sacrifice, and administered the Sacraments, amidst all these perils and dangers. On the day that this horrible event took place, Father Walsh, the pastor, was informed that his people were in danger; like a true shepherd, not a hireling, he accompanied them to Cat's Cove; they were threatened with danger; he was bound to share it with them, and if possible protect them. When they arrived near the barricade erected to impede them in the performance of a legal constitutional right, he went forward and implored the people, so awfully demented, that it is impossible to comprehend it, to let these peaceable voters pass. Not only were they peaceable, but totally unarmed, not even a switch among them. He cared not for the danger he exposed himself to, among these infuriated men. Like his Divine Master, if they sought him, he implored them to let the others pass. "If therefore you seek me, let these go their way.—John 18 Ch." The answer is a death volley, and George Furey drops dead, I may say, at his feet, and several others are struck down. The priest cannot save his flock, he shares their danger, and there on the highway he anoints and prepares for death the murdered man. God, my brethren, never takes the just man unawares. George Furey's death was sudden, it was not unprovided; he lived the life of a good, industrious, peaceable man, a good practical member of the Holy Catholic Church, "there was no one to speak an evil word of him," and his last breath was sanctified by the prayers of the Church, and his soul strengthened by the Holy Unction, winged its way, I hope, to the throne of God. He died in the discharge of a public duty; his children hereafter



when their sorrow will be soothed by time, can look back with honor to the memory of such a father; he considered the act he was engaged in as a conscientious one, for every voter is bound to account for his vote before God, and woe to him hereafter if he betrays his conscience for any unworthy motive—bribery or malice. We therefore hope that whatever imperfections of human nature he may have to atone for, if not washed away by his blood shed in the cause of justice, may on this day be totally cancelled by the immaculate blood of the Divine victim offered up on the Holy Altar. Is there one among you who would not a thousand times sooner be the victim than the murderer? and, Dearly Beloved Brethren, he is not the murderer alone who fired the death shot. When our Divine Saviour was brought before Pilate, by the Jews, the unjust judge told them to judge him themselves; they answered, it is not lawful for us to put any one to death; and the great St. Augustine says, how, O Jews, do ye say that ye have not put Christ to death? Yes, he says, you killed him with a sword, the sword of the tongue, when you called on Pilate to crucify him. So in this case the instigators of the murder are just as guilty in the sight of God and man as the actors. Even should they escape the justice of man here, they cannot escape the justice of God hereafter. Hear the awful sentence of God on Cain, the first murderer, "what hast thou done? the voice of thy brother's blood crieth to me from the earth. Now, therefore, cursed shalt thou be upon the earth which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be on the earth." And Cain said to the Lord: "My iniquity is greater than that I may deserve pardon. Behold thou dost cast me out on this day from the face of the earth, and I shall be hidden from thy face, and I shall be a vagabond and fugitive on the earth: every one, therefore, that findeth me shall kill me." And the Lord said to him: "No, it shall not be so, but whoever shall kill Cain shall be punished seven fold;" and the Lord set a mark upon Cain, that whoever found him should not kill him. Gen. 4. Can we imagine anything more dreadful, my Brethren, than the fate of the first murderer, wandering in despair over the earth with the mark of God's vengeance on his brow, a visible curse, and still that mark his only safeguard. Remember, too, that the Almighty says—that whoever killed Cain should be punished seven fold. Oh, if my voice could reach the friends of the victim for whom we are to-day praying, or of those who still survive but are suffering

