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baptized infants. They are deprived of heaven and its happiness and they endure this loss, but these blessings are quite gratuitous on the part of God. God rewards every one according to his works; and He punishes in proportion to our sins. Unbaptized children having only the stain of original sin, which is, according to the general opinion of theologians, the deprivation of God's grace, endure only the loss of heaven. Hence parents are very culpable who neglect the duty of having their children baptized, because they keep from them the blessings God has in store for them. But there is certainly no injustice on the part of God in refusing His gratuitous gifts to those who have not gained the right to them by the fulfillment in their regard of the conditions on which alone those gifts are to be conferred. It is perfectly consistent with God's goodness that those who have lost His blessing through the sin of their first parents, should receive them back through the act of faith which their parents make when they bring their children to the font to receive this most necessary sacrament.

2. "Is it possible for one who has been born by the Spirit of God to be finally lost?" Ans. Yes. Our first parents were created in the state of grace which they lost by sin. The Apostle St. Paul says: "Be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice, and holiness of truth" (Eph. iv, 23, 24). He who is ordered to be renewed was new once. This newness is that we are in the garments of justice and holiness; it follows, therefore, that we were once in this condition, at least in our first parents. So the Book of Wisdom says: "God created man incorruptible, and to the image of His own likeness He made him." (ii, 6). Again: "God made man right." (Ecclus. vii, 30). So also St. Paul declares that he is himself liable to become a castaway, though he has preached to others, and to prevent this he chastises his body, that is to say he does works of penance. (1 Cor. ix, 27). Many other passages of Holy Writ sustain the Catholic doctrine on this subject.

The reply of the Congregationalist minister to this question is simply evasive. He enters upon a maze of words having no connection with his subject. He falls into the absurdity of saying that "we are all both extreme Calvinists and Arminians." At least we suppose he means this, though the word printed is "Armenians." This is to say that we all hold equally two most irreconcilable doctrines on this subject. He may do so, but we assure all concerned that the Catholic Church is guilty of no such absurdity.

THE BIGOTS SNUBBED.

A despatch from Ottawa states that His Excellency the Governor-General was requested by the bogus Equal Rights' Association to grant a deputation from that body an interview on the question of disallowance of the Jesuits' Estates Act. His Excellency answered very cautiously that if he were informed of the precise reasons whereon the applicants ground their request he will take the matter into consideration. This is evidently equivalent to saying that he will take no action in the matter unless on advice of the responsible Ministers of the Crown; and even if the interview be granted, there is no reason to doubt that such will be His Excellency's answer to the deputation. Meantime the Equal Rights' men, the persons' agents, are making every effort to have a monstrous petition from Ontario for disallowance. On the twelfth of July copies of the petition were kept on hand convenient for signature by the Orangemen at their various gatherings, and of course they received thousands of signatures; but the Orangemen do not constitute Ontario, nor does Ontario constitute the Dominion. It would be a gross outrage were the Government to advise disallowance on such representations. It would be to admit that the Dominion is to be governed by the Orange lodges of Ontario. We have had enough of this kind of thing in the past, which we trust will never return. Disallowance would be a direct violation of the Confederation Compact by which each province is rendered self governing. Disallowance is an extreme measure which should not be thought of, unless indeed the Jesuits were all that the bigots have represented them to be, and if the Government were to accede to the prayer of the Parsons' Convention it would be an endorsement of all the Parsons' lies against Jesuits:

"Should a villain say so, He were as much more villain."

The Government, we are convinced, have too much good sense to take such a step as to offer this direct insult to nearly 43 per cent. of the population of the Dominion. The Right Honourable Sir John Macdonald will not so readily forget his noble declaration in the House of Commons, that he did not believe the loathsome charges which were brought against the illustrious order of religious men whom the attacks are directed. Neither does any one else of common sense believe them.

