



15
"I am in earnest,
I will not equivocate,
I will not excuse; I
will not retreat a
single inch, and I
will be heard."

—Garrison.

PRIVATE PAGES,
FOR
PUBLIC ENLIGHTENMENT,

Revealing some methods, employed by some Spirit-
ualists, "to keep the cause pure," and block
the wheels of progress.

By MRS. H. S. LAKE,

(Speaker at the First Spiritual Temple, Boston.)

BOSTON, MASS.:

DEC., 1891.

C. M. A. Twitchell & Co., Printers, 319 Washington St., Boston.

SYNOPSIS OF DISCOURSES,

DELIVERED BY

Mrs. H. S. Lake,

and her Spirit Guides,

BEFORE THE FRATERNITY SOCIETY, AT THE

FIRST SPIRITUAL TEMPLE, BOSTON, MASS.,

DURING THE SEASON OF 1890-91.

A 48-page pamphlet, containing a cut of the Temple, a portrait of the author of the book; printed upon fine paper and in excellent type.

** Sent post-paid, on receipt of 35 cents. Address:

MRS. H. S. LAKE,

(STATION A), BOSTON, MASS.



Yours for Justice,
Mrs H. S. Lakes

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LIST OF SYMPATHIZERS.

TO MY FRIENDS :

The brave, the good, and the true, who have stood by, and with unfaltering affection trusted and befriended me, believing that wise and noble intelligencies guide and sustain my work ; and

TO MY ENEMIES :

The sexual hypocrites, who preach long sermons on purity, while parading the parody of their lives before a perverted public, — who denounce and malign, and with the weapons of cowards seek to impair my usefulness, and to destroy my life, — these pages are most earnestly and unflinchingly dedicated by

THE AUTHOR.

BOSTON, MASS., Dec., 1891.

MARRIAGE CONTRACT.

We, the undersigned, hereby enter into co-partnership on the basis of the true marriage relation.

Recognizing love as the only law which should govern the sextual relationship, we agree to continue this co-partnership so long as mutual affection shall exist; to dissolve it when the union becomes disagreeable or undesirable to either party.

We also agree that all property that shall be acquired by mutual effort shall be equally divided on the dissolution of said co-partnership.

Should any children result from this union, we pledge ourselves to be mutually held and bound to provide them support, whether the union continues or is dissolved.

(Signed)

MRS. JENNIE LAKE,
WILLIAM F. PECK.

Witnessed by :

(Without approval), J. B. GARRISON,
(With approval), MRS. I. A. PALMER.

OREGON, 1877.

CHAPTER I.

The following communications explain themselves.

EXTRACT FROM A LETTER ADDRESSED TO, AND RECEIVED BY MRS. LAKE, POSTMARKED BOSTON, DATED MAY 6, 1891.

“Jesus is a soul freed from selfishness, and the domination of the intellect, and we must look to him as one who knows the way. From the intellect the statement is made [in the Temple] that woman is the equal of man, but practically the work holds her in the attitude in which the world holds her, because she is still under the domination of the intellect.

“The woman who represents this sphere of spirits in the form, *i. e.*, yourself, permits her intellect to be controlled by man, and virtually sanctions, by her life, the domination of man over woman.

“To secure justice for woman I hold that it is vitally important that the sphere of spirits, with its representative medium—namely, yourself,—shall be removed from the position which they at present occupy,” in the First Spiritual Temple.

“E. A. C. S.”

LETTER No. 2.

POSTMARKED, BOSTON, MASS.

DATED, June 21, 1891.

Addressed, Mrs. J. A—, Saratoga Springs, N. Y.

