The Carbon Advocate

LEHIGHTON, PA.,
SATURDAY, FEBRUARY 2, 1889.

ENTERED AT THE LEHIGHTON POST-OFFICE AS SECOND CLASS MAIL MATTER.

ANTI-PROHIBITION.

Hon. Rapsher's Analysis of the Question in Its Legal Status.

(From the Philadelphia Record.)

It is generally admitted that the human race would be better off, that the future of humanity would be elevated into a higher moral and intellectual realm if drunkenness, or even so-called moderate drinking, were utterly abolished. But when the strong arm of the law is invoked to force this desirable result the practical questions come up: Can intemperance be abolished by statute? Will Prohibition prohibit? and, more than all else, is it safe public policy to do so? If the answers to these questions be doubtful, then the moralist and statesman should hesitate, call a halt and consider upon the wide field of natural rights and personal liberty—"Nature's Eminent Domain"—before total prohibitory law is enacted. It is a two-edged sword. But restriction and regulation of the liquor traffic we must have, for the same reason that we have many other laws to regulate human conduct. It is exceedingly difficult to get even the ablest of men, who have once become infatuated with the Prohibition doctrine, to discuss the subject with anything like judicial calmness. An examination of the recent discussion in the August number of the *North American Review* strikingly discloses this feature of the leading Prohibition arguments. Dr. Funk tells the readers of the *North American Review* that "the strongest argument for Prohibition" is, that "with the masses that which the law permits is right, and that which the law forbids is wrong"—*ergo*, if drinking is prohibited by law the masses will come to believe drinking moral, wrong.

DEFYING THE LAW.

But think a moment. The law prohibits smuggling, yet people not only refuse to consider smuggling immoral, but actually justify false swearing because smuggling can't be carried on without it. Scarce a day passes that hundreds of otherwise honest and reputable men and women—many of them active and sincere Christians—do not solemnly call on God to witness falsehood, and excuse the deed on the ground of "mere legal formality." The law forbids the employment of young children in factories, and parents unhesitatingly lie about their children's ages. So far from its being true that men regard as immoral that which the law forbids, the converse is the rule, and men unhesitatingly defy or evade laws which forbid actions not in themselves immoral.

The sympathy of civilization is with the Irish members of Parliament imprisoned for addressing prohibited meetings; yet in the eye of the law the imprisoned members are as criminal as any other misdemeanants.

UNTENABLE STATEMENTS.

Rev. Charles F. Deems makes an untenable series of statements. "It is, to say the least," he says, "very doubtful whether the men who now make a living by the liquor traffic could get work in mines and factories, and in a thousand productive arts, if they wanted to." There are thousands of idle men, not liquor dealers, nor liquor makers, nor liquor drinkers, who are looking for work in mines and factories and productive arts and can't find it. Senator Blair informs us that "science has proved alcohol to be a poison as undisputably as strychnine," which, if it were true, would be a queer argument for Prohibition, since strychnine, in moderate doses, is one of the safest and most commonly used of tonics. General Dow asserts that "Prohibition has failed nowhere that it has been adopted," yet admits in a succeeding paragraph that "the liquor traffic, so far as its interests are concerned, controls absolutely the legislation of the nation and of the States and cities; so we find it difficult everywhere, and in Maine impossible, for the moment, to obtain such legislation as we require for the extermination of the fraction of the liquor traffic yet remaining. President Bascom urges us to "dry up the streams of intoxication that flow into our cities and appetite will no more create beer and whisky than thirst furnishes water or than hunger supplies food," an argument which, to say the least, is as strong against the efficacy of Prohibition as for it. Hon. G. F. Stewart, calmly assuming as a proposition which, as he says, none will deny "whose minds are not clouded by personal participation in the evil," that the manufacture and sale of alcoholic beverages in any form is a moral crime—which is a sheer begging of the question—goes on to argue "that to license or to regulate the liquor traffic would be as absurd as the licensing or regulation of petit larceny."

THE DUTY OF THE GOVERNMENT.