We were told by the Mail the other day that it is not ascendancy that these bigots seek to acquire over Quebec, but equal rights for all throughout the Dominion. Is it equal rights that Quebec should be impeded from making restitution out of property which is in her own control, whereas Ontario has many times made similar restitution, when interference from another province would have been simply treated with contempt? Is it because the Jesuits are a religious order, that they should not be permitted to receive money from the Quebec Government, while only the other day a grant was made by the Ontario Government to a Methodist college, and other grants have been similarly made for Church purposes in Algoma?

Such equal rights as the bigots demand are of the same kind as their predecessors, of the Barabones Parliament sought when they resolved:

"First, that the earth is the Lord's."

"Secondly, that the Lord hath given the earth to His saints."

"Thirdly, that we are His saints."

Lord Stanley gave the fanatics just the answer they deserved, and we have every confidence that he will persevere in the dignified course he has maintained in the premises.

We may add that His Lordship was enjoying his vacation when the Parsons' delegation bothered him. He is on a fishing excursion.

FATHER WHALEN'S CHALLENGE.

Rev. Father Whalen of Ottawa some time since challenged any one to prove the oft repeated assertion that the Jesuits teach that "the end justifies the means," and offered \$500 to any one who would do so. Dr. J. B. Harbutt has been studying the subject, until, at last, thinking that he is able to sustain the thesis, he accepted the challenge. Father Whalen now says that two arbiters chosen by him will be prepared on Thursday, 29th August, in Montreal, to meet the arbiters selected by the other side and appoint the fifth member of the committee. Copies of extracts from Jesuit or other approved Catholic theologians, which, in accordance with the terms of the challenge, are to be filed at least thirty days before the opening of the enquiry, should be addressed before the 29th inst. to Rev. A. G. Jones, St. Mary's College, Bleury street, Montreal, who will arrange with Professor Springer or any other party appointed for the purpose, the hour and place of meeting, and all necessary details. Of course we are all aware that the Jesuits do not now teach and never taught any such doctrine, but we await the result with curiosity to see what the sharp Dr. has to produce from Jesuit writings which can be even twisted into that significance.

The accusation means that evil actions may be lawfully committed, provided a good or useful result is to be expected from them.

TWO FOLD CREEDS.

Many Protestants are wont to say that Catholics have a private creed which is abominable, leaving to the public view only such doctrines as are defensible and reasonable. All who are acquainted in any degree with the Catholic Church know that there is nothing secret or private about her doctrines. They are to be found in any approved doctrinal book, and are open to investigation by any one. But it is well known that Protestant ministers, not only in many but in most cases, have a creed which differs greatly from that which is published as that of their church, and which, therefore, they dare not preach publicly. An evidence of this is to be found in the recent action of the United Presbyterian Church of Scotland, which in its last General Assembly adopted a clause by which it is permitted to clergymen to hold doctrines differing from those contained in the Westminster Confession, while the Confession is still retained as the ostensible standard of belief. So in the Church of England the divergence which notoriously exists between High, Low, Broad and Erastian parties shows that there is therein the same duplicity. We forget which Anglican bishop on being asked if he believed the thirty-nine articles, answered, "I do not know any one who does." Yet the clergy of the Church are all obliged to sign them, and they do so with little hesitation.

It is notorious that the authoress of "Robert Elsmere" does not describe a fictitious state of affairs, when she relates that Mr. Gray advised Robert to retain his rectory even after he had lost all faith in the great truths which are the very basis of Christianity. This is known to be a common occurrence, and it is the boldness with which the internal condition of the Church of England is described that has made Robert Elsmere so famous. Indeed there is little else than this to recommend the book, as far as we can judge of its merits.

Mr. Chas. H. Spurgeon is certainly a good judge of what is prevalent among Protestant ministers generally, and especially among Baptists; and even

among those who differ from him in belief, few will deny his sincerity. He assures us that what we have stated of the Presbyterians and Anglicans, is true of Protestant sects generally. He says: "Many ministers have two creeds, one for the pulpit and one for private consumption. They never outbraid the one; they keep it for fraternal and private meetings. It is a piece of knavery. I believe nothing but what I preach, and I preach nothing but what I believe."

