

JACK THE RIPPER.

THE LETHAL PRODUCT OF OUR CIVILIZATION.

THE CONDITIONS OF Society and the Example of the Respectable Class Responsible to Him for Legitimate Murder in a Capital City.

By J. H. B. HARRISON.

THE LETHAL PRODUCT OF OUR CIVILIZATION. It is a fact, and one that is not generally recognized, that the conditions of our civilization are such that they are responsible to the respectable class for the legitimate murder in a capital city.

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A MAN NAMED NEWELL was killed at Auburn a few months ago by raising his brain. A number of distinguished persons took part in that matter. After the fact, the body was cut up and carried of the professional gentlemen present carried away the pieces in their hands.

Jack the Ripper kills us more than a play compared with many others, which are approved by almost everybody. The cruelty and horror of which could only be derived by clever Christian citizens. Jack the Ripper has killed a few people, but hundreds of these other killings go on every year.

Again allow me to say that I am not discussing the why and wherefore of the violence perpetrated by brutal persons, and with the sanction and assistance of clergy, men and other honorable persons. I am only calling your attention to the facts, and asking you to consider whether in the nature of things, it would be surprising that, with such examples before them, the people, even in a hundred years or so, should almost spring up an imitator of THE RESPECTABLE MEN.

It is said that after a man who had been a soldier was sentenced to death for murder, in England, he remarked to the people who sat next him in the court that he would like to see the executioner, who he thought would be the king, why should I not kill one to please myself?

It is said that when another Englishman had been a soldier, was arrested for shooting a man, he exclaimed: "Here's a pretty fable about killing one man! Why have you hanged me for it?"

I wish it to be distinctly understood that Jack the Ripper's deeds fill me with unapproachable horror, but that I do not mean to overlook the patent fact that he is a conscientious Christian in his actions, and a most intemperate of our soldiers and languages, whose bloody work is praised and glorified by press, pulpits, and people, with a few pleasing exceptions.

As we see it from them that he would be naturally led. Jack the Ripper to suppose that he had them in such high regard that he would be so much more regard their parent and lives as sacred. The moral atmosphere inks of these women.

WOMEN OF THE RESPECTABLE CLASS. Women of the respectable class cannot even think of them without horror, and to men of the same class they are almost loathsome. They are subjected to a treatment as only the inmates of an institution of official charity know of. By and by they die. Their bodies are mutilated, and their names are taken in the Potter's Field, or else they are taken to a dissecting room, where the medical student, who is almost always a young Ripper did with the bodies of his victims—they cut them up. And, by the way, it has been said that the young Ripper did with the bodies of his victims—they cut them up. And, by the way, it has been said that the young Ripper did with the bodies of his victims—they cut them up.

Now, observe: Jack the Ripper killed women of a certain class, killed them when they were in their homes, and exactly what society does to those same women? It is more startling when Jack does it because we are so used to the thought of nothing but it is much the same to the victim whether Jack or society does it.

It is, of course, entirely unnecessary to say that so far as I am concerned, the mere thought of Jack the Ripper's victims is exceedingly disagreeable to me, and I am quite sure that if I had seen one of them I should have fainted; but if they are really the same, the thought of society's victims is almost equally painful to me, and when I once saw a lot of them lying in the dead house at the morgue, I am sure that I should have fainted. I do not wish to retain my consciousness, and if I had gone into the dissecting room I am sure that I should have fainted. I do not wish to retain my consciousness, and if I had gone into the dissecting room I am sure that I should have fainted.

It is not only that it is a contemplation of other facts, in order to get some notion of the examples which very "respectable" and "honorable" people set before such women as Jack the Ripper.

In 1841, in Brooklyn, a man named Alexander Jefferson was killed. The murder was done by a number of very reputable people. One of them was a person who had been elected to an important office by the votes of the people, which shows that he must have been a popular. Another was a minister of the gospel. Christ. Another was a person who had been elected to the State Legislature. Another was a person who had been elected to the State Legislature. Another was a person who had been elected to the State Legislature.

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MADAME BLAVATSKY DEFENDED.

REPLYING TO THE STATEMENTS OF AN ENEMY OF THE FREEDOM OF THOUGHT OF MODERN JOURNALISTS.

The following reply to newspaper attacks on the character of the late Madame Blavatsky has been published by Mr. Alexander Fullerton, of New York, a prominent member of the Executive Council of the American Section of the Theosophical Society.

Madame Blavatsky's retirement from this institution has excited journalistic hostility of description, in which those hostile to her bias, repeated after the various members of the Society, and in which all may be got upon under three heads, First, her fiction. Second, her imposture. Third, her immorality, and falsehood.

Now to determine the actual character of any person widely known as an author, there are three tests—the flavor of the writings, the quality of the readers drawn to them, the personal experiences of those who have associated with them, and the domestic life. Let us apply these tests to Madame Blavatsky.

In the flavor of the writings throughout all, and especially in the more avowedly written as a hand book for pupils who would practice Theosophic teachings. The *Key to Theosophy* is written most explicitly, repeatedly, and unqualifiedly upon the Truth, Unselfishness, and Purity. It is declared that she should attempt the Higher Path till she liberally purged of every falsehood, untruthfulness, and uncleanness, such being the necessary condition of a spiritual progression which alone can conduct to beatitude. It is beyond question that she was a devoted student of theosophy.

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