But President Seelye argues the question in a spirit of fairness, and his strongest point consists in his endorsement of Mr. Gladstone's dictum, that "it is the duty of Government to make it as hard as possible for a man to go wrong, and as easy as possible for him to go right." It is, however, an easy matter to assent to Mr. Gladstone's proposition without agreeing with President Seelye's conclusion. Throughout these attractive essays there runs this untenable argument and reassuring assumption that certain things must be true because the writers firmly believe them to make for righteousness, and therefore raise a political issue which, in their opinion, all good citizens are in duty bound to espouse. Indeed, these articles have a strong tendency to make one feel that his moral and his mental soundness is suspected by the full-fledged Prohibitionist if he presumes to criticise these illogical positions.

MORE FALSE REASONING.

The complete Prohibition doctrine is that mankind should be forbidden by law to manufacture alcohol, to buy it, to sell it, to use it, to touch it. Why? Because, briefly expressed, some people abuse their privileges and natural rights, and because it tends to lead them into temptation and seas of trouble. If this be a sound reason for Prohibition, *to be enforced by law*, then it is impossible to name one inalienable natural right of mankind—personal, political or religious—which that line of reasoning and belief would not legitimately take away from the human race whenever a majority or a plurality would so decree. Are the American people ready to assent to such a political proposition?

Let us draw a parallel. It may safely be said that there are many more true and earnest Christians throughout the United States who firmly believe that religious belief, religious practices and conduct are of far greater moment not only in this life, but in the boundless, limitless eternity beyond the grave, than the comparatively small moral or political question of Prohibition in this world. Therefore, if Prohibition be a good thing and a desirable political issue, why would it not be just as valid and proper for another set of men, or for the same men, on a higher plane of morals and religion, to agitate as a political issue a highly religious measure?

COMPULSORY CHURCH-GOING.

For example, that every man, woman and child of proper age should be compelled by law to attend church or divine service twice on every Sunday, because such a party of men believe it would be so very much better for their eternal welfare to do so than to neglect it or to do as they pleased about it. The most conservative Prohibitionist must admit that the preparation for eternal life is of far more consequence than Prohibition. If this be so, and the enactment of law be so efficacious, why should this all-important religious question not be brought into practical politics? And the logic would lose none of its force if the agitation should be directed in the interest of some particular church, because it is fair to assume that some particular church is nearer the true faith than some others, with the probabilities in favor of the suggestion that only one church and one creed can be the true and genuine one. It is no answer to this argument to say that such a thing could never be accomplished—that it is an unfair argument—because the idea appears to be impracticable. A large majority of the people make the same objection to Prohibition.

A MENACE TO PERSONAL LIBERTY

My object is simply to call attention to the threatening menace to personal liberty which stares us in the face when we attempt to go beyond a given safety line in the enactment of laws which invade and take away our beliefs and isms, the inalienable and natural rights of man. The fundamental maxims of government enunciated by Thomas Jefferson, the author of the Declaration of Independence, would deny to every Legislature, Federal and State, the power to restrain the individual liberty of the citizen except in so far as that liberty may be directly harmful to another.

Following these precepts the people of this country have ever maintained a bold front of uncompromising hostility to all attempts at tampering with their natural and inalienable rights. Whatever freedom of thought and conduct we enjoy to-day in matters of personal liberty, faith and religious belief are largely due to the jealousy and strength of our numerous conflicting religious denominations and also to the envy and power of our political parties. In considering this dangerous political condition, careful distinction should be made between the terms politics and party politics. All questions involved in legislation are political questions, but all political questions are not party questions any more than they are moral questions.

PARTIES AND POLITICS.

The mass of legislation, civil and criminal, is of such a nature as to win the support and approval of all good citizens, irrespective of party; and so general and unconscious is this acceptance that these precepts and penalties possess the dignity of unwritten law. Party questions are such as involve essential theories of construction; but party questions are not always party issues—a party issue being a contest between the people as sovereigns.

It is the duty of a political party to place in offices of governmental trust men who represent in personal character, in executive ability and in public policy the highest political virtues of its theory and system of government. But it is not the duty nor the right of a political party, as such, to champion the growth and development of politico-moral or religious questions. A political party should be a conservative force in government. It should be aggressive only so far as it can safely go without encroaching upon the inalienable rights of all the people. It should never forget that its first duty is to hold fast to that which civilization has demonstrated to be good.

