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"In Essentials, Unity; in Non-Essentials, Liberty; in all things, Charity."

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Capital Punishment.

A REPLY TO REV. W. B. BOOTH, FREE-GATIVE.

To the Editor of THE LIBERAL:
 Sir,—Your correspondent argues that the death penalty for the crime of murder belongs to the old Mosaic code—is barbarous, and is not binding on present civilization.

Before going farther I will try and remove this obstacle.
 Nearly eight hundred years before the birth of Moses, the law-giver of Israel, God said, "Whoso sheddeth man's blood by man shall his blood be shed." At that time there was neither Jew nor Gentile, heathen nor christian; there were but eight persons in the whole world. There was but one family, and that the family of a man saved from the almost universal destruction that had been poured upon a wicked world, because of his righteousness. Noah and his family were neither heathen nor barbaric and were as good a representative of morality (although they did make a couple of mistakes) as any family of that size since that day. They at least did not need so severe a law, for crime had not yet lifted its hydra head among mankind, and God's recent terrible visitation on the wicked had not yet passed from memory. But that family were to be the progenitors of the whole human race, and that law through them passing down through all the centuries, entirely independent of any other law—heathen, Jewish or christian—is obligatory on all past, present and future generations, through all the ages to come, as an ordinance instituted by the Supreme Ruler for the protection of man as a preventative of the greatest of all crimes—the taking of human life. The death penalty was so wise, so necessary, as a warning, and so fitted to meet the ends of justice that when the statutes were consolidated on tables of stone by the finger of God in the days of Moses, to guard against any misunderstanding of this particular section, there was this clause added, "If a man come presumptuously upon his neighbor to slay him with guile thou shalt take him from mine altar that he may die." This was done afterwards in the case of Joab who shed the blood of war in time of peace when the officers of the law arrested him in the Sanctuary whither he had fled to screen himself from justice.

But Mr. Booth says the civil law is ruled out, and he who carries the Mosaic civil law into the christian dispensation makes nonsense of Christ's teaching. I will attend to the latter statement in a future letter, but in reference to the first surely he must have been minus his thinking cap when he wandered so far from fact. First the world had the natural or moral law. God gave to man the power of discerning between good and evil, and a liberty of choice in the use of those means which will lead to his happiness or misery. Next followed the Ceremonial, or as it is sometimes called the Mosaic law, as it related to Jewish worship. Then came the Civil, or what may be called the Political law. The first, God's moral government teaching man his duty towards his Creator and the regulation of his conduct towards his followers, is still in force. The Ceremonial, as first instituted, being highly typical, was superseded by the christian dispensation, and the Civil law, which in itself contains the Moral law, sometimes with penalties attached, is to-day the motive power of the political machinery of all civilized governments. The civil or political portion of the Mosaic law has been the foundation on which all nations have built their judicial codes, and if it has been ruled out it has swept the Decalogue along with it, for if the law that forbids the life of the murderer is not binding, then every kind of punishment for every kind of crime is abrogated.

The Creator has placed within every man a deep instinctive dread of death under any circumstances, but when to death is added the solemn preliminaries of a state execution and all the awful surroundings of the scaffold, it acts as an invaluable deterrent to the wilfully vicious and a safeguard to society. All other laws have been made subsequently to the giving of this great command. Many of these laws have been revised, some altered and some rescinded, but the penalty of life for life has never been abrogated, substituted, or even changed by its All Wise Originator, the God of Justice, who first placed it on the world's statute book. We will now revert to the right of the state to take life in the interests of justice.

There is a vast deal of difference between the man who wilfully takes the life of a fellow being and the state which takes the life of the criminal who deliberately violates the law of God and the law of the government to which he has sworn allegiance. One takes the life of the innocent at the instigation of avarice, malice or revenge; the other the forfeited life of the guilty in the administration of justice and at the command of God.

