

GENERAL INTELLIGENCE.

EDITOR AND PROPRIETOR.

"Glory to God in the highest, and on earth Peace, good will toward Men."

GEO. W. DAY, Printer.

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Written for the Christian Visitor. The Reviewer Reviewed: the Reply of the Rev. Charles Mackay to the Review of his Pamphlet on Capital Punishment by the Edstor of the Morning

REV. I. E. BILL sales and the street seconds because of her

misstatements, false issues, &c. &c., of our editor; we think we shall do our subject and ourselves more justice, by presenting in this article in connected form, the Scriptural arguments for the infliction of Capital Punish- form." ment on the deliberate murderer. If we can We shall now present two other extracts

that which the Bible puts into his hands. It will be seen, that the question which these non-resistants have raised for our Legislature, is the question, whether the authority of Chris- to seek the aid and endowment of governtianity shall be regarded or rejected by law ment, itself is not made an unlawful and unmakers. And we believe that the great majority of our people are yet unprepared to distrust and reject the guiding force of Christian rels are discouraged by the command to turn, precepts in their legislation. Yet it is more when smitten on the one cheek, the other also than a rejection of Christian authority which these men ask. It is a constructive request made to the legislature, that they will abdicate consistency, to give the same broad interpretheir own authority by admitting a principle tation to another command in the same dis-which strikes at their own foundations. If course, that we give to all asking, and turn they have no other foundations to stand upon, than what the argument of Mr. Phillips leaves principle forbids forcible government and war

Christianity put into his hand a "sword;" the

instrument of death? It is said to the evil

doer, "Be afraid, for he beareth not the sword

when he executes wrath for what purpose has The next extract we present from the same

We have thus far taken no notice of the quibbles which constitute the main part of Mr. Phillips' speech designed to disparage and set aside the argument brought from the Old Testament; because we wished to present by for the single and express purpose of taking itself, the argument from the New Testament, away not brutal, but human life. Paul teaches, itself, the argument from the New Testament, and both could not effectually be done in a then, (or rather Paul's Master, Christ, and the

discussion next week." In the next week's issue the Recorder speaks as follows: " We had intended to fol- last, the just and pious governor may take low up our remarks made lust week, on Cani- away the first. In the case of a single wrongtal Punishment by a reply to Mr. Phillips's doer, this is capital punishment. When se argument from the Old Testament. But in the last number of the Congregationalist, we find an article doing just the work which we intended, and doing it well. It seems not to be neces- doing nation this is war-and such violent

The leading agitators for the abolition of the death penalty have generally such loose Dr. Williams is correct—and who can doubt views of the Inspiration of the Scriptures, that arguments drawn either from the Old Testament or the New have little or no force with all who sympathize with him in his views of them. Yet, as the principle for which they the no death penaly. If it be unchristian and contend is virtually subversive of Christianity tself, there is a pertinence in such arguments that it may be clearly seen that Christianity is really whether intentional or not, the object of their assault. If this argument were set forth in its full force, and made effectual on the public mind, our legislators would not yield to the plea of the agitators on this question

anity out of exist nce. A few years ago a law was very silently out through our Legislature, which these Reformers doubtless expected would answer their main purpose of bringing relief to murderers and assassins from the operation of the present penal statue. It was enacted, that persons convicted of murder should lie in prison one year after conviction, and then the their main purpose of bringing relief to murder should lie in prison one year after conviction, and then the their main purpose of bringing relief to murder should lie in prison one year after conviction, and then the base implements the Control of the second pounds towards the patricie of the second pounds towards the patricies of the second pounds to the second pound

actment that it was thought he would be deterred from ordering the execution. But Governor Clifford in the first case that occurred under the new law, promptly ordered the execution. The precedent was thus established, and the practice continued to be as before, Instead of exposing further—except inci-dentally—the illogical reasonings, quibbles, sure of a year for reflection and preparation

