







Religio-Philosophical Journal

CHICAGO, JULY 7, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

For terms of subscription see Prospectus on eighth page.

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper...

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

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Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle...

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We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET.

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N. B.—We do not pay agents a commission on renewals.

Modern Spiritualism as a Means of Progress—No. 3.

Modern Spiritualism as a means of progress, self-sustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system.

Modern Spiritualism as a means of progress, self-sustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system. It is not phenomena alone; it is not isolated facts; it is not abstract principles; it is not Ideas; it is all of these, in order co-related and co-operative...

On the whole, Spiritualism to be justly judged, rightly used, or greatly, serenely, quietly and continually enjoyed, must be estimated as a movement so purposed, that one or a thousand cannot swerve it from its ultimate object; so vigorous that even its burden of "dead weight" cannot weary it; and so largely systematic that the gyrations of extremists and fanatics cannot induce a failure in the co-operation of its several parts.

Thus seen, Spiritualism does not depend upon any one man or set of men for its existence or progress as a whole; but men and women observe it, apply themselves to it, study it, and thus become conscious of it from its surface of facts to its source of power. In this way human progress becomes involved in, or co-related to, the divine Spiritual method.

So we say the Spiritual movement has a purpose. It is not merely to demonstrate the fact of spirit life or communion; it is not alone to console the sorrowing; it is not to utilize religion and science; it is not to tear down and build up, but beyond and above all else, and to which all the parts point, is an elevated human race, lifted up partly by its own volition, consciously performed, and partly by the eternal tide of irresistible events.

It is evident to us that all life in nature is evolutionary, that it is methodical in its tendency toward ultimate. The Spiritual movement embodying the Idea that all things are natural, necessarily must be at-one with the moving universe; and Spiritualists in order to be perpetually progressive and reformatory, must be at-one with the underlying principles of the philosophy which they profess.

of parties to ignore any reformer, because of his school or foreign discussion upon any subject where it is likely to appear. And most of all do we deplore the sacrifice of right to popular error by those who deem respectability of reputation of more consequence than nobility of character.

We repeat that wholeness secures the Spiritual movement to the future generations, somewhat as completeness of structure secures future life to the human being; and, too, it gives it its characteristic vigor. We have heretofore shown that isolated facts are not a source of perpetual inspiration—they are not vigorous. So, one part of the body detached, exhibits no vigor, but every part of the whole body aids in performing life's duties.

Physicalists, men and women, everywhere are extensive and lasting in their efforts, in proportion as they are informed of the co-relation of the means they employ, and are conscious of the grand purpose of life; and they are vigorous in progress, in proportion as they are whole, and comprehensive in their conviction.

Again, the Spiritual movement is systematic. As foolishly as it may seem from some ill chosen or unfortunate point of view, we affirm it. Nature is one perfect system, and each part co-related to every other part, makes perpetual harmony in all outward things the symbol of her soul; yet, observed fractionally and without reflection, she is self-destroying, contradictory and delusive—so with Spiritualism.

Thus it addressed itself to the human understanding as the system of nature does: first as homogeneous, then heterogeneous; one eternal unity; yet therein an endless variety.

This is perfect system. When in our human arrangements we can realize unity in variety; when we can glide in thought from primates to ultimates, and touch all the parts between, then we can feel the melody of nature, and see with satisfaction the systematic evolution of life.

If nature is progressive, if nature can be perpetuated, and men and women be benefited by studying all her parts; if men can judge of nature as a whole only by being whole-souled themselves; then it is so with Spiritualism.

Organization in the West.

From all parts of the West we learn that the work of constructing local organizations is going rapidly on, and we are glad to notice that, with hardly an exception, the organizers announce a purpose as their incentive to organize, and their reasons for unity in action, without questioning special belief, or religious conviction.

On the whole, Spiritualism to be justly judged, rightly used, or greatly, serenely, quietly and continually enjoyed, must be estimated as a movement so purposed, that one or a thousand cannot swerve it from its ultimate object; so vigorous that even its burden of "dead weight" cannot weary it; and so largely systematic that the gyrations of extremists and fanatics cannot induce a failure in the co-operation of its several parts.

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Control and Influence.