from the wounds received, I would implore of them to reflect on this. Cain, the murderer, the cursed of God, with the visible mark of the curse on his brow, is still protected. "Vengeance is mine," saith the Lord. And no one without incurring the guilt, of murder himself can take away the life of a murderer, even should he cross his path and be totally in his power. Life, the breath of God, breathed into man, God's greatest gift, cannot be taken away unless by God himself, when he calls man's soul before him, or by these to whom He has committed the sword of justice, and the power to act in his place. Revenge is not justice, and by justice alone can murder be punished. The man who takes revenge, or even call it retributive justice, into his own hands, has no justification, he assumes a power a right which neither God nor the law has delegated to him, he becomes a murderer himself, while he imagines he is only dealing out justice to one; "whoever shall kill Cain" saith the Lord, shall be punished seven fold, whosoever takes the law into his own hands shall perish by the law here, and go before the throne of God to be judged with the mark of Cain on his soul hereafter. O may the Alpowerful God grant, that as my voice cannot reach these afflicted people they may listen to the voice of their immediate pastor, who has so heroically proved that he was willing to lay down his life for his sheep; and leave the punishment of the crime to the justice of the land. Of all the powers committed by God to men in a state of Society, dearly beloved brethren, the most awful is that of supreme justice of life and death, of war and extreme punishment. The right of war which may be called justice on a great scale, killing thousands at once and devastating a neighboring nation, is so awful in itself that none but the Sovereign power can exercise it; and private war is murder, and all who engage in it are murderers; and justly meet the fate of such when taken. But then, there is the other right of justice derived from God himself, through the Sovereign or supreme power, and delegated by that power to the Judges and Juries of the land. These, then, take the place of God himself, who administers through them the eternal law of justice. "Let every soul be subject to the higher powers, for there is no power but from God; therefore, he that resisteth the power resisteth the ordinance of God. For princes are not a terror to the good work but to the evil. Wilt thou then be afraid of the power? Do that which is good and thou shalt have praise from the same. For he is God's minister to thee for good. But if thou do that which is evil, fear, for he beareth not the sword in vain. For he is

God's minister and avenger to execute wrath upon him that doth evil. Wherefore be subject of necessity not only for wrath but also for conscience sake. For therefore also you pay tribute. Thou shalt not kill and if there be any other commandment it is comprised in this word—Thou shalt love thy neighbor as thyself." Rom. 13. Behold here, my Brethren, how plainly the Apostle St. Paul inculcates the duty of obedience on all Christians, and shows that those who resist the power that is intrusted with their Government, resisteth the ordinance of God. Between rulers and subjects then, there is a reciprocal obligation. The subjects owe obedience, the rulers protection, the subjects resisting, resist God, the rulers neglecting their duties disobey God, who entrusts them with his powers. It is the duty of those who govern, to administer justice impartially, to use every means in their power to bring offenders to justice, to allow no grievous crime to pass with impunity, for in that case it only encourages law-breakers to repeat the crime. And I never knew a great crime to be committed with impunity or without enquiry, that it was not the parent of others even greater: "deep calls on deep," and when the rulers hold the sword in vain, Society becomes diseased almost past cure. The subjects owe obedience to the law which protects or ought to protect them, but they cannot take the law into their own hands; they are not allowed to snatch the sword out of the hands of the ruler, even though he allow it to lie idle in the scabbard. No, Dearly Beloved Brethren, law and justice are of so sublime a nature, so God like, that they not only keep society together here, which, without them would not exist, but they unite us with God in heaven, their author. All nature invariably obeys the Divine laws, but man alone; the heavens announce the glory of God, the earth produces its fruit, the ocean in its wildest rage passes not the bounds the finger of God has traced for it; the beasts of the earth and the birds of the air obey the law of their instincts; but man, man alone, endowed with the noble gift of free will, created to the image and likeness of God, little less than the angels, abuses that noble nature that God gave him, and only knows the law, as it frequently happens, to break it. No one however, becomes suddenly altogether bad; vice is of so disgusting a nature, that it is only by degrees man becomes totally vicious, and therefore, the passions must be early restrained: "it is good for a man to bear the yoke from his youth," and the disgraceful life and shameful death of a criminal, can in many cases be traced to the bad example or neglect of parents. You inau-

gine, my Brethern, every one of you, that nothing would induce you to commit the horrible crime of murder, either in act or by conspiring to do it, which is the same thing; for, as I told you, the accessory and the principal are both equally amenable to the law of the land, the punishment a shameful death, as the gallows applies equally to both, and before the judgment seat of God there is no difference between them. But we should not trust ourselves; how many men living in society bearing the character of good citizens, mixing in all the courtesies, the joys and sorrows of others will, when their passions are excited gloat over vengeance, and smell the savour of smoking blood as incense. How depraved must not the heart of man have become since the fall when we find so many anxious for murder, and regretting that it does not frequently take place, or even who would not try to prevent it if in their power. No; Dearly Beloved Brethren, no man should trust himself, without the grace of God; and left to his own corrupt nature, man becomes worse than the jungle tiger, and neither learning, nor culture, nor social intercourse, will, without God's grace, keep him from becoming the fiercest of all wild beasts. Oh, what dreadful guilt do they not incur who endeavour to arouse the bad passions of mankind, and turn them to their own advantage; how many on the last day will hear the awful sentence pronounced on them,—“go ye accursed into eternal fire prepared for the devil and his angels,” because they are murderers in heart, or through them that horrible crime has been committed. Let no man trust himself. When Hazael went to meet the prophet Eliseus, the holy man wept, and Hazael said to him, “why doth my Lord weep;” and he said, “because I know the evil thou wilt do to the children of Israel; their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children and even worse.” And Hazael said, “is thy servant a dog that I should do this great thing?” The prophecy was verified; Hazael became King of Syria, and realised the sad prediction of the prophet. He never imagined he was such a monster. The unfortunate men who committed the crime we deplore, did not, I suppose, a few months ago, believe themselves capable of such atrocity. Take heed, then, my brethren, from this awful example, and to you, young men, I especially address myself. For the last twelve months or so a vile press has been preaching murder: exhortations to arm themselves with revolvers and bowey knives, as I have heard, have been addressed to a certain class of the population;—the licentiousness of a press without shame or restraint has at all times