CORPUS CHRISTI IN WALES.

The Corpus Christi procession was carried out at Cardiff, Wales, with greater magnificence this year than ever before. The Marquis of Bute instituted this celebration shortly after he became a Catholic, in order to give some idea of the manner in which our Blessed Lord should be honored in the adorable Sacrament of the altar. The most attractive feature in the celebration was the presence of three thousand children to whom the place of honor was given. They came to assist as well from the adjoining parishes, Penarth, Orangelton and Canton, as from Cardiff itself. On every side of the castle grounds the walks were trimmed neatly, and the flowers were in full bloom, the recent heat and showers having done their share towards rendering honor to the occasion. The canopy bearers were the Austrian consul, Mr. Roe, the consul of the Argentine Republic, Mr. Masson, Captain Begg and nine other prominent gentlemen. The altar boys in red and white cassocks and linen or muslin surplices, the bands in handsome uniforms of green and black, and the children arrayed in white with veils and wreaths and bearing bouquets in their hands, and the Catholic societies, formed altogether a most picturesque and enchanting sight. The spectators were many thousand in number, and the grand spectacle made on them a deep impression.

Benediction of the most Blessed Sacrament was given from two altars erected in the castle grounds, at which the spectators assisted with great devotion. It is highly interesting and edifying to notice this revival of faith in the little principality.

THE FOSTER-CHISHOLM SCANDAL.

Last week we had the congratulations of the Empire, the Globe and London Free Press presented to Hon. Geo. Foster on the fact of his having contracted an adulterous marriage. Hon. George Foster is the Finance Minister who sits in the Cabinet of Sir John A. Macdonald at Ottawa. He was the spokesman of the strict Prohibition Temperance party. One year ago he delivered an eloquent speech in the House of Commons against the Senate amendment to the Scott Act, which, if passed, would have permitted the use and sale of light drinks, such as cider, lager beer, claret wines, etc. His influence, backed by the influence of the temperance crusading women of Toronto and of all the fanatics, both male and female, in the towns and cities of Ontario, caused that amendment to be lost. It is very probable that, if the Senate amendment were carried, and if everyone in Canada were allowed to take a glass of ale or cider, when he felt like it or in want of it, that the Scott Act, or something like it, would still be law in Canada. But extreme measures like extreme men destroy themselves. Hon. Geo. Foster was too perfect a saint to tolerate half measures. With him temperance meant, by force of law, total prohibition. Ontario gave the Scott Act a fair trial. It was weighed in the balance and found wanting. The revolt against its tyranny and its absurdities has been universal and overwhelming. It was because the Hon. Geo. Foster represented the party of Godliness, the party of purity, the White Cross League and the Women's Christian Temperance Union, that he was selected to be one of the ministers of the crown. As all great influential bodies have some one to represent them in Parliament or in the Cabinet, it was thought fitting and becoming that the vastly influential body of temperance workers, whose views were accepted by three-fourths of the constituencies, should be honored by the Premier and given a place in the councils of state. But *toti cœli est change*. The country has pronounced against the tyranny and extreme measures of the temperance fanatics. Hon. Geo. Foster represents no one, and there is no reason why he should remain as a figure head where there is no ship or stanchions behind to support him. Had Hon. Geo. Foster acted like a Christian gentleman in a Christian country, he would never have thought of objecting to his presence in the Cabinet. He could have held his post and his salary undisturbed until a new ministry saw fit to inquire into his importance and backing, and finding him lacking in one or the other, would have allowed him to slip out quietly into some post office or inland revenue department where he could earn a silent and decent livelihood the remainder of his days,

But the Hon. Geo. Foster has brought disgrace on the Cabinet and the Legislature by parading a divorced woman as his lawful wife in the capital of a Christian country. He insults a community that frowns upon every attempt to introduce the immoralities and the shocking scandals of a divorce court among her people.

