

## A political cartoon titled "AN EXPONENT OF THE". It depicts two women standing on either side of a large, draped banner. The woman on the left is seated and holding a book, while the woman on the right is standing and holding a shield decorated with stars and stripes. The banner between them reads "AN EXPONENT OF THE". Below this banner, there is a smaller banner with the word "SOPHISTRY". The background is filled with a dense crowd of people, suggesting a public gathering or a large assembly. The overall style is that of a 19th-century political cartoon, with detailed line work and a focus on symbolic representation.

NO. 25.

where for nearly four years I had lived as the  
matron and "little mother" to "my refugees."  
I turned in sadness, and as I did so the scene  
faded from my view--no library, no husband,  
no former friends were before me. The walls  
had vanished, and I saw only a great open  
plain over which rolled clouds of mist, colored  
red, and blue and purple as though lighted by  
the rays of a rising sun. Out from the mist  
came a face that grew upon my vision--grew  
and grew and grew as I gazed with a fami-  
liar look upon its features. It was sweet and ten-  
der and loving, younger than when I had last  
seen it; and not seemed with lines of care and  
sickness; but it was *her's*, *her's*, my mother's  
face! *My mother's face!*

As I recognized it with a smile of joy and



I was but little more than a child when my marriage took place. I knew nothing of the ways of the world—absolutely nothing as to the responsibilities and cares of married life. I was a good housekeeper and a skilful care taker of the bodily comforts of those I had to look after. There was more than many girls at young as I was, but I put to naught on myself the duties of wife and mother. I should have gone through

What do you want him? "He ain't registered, an' it's my duty to shoot 'im, sar."—*Omaha World.*

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**Lydia E. Pinkham's Vegetable Compound** removes

Another form appeared and was recognized by party as a lady who had passed over in the city of Paris, France, a few years since. She called

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 D. The main way into the storage room

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said pain, I had the assistance of a professional reporter, to whom I dictated very slowly, loudly, distinctly. But when printed, I found to my great surprise and disappointment that I was to a considerable extent incorrectly reported; was represented to say that I had not uttered, and some important things I said were entirely omitted. Now, then, if with all our modern facilities and Improvements, (a reporter by my side), this can and does occur, what then of the reports that come to us of 1800, 3000 or 4000 years ago? I leave it for your numerous and intelligent readers to draw their own conclusions."

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**Chicago, Ill.**

To the Editor of the Banner of Light :

Since my last communication to your paper—since early last year—the changes which have intervened in that short time in the growth of Spiritualism have marked an era that unmistakably points to a new dispensation.

In that time, societies for psychical research, metaphysics, mind cure and Christian Science have entrenched themselves behind phenomena, subverting the mission of the spirit, and often disclaiming the ministrations of delegated; and intermediate and spiritual agencies.

Mrs. Cora L. Richmond's guiding hand has persistently stood in the front, and by cautious and consistently accurate argument deduced nothing but the potentiality of the spirit and its all-pervading light.

Mrs. Richmond's lectures for the last year—two each Sunday, half of which have been published—have been characterized by the marked localities of her different controls. The lectures on Egypt have been revelations on past civilizations; and her interpretations of Christ's work and life have simply inaugurated a new era of his divine mission to man.

Many of the old pioneers have either passed away or left for other parts; only a few are left to tell the story of her work. Every evening and twice a week have been the thrills of the line of the hushes and the ranks of Aethalon. A better lass is coming on, for the reason that the prejudice which shadowed early Spiritualism is losing its hold, and it is no longer considered necessary to steal in at the back door for fear of being seen of men.

The most wonderful of Mrs. Richmond's ministrations are those given in herseances on emendations. These are held in consecutive order throughout the winter and spring. The spacious room is crowded by men and women of culture. Oh I what a light and joy these teachings give! How all the anomalous abstract theories of life have been cleared away, and the true measure of the soul and soul, and the soul to the inner temple of life.

It is rumored that Mrs. Richmond will exchange rostrums with Mr. Colville for the month of March. While that young man's spiritual gifts are great, we regret to lose Mrs. Richmond's lectures, for the fact that she has been upon which Mrs. Richmond has spoken during the past eighteen months has, with one exception, been a shrine of flowers each Sunday. Some of the floral pieces have been seven feet high and contributed by friends in the congregation.

"EMERALD"

[We shall be pleased to hear from "Emerald" again.—Ed.]

"Sam Jones," the quaint off-hand haranguer, has been amusing curiosity-seekers in Boston of late. That the distant reader may form an idea of the *modus operandi* of Samuel, we quote the following paragraphs:

I have been preaching frequently when I have seen the people. I have been turned up at me and said, "Sam, you're a fool," and I have said, "Slater, let that nose turn down; the devil has got a mortgage on that nose, and he is going to foreclose on it." The fool thought those words were wise.

I know a man must think and study to preach. But let me say to you right here that I don't believe in this old world. I believe in the new world, the new life, the new truth. I believe he will fill it, but he will fill it with air. And over there now too many old air guns running around and doing nothing.

One fellow said to me at one place where I was preaching: "Jones, I was disgusted at your saying so much about; you said that the new world was better than the old world was. Why, they are the names of animals." Where is the preacher who is not striving for a bigger world?

If you want a powerful preacher, quit talking about him and go to praying for him.

It is about as hard to get ready to hear a sermon as it is to get ready to preach one.

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**Miscellaneous.**

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