been productive of great evil; but it shows a very debased state of society where such is supported. In all civilised countries the carrying of concealed arms is not only prohibited, but severely punished by law, and all who carry them, except in very extraordinary cases, are murderers in their hearts and deserve to die a murderer's death. And this crime has been only lately introduced among us. I believe it is one of the distinguishing marks of these scoundrels, the scum of all nations, who infest the neighboring Republic to carry concealed arms. In no civilised country, nor, I believe, in any part of America, where the British flag flies, as I have remarked, would such a state of things be allowed. Here until within the last twelve months, it was totally unknown, and I hope at length we may have a government which will see the necessity of putting a stop to such a nefarious practice. Quarrels may have taken place, hitherto; men's passions were frequently excited to a great degree; no one could justify excesses which, tho' rarely, sometimes took place; but never until at the last nomination for St. John's, was a shot fired: assassination was not the vice of our people; neither the knife nor the revolver, was ever thought of. The deadly senling gun was used only as an instrument of joy and not of destruction. When I heard assassination so shamelessly and continually preached, I anticipated that some time or other it would take place, but I never could believe that so many could be so easily perverted, or that so many among us were assassins in act or intention. Suppose a man carrying these weapons—the cowards mark, for every one who carries them, is both a coward and a murderer—is struck or insulted, I will say, by an intoxicated or semi-intoxicated man not having control over his temper; perhaps he uses the deadly weapon, kills his foolish brother, for once a man draws the trigger, he has no more control over the charge; see the long life of agony he condemns himself to: suppose the law of the land lets him escape, and the provocation he has received may induce an indulgent jury or Court, either to acquit him or let him off with a slight punishment, his conscience will perpetually torment him, a scorpion will be on his pillow, he will have no real, no pure enjoyment for the rest of his life; he generally endeavours to drown remorse by intoxication; and his death bed is awful, is generally a scene of terror. To you, youth, then, I address myself principally; become not murderers by carrying these weapons; if the law of man is careless and does not punish you, the law of God will, and every man, I here openly declare it in the presence of the Most High and before his holy Altar, who makes it a practice

to carry these deadly weapons, is a coward and a murderer in his heart. To parents, especially, I would say, watch your children, see with whom they associate, prevent them from reading these vile prints which are the shame of our society and have contributed so much to the low state of honor and morality which prevails among the supporters of these publications, and their families, as you all can see without my pointing out any individual; restrain them in their youth, otherwise they will bring down your grey hairs with sorrow to the grave. If there is anything more than another that strikes every European coming to any part of these countries, it is the air of impudent independence the youth assume. Many of you now listening to me remember how strong is the parental authority in your own country in comparison with what it is here, not to speak of the States or the other Provinces. Boys assume all the airs of men here; ay, and practice their vices also, when those of the same age at home are under strict parental control. What is the cause of this?—they are untaught and unrestrained in their childhood, they become ungovernable in their youth, and they are a curse to society in their manhood. Thank God, this does not apply to all; but still insubordination to parents is too prevalent and in almost every case this is the parent's fault. It is melancholy to reflect how many fine and noble and generous natures have been ruined for want of education and of control; the finest natures are soonest perverted and become most vicious as the richest soil produces the rankest weeds. With this melancholy example before you then, I implore of you, parents, to pay more attention to the education and discipline of your children. Do you imagine that the unfortunate men, the perpetrators of this crime, if they had been properly brought up, would now be in the awful state they find themselves. No, man is naturally bad and naturally good, the seeds of virtue and vice are scattered in the hearts of all human beings, and 'tis culture and education and religion alone that can eradicate the one and foster and preserve the other. 'Tis true, there are some of so depraved a disposition that even education has no effect in changing them, and they become more viciously inclined the more their intellect is cultivated. Some of the worst men who ever disgraced human nature have been most highly educated; to the ferocity of the tiger they joined the intelligence of Satan; but these men have not been educated in the proper sense of the word, their intellect has been cultivated, their heart corrupted. Without religion education is a curse instead of a blessing, as a wild beast would be a thousand times more dangerous if his instincts