MRS. A—,

DEAR SISTER :

I see by the *Banner* you write in commendatory terms of the work done by W. F. Peck in your city. I take it for granted you have not heard of the free-love agreement made between himself and Mrs. H. S. Lake, which agreement he has lately filed in the Supreme Court, and asks for a divorce from Mrs. L. The judge said there was no marriage, therefore there can be no divorce. According to the contract either party, at any time, could consider the same void, and of no binding force, and if any children were born to them they mutually agreed to provide for the same. I take it for granted you will do all you can to rid our grand cause from such vipers, which has been kept down *to* long by some persons being kept before the public as exponents of Spiritualism. It is often remarked here: Why are the Temple services so poorly attended? I personally know of a number of ladies who formerly went there, before the agreement was generally known, that left on account of Mrs. Lake's free-love sentiments, and you can see her lecture on marriage, etc. She upholds

free-love. You possibly may think she is well thought of here, by some things you see from time to time, in regard to expressions of confidence, but I am thankful the large body of Spiritualists here do not uphold such stuff. Her being chosen as one of the Vice-Presidents of the Veterans' Union was a source of much discussion, and many wanted her name expunged. There is a strong feeling among our people that such persons as the two above mentioned should not fill our list of speakers. Hoping you will lay this before your Society, and agree not to have any such to misrepresent our cause,

Fraternally yours,

MRS. H—.

LETTER No. 3.

POSTMARKED, DORCHESTER, MASS.

DATED, July 27, 1891.

Addressed, MRS. N. H. F—, Niantic, Conn.

MRS. F—,

DEAR SISTER :

I see, by the *Banner*, a list of speakers who are to take part in your coming camp-meeting. Among the list I see one who has done, and is still doing, our cause much harm. Perhaps you are not aware of the position she now stands in, so I will state a fact in regard to two persons who are a dis-

grace to our grand cause. This last Spring W. F. Peck filed into the divorce court an agreement between himself and Mrs. Jennie H. S. Lake, made in Oregon, to live together as man and wife, as long as agreeable to both parties, and to separate when either party so pleased.

They separated some four years since, and she has been advertised as Mrs. H. S. Lake. Since the filing of the free-love agreement she has been trying hard to justify her course, and make it appear as if that is the way to live. We all know what a curse such lives as these have been to Spiritualism; perhaps they are good avenues for some intellectual libertine to give forth their views as entertained by them when in the mortal, but let us all do our part to rid us of the stigma of upholding such hangers-on; perhaps you may question this statement, for the reason she fills such a high place in the Temple; many of us ladies left before we knew of her true position, from being disgusted with some of her utterances. I hear she will have to leave the Veteran Spiritualists' Union. If you read Mrs. Longley's "Essay on Spiritualism as a Moral Factor," you will see points in it touching the position of the above couple, and I think it was written as an *exposé* of Peck and Lake affair, to show the falsity of their position, and that Spiritualists did not uphold them.

Thinking perhaps you would lay the matter before your lecture Committee, and they refuse to

allow her or him to appear as exponents of our faith,—there is a move among the best class of speakers to go against their being employed longer by Societies, and I hope all will do their part to rid us of such vipers. Please lay the matter before your Committee, and have them verify the above facts, if they are not knowing to them.

Fraternally yours for purity and right living,

MRS. J. M. S.

LETTER No. 4.

POSTMARKED, DORCHESTER, MASS.

DATED, July 27, 1891.

Addressed, MRS. LYDIA R. CHASE, Parkland, Pa.

MY SISTER CHASE:

I read with much surprise the account of your meetings, in which you speak in such glowing terms of one who is truly a wonderful instrument for intelligencies from the other side, to give forth their ideas of things spiritual and material. You have two speakers on your list that, how much they may say that may be grand and convincing, when folks learn of their history, they, if convinced of the truth of our grand belief, will do as many have done, go and still support the Churches with their money, because our different meetings are represented by persons who uphold persons whose lives

have been a blot upon our cause from the first. Perhaps you folks do not know the history of two of your speakers, so I will give it in a few words, which will be sufficient, if you wish to keep your platform clean.

This Spring W. F. Peck filed an agreement (made by himself and Jennie Lake in Oregon, in 1877) in our divorce court; the judge ruled there had not been a legal marriage, it was surely only a free-love marriage, to be broken at the pleasure of either party, and all this time she has allowed herself to be advertised as Mrs. H. S. Lake. After the filing of the agreement she has taken great pains to justify her course. She probably is controlled by some intellectual libertine, but we as believers in a pure life do not wish to receive instructions from such persons.