INALIENABLE RIGHTS.

There are distinctive, ill-advised forces all the time at work which would destroy every sacred inalienable right, every institution of good which has been left unto us through peace and war. To protect that which now exists is the first duty of a political party; and no party should voluntarily let go of any substantial good in the constitution and laws of its country. That the Prohibition party may soon become extinct is by no means improbable, since the National Temperance Society has recently shown itself ready to stake the whole temperance movement on the possibility of proving, in the face of the scholarship of the world, that the drink-offerings of the ancient Levitical system were not made with regularly matured wine, and the said society even goes so far as to affirm that if this position cannot be maintained "*it is inconsistent for Christians to advocate total abstinence.*" We may well pause when the total abstinence feature of Prohibition is brought into such extreme peril, and marvel at the melancholy illustration of human fallibility.

Yet it may be the dawning light that shall lead those misguided enthusiasts out of moral and political darkness into the full light of personal liberty and unto sound principles of government.

January 25. W. M. RAPSHER.

BROADBRIM'S N. Y. LETTER

If any man or woman supposes that spiritualism was knocked out when we sent Madame Dis Debar to rusticate on Blackwell's Island for six months, accompanied by her spiritual affinity the General, let him or her disabuse their innocent minds of any such foolishness; for we have just discovered another high spiritual priestess and temple of spook philosophy and revelation, and the sensation has been enough to keep New York and Brooklyn all of a twitter for the week. It is all nonsense to cry out fraud, humbug, lunatic, &c., &c., &c.; all of these people appear sane enough and talk sensibly enough, but they do things that would make your hair stand on end like quills upon the fretful porcupine.

Mr. Carroll is a successful stationer, and Mrs. Stryker, the spiritual goddess, is not a fool by a long shot. She knows a hawk from a handsaw, and several other things besides. Then she is only thirty, with an eye like a black diamond and a cheek like a blooming peach. No wonder that Mr. Carroll was magnetized. Mr. Carroll was getting along towards the sixties and Mrs. Carroll was not far behind him when they lost their only son, a young man aged about twenty-eight, who, petted and pampered and supplied with plenty of money by his foolish parents, had exhausted the world and its pleasures, and completely used up and blase, died a few years after he had attained his majority. Of course the blow was a terrible one to both of his parents, and under the dreadful strain the mother completely broke down. Mrs. Stryker, whose mental telephone extended into spookdom, met Mr. Carroll a few days after his bereavement and informed him that she saw the spirit of his boy sitting on the top of his head. This so delighted Mr. Carroll that he was not exactly sure if he was standing on his head or heels; but he got Mrs. Stryker immediately to interview the ghost. She told the father that the young man was enjoying himself hugely in kingdom come; that he had his dogs and his guns, his horse and his yacht, and, moreover, a young spiritual divinity named Bright Eyes was paying him marked attention; and in short, he was getting along as comfortably as any young man could be expected to be under the circumstances. The bereaved and doting father was delighted to hear it; he declared that nothing was too good for "Cliff." From this time out Mr. Carroll appears to have devoted himself to Mrs. Stryker. Mrs. Stryker removed from her humble appartments in Brooklyn to elegant quarters in New York; her house became a marked spiritual centre; seances were held every day and every night, and shekels rolled in by the bag-full. Five dollars a pop for communications with the lost husbands or departed wives; and weeping widows who wanted to know what their future chances were in the matrimonial market, were expected to come down an extra two dollars and a half. A year passed by, and Mrs. Stryker said that "Cliff" (that was the son) was going to be married to Bright Eyes; this met with the old gentleman's hearty approval, as he had discovered himself, although he was sixty, that it is not good for man to be alone. When Mrs. Carroll found out that Mr. Carroll was devoting to much attention to Mrs. Stryker, and that while Mrs. Stryker was cutting around with Lyons silks and three-piled velvet, she was having a hard time. Thereupon Mrs. Carroll got her mad up and kicked up a lively shindy. She made it exceedingly warm for Carroll and somewhat lively for Mrs. Stryker, but Carroll was equal to the occasion. The spirits informed him his wife was crazy as a loon; he forthwith summoned a couple of physicians and they interviewed the distracted wife, and two days after she was dragged out of her house and shut up in a lunatic asylum. Mr. Carroll then moved to Mrs. Stryker's house, and as the wedding of his son with Bright Eyes approached, he got up magnificent wedding invitations and sent them to all his friends. The house was a bower of flowers, a spiritual clergyman was found to tie the celestial knot, a couple of empty chairs, wreathed in roses, were supposed to contain Cliff and Bright Eyes; all the company passed the chairs bowing to the unseen spooks, and the affair wound up with a magnificent supper—spiritual wedding wound up in a blaze of glory.