When the British Government suggested a bill for the extension of the English Divorce Court to Ireland, Lord O'Hagan, a Catholic in the House of Lords, and Mr. Isaac Butt, a Protestant in the House of Commons, loudly decried against such a bill as being fraught with danger to the morals and the innocence of Catholic Christian communities in Ireland, who could not believe in the utility or necessity of such laws or in the power of any government to enact them in the face of God's universal law. The Divorce Court, which is kept extremely hard worked in England, would be a loud resounding echo, echoing hall in Ireland. Neither clients, nor judges, nor juries could be found there. All Canada would be equally scandalized were any government so forgetful of its duties and of the divine laws as to attempt such an outrageous piece of new departure in Canadian legislation.

The State Legislatures in the American Republic are heartily sick and disgusted with the operation and sad effects of their own divorce laws, and many wise and patriotic men have been advocating of late their repeal. In a word, Sir John A. Macdonald must very soon see himself compelled, by public opinion and public sense of Christian morality, to dismiss from the councils of state a man living in open adultery with a woman who must blush for shame in the society of ladies of honor and persons of refinement, to whose at homes and social gatherings she must necessarily be invited as the wife of a Cabinet Minister; or else Sir John must introduce a law, and that very soon, in virtue of which any man or woman may cross the line any morning and come back in the evening with another's husband or wife and appear and be received with honor in public, as though no law against adultery was ever promulgated amid lightnings and thunder on Sinai.

We often heard it said, but never realized the full force of the aphorism before now, that extreme temperance people have no faith in any other virtue. According to them, a strict temperance advocate must be a saint. Of course it has been very often proved that very strict temperance people were misers, and skin flints, and bigoted against everything not theirs. Acts of gross immorality were confined to the knowledge of their own circle, and were driven to the front only by some horror that became public property and could not be concealed. But here, in the broad light of day, in the capital of our country, Mrs. Chisholm, the advance prohibition advocate who wrote for the Temperance Journal, and the White Cross League, in defiance of all the laws of God and man, walks into Ottawa while her own husband is living. What will Lady Macdonald think of this specimen of a W. C. T. U., or how will Lady Stanley salute her at her Ladyship's levees?

BRUNO AND THE GERMAN PROTESTANTS.

Though cordially invited by the promoters of the scheme for the inauguration of the monument to Giordani Bruno in Rome, to send delegates to assist, the Protestant university at Berlin refused to do so, because the faculty deemed the occasion to be the apotheosis of Atheism and its equivalent Pantheism. The Protestant German press are also of one mind in denouncing the outrage, for though we have been accustomed to regard German Protestantism as of the broadest kind, and therefore much akin to Deism, it has not sunk quite so low as to applaud Atheism. In Canada, however, the case is different, for even so religious a journal as the Christian Guardian applauds the occasion, and denounces Pope Leo XIII. for not joining in the ovation in honor of the dead Pantheist. We can readily understand the zeal of American Agnostics in doing honor to Bruno's memory, and they are now rejoicing that the backbone of Calvinism and rigid Puritanism is so relaxed that the followers of Christianity have been wheedled into making a God of Bruno under pretence of doing honor to science. Bruno, in fact, was not a scientific man at all. He has no other claim to distinction than that he invented, or, rather, copied those who invented a materialistic compound of all incongruous kinds of matter and called it God. The

infidels are very jubilant over the fact that American Protestants are so decidedly adopting their way of looking at religion.

THE EFFECTS OF THE ANTI-FRENCH AGITATION.