Few men, however vicious, if they have

their senses, are surprised into a murder. Light sufficient to warn even the most ignorant of the consequences of deliberate murder shines upon the path of every member of civilized society, and tells him that if he sins with impunity that he will be subject to retributive justice.

But Mr. Booth says that "God gives life, and that he alone can take it." Well, God gives liberty, on the same principle none but God can take it away. He also gives light. Liberty and light are inalienable gifts, no man has a right to deprive me of either, yet if I wilfully violate a known law, I forfeit my right to enjoy them, my liberty would be circumscribed by justice and my light diminished by incarceration. We see that even in a state of nature, irrespective of all other law, a man can take the life of another if circumstances require it. What a man can do individually, a state can do collectively, because the right of the individual to protect himself is transferred to the community. If the state has a right to protect its members from disturbance, it has a right to make punitive laws adequate to the maintenance of its safety. If we admit its power to punish to any extent we must allow that it has the right to punish until the object (the welfare and safety of the community) is obtained. The graded penalties inflicted for minor violations of the law do not result in the prevention of all crime, but they act as deterrents, as the recent report of the criminal statistics of the city of Toronto for 1890 show. In accordance with this experience the state adopts the death penalty, because the man who commits murder commits the greatest of all crimes, and therefore should suffer the greatest of all penalties. Judging from this experience, and allowing for the increase in population—the crowding together of man in our large cities and the multiplied facilities for the taking of human life—very few are prepared to say that the death penalty is a failure, for life is certainly more sacred and violence against the person less frequent than in the past, and were it not for the sale of intoxicating drinks would be very much more so.

He says that state executions "are cruel and show a vindictive spirit." All punishment is cruel, especially to those who suffer, for
 "None who feel the halter draw
 Have a good opinion of the law."
 It would not be punishment if it was not felt. The state has no right to inflict unnecessary cruelty, but severity is required when dealing with the hardened and the incorrigible. It fines, imprisons and flogs, keeps on low diet and forces to labor. It has the right to punish by solitary confinement, to shut man out from all society, or even transport him beyond the limits of civilization. All these punishments have a tendency to shorten life by weakening the criminal's constitution, for under such treatment the wicked seldom "live out half their days." If then the state can legally shorten life gradually, it can, if in the interests of the community, shorten still more the time of a criminal existence. In doing so the state is the only impartial tribunal before which a murderer can be tried, for in it there is neither vindictiveness nor malice. There is none in the officer who arrests him, in the council who arraigns him, in the jury who weighs the evidence, in the judge who condemns him, or even in the Radeville who hangs him, it is but the administration of retributive justice on the guilty for the violation of a known law and for the protection of the lives of the innocent.

The man who takes the life of another shows unmistakably that he is unfit for, and does not deserve a place in a civilized community. The Word of God says that he is no longer fit to live, and the endorsement of centuries declare that there is no punishment commensurate with the deliberately planned assassination of a citizen but a solemn dismissal from the society of earth.
 (TO BE CONTINUED)

The third page of the Toronto DAILY MAIL is noted for "Want" Advertisement. If you want to buy or sell anything. If you want a situation, a mechanic, a business, machinery, lodgings, if you have lost or found anything, or if you want to find out where anyone is, advertise in the Toronto DAILY MAIL and read the advertisements on the third page of that page. The charge is Two Cents a word each insertion. Address THE MAIL, Toronto, Canada.