We frequently hear persons speak of spirit control, and it is possible for individuals to become so passive as to be controlled by spirits. But whether it is right or desirable that this should be experienced is a question that we are disposed to answer in the negative.

Physical violations are not confined to the individual actor, but reach like the widening ripples of a lake set in motion by a pebble dropped into it, to the utmost limit of humanity.

Physical violations are not confined to the individual actor, but reach like the widening ripples of a lake set in motion by a pebble dropped into it, to the utmost limit of humanity. We do not advise persons to place themselves in situations to be controlled by spirits, either in or out of the physical body, and there are those in both spheres who have not risen to a plane above the desire to do this; but we do advise every one to come within the sphere of those influences which will elevate and improve him.

Saving Grace.

The Rochester Union learns of a brutal murder committed at Medina, N. Y., on June 18th, by a Presbyterian clergyman named Lindsley, who whipped his son, three years old, so severely that he died two hours afterward, because he would not say his prayers.

This is one of the most deplorable accounts of theological fanaticism that has yet come to our notice. We have, with sorrow and disgust, observed for the last ten years the efforts made to press children into Christian usages before they had the capacity to think and select for themselves.

We do not display this for comparison's sake, that thereby Mrs. Haviland's case may appear light beside this darkness; Spiritual Philosophy offers no apology for murder under any pretext whatever, though it may inspire sympathy in behalf of wrongs committed in uncontrollable weakness; but we wish people to observe this case in its true light; first, in its relation to professed sanctity, and second, in its bearing upon the effort of the Christian church to maintain its numbers, and enforce obedience to its usage.

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secure the mind within certain limits of action, that it may not depart therefrom when matured. Suppose children refuse, voluntarily or involuntarily, to be drilled into automatons, what then? Why, the perverse spirit must be overcome; and better break the child than allow such incipient infidelity to go its own way.

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Mrs. Haviland.

We print on another page some account of the trial of Mrs. Haviland and Mr. Baker. They have both been sentenced to solitary confinement for life in the Michigan State Prison. As terrible as this tragedy was, we cannot think that anything like justice has been rendered to these unfortunate persons.

We do not envy Judge Graves his official "satisfaction" in placing these poor creatures in solitary confinement. In our opinion he has desecrated the sacred office he holds, and put upon himself a shade that time will deepen into a blotch, and ere long he will fall to realize "perfect satisfaction" from a judgement biased by prejudice, rather than based on facts.

National Convention.

On Tuesday, August 21st, the National Convention will assemble in Providence, R. I. This convention will be composed of delegates (see call on another page) from the various organizations of Spiritualists and other Progressive Reformers throughout the United States.

We anticipate a large representation from all parts of the country, and one of the most harmonious, useful Conventions that has ever been held by Reformers.

Detroit.

We had the pleasure of meeting old and new friends in Detroit Sunday, the 24th ult., lecturing to the Society morning and evening. They have a good, although not large, society, and are about to become an incorporate body.

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Spirit Pictures.

In another column will be found the advertisement of photograph copies of spirit pictures, for sale by P. Wilson, whose address is, care BANNER OF LIGHT branch office, 544 Broadway, New York.





"Pray, sir," said a Judge, angrily, to a blunt old Quaker, from whom no direct answer could be obtained. "Do you know what you sit here for?" "Yes, verily I do," said the Quaker, "three of you for four dollars each a day, and the fat one in the middle for four thousand a year."

Third National Convention.

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was resolved, that this Convention and its successors be, and they are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected:

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose names or other delegates, shall be elected by their respective local organizations, but whose membership in the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual approval by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions.

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-President, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose:

Resolved, That appointments and records as delegates from local organizations, shall alone constitute their membership in the National Organization of Spiritualists; and all other delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That under the orders of each local organization, Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any way, or in any manner, in the least degree to assume the name, or to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received this following invitation, to wit: "At a meeting of the Progressive Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their Convention in the city of Providence in the month of August next:

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay, and that on the following day the Convention of Spiritualists be held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their Convention in the city of Providence in the month of August next:

- JNO. PIERPONT, President.
MARY F. DAVIS, V. P. for New York.
J. G. FISH, " " New Jersey.
J. H. BROWN, " " Vermont.
THOMAS GARRETT, " " Delaware.
A. R. ROWLAND, " " D. C.
A. G. W. CARTER, " " Ohio.
BENJ. W. JONES, " " Illinois.
C. H. BROWN, M.D., " Wisconsin.
C. H. CROWELL, " Mass.
HENRY T. CHILD, M.D., Secretary.
HENRY T. CHILD, M.D., Secretary.
634 Race St., Philadelphia.