After a time Mrs. Stryker announced that a son had been born to Bright Eyes Cliff. Mr. Carroll was ready to stand on his head—he was a grandfather; and the priestess announced that the child would be baptized in the middle of the Falls of Niagara. Mr. Carroll hired a special train and carried up a party of a hundred spiritual friends to witness the ceremony. Down they went to the Horseshoe Fall; no one but Mrs. Stryker saw the spooks, but she saw them as plain as a pikestaff. Meanwhile poor Mrs. Carroll was fast behind prison bars in a lunatic asylum, and no spooks were trying to help her out, though Mr. Carroll was spending her money like water.

Opinions are divided as they were in the case of O'Delia. Some swear that Mrs. Stryker is a true medium, having a double-actioned telephonic communication with the other side of Jordan; and many more, equally profound, declare she is a fraud of the first water and ought to be sent to the penitentiary. One thing is certain, Mr. Carroll believes in her as firmly as Luther Marsh did in Ann O'Delia Dis Debar. Luther Marsh is not cured yet, and the best thing now to do would be to have the four of them go into partnership. They would make a spirit team that would make Rome howl.

This, good people, is in the great city of New York in the month of January, 1889. We are wont to make fun of our Puritan ancestors, and to deride their belief in witches, and pride ourselves on our superior intelligence in this year of grace, and yet at that spiritual wedding and baptism were doctors, lawyers and rich merchants taking an active part in the ceremony, and when Madame Blavatzky gets back here, which she will shortly, the high priestess of Theosophy will have scores of men and women in her train among the most gifted and intellectual of the land. Few men of the century more gifted than Laurence Oliphant, a gentleman and an accomplished scholar, yet he knelt at her feet like a spaniel, and died believing in her as a goddess.

There are plenty of spiritualists here, men and women of the most unquestioned intelligence and honor, who deprecate the vagaries of these so-called spiritual prophets. Judge Daley, Mr. Tice, Mr. Keddle, for many years superintendent of our public schools, and many others equally prominent, but they are still unshaken in their spiritual belief, and we may as well make up our minds that spiritualism has come to stay. That I can't believe in it may possibly be nothing to my credit, but I can't. I am, unfortunately, constituted like Thomas the apostle. I should want to put my hand in the wound, and even then I should be apt to distrust the evidence of my senses rather than believe in any supernatural thing. But New York offers a very fine field for enterprising mediums. The crop of fools is bountiful. Let them come and reap the harvest.

The end of a romance came suddenly this week whose opening I watched with interest twenty-five years ago. It was in the spring of 1863 when a well to do friend of mine rushed into my house, his face all beaming with smiles, and informed me that a boy baby had been left the night before upon his door-step. The gentleman had no children of his own, so he recommended his wife to adopt it, which she did. Years rolled on and the child grew apace, handsome, bright, intelligent, affectionate, and all that a son should be to his parents. The secret of his birth had been carefully concealed from him, and he had so wound himself around his adopted mother's heart that she felt as much affection for him as if he had been her own flesh and blood. The family removed to San Francisco, and the adopted father of the child died. The bond between mother and son was thereafter even closer than it was before; he, perfectly satisfied in his mother's love, and she, leaning upon the son as the staff of her old age. Business being rather dull in California at the time, and the mother in her sorrow and loneliness longing for the scenes of her early home, she sent on her son in advance to see what chance there was for establishing himself in New York.