The Council of the Municipality of the Township of Vaughan met at the Town Hall on Tuesday, the 14th day of April, 1891.
 The rove in the chair. Members present Messrs. High, Arnold, Watson and Bryson.
 The minutes of last meeting were read, and on motion affirmed.
 A petition was presented from Thos. Rumble and sixteen others for aid to

Daniel Othen who is at present a patient in the Toronto General Hospital.
 Moved by Mr Arnold, seconded by Mr. Bryson, that the petition of Thomas Rumble and sixteen others be referred to Messrs. Russell and High, to enquire into the circumstances of the case and act as they think advisable.—Carried.
 Moved by Mr. Watson, seconded by Mr. Bryson, that the treasurer be and is hereby authorized to pay to T. F. McMahon for printing bills, instructions to road overseers, and 300 copies of Accounts, \$12 20.—Carried.
 Moved by Mr. High, seconded by Mr. Arnold, that the treasurer be and is hereby authorized to pay the following road accounts:—
 Dist. No. 1.—Win Wright, laying and sharpening picks and crowbar...\$1 75
 Dist. No. 2.—John Blough, 8 cedar posts at 12 1/2 cents..... 1 00
 Moved by Mr High, seconded by Mr. Watson, that the treasurer be and is hereby authorized to pay to S. J. Arnold the sum of \$15.00 for the Kleinburg Agricultural Society and to the treasurer of the Richmond Hill & Yonge St Agricultural Society the sum of \$15.00.—Carried.
 Moved by Mr High, seconded by Mr. Watson that the petition of Thomas Webster and 8 others be referred to S. J. Arnold to enquire into the matter, and act as he may think advisable.—Carried.
 Moved by Mr High, seconded by Mr. Watson that James Hood and Thomas Townsend be and are hereby appointed commissioners to expend 25 days of the statute labor of road division No. 26 in repairing and building sidewalks in the village of Maple and that the clerk notify the pathmaster for said division, No. 26.—Carried.

Moved by Mr High, seconded by Mr. Arnold that the treasurer be and is hereby authorized to pay to James M. Lawrence the sum of \$4.55 for drawing deed and registering same.—Carried.
 Moved by Mr Bryson, seconded by Mr. Arnold that whereas this Council has been informed that Fullerton Gibson, the owner of the west part of lot 52 in the first concession, at the rear of said lot, has been selling sand to parties from the original road allowance whereby he has endangered the safety of the public travelling on said road allowance, therefore the clerk of this municipality is hereby instructed on behalf of this Council to notify Mr Gibson to put said place from where the sand has been taken from said road allowance in a proper state of repair forthwith, and further that this Council will hold him responsible for any damages that may occur, and further that this Council claims from him the amount or value of the sand so taken.—Carried.

The Council then adjourned until Tuesday, the 26th day of May next to meet at 10 a. m. as a Court of Revision.
 J. M. LAWRENCE, Township Clerk

Concord

Spring has come. Concord has been wrapped in its balmy embrace for some time past. As the poet sings
 "Here smiling spring its earliest visit paid,
 And mud in drying very long delayed."
 However, it would not be spring without the mud.

Your correspondent has been silent so long that it is with some difficulty he can accommodate himself to the office of scribe. He has lost track of his reporters and would therefore speak generally of men and things.
 The fall wheat is looking well through this part of the country. Seeding is commencing this week. The farmers have been anxiously awaiting it and full preparations have been made. For some weeks past there might have been seen ranged round the blacksmith shop for repair all sorts of farm instruments, harrows predominating though. Certainly the blacksmith and his men have been the busiest members of the community. While the teeth and claws were thus being sharpened for the spring campaign, numerous were the works and preparation in other directions.—Getting the summer wood ready, fixing the goose nests, answering the regulated questions and ingratiating smile of the census-taker, looking after the drains, helping the rejuvenated tramp upon his way, putting up gaps and fences left open since last year, attending Farmers' Institutes at the store and elsewhere, boiling down sap, getting into hot water with the women about house cleaning—but that is the climax.

At the Promotion Exam. held on the 10th the following pupils from our school were successful, passing with very good marks:—
 TO IV. CLASS—Hudwin Fisher, Charlie Teasdale, John Bowes Estella Oster, Aggie Cooper, Jacob Reaman, Charles Keys.
 TO JUNIOR III.—Chauncey Riddell, Clara Teasdale, Alton Badke, Ambrose Madden, Tilford Watson.

Vaughan Council

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