Many persons left the Temple on account of her free-love utterances, before they knew she had lived such a life, and since that came out many have left the Society; these facts you can verify if you wish so to do by asking those persons who are aware of the conditions here in Boston.

I do hope you will put this matter before your lecture Committee, and they will do as was done in the Hull case; in most cases he was notified they would not hear him again, and annulled their engagements, which was necessary if they would be respected, and considered as opponents of free-love.

We never shall gain the respect of people as

long as we let such come before them as exponents of our cause.

Hoping this may be the means of doing something towards purging our cause of such vile creatures, I will close.

Fraternally yours,

MRS. H. S. S.

LETTER No. 5.

POSTMARKED, BOSTON, MASS.

DATED, Nov. 25, 1891.

Addressed, Mr. G. A. H—, Washington, D. C.

DEAR SIR AND BRO.:

I see by the Banner you have had Prof. Peck as a speaker, and are to have Mrs. H. S. Lake, *alias* Mrs. Jennie Peck, to enlighten you as to Spiritualism, and its obligations. I take it for granted you work for the best interests of our glorious cause, and that is my excuse in giving you some facts in regard to the above persons. There was filed in our divorce court last Spring an agreement between W. F. Peck and Jennie Lake to live together so long as mutually agreeable to both parties, and either one was free to annul the marriage (Free Love) any time, and each agreed to do their part in support of any children from such union, after the separation. Signed Oregon, 1877.

The judge said there was no marriage, therefore no divorce to grant.

Mrs. Lake is kept as a speaker at Ayer's Temple; he is afraid it will be contaminated if he lets every medium in to speak; many who formerly went there have become disgusted and left. I see she has only two Sundays away from here before she goes to Washington, which I hope you will see, or rather help to annul. If you wish to verify the statement herein made, probably Mr. B— can do so if he will. The *Banner* folks kicked a little,— but were afraid of some of her backers, of whom I am sorry to state there are full too many, and soon stopped their kicking. That one thing of men and women living a life of shame has done more to bring disgrace upon our cause than all else, and by men who have filled orthodox pulpits at some time. I suppose they believe the statement accredited to Christ, and therefore leave their friends, &c., so as to have an hundred fold of this world's goods.

I see Peck is not speaking in places where he formerly spoke. I have been told by persons he would never again speak for their Society.

Yours for purity and truth,

NOTE.— Each of these letters, except No. 1, is anonymous.

PRESS PLATITUDES.

“Free Love, as understood by the world, is no part of Spiritualism, neither will its advocates ever reform an existing wrong. I may believe that certain of the old nobles, — even of splendid intellect and marvellous powers of expression, — can influence brains on earth to advocate the free and easy doctrines that attracted their own natures, when denizens of this terrestrial globe.”—*M. T. Longley, in Banner of Light.*

“The *Banner*, as a sincere exponent of the spiritual philosophy, sets its face against all and every one of those individuals who preach virtue while endorsing vice, whether they be spiritualistic platform speakers or bombastic clergymen.”—*Banner of Light.*

“Brave and noble words, Brother C.! They fail to comprehend the mission of Spiritualism who seek to make it a cloak for the violation of law, or the elevation of the animal over the spiritual in their natures. No sensible Spiritualist would accept a low, unclean, vulgar, and degrading lesson from even the brilliant spirit of Lord Byron.

“The State commits an error against nature by the passage of a divorce law.”—*Better Way.*

“Mrs. Lake is misusing superior talent, and smirching a noble reputation, in advocating this ruinous doctrine of social chaos.” — *Alcyone*.

“We affirm, most emphatically, that it is the solemn duty of public teachers to protect the morals and good name of their profession, by cleansing the atmosphere of the spiritual rostrum of all just suspicion of taint; and that they must not be deterred by the specious plea that they should uphold and defend a speaker, *guilty of irregularities*, simply because he or she is a member of the guild. It looks as though an ‘inspired speaker’ is in a peck of trouble, because of the difficulty of disentangling herself from one man in order to legally entangle another.” — *Religio-Philosophical Journal*.