Circular.

To Spiritualists and Friends of Progress everywhere:

In accordance with and furtherance of the views and sentiments of the National Convention of Spiritualists, held in Chicago, Illinois, from the 9th to the 14th of August, A. D. 1864, inclusive: We, the National Executive Committee, appointed by said Convention, do most respectfully, but urgently, recommend the immediate formation (without creeds or articles of faith), of societies or local organizations, for associate efforts by Spiritualists and all progressive minds everywhere. To this end do we present the following form of Articles of Association—comprehensive and liberal—and such as leave individual rights entirely unimpaired.

Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so necessary for a National expression of the great Principles now being evolved by the most progressive minds of the Age.

Your committee only assume to recommend, believing that, when uniting for an associative effort, we should be especially careful, to guard sacredly individual rights.

Societies organized as recommended, can be incorporated under the general laws governing Religious organizations in the several States, as well as the Canadas—our rights being equally sacred in law with other religious bodies.

It will be understood that each local organization can assume such name as may be deemed advisable by the individuals comprising the society. We simply propose a name highly expressive of a type of Religion, based on sound philosophy, one which will stand the test of reason, and that for which Spiritualists, Friends of Progress, and all progressive minds boldly contend.

- S. S. JONES, Chairman, St. Charles, Ill.
WARREN CHASE, Battle Creek, Mich.
HENRY T. CHILD, M.D., 634 Race Street, Philadelphia.
W. F. SHUEY, Elkhart, Indiana.
SELDEN J. FINNEY, Plato P. O., Ohio.
H. B. STORER, Boston, Mass.
M. M. DANIELS, Independence, Iowa.
MILO O. MOTT, Brandon, Vermont.
F. L. WADSWORTH, Secretary National Executive Committee of Spiritualists. Chicago, August 15, 1864.

Plan Recommended—Religio-Philosophical Society.

ARTICLES OF ASSOCIATION.

WE THE UNDERSIGNED being desirous of promulgating the great and sublime principles of the Harmonical Philosophy, and of elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Deity, as manifested through Matter, Nature, the latter to enable us to appreciate a complete Fatherhood and Brotherhood, do unite ourselves into a Society, under the Laws of this State, by the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY.

OFFICERS, AND THEIR DUTIES. The President, Vice President and Clerk shall form an Executive Board, and a majority of them may transact business in the name of the Society, and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Fifty Dollars is involved.

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required, a vote of the Society, in a business like manner, which report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lectures, Certificates which shall endow them with Fellowship as "Ministers of the Gospel," such Ministers of the Gospel as are referred to in the law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with the law, which certificate may be as near as practicable in the following form:

CERTIFICATE. To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our Lecturer, do hereby grant this Certificate of Fellowship and recognize him as a "regular Minister of the Gospel," and such authority, to solemnize marriages in accordance with the law.

Given under our hands at this day of the month of A. D. 1866. PRESIDENT, Executive Board. VICE PRESIDENT, Executive Board. CLERK, Religio-Philosophical Society.

MEMBERSHIP. "We hold these truths to be self-evident," that we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in His loving embrace, and provides for each and every one, what every want, and continually bringing them to appreciate His unending love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or acted, or performed, or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

As all things in nature are subject to change, so the mind is governed the same law; and what appears to be truth and right to-day may appear otherwise to-morrow. For these reasons, any person becoming a member of this Society is at all times at liberty to withdraw therefrom, and his or her name shall be stricken from the roll of members, on application to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the inner forces of his constitution, and therefore it is his duty to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties by every means within their power, and especially of the erring, downtrodden and oppressed.

Table listing various works and authors, including 'Harmonical Man, or Thoughts for the Age' by A. J. Davis, 'The Laws and History of Creation' by Hudson Tuttle, and 'The Philosophy of Spiritual Existence' by M. D. Danikin.

Table listing works such as 'The Laws and History of Creation, Third Edition', 'The Philosophy of Spiritual Existence', and 'Blossoms of Our Spring: Poems by Emma and Hudson Tuttle'.

