

THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25.

CHICAGO, ILL., MARCH 8, 1902.

NO. 641.

PRES. HINTON'S TALK.

Explanation of the Beliefs of the Spiritualists.

Mr. Chairman—As president of the Iowa Spiritualists' Association I bid you welcome to Oskaloosa, Iowa, and her homes. This welcome is not merely formal, but is heartfelt, and extends to each one of you as if named; it is given in the spirit of the widest charity and generosity. I am glad to extend to you this welcome because it typifies and reflects that inspiration for the betterment of mankind.

I welcome you only as members of our beloved organization, but because I believe you to be actuated by the highest purposes, and the purest motives that the human soul can possess. I welcome you to this council chamber of Iowa Spiritualists as the incoming of a great tidal wave of progress and reform. There is all about us evidence of dissolution of systems and the breaking of idols and chasms. To the lover of mankind the sun of hope never shines so brightly as at this hour. We believe that the agencies of the invincible world are moving upon the hearts of the people for the sublime accomplishment of the purposes of Destiny. The world as never before is in the travail "Where lies the Truth?"

We see in the mighty intellectual upheaval, in the turbulent unrest, under old dogmas and theories, in the bitterness manifested in the many branches of the Protestant church, ever things non-essential the strongest proof in our belief of spiritual return. A Mohammedan ruler from the mountain top viewed a great battle between two nations on the plains below. They both worshipped the same God—prayed to the same Divine Being. As this revelation came to the mind of the Mohammedan, he exclaimed, "Behold how these Christians fight." What bitter irony was veiled in this remark, uncertain as to the truth of their position they cut each other's throats, lest truth perchance be found on the other side. In no such spirit do I welcome you here; the greatest liberality, the broadest charity and boundless love pervades this chamber, and lifts these inspiring environments.

I bid you come and hold communion. I hope I may be pardoned for trespassing a little upon the Association by referring before it some suggestions relative to our work. During my occupancy of this chair I have more and more realized the necessity for organization in our work. Let others fight if they must over nations, but let us fight for the advancement of the truth, pure and simple.

The orthodox world is weak to-day, because its energy is wasted upon unsupported intangibles. The world is full of active, energetic, thinking men and women, who are weary of thrice-told tales, who are restless at the recital of Jewish history for inspiration, and refuse to sail the ocean of truth in Noah's Ark. The question is asked in and out of the orthodox church, "If the great movement of advancement is the leading thought of the age, why should I be chained to man-made creeds, dogmas, theories of twenty centuries ago?" Brethren and sisters, in the breaking up of this shipwreck of faiths, what should the harvest of the Spiritualist be? How shall we use our life lines? There can be but one answer; we must labor, but how? The history of the commercial world during the past ten years proves that organization is the key to success. This of course includes concentration of use them as we find