were more refined. No, Dearly Beloved Brethren, there is only one way to cure the diseases of human nature which we all inherit from our first parents since the fall—"for we are conceived in iniquity," that is, by our early religious education; and I don't so much allude to the education the child receives at school as to that which he receives at home by the example of his parents and neighbors. People often complain that they have given their children a good education, sent their boys, for example, to a Catholic school like the College, and their daughters to the Convent; and still, the one will turn out disobedient, disorderly, intemperate, idle; the others, vain, frivolous, and sometimes worse; for the woman who is too fond of dress and show, and who is not industrious, is on the road to ruin and disgrace. Hear the explanation from the mouth of Christ,—"a man sowed good seed in his field, but when he was asleep his enemy came and sowed cockle (that is a pernicious weed) among the wheat and went away; and when the blade was come up and the cockle appeared with it, his servant said to him—master has thou not sown good seed in thy field, where therefore is the cockle; and the master said an enemy has done this." So the good seed is sown in the school, the holy example of the Nuns, and the zeal of the teachers accomplish all they can; but at home the child hears detraction, quarrelling, cursing, perhaps sees bad example of many sorts, drunkenness, disrespect, perhaps indecency, these are the cockle, and the fruits are what we see, and especially on this most disgraceful and melancholy occasion. But what will it be if as in many cases, there is no care, no culture, no good seed sown, but all the weeds of human nature are allowed to grow in all their rankness. You see it, my Brethren, to-day; look on your own innocent children when you go home, take your young child on your knee, look into his cherub face, never yet deformed by sin, his soul as pure as the angels who stand before the throne of God, his baptismal robe as yet unstained, and say then is it possible that this angel may become a murderer and die a shameful death on the gallows, is it possible that this child's dawning intelligence is only the germ of an intellect which will in darkness and in secrecy plan the murder of his neighbor. Yes, my brethren, all this is not only possible, but we see it realised with our own eyes; and then remember that the child's life here, and what is more, his eternal life hereafter, either a glorified Saint before God, or the associate of devils in hell, depend in a great measure on yourself. Some of the most salutary remedies, my brethren are extracted from the rankest poisons, and so from this awful, this disgraceful, this

horrible crime take a lesson for yourselves, and especially for your children. It is for this reason I address you to-day; the sight of that bier before God's altar, the sublime chant of the Church, the sacrifice of the Immaculate lamb of God offered up this day for a man who eight days ago was living in all the pride of his strength and manhood, and in I may say a minute cut off, and sent before his God; all this is more eloquent than any words I could address you. May a just and merciful God have mercy on him, and oh, may God take the hearts of stone out of the breasts of these misguided men that slaughtered him, so that they may repent of their awful crime, and obtain from God that mercy which they refused to their neighbor here. More I cannot say on that subject, they will all, I hope, soon be in the hands of the law, both the actors and planners. Let, then, the law judge them, I will not. But though they may escape the fallible justice of man, for he can't see the heart, still the justice of God will pursue them, even in this life, never more will they have a happy moment: the curse of Cain is on him who sheds his brother's blood, or instigates others to do it; their lives will be unhappy, their children will inherit their father's shame, and may God grant that the torments of an uneasy conscience which they will endure till their dying day, and appal them at the last hour of their lives may obtain for them mercy hereafter. Let all take a lesson from this awful circumstance; trust not to yourselves, but to the grace of God alone; shun the temptation to murder by not carrying concealed arms, by avoiding bad companions, by shunning rum, the curse of our people. Let us pray for the soul of the departed, and pray also to the Almighty, that in his mercy he may find us prepared when he calls on us; finally let us all conclude in these words of the Church which we often repeat—Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen.