Table listing works including 'Photographs of Spirit Paintings', 'Scenes in the Summer Land', and 'A New and Beautiful Book, Entitled Branches of Palm'.

Table listing works such as 'The Negative Powders Cure', 'The Positive Powders Cure', and 'Winchester's Hypophosphites'.

Table listing works including 'The Hypophosphites', 'The Bible Triumphant', and 'The Harmonical Philosophy'.

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Harmonical Man, or Thoughts for the Age, by A. J. Davis. Paper, 40 cts., postage, 9 cts. 75 12

The Laws and History of Creation, Third Edition, by Hudson Tuttle. 1.00 16

The Philosophy of Spiritual Existence, and of the Spiritual World, by M. D. Danikin. 1.00 12

Blossoms of Our Spring: Poems by Emma and Hudson Tuttle. 75 8

Photographs of Spirit Paintings! Scenes in the Summer Land—No. 1. 25 10

A New and Beautiful Book, Entitled BRANCHES OF PALM, BY MRS. J. S. ADAMS. 1.00 16

The Negative Powders Cure: All the Positive Powders Cure! 75 12

Winchester's Hypophosphites: The Cure of Consumption, even in the second and third stages. 75 12

The Hypophosphites: Complete Works, 3 volumes, cloth: price \$7.00, postage, 34 cts. 2.00 24

The Bible Triumphant: Being a Reply to a work entitled 'The Bible Contradicted'. 1.00 16

The Harmonical Philosophy: Complete Works, 3 volumes, cloth: price \$7.00, postage, 34 cts. 2.00 24

The Bible Triumphant: Being a Reply to a work entitled 'The Bible Contradicted'. 1.00 16

WORKS OF HUDSON TUTTLE. ARCANUM OF NATURE, Vol. I. The Laws and History of Creation, THIRD EDITION.

ARCANA OF NATURE, Vol. II. The Philosophy of Spiritual Existence, and of the Spiritual World.

BLOSSOMS OF OUR SPRING: Poems by Emma and Hudson Tuttle.

PHOTOGRAPHS OF SPIRIT PAINTINGS! Scenes in the Summer Land—No. 1.

A NEW AND BEAUTIFUL BOOK, ENTITLED BRANCHES OF PALM, BY MRS. J. S. ADAMS.

THE NEGATIVE POWDERS CURE: All the Positive Powders Cure!

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THE HYPOPHOSPHITES: Complete Works, 3 volumes, cloth: price \$7.00, postage, 34 cts.

THE BIBLE TRIUMPHANT: Being a Reply to a work entitled 'The Bible Contradicted'.

THE HARMONICAL PHILOSOPHY: Complete Works, 3 volumes, cloth: price \$7.00, postage, 34 cts.

THE BIBLE TRIUMPHANT: Being a Reply to a work entitled 'The Bible Contradicted'.

THE BIBLE TRIUMPHANT: Being a Reply to a work entitled 'The Bible Contradicted'.

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THE INVIGORATING CLIMATE, clear, dry, bracing atmosphere, and charming scenery, render this region well adapted as a resort for invalids affected with consumptive, dyspeptic, bronchitic, rheumatic, &c. &c. &c.

WESTERN HYGIENIC HOME PRIMARY SCHOOL DEPARTMENT: In this school Physical Culture is as much a part of the educational programme as is reading, writing, arithmetic, Geography, &c.

THE UNDESIGNED: Proprietors of the DYNAMIC INFUSION, are now prepared to receive all who desire a pleasant home, and a sure remedy for all their ills.

POSITIVE AND NEGATIVE POWDERS: These celebrated powders act as carriers of the Positive and Negative forces through the blood to the brain, lungs, heart, stomach, reproductive organs, and all other organs of the body.

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J. W. KRAUSE, Agent, FRANKLIN IRON WORKS, S. E. Corner Washington and Jefferson Sts., CHICAGO, ILLINOIS.

Our Children.

"A child is born; now take the germ and make it A bud of moral beauty. Let the dew of Obedience, and the light of virtue, wake it In richest fragrance and in purest hues...

Song—On the Sea.

By HUDSON TUTTLE. Rounding o'er the seas we go, Like an arrow from the bow; Dashing through the briny foam, O'er the sparkling waves we roam...