On his arrival in the city he called on an old friend of his mother's for counsel and advice, and thereafter made his friend's office, which was on Broadway, his headquarters while looking about the city. One day a lady, closely veiled and apparently excited, entered the office and inquired for the young man, but he was not in. She called again twice with a like result. At last an appointment was made and she requested an interview in private. She then informed him that she was his real mother and that the man whom he called father was his father—that it was upon his request he was left upon his doorstep, and feeling that the safety of her child was assured, she hid her shame as best she could, and after years she married a wealthy farmer on Long Island and was then the mother of five children. After breaking this terrible intelligence to him she wanted to embrace him, but he cast her from him and rushed from the room as she fell fainting on the floor. She soon departed to return no more, and the young man, whose life had been blasted, wandered about like a maniac. He returned to San Francisco, but his mother was no longer his mother, the old love was dead in his heart; the strain was too much for her, and three weeks after they laid her to rest on the bleak side of Lone Mountain. Last week the fatal drama ended in the upper room of one of the cheap hotels. Young G. was discovered dead; a 32-calibre pistol told the story of his taking off—and so the curtain falls on another New York tragedy.

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Court Proclamation.

WHEREAS, The Hon. Samuel S. Dreher, President of the XLIII. Judicial District, composed of Monroe and Carbon Counties, and Chas. H. Seidle and Wm. H. Stroh, Esquires, Judges of the Common Pleas of Carbon County, and by virtue of their offices Justices of the Orphans' Court, of Oyer and Terminer and General Jail Delivery, and the Court of Quarter Sessions of the Peace of said County of Carbon, have issued their Precept to me, bearing date of January 24, 1889, for holding a Special Court of Quarter Sessions of the Peace, for the purpose of tying issues in criminal cases, and the transaction of other business of said Courts, at the COURT HOUSE, a the Borough of Mauch Chunk, on MONDAY, 11th day of MARCH, 1889, to continue two weeks.

Given under my hand at Mauch Chunk, in said county, January 24th, 1889.

God save the Commonwealth.

H. P. LEVAN, SHERIFF.

Mauch Chunk, January 24, 1889.—feb2-1t

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feb.2-1y Packerton, Pa.

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THOMAS ZEIGLER, Executor.

Lehighton, Pa., Jan. 31, 1889-w6*

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Graduate of Phila. Dental College.

DENTISTRY!

IN ALL ITS BRANCHES.

Perservation of the Teeth a Specialty.

OFFICE HOURS: From 8 a. m. to 5 p. m.

OAK HALL, Market Square, Mauch Chunk.

BRANCH OFFICE:

EAST - MAUCH - CHUNK,

Two Doors North of Post-Office.

OFFICE HOURS: 7 to 9 a. m. and 5 to 7 p. m.

April 28-3m*

E. F. LUCKENBACH,

PLAIN AND DECORATIVE PAPER HANGING, HOUSE AND SIGN PAINTING AND GRAINING.

Competent workmen sent to any part of the county.

—HEADQUARTERS FOR—

Wall Papers, Borders & Decorations

Large assortment, and the latest styles.

Books, Stationery, Fancy Goods

WINDOW SHADES.

All grades. Shade making and putting up promptly attended to.

Paints, Oil, Varnish, Putty, Brushes & general Painters' Supplies.

No. 61 Broadway Mauch Chunk, Pa.

Below the Broadway House.

Machine Shop.

The undersigned announces to the citizens of Lehighton and the surrounding country that he has opened a shop for the

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Such as Agricultural Implements, Sharpening Lawn Mowers, Grinding Planer Knives, Paper Cutter Knives, Scissors, &c.; Steam Fitting and Pump Work, and manufacturing Grain Fans, Farm Rollers, Root Cutters, &c.

All work guaranteed at the lowest prices.

W. G. MITCHELL

In Rear of Gabel's Hardware —Store.—

LEHIGHTON, Penna.

April 28.——1y

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INSURANCE!

A. W. RAUDENBUSH,

Bank Street, Lehighton,

Has secured the agency for the following SUBSTANTIAL INSURANCE COMPANIES which can be recommended to the public as Perfectly Safe and Reliable.

The National Life Insurance Co., OF MONTPELIER, VT.,

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Harrisburg Mutual Live Stock INSURANCE COMPANY.

Aug18,88-1y

HENRY NOLF,

—AT THE CARBON HOUSE IS NOW—

Running an Accommodation 'Bus,

—BETWEEN THE—

Hotels and L. V. Depot

Parties called for at their Homes by Leaving orders at any of the hotels.