establish on a firm Scriptural basis, that death from one of the most elegant and refined is the desert of the murderer, and that he Baptist writers in the United States-the Robt. ought not to be permitted to live; this will of course, show, that the quotations made by the editor of the News are either perversions or m'sapplications of Scripture. Before doing so, however, we shall here give several in- Literature." It is as follows: "We have portant extracts by way of introduction. said that proposals of social reform are not causes of wonder. Already human life is ticle which appeared in the Boston "Puritan less secure in many portions of our republic Recorder." of March the 28th., and was occasioned by the speech of Mr. Phillips before the Legislature of Massachusetts in opposition to the death penalty. After an examination of the ground taken by Mr. Phillips the Recorder proceeds to say: "It will there- tice of the State, brawls and murders have fore be seen, that the grounds on which our occurred, in which our legislators were the legislators are asked to repeal the existing combatants and the victims. And yet in such laws against murder; are grounds which ex-clude Christianity and would take from our legislation a Christian basis. The Legisla-ture is asked to abdicate their authority as ministers of God, and to stand only on a very questionable Civil Compact legislating no further than they can show a warraat conceded to them, by all the individuals under their to be springing up. In a nation lax to a fault to them, by all the individuals under their laws. In other words, they are asked to adopt a principle, which is a point blank denial of a cardinal principle of Christianity.—

Mr. Phillipps, expounding the principle on which these reformers wish the Legislature to act, tells us that rulers may not inflict punishment—"Punishment belongs only to that Being tha can fathout the heart." But the Spring of instinction of the patriot as he watches such omens.

Spring of instinction as a such a fault in the vindication of human life when illegally added to in the vindication of human life when illegally as an interpreter of Scripture than we shall ever profess to be, by taken away, the protest is made most passionately against its being taken away legally: the Rev. Dr. George Cheerer of New York. That distinguished preacher and writer along with Dr. John Cumming of London, (by the way we hope "A Friend of Dr. Cumming" will not fail to rebuke "the uncharitation of the patriot as he watches such omens. the PUNISH. fail to see the coming ju MENT of evil doers." Mr. Phillips says, shut his eyes against the fact so broadly that the only function of rulers, touching this printed on all the pages of history that anarmatter, is that of prevention of crime and pro-tection against it; and they have nothing to do in avenging it. But the Scripture says, He is a minister of God, a revenger to exe. a Robespierre has ever prepared the way for cute wrath upon him that doeth evil." If a Bonaparte, and the arts of the reckless dem-Christianity repels the thought of the civil agogue like Catiline, have smoothed the path magistrate's, inflicting the punishment of death for the violence of the able usurper Cosar."

writer is from a sermon entitled " The Prayer of the Church against those delighting in war." It is this: "We cannot, then with in vain." But surely he does bear it in vain, some Christians, believe that all war is torbid-if he may not use it. It is not said, be afraid, den by the Gospel. Private revenue is unfor he beareth not the prison keys in vain. doubtedly forbidden, but so is not Divine ven-The sword, the instrument of punishment, is geance. It is beyond all question, we think, prohibited to unite the Church with the State. and so make Christ's kingdom of this world : but although the Christian faith is forbidden educe the sweeping inference, that the magistation to another command in the same disnot from the borrower; and then if the first to them, they ought, as honest men, to vacate the second prohibits all claims of private property. For what is war but forcible government-physical might sustaining moral right? Now Paul expressly taught that the magistrate was not to bear the sword in vain .-What is the sword? An instrument forged single article of reasonable length. If space inspiring and unerring Holy Ghost teach by permits we shall recur to this part of the him) that the magistrate may take man's life. Valuable as human life may be, right and order are yet dearer; and to maintain the veral wrong-doers combine, when the offend ers are more than a mob, -a disorganized and revolted prevince, -or a hostile and wrongsary or expedient that we should traverse the wrong-doing may be resisted on Christian principles by physical force."