We are pleased to notice that a large proportion of the Ontario press will give no encouragement to the efforts of the fanatics to create dissension. What would be gained by doing so? Even the Mail has acknowledged over and over again that it cannot force the French-Canadians to give up either their religion or their race. What profit is to be found, then, in declaring war against either one or the other? The wisest portion of the press acknowledge that the crusade of the Mail is a most unwise one. The journals that advocate mutual forbearance and toleration can very reasonably hope for a prosperous future for our Dominion as the result of the policy they advocate, even though the citizens speak two languages and worship not at the same altars, but those who follow the leadership of the Mail can avowedly promise nothing but a future of sectional jealousy, hatred and dissension as the result of the policy they advise.

The Woodstock Sentinel Review, one of the ablest Reform journals of the Province, had recently a thoughtful article on the evil consequences which have already resulted from the anti-French agitation which has been excited, and which will inevitably result in the destruction of Confederation unless indeed it soon perish of inanition. Indeed it would seem that this is what they desire, for we cannot imagine any other purpose which the agitators can have in view. At the so-called Equal Rights' Convention, the speakers declared unmistakably that if they could not have their way in making the country too hot to hold the Jesuits, and in depriving Catholics of the freedom of giving religious education, they would as the next alternative advocate the breaking up of the Confederation compact. In effecting this alternative they may indeed succeed, but it is not very clear that even in this case they would be more able than they are now to browbeat Quebec.

The article from the Woodstock Sentinel is as follows:

An Unwise Policy.

The *pieces de resistance* of the Mail's daily bill of fare is the French Canadian, the Jesuits and the French schools. There are signs that the public are getting weary of its daily rehashing of old material, and it requires very skillful artists to whet the appetite of weary readers for what is becoming stale. It has given a very graphic account of the nation—or, rather, French Canadian—celebration at Quebec over the unveiling of the Cartier-Bretton monument. There is no doubt that this gathering shows in a very striking way the tendency of feeling among the French Canadian and Catholic population of Quebec. National sentiment is there coming to men and more French Canadian and Catholic sentiment. But the gathering may also be taken as a protest against the attacks which have been made in Ontario upon all that the people in Quebec hold most tenaciously—their language, their religion and their own institutions. The crusade of the Mail is having the effect of binding the French Canadians more closely together. If all that it declares to be true then Confederation is a failure and national unity impossible. The feelings that are now being engendered both in Quebec and Ontario will render the Government of this country infinitely more difficult, and after a while impossible, with our present Constitution. With reference to the French schools in Prescott, and Russell, too, the influence of agitators is likely to make the word of reform and a more thorough teaching of the English language difficult, if not impossible. Once let the racial and religious feelings of the people of those communities be thoroughly aroused, and the action of Government can be easily paralyzed. The French-Canadians in Ontario are amenable to reason and will loyally acquiesce in the policy of wise statesmanship, but they cannot be coerced. It will be a sad day for the Province when, through abuse and misrepresentation, their national pride and religious feelings array them against any Government that attempts to make a change in the present condition of their schools. It has always been the case throughout the world's history—agitators can in a short time arouse feelings of bitterness which it may take years of wise statesmanship to allay.

The Rev. Edmund A. Smith, a Congregationalist minister, was accused of heresy at the session of Congregational ministers held at Winnipeg, Wis. The charges were that he taught that the Bible is not infallible, as it contains historical and scientific errors; that there is no eternal punishment; that Jesus Christ is not God, but a creature; and that the statement is a "theological figment." He admitted that these were his teachings, and maintained that they are the truth. He was sustained in his position by a large majority. It seems that the "down grade" of which Mr. Spurgeon complained that the Baptists are travelling on, is the road which the Congregationalists are pursuing also. What is the use of uttering if the orthodox Protestant sects are broad enough to hold clergymen of such views?

The Catholic cathedral of Hong-kong holds 4000 people.

THE ORANGE DEMONSTRATIONS.