CHAPTER II.

“Since the filing of the agreement she has been trying hard to justify her course.”—*Anonymous Correspondent.*

EXTRACT FROM A LECTURE DELIVERED BY MRS.
LAKE IN VICTORIA, B. C., 1877.

“Mankind as yet know little of the meaning of liberty, for they are unwilling to allow even freedom of thought. The gibbet and the rack are yet extant, although in spiritual form. I demand for women equal liberty with man ; I demand her right to her person, name, property, and pursuits.

These are not accorded to her under the present marriage law. I demand, also, for all children, conditions which shall produce sound bodies and happy hearts ; and I arraign Mrs. Grundy for much of the distress now existing in modern society.”

EXTRACT FROM LETTER BY MRS. LAKE, PUBLISHED IN “FOUNDATION PRINCIPLES,” 1884.

“I am astonished that any woman, with any perception whatever of the grandeur and glory of human life, should persuade herself that sexual relations, for any other reason than that of mutual love, could be best and right. Even where mutual affection exists, and there are obligations resting

upon either party which prevent the moral faculties from giving their assent, the act could not fail to be spiritually injurious."

"She has allowed herself to be advertised as Mrs. H. S. Lake."—*Anonymous Correspondent.*

"It is time that this matter of badging women as scifs were done away with, and that she have sufficient back-bone to retain her own name, and her own individuality, no matter who or what her husband may be."—*Mrs. H. S. Lake, in N. Y. Truth-Seeker, in 1882.*

EXTRACT FROM LETTER BY MRS. LAKE, PUBLISHED IN "FOUNDATION PRINCIPLES," 1885.

"If the tenderest and most sacred of all associations between the sexes is to be entered into without that union of souls, which shall make 'the twain one flesh,' we may well expect to raise up an army of body-hungerers, whose appetites shall desolate homes, and damn women,"

EXTRACT FROM A LECTURE DELIVERED BY SPIRIT MARGARET FULLER, THROUGH MRS. LAKE'S MEDIUMSHIP, IN WASHINGTON, D. C., 1890; RECEIVED WITH GREAT ENTHUSIASM, AND SPECIALLY REPORTED IN THE "POST."

"As fast as true souls are introduced upon the uplands of Eternity, we seek to pour back those forces of spirit which aim to rectify wrongs. We

seek to change customs, and to condemn the vicious and unwholesome laws. The marriage statutes are unspiritual, and must be revised.

“There is, in this country, a movement, headed by the Roman Catholic Church, seeking to make these laws still more odious, reprehensible, and material. But the effort will not avail. In spirit we perceive and proclaim this, and we are marshalling our forces for the conflict which will surely come.”

EXTRACT FROM A LECTURE DELIVERED BY MRS. LAKE IN THE FIRST SPIRITUAL TEMPLE, BOSTON, JUNE 7, 1891.

“The time has passed for those who wish to discuss a reform to be met with villification and abuse; opprobrious epithets are not argument. *I would as soon think of advocating the old stage coach method of locomotion, the brutality of the ancient Roman amphitheatre, or the absurdity of the Mosaic cosmogony, as to endorse and accept the present marriage code and custom.*”

EXTRACT FROM A LECTURE ON MARRIAGE, DELIVERED BY MRS. LAKE, AT LILY DALE, JULY, 1891, BEFORE A LARGE AND CORDIAL AUDIENCE.

(*Specially reported, and refused by the “Banner of Light” and “Better Way.”*)

“Woman alone can speak with that intuition and intensity which the question demands. Marriage, as today legalized, is a relic of barbarism. The laws

of the land do not recognize the spirit, but only the body of the individual. From the very nature of sex-association, it should never be compulsory. There are thousands who seem to love slavery for slavery's sake. A marriage not founded upon the proper affection is thoroughly unclean. It is prostitution, solemnized by the Church, and sanctioned by the State. What is love? It differs with different individuals, and at different periods of the same person's life. It cannot be made enduring by human laws.