April 2, 1887—

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Heydt & Seaboldt

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Prompt attention given to every kind of Insurance.

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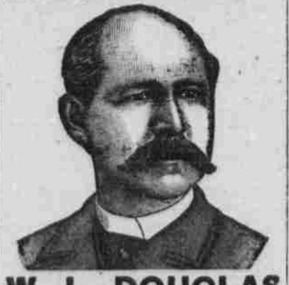

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Best Material. Best Style. Best Fitting. If not sold by your dealer write to W. L. DOUGLAS, BROCKTON, MASS.

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REDUCTIONS IN PRICES

ZERN & SNYDER,

Opera House Block,

LEHIGH TON, A.

In order to make some important changes in our business, we have decided to move a portion of our stock quickly by commencing a general reduction sale to continue until February 15th, 1889.

WE OFFER OUR FU L LINE OF

Carpets, Rugs, Mats, Matting, Floor Oil Cloths, Window Shades,

and everything belonging to the above line of goods at and below cost prices. This makes the price LOW

On Body Brussels 90 cents, was $1.15.
On Body Brussels 80 cents, was $1 00.
On Tapestry Brussels 75 cents, was 90 cents.
On Tapestry Brussels 50 cents, was 65 cents.
On Ingrain Brussels 50 cents, was 65 cents.
On Ingrain 40 cents, was 50 cents.
On Ingrain 30 cents, was 40 cents.
On Rag 50 cents, was 65 cents.
On Rag 30 cents, was 40 cents.
On Jute 18 cents, was 25 cents.

Floor Oil Cloths and Window Shades at corresponding low prices. We also offer special prices on a great many goods in our lines of

BOOTS, SHOES, HATS, CAPS, CLOTHING and Men's Wear of Every Discription.

We do this in order to make room for our Spring Stock of Goods for which we are now placing our orders.

Call examine goods and prices, you will save money if in need of anything in our line of goods, by doing so.

Respectfully,

ZERN & SNYDER,

Opera House Block,

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You will certainly find it to your advantage to buy where you have the largest, cheapest, best and newest stock of

STOVES,

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Opposite the Valley Round House, North Bank Street.

Make it a point to see the celebrated "Irving Range" before purchasing any other. All makes and grades of heaters on hand and furnished at short notice and at exceedingly low prices.

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To whom it may concern, all persons are hereby forbid meddling with a BAY HORSE, rising three years old, now in possession of REUBEN UNSICKER, of the Borough of Lehighton, Carbon county, Pa., as the same is my property, and loaned to him during my pleasure.

GEO. W. DIEHL,
Jan. 19, 1889-w6* Lehighton, Pa.

The Sun for 1889,

AND FOR THE DEMOCRACY.

THE SUN believes that the campaign for the election of a Democratic Congress in 1890 and a Democratic President in 1892 should begin on or about the fourth of next March. THE SUN will go on hand at the beginning and until the end of the most interesting and important political contest since the war, doing its honest utmost, as ever, to secure the triumph of the Democratic party and the permanent supremacy of the principles held by Jefferson, Jackson and Tilden.

The great fact of the year is the return to absolute power of the common enemy of all good Democrats—the political organization for whose overthrow THE SUN fought at the front for 15 years, the memorable years of Grant and the Fraud Hayes, and Garfield and Arthur.

It is the same old enemy that Democrats now confront, and he will be intrenched in the same strong position. It has been carried once by brave and hopeful fighting. Do you not believe with THE SUN that the thing can be done again? Wait and see!

The hope of the Democracy is in the loyal effort of a united press, cherishing no memories of past differences in non-essentials, forgetting everything but the lessons of experience, and that victory is a duty.

Probably you know THE SUN already as a newspaper which gets all the news and prints it in incomparably interesting shape; which chronicles facts as they occur and tells the truth about men and events with absolute fearlessness, making the completest and most entertaining journal published anywhere on earth; and which sells its opinions only to its subscribers and purchasers at two cents a copy—on Sundays four cents. If you do not know THE SUN, send for it and learn what a wonderful thing it is to be in the sunshine.

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