Now if the above reasoning of the Rev. a position it places the editor of the News and barbarous in civil governments in the case of a single wrong doer to take away his life; it governments of Great Britain and France at to the plea of the agitators on this question the present hour? They must be, according unless they are prepared to legislate Christi- to onr editor, unchristian, barbarous and savage in a peculiarly eminent degree! What are we to think of the brave men who comose the allied army before the walls of Se-

tism; and the voice of the people has cordi-ally sanctioned and sustained the grant. We have had grand Tea Meetings, Church, Club, they are presumptuously irreligious. The Temperance, and Fire Companies subscrip- Enperor Julian, the apostate, to show his spite tions to aid the same praiseworthy object.— against Christianity, and to falsify one of its But if the principles adopted and advocated most important predictions, tried to build again by the News are correct; the men compos-ing the allied army before the walls of Sebas-hand of Heaven prevented him. You are topol must, like their masters, resemble in the feeling and manifestation of cruelty cannabals, hindoos, and savage brutes!!!

have not the right on Christian principles to ur, opposing God's intention, and endeavourtake away life in the case of a single evil-ing to prove him a liar. If you say that he doer—the cold-blooded assassin; they cannot die not mean it should be fulfilled, you make have the right on Christian principles to take the sentence a nullity of idle words, and God away the life of multitudes moved to deadly a tifler. Moreover, you contend that capital action by evil-doers, as the governments of putishment is wrong; in effect, you argue Great Britain and France are at present doing that it is a sin. Here, then, consequently, is in the land of the Czar. Hence, these go- a sentence from Jehovah, which you say is a vernments according to the views which our prediction concerning the prevalence of a sin; editor entertains of Christianity are unchristian, barbarous and savage; and our noble for thousand vears have considered it a comsoldiers in the Crimea are no better than a set mind, and acted upon it; the Hebrews theirof ferocious human brutes!!

certainly Christianity is not. And our asser- assounding stupidity. To put it in a strong tion we have "the vanity to think" in view of light, let me ask what would you think, if what has been already stated is worth quite God intending to forbid stealing, had predictas much as is the unsupported assertion of ed that men will steal, but had uttered this

the News. We come now to present the argument for could give it; but because it is presented by in every direction. false Teachers." "We now begin to faink says our editor " that we have a special appointment by Providence ourselves. May it not be that we have been raised up as an instrument to oppose the false Teachers of the day, especially those who preach the doctrine of blood for blood !!"

Well, then, we shall oppose to our editor on the Scriptural view of the question the " false Teacher" Dr. George B. Cheever who in a public discussion with an opponent on the subject thus speaks :-

THE ORDINANCE IN GENESIS INTENDED AS A

For the interpretation of this ordinance as a command, we have the authority, first, of the greatest commentators that have ever appeared in the world. A nong them I shall mention the names of Hammon I, Grotius, Calvin, Matthew Henry, Michaelis, and Rosenmueller. Second, for the particular construction of the passage, according to the laws of the Hebrew language, we have the authority of the greatest Hebrew scholars that to the Hebrew grammars of Gesenius, Stuart, or Nordheimer, you will find that for the imperative in this case no other form could be used but that which is used, by man shall his blood be shed. The Hebrew imperative has no third person, and the future is always used in its stead. But not only so, the future supthat even if you put aside the imperative form, the world should stand an everlasting covenant. the assertion in the ordinance is still of the nature of an injunction. "The man that doeth violence to the blood of any person shall flee to the pit; let no man stay him." That is, he shall immediately die. It cannot mean, he will flee to the pit, for he certainly will not if he can help it; but, he shall do this; he shall immediately be cut off; and to make this certain, it is added, Let no man -let no man prevent, or seek to prevent, that

It certainly is not wonderful that the advocatates for the abolition of Capital Punishment should wish to evade the force of this statue : it is the citadel of our argument, commanding and sweeping the whole subject. All else is a mere guerilla warfare, if you cannot carry this entrenchment. In the matter of utility and expediency, we are in as strong possession of the ground as in the matter of the Scriptures and theology, and this I propose to show conclusively. The meaning of this statue is first to be settled, and defended from objections. Both the context and the interpretation show manifestly that it is a command, In the terms of the law itself, there is posi-an injunction, a law. * * You con-tive proof that it remains, and is binding now. tend that it is merely a prediction. Now The common sense of law lays down a maxmark the consequences. It is either mani- im, which no lawyer would set aside, on festly false, and has not been fulfilled, or the which this permanence may be established. prediction itself has caused its own fulfilment, It is this—lex stat dum ratio manet; the law and must have been given for this purpose. s'ands while the reason remains. What was But supposing it to be a prediction, is it not a the reason for this law? Does that reason little singular that you yourself are opposing its fulfiment? If it be really what you say law, and is given in God's own words; for in a prediction of Jehovah, do you believe that you can prevent its fulfilment? Certainly if reason still exist? Then assuredly, the law

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We ask our readers to judge whether our God either meant that the prediction should reasoning is not sound? If civil governments be fulfilled, or he did not. If he did, you of ferocious human brutes!!