“This work, upon this question, is not of my choosing. It is impelled by the spirit of truth, and however disagreeable the task, I shall not falter. Time will tell in favor of justice, and a new order will certainly prevail.”

AN OPEN LETTER TO THE EDITOR OF THE “RELIGIO-PHILOSOPHICAL JOURNAL.”

SIR :

My attention has been called to your ungracious editorial inferences, in regard to myself, in the *Journal* of Nov. 7.

I believe this is the fourth or fifth offense of this kind that I have passed by without comment. Silence now ceases to be a virtue. I request you to publish this rejoinder.

I do not, nor have I ever approved of the present system of conjugal compacts. I have a right to this conviction, and I propose to exercise it. That

somewhat celebrated "Contract" (an abiding by which has caused such a state of ferment in the Spiritualistic ranks) embodied my principles, formed deliberately, and in good faith. I have no apology to make to any one therefor.

I believe in honesty, and not in dishonesty; I believe in genuine, and not in artificial relationships; I believe in integrity, and not in subterfuge; I believe in love, and not in "lust"; I believe in freedom, and not in tyranny; I believe in honorable voluntarism, and not in "legal entanglements"; I believe in dual partnership, and not in dastardly double-dealing; and I defy any one on this planet, — or any other — to sustain a single charge against my spiritual probity. I demand "fair play," and I intend to secure it.

I am in no wise accountable for the "Primer" idea put forth by my able and noble friend, Mrs. Lydia R. Chase, (who has too much soul to be hypnotized by the prevailing foulness parading in the name of virtue,) but I have the capacity to present and to defend my position, and unless these cruel and cowardly attacks upon myself and my former companion cease, someone, somewhere, will get a deal of light thrown upon the hypocrisy which despises Justice and defames the Truth.

Very sincerely and resolutely yours,

MRS. H. S. LAKE.

Boston, Mass., Nov. 25, 1891.

CHAPTER III.

The persons whose letters and names appear herewith do not necessarily endorse my methods. They do, however, declare in favor of a new Social Order, and testify as to the integrity and ability of the author of this Pamphlet.

FROM ALFRED E. GILES.

TO THE SECRETARY OF THE TEMPLE FRATERNITY:

I wish to express my appreciation of the services of Mrs. H. S. Lake, your pastor and co-worker.

Her discourses I have read, from time to time, as they appear in print, with admiration and instruction.

She is doing an angel's work in Boston. Please express to her my sincere sympathy and admiration for her heroism and loyalty in advocating what she receives as the principles of truth and right living.

Hyde Park, Mass.

FROM MRS. E. C. WOODRUFF.

TO THE SECRETARY OF THE TEMPLE FRATERNITY:

I congratulate you on having such a teacher and leader as Mrs. Lake; one who stands meekly up,

elevating the light, the truth, — holding it before herself that her hearers may see it, until they, too, may almost forget her, as she forgets herself. This attitude of Mrs. Lake is the chief cause of my abiding friendship for her. I have always felt the same.

She is not wanting in firmness; sees with her own eyes, but is not always taking her own portrait; her vision is not centered on her lesser self, but the higher, roundly related self; hence she has an influence on her hearers, in accord with this loyal attitude.

I bid her go on sustained by those about and with her, looking to that horizon that lifts and lightens all the way.

South Haven, Mich.

FROM JACOB EDSON.

TO MRS. H. S. LAKE, — THE BELOVED ORATOR OF OUR "LITTLE FLOCK:"

I wish cheerfully to co-operate in the present fitness of things, by wishing you peace, good-will, and all possible success through a long and useful life. May you, in the future, outdo your blessed self, beat your record, rise above the banks of Lake Superior, elucidate rock-bottom truth, "invert spiritual rainbows," and "swing among the stars of heaven," until through persevering effort and deter-

mined will, you lift all of us to your blessed self, in the society of angels, "spirits of just men made perfect in the summer land."