Enigmas, Charades, Etc. MISCELLANEOUS ENIGMA.

I am composed of 14 letters. My 14, 11, 13, 4 is the name of the first ship owner. "8, 9, 14, 7, 5, 6 was a praying prophet."

WORD PUZZLE.

I am composed of 16 letters. My 1 is in great but not in small. "2" fence but not in wall. "3" good but not in bad.

CHARADE.

My first's the foe of rats and mice; My next you'll meet within a fair; My third, of various forms and price, Oft decorates a lady's hair;

TRANSPOSITION.

Dog's legans gadur tyh selpe Dan peke hetell tlh romrowz glith Lash kewan heat, Ot tgre aflag eth gimorn trighb Nad tisen of his lemedy Dogo tigh.

RIDDLE.

"There was a man of Adam's race, Who had a certain dwelling place; A house complete, well covered o'er, Where no man lived, since nor before."

AGERS TO UNIMPORTANT QUESTIONS. Who runs the faster, heat or cold? Heat, because you can catch a cold.

ANSWER TO ENIGMA, ETC., IN NO. 13. Answer to Miscellaneous Enigma.—RELIGIO-PHILOSOPHICAL JOURNAL. Answer to Word Puzzle.—Sewing Machine. Answer to Charade.—Po-lice. Answer to Transposition.—A little leachery is a dangerous thing; Drink deep, or aste not, the Pierian spring; For shallow draughts intoxicate the brain, And drinking deep sobers us again.

The first correct answers to Miscellaneous Enigmas, Word Puzzle, Charade and Transposition, were sent by Myra V. Suydan of Hannibal, Mo.

The Printer and His Type.

The following beautiful extract is from the pen of Bonj. F. Taylor, the printer poet: Perhaps there is no department of enterprise whose details are less understood by intelligent people than the "art preservative"—the achievement of types.

Now he picks up the scattered elements until he holds in his hand a stanza of "Grey's Elegy" or a monody upon Cromwell. "All Butomed up before!" Now he "sets" a "puppy missing," and now "Paradise Lost," he arrays a bride in "small caps," and a sonnet in "nonpareil" he announces the languishing "Ive," in one sentence—transposes the letters and deplores the days that are few and "evil," in the next.

The newspaper has become the log book of the age, it tells at what rate the world is running; we cannot find our reckoning without it. True, the green grocer may bundle up a pound of candles in our last expressed thoughts, but it is only coming to base uses, something that it is done times innumerable. We console ourselves by thinking that one can make of that newspaper what he cannot make of living oaks—a bridge for time, that he can fling it over the chasm of the dead years and walk safely back upon the shadowy sea into the far past.

It seems like the voice of his former self calling to his parents, and there is something mournful in its tone. He begins to think—to remember why he wrote it, where were his readers then, and how much he has changed. So he muses until he finds himself wondering if that thought of his will continue to float after he is dead, and whether he is really looking upon something that will survive him. And then comes the sweet consciousness that there is nothing in the sentiment that he could wish unwritten—that it is a better part of him—a shred from a garment of immortality he shall leave behind him when he joins the "innumerable caravan," and takes his place in the silent halls of death.

A clergyman in Devonshire, after having endeavored to explain some difficult text, said: "I know the commentators do not agree with me." The next day a farmer in his village brought him a basket of potatoes, and said that as "common taters" did not agree with him, he had brought him a basket of his best kidneys, which he hoped would be more wholesome.

"Mr. Smith, I wish to speak to you privately. Permit me to take you apart a few moments." Smith, (who wasn't the least frightened)—"Certainly, sir, if you'll promise to put me together again!"

A boy entered a stationery store and asked the proprietor what kind of pens he sold. "All kinds," was the reply. "Well, then," said the boy, "I will take three cents' worth of pig pens."

Poverty of soul—living in an elegant mansion worth \$20,000, and never giving a shilling for charitable purposes; and never visiting the needy, as it involves a gift of fifty cents or so.

None to share.—"I'll give that girl a piece of my mind!" exclaimed a certain young fellow. "I wouldn't," replied his uncle, "you have none to spare."

We must pass through this world to unlock the mysteries of the next, and it is only in the next that we can find a key to unlock the mysteries of this.

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