Our editor says, "we have the vanity to think that Providence is on our side of the question so tar—certainly Christianity is."

We answer prediction either wilful deception or the most prediction in such a manuer, that men, for four thousand years should have it interpreted capital punishment in consecutive order from it as a command to steal, and accord-Scripture. And we shall do so in the lan- ingly, the mistake never once being corrected guage of another; not only because it is more in all after legislation! But, indeed, the efclearly and strikingly given than we ourselves fort to evade this statue, involve absurdities

Spirit of inspiration says:—1 Peter 2; 14, Can the patriot as he watches such omens, the News has the presumption to designate continues as long as the race. As it is solely from God, God only could repeal never has repealed it, and it is just as binding upon as, as it was upon the generation to whom it was given. If you deny its application to us, to nations and governments now, you must point out the place where its application stops. Is it in the first generation, when the scarcity of men, and their relationship with one another made it less necessary,; or is it at an after period, when men and crimes increased together, so that every year that the race lived made it more necessary? It is the first law in the world; but not only so, it is the first law of God in the world. What subject would be be likely to legislate upon in such circumstances? One of temporary, transitory importance, or one which, beginning with the race should last with the race? The law. as well as the covenant connected with it, was intended, beyond all doubt, for all mankind; you cannot stand at any point in the stream of time, or the history of man, and tell me. There this legislation stops: you can no more separate its obligation now, from its the world has ever known. If you will turn obligation in the age of Noah, than you can stand at any point in the river that supplies this city with pure water, ane tell me what particular drops find their way into the reser-

> voir, and what not. It is not to be denied that the covenant of God with Noah on this occasion covers the whole transaction; including the promise of plies the form of the imperative throughout the a blessing, the grant of animal food, the orwhole decalogue, not one of the precepts of dinance in question, the command to be fruitwhich is any more mandatory in its form than ful and multiply, and the assurance that there this ordinance. But this is not all: I can should be no future deluge. Now of this bring you a parallel passage from the book of covenant Cod expressly says that it was Proverbs, (xxviii. 17,) by which you may see meant for perpetual generations, as long as

> The comprehensive application and perpetual obligation of this law, for Noah, and his posterity to the end of time, unless revoked by the Divine Legislator, are as unquestionable as the right to eat animal food. This right was granted to Noah and his posterity for all mankind to the end of time, unless expressly revoked by the Divine Legislator. Does any man doubt it? Does any man be stay him ;-let no man interfere to save him ; lieve that the grant to eat animal food was made anly to Noah, or only to that generaimmediate destruction, which is the penalty of tion, or only to the Hebrews? But the same arguments, which would throw off the binding force of this statute, would destroy the permissive force of this grant. You cannot show from this passage, that it is lawful for us to eat animal food, if you cannot also show that it is binding on us to punish the murderer with death. You cannot point out, in God's nfter-legislation, any statute, which either revokes the grant or repeals the obligation. If its obligation ceased at any time, or with any race, when did it cease, and how did men know it? That the law continued to be fulfilled, we know from all history, both sacred and profane; when, or how, or by what agency did it cease to be a law, though its

fulfilment continued ?

This was in part the meaning of our Savi-, that God gave it to the Jews, but that its prinour, when he said not one jot or title should ciples are eternal, universal. pass from the law, till all should be fulfilled;

cept is a moral duty; a moral duty to socie- supposed he would destroy it. " That not ty, a duty which a benevolent and wise re- that I come to destroy the law or the prophets; gard to the interests of society renders bind- I am not come to destroy but to fulfit." ity of the principle, "thou shalt love thy neighbor as thyself." But it has one point in its favour over and above the decalogue; beof society—the necessity of pretecting the evil." Rom. xiii. 1-4. innocent against the passions of the deprayed. The nature of goodness compelled the prowithout a penalty; and the same goodness penalty and the enforcement.