It was to be expected that after the series of no Popery assemblages which passed so many and so fiery resolutions against "Romish aggression," the Orangemen, who form a ready nucleus around which all no Popery elements may at any time gather, should have a celebration of the "Battle of the Boyne" of more than usual magnitude this year, and such was indeed the case. From all parts of the Province the news comes that the celebration of the twelfth assumed larger proportions than heretofore. We are not at all inclined to belittle the magnitude of the display which took place last Friday. It proved what we are already well aware of, that the Catholics of Ontario have ranged against them a powerful body, ever watchful for an occasion to deprive them of their most sacred rights.

At one time the Orange power was so great that it controlled not only Ontario but, United Canada. That time has passed. It is true, the Mail announces the particulars of the Orange display in the largest type, with such head lines as: "Protestants in proud procession," and "Ontario speaks with no uncertain sound." But every one knows how to value this hyperbolic language coming from the Mail. The Protestants of Ontario, as a body, do not sympathize with the Orangemen, but only the fanatics of the Province, who are, we confess, quite as numerous as they deserve to be; but we have too much respect for the Protestant body, and too high an opinion of their good sense, to believe that such a society, whose past history is one of bloodshed and violence, and whose present is one of hypocrisy and empty boasting, should receive encouragement from a very decisive majority of the Protestants generally. We know that even among Orangemen themselves there are many who feel disgust at the intolerance which is always displayed at such gatherings as that of last Friday. As far as its political influence, even in Ontario, is concerned, Orangism is defunct. But the celebration of this year was marked by a new feature, the presence of outside sympathizers. In Stuyvesant, the celebration was attended by Mr. Dalton McCarthy, who stated that it was the first time he had ever appeared on an Orange platform, though his father before him had been an Orangeman. However, in this case there is not much room for surprise, for though Mr. McCarthy may have had hitherto in his heart only contempt for the order whose only reason for existence is bigotry and fanaticism, he has always pandered to Orangism, on which he mainly relied for support in North Simcoe, and at one time he conducted in the county town an Orange paper, which was the recognized organ of the association.

Somewhat more surprising was the presence of Mr. John Charlton at the Orange gathering at Essex Centre. Up to the time that Mr. Charlton spoke and voted in the House of Commons against the Jesuits of Quebec, he was considered to be a man of liberal views; but since that time he has out-Heroded Herod in his denunciations of Jesuits and the Catholic Church. At the meeting in Essex he declared boldly that he is a full-fledged Protestant ascendancy man. It is true that he called it not Protestantism, but "Anglo-Saxon Ascendancy;" but every one knows what he meant by this. He is himself an American, a United States man, and we believe, not an Anglo-Saxon by origin even. He certainly did not mean that himself and other Protestants who are Irish, Scotch, Welsh, or Germans, by origin, should be reduced to a state of inferiority in the Dominion. He meant that Catholics only—whether Irish or French—should be dominated by Protestants. He meant that the long-defunct Orange shibboleth of "Protestant Ascendancy" should be resuscitated. The whole tenor of his speech proves this, for it was from beginning to end a senseless tirade against the Catholic Church. The cheers which followed his pronouncement prove that the Orangemen are animated by the same spirit which has characterized them since they began to exist. But this object of the existence they need not expect to attain. Even in Great Britain the days of general persecution of Catholics are gone by, and Great Britain will not uphold the ascendancy of a faction, but in Canada there is not the least hope that the ascendancy principles will ever prevail. It would mean that nearly one-half of the population are to be browbeaten by the other half.

The absurdity of the proposal was by Mr. Charlton himself, for before he concluded he was cautious to explain all he wants is "Equal Rights." Yes, it is just the kind of equal rights that fanatics of Ontario want: equal rights on an Orange faction to abuse, as they have done in the past, the Catholics of the country; but it is a species of equal rights that they will never have again. Charlton said:

"Stand by the friends of equal rights and liberty civil and religious. Liberty needs your services. Liberty the liberty our fathers purchased at a cost—requires your aid and efforts to maintain it. (Great cheering)" So this is the liberty which Mr. Charlton