FROM G. A. HALL.

TO THE SECRETARY OF THE TEMPLE FRATERNITY:

The advent of your pastor, Mrs. Lake, at the National Capitol, has been like a continuous sunbeam. There is no lack of love and esteem in our hearts for her. Her eloquent addresses in advocacy of truth and justice are clearly portrayed in her own personality.

Washington, D. C.

FROM W. F. PECK.

TO THE SECRETARY OF THE TEMPLE FRATERNITY:

I wish to tender my unbiased tribute to your teacher and pastor, Mrs. H. S. Lake. I write as one having an opportunity to know more of her character and work than any other person now upon the earth. Her unconquerable devotion to principle, in the face of obstacles, trials, and suffering, I have never seen equalled. Poverty, contumely, misrepresentation, losses, death and desertion of friends, while weighing her tender spirit into the

valley of sorrow, never, for one moment, dimmed the fire of her resolution, or weakened her faith in her spirit guides, and the ultimate success of the cause she loves.

As a woman she is without a shadow of pretense, absolutely without guile, truthful as truth. As a reformer she knows no limit to her effort. She says what she means, and means what she says, and her soul is too full of her work to afford the slightest room for petty jealousies of her brother and sister workers. As a humanitarian her sympathies are as broad as mankind, and, though adhering to duty even to sternness, her charity for the failures of others is almost boundless. As a medium she is the most reliable I have ever known, and it gives me great pleasure to participate in this testimonial to the purity of her motives, the brilliancy of her talents, and the unqualified nobility of her character.

Willimantic, Conn.

REPLY OF MRS. LYDIA R. CHASE TO
HER ANONYMOUS CORRESPONDENT.

MADAM :

Could I reach you I would say that, for over thirty-five years the homes of my uncle, my parents, and myself have been the temporary resting places

of itinerant spiritualistic speakers and mediums. Thus my acquaintance with such (with their inner lives) both personally, and by proxy, is large, and *I wish to put myself on record* as stating my settled conviction that, *of all these whom I have known, Mrs. H. S. Lake is the most exact and exacting exemplar of the qualities of personal purity in sex-relations, and absolute and inviolate integrity of speech and action.*

The writer evidently confounds (*as so many do*) the real spirit of *virtue in woman* with that which passes current in the markets of the world, yet which is, in truth, but a *legalized prostitution, under which the greatest wrongs to humanity can be and are perpetrated.*

Mrs. Lake is *the one of her sisterhood to stand for a truly free and pure womanhood, in her life and in her utterances, and is the best ONE, so far as I know, to "cast the first stone."*

TO MRS. LAKE,

MY DEAR SISTER :

Your fidelity to truth, and fearless candor, I have never seen equalled. The Spiritualists of this part of the State who have met you, share in this opinion, remember you with affection, and believe in you to the fullest possible extent. If it were needful they would be glad to join, in the most public manner,

in the most unqualified endorsement of yourself ;
feeling that in honoring you they were honoring
themselves.

Yours sincerely,

A. C. WOODRUFF.

South Haven, Mich.

MRS. LAKE,

DEAR MADAM :

It does me good to see one clear brained and
clean handed woman casting her influence on the
side of purity and love in sexual matters. Your
voice has the right ring, and may it never lose tone
or strength.

Good spirits guard, bless, and sustain you ^{is} in my
prayer!

Fraternally yours,

MRS. R. A. BLODGETT.

Florida.

MRS. LAKE,

MY DEAR SISTER :

I wish some one could look into my heart and
see how large a corner I have for all such *brave*
women as yourself. Courage, sister! You are
simply in advance of the times, and your sufferings
will bloom with a crown of roses. I wish you might
publish this to the world. We agree with you in
your highest conception of marriage.

MRS. JENNIE POTTER.

Boston, Mass.

MY DEAR MRS. LAKE :

Bravest and truest of workers! I wish the words which I have written you could be more widely read. Go on, God will speed you, I have no fears.

With love,

IDA M. KINGSLEY.