PROOF AND ILLUSTRATION OF THE MEANING OF THIS STATUE FROM THE SUCCEEDING LEGIS-LATION AMONG THE HEBREWS.

tive wisdom of this elevated and favoured the Noachic and the Jewish dispensation.

sanction for this law, but simply to show the light which they throw upon it. The law would stand upon the same unquestionable authority that it does now, if the whole mass of revelation between the book of Genesis and the gospel of Matthew were annihilated. But

of death to the murderer be executed !

But pernaps you will say, This after all is till its purpose should have been accomplish- but the childhood of society; the race is only ed, or the reason should have ceased to exist. struggling towards the perfection of humani-Are we made in the image of God? Then ty; these are but tentative processes in legis-on the strictest principles of reasoning, this lation, which must wait to be perfected in the law is still in force. A government now, is nineteenth century. Let us then leave the as much bound to put to death the man who world to its progress a thousand years longer. kills his fellow man, as the government, of whatever nature you choose to suppose it, to sustain the authority of which this law was of the world himself is there; God manifest in first promulgated. A government attempting the flesh, the Wisdom and love of Eteraity, to set aside or do away this law, transcends shedding its radiance through the veil of huits sphere; it legislates against the divine leg- man nature, adopted in mercy to mankind .islation. It has no more right to do this than His words are all those of love, and God is it has to abrogate the law against stealing. It love; and yet he speaks of death as well as is as great a solecism to commence the refor- life, of wrath as well as mercy, and threatens mation of human legislation with the abroga- the one while he promises the other. You tion of this law, as it would be for a preacher find at this period of our Saviour's abode in of the gospel to commence the reformation of Judea, a great abuse of the whole law with all hama society, by denying a divine revela- its penalties, for the purpose of private revenge. Does the present Law-given abrogate This law is as obligatory as any statute in this statue? No! He condemns most sethe decalogue. Its authority, like that of the verely the spirit of revenge, but confirms the decalogue, is demonstrable, because the pre- law, and corrects the mistakes of any who

Step now, thirty years after the crucifixion cause it was addressed formally to all man- of this blessed Being, into the zenith of civilkind. The decalogue was meant for all man- zation and splendour, the capital of the world, kind unquestionably; its essential nature, as and there listen to a new voice of revelation necessary for man's highest interests, proves on this subject. " Let every soul be subject this. The prefix to the decalogue was limit unto the higher powers. For there is no ted; Hear, Olsrael. The prefix to this sta- power but of God; the powers that be are tute against murder, was addressed to all the ordained of God. Whosoever therefore reinhabitants of the world. In fact, this is one sisteth the power, resisteth the ordinance of of the laws of the decalogue itself, with an in- God; and they that resist shall receive to variable penalty stated. It is neither tagre themselves damnation. For rulers are not a nor less than the law, 'Thou shalt not kill, terror to good works, but to the evil. Wilt with the penalty for killing fixed by the law- thou then not be afraid of the power? Do giver. This statute to Noah, and every sta- that which is good, and thou shalt have praise tute in the decalogue, stands on the same ba- of the same. For he is the minister of God sis of moral goodness, by the same moral ne- to thee for good. But if thou so that which cessity. The statute springs out of what I is evil, be afraid; for he beareth not the sword of watching over and protecting the welfare venger to execute wrath upon him that doeth