Willimantic, Conn.

MRS. H. S. LAKE,

DEAR MADAM :

In eighteen hundred and fifty-eight I said these words to a friend : "The time will come when there will be no marriages by priest, minister, or justice, but men and women will become more Spiritual, and so understand better each other's needs, and become united by the divine power of love, the only power qualified to govern." I have found no reason to change my opinion. I give you good speed in this work which you have undertaken.

Yours cordially,

C. M. A. TWITCHELL.

Somerville, Mass.

FROM ANDREW JACKSON DAVIS.

TO OUR INSPIRED SISTER AND FRIEND, — MRS.
H. S. LAKE.

I am sure that you believe me when we say that we together take the liveliest interest in your public ministrations, and that in *you*, and in those who

sustain you, in the heavens above and in the earth beneath, we behold a *gifted, loyal, and brave* Captain in the Peaceful Army of Progression, *which is now on its conquering march into and through all existing organizations, institutions, and individuals.*

We greet you, at the beginning of the New Year, with fraternal love and steady good-will.

Boston, Mass.

FROM LYMAN C. HOWE.

TO MRS. H. S. LAKE.

Hail! Prophet-soul, in woman's form enshrined!
 Emancipate thro' struggle and despair;
 Whose mission, by the angels long divined,
 Kept promises in pain, and hope, and prayer:
 To thee in rev'rent gladness we extend
 A voiceful welcome to thy Temple home,
 For in thy life we find the laborer's friend,
 And to thee do the heavy laden come
 To learn how they may lift the weary load
 And rise *triumphant over self*, and fling
 Whate'er obstructs their progress, on the road
 Toward heaven, to their feet. To thee they bring
 Their old sad selves to be made over new
 By thy wise precepts, and example too;
 And following thy life's presiding star,
 That points the way to happiness and good,
 They catch a gleam of spheres that lie afar
 Where life is an eternal angelhood.

* * * * *

For with *another sense*, that "searches souls,"
 Thou readest records to their praise or blame,

With skilful hand, that tenderly unrolls
 The hidden history in love's sweet name.
Thou teachest lessons deeper than they know
Who swim the surface of our being's sea,
 And have not dived as yet to where, below,
 The subterranean springs of ocean be.
Oh! Diver into mysteries beneath
To find the fountain-head of life and love!
 Oh! Bird that flies beyond the cloud-rimmed sheath
 To gain a resting-place, like Noah's dove!
 Come back from thy swift journeying to tell
 Thy comrades of the wondrous spheres that lie
 "Beyond the Valley," where our loved ones dwell,—
 Where we shall go to meet them, bye and bye.

Fredonia, N. Y.

“In the clear sunlight of the Spiritual Philosophy, which is also a true religion, I know, absolutely, that it is immoral, —that is, when weighed in the balance of the moral universe, it is an evil, — for a man, hypocritically, to pretend to be the husband of a woman when he knows he is not; and woe to the woman who claims to be the wife of a man when she knows she is not. Even to appear to live together as loving husband and wife, when they do not mutually regard each other as true spirit-mates, is an immorality and a social sin. — *Andrew Jackson Davis, in “Beyond the Valley,” Colby & Rich, Publishers, 1885.*

The Marriage Laws of today are an experiment,—they are not a FINALITY.

A custom which is conducive to hypocrisy is not good.

Society cannot arraign me.

THE GUILTY CANNOT ARRAIGN THE INNOCENT.

MRS. H. S. LAKE.

BOSTON, MASS., Dec. 1891.

WE ENROLL FOR REFORM!

Thomas Dowsing,	Massachusetts.
Jennie M. Chilton,	“
John F. Hayes,	“
Melinda F. Lambert,	“
Crawford F. Griffin,	“
Frederick Atherton,	“
May Wyatt Fisher,	“
A. J. Hollingsworth,	“
J. P. Snow,	“
Rebecca Barker,	“
J. J. Barker,	“
Carrie L. Barnes,	“
Mabel Merritt,	“
S. C. Griffin,	“
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