Two things are to be specially noted in this passage; the Divine origin of government as mulgation of this law. But a law is nothing an ordinance of God; and the power of inflicting death as the minister of God. If these that necessitates the law, necessitates also the two things be not recognized in this passage, then there is no meaning in it. The sword, as the symbol of power in the magistracy, indicated not an inferior power, merely; but the well-known highest power of life and death, which, as in all such cases, is taken as the Suppose now, that an intelligent being, hav- symbol. The power Paul sanctions under the ing heard the first promulgation of this law to Christian dispensation, as springing from and Noah, should have been transported to some sustained by the ordinance of God. There is distant quarter of the universe, not to return no other possible view that can be taken of to this world for the space of twelve hundred the passage. There is in it no suggestion of years. Would be expect to find this statue in any repeal of any law-no appeal to the mildexistence? And if he did find it in existence, er genius of the Saviour's dispensation-no with other similar statues founded on it, would appeal to the sermon on the Mount -no renot this be an additional proof, if such were treat from your savage genius of the Old needed, of the universal and perpetual intent Testament to the mild, forgiving spirit of the and obligation of this law? Let us then take New; but an unhesitating, explicit recognithe place of this supposed angelic being, and tion and re-promulgation of the lawful..ess visit the world after twelve hundred years and divine authority of the punishment of have passed away. We will not go to any death by the magistrate, as the revenger of barbarous, inhuman part of it, for you might crime, the minister of God to execute wrath say that such a race had interpreted this sta- upon the guilty. The phrase " bearing the tute according to their own cruelty and ignor- sword" could have been understood by those ance. There is a bright spot on the earth's to whom Paul was writing only as referring dark surface; you may know it by the mount to the power of death. The Roman governtain cedars, and the groves of palm trees. A ment had not abolished capital punishment, supernatural radiance rests upon it, and a nor was Puul writing to a community of Quawall of light infolds and circles it, reaching kers. He was writing to those who would from earth to heaven. There is a temple inevitably have understood him to reiterate there, but in it no idol is to be found; but as belonging to the magistracy under the only the sublime presence of the invisible Christian dispensation that power to take life, God! Now let us open a book of the legisla- with which society was invested of God under

people. "Whoso killeth any person, the Let this argument be carried one step farmurderer shall be put to death by the mouth ther in order to test it in Paul's own conduct. of witnesses. Ye shall take no satisfaction and it becomes perfectly decisive. In his own for the life of a murderer which is guilty of person, at the judgment bar, Paul fully recogdeath; but he shall surely be put to death .- nises the justice and solemn authority of the So ve shall not pollute the land wherein ye penalty of death. "If I be an offender, or are, for blood, it defileth the land; and the have committed anything worthy of death, I land cannot be cleansed of the blood that is refuse not to die." Acts xxv. 11. Paul supshed therein, but by the blood of him that shed poses that there are crimes worthy of death, it. Defile not therefore the land which ye and that a human government may rightly shall inhabit, wherein I dwell; for I the Lord inflict the penalty for such crimes; he requires dwell among the children of Israel." Num. a legal investigation in his own case, and if xxxv. 30-34. Does this look like the abro-gation of this law, or the cessation of its bind-done anything which deserves that penalty, ing power?" Nay is it not the same law re- he does not refuse to suffer it, he is willing to promulgated far more explicitly, with the same die. The argument thus tested in Paul's own reason annexed? "I the Lord dwell among experience, is perfect. It is incontrovertible, the children of Israel." How remarkable is that so far from there being any abrogation of this language! How remarkable the inference! The more closely and nearly God either in the letter, or by the spiri of the condescends to dwell on earth among his Christian dispensation, we find in the very creatures, the more invariably must this law opening of that dispensation, a new and distinct promulgation of the same. Nor is Here I wish it to be distinctly understood, this to be wondered at ; for the legislation of that in all reference to the Mosaic institutions God with Noah was as purely benevolent as so called, I make it not to gain from them a the precepts of our Saviour's sermon on the

> SUSPICIOUS NATURE OF ANY ARGUMENT WHICH BEGINS BY DEPRECIATING THE AUTHORITY OF GOD'S WORD.

As to the light which this ordinance sheds the illustrative character of the evidence is wonderful. It is precisely like that which it pours over questions of the highest moment in human affairs, it is, amidst all the cing in accordance with it a whole body of precedents and conclusions uninterrupted and unquestioned for hundreds of years.

As to the light which this ordinance sheds upon the divine government, and the radiance which it pours over questions of the highest moment in human affairs, it is, amidst all the depravity, darkness, and be wildering schemes of men, like a sun shot into chaos. It is an orb of light. The attempts to destroy it are There is a great distinction between the common law of the world expressed to Noah, their places. Nor are the arguments by that they should not be hung, unless the Governor should see cause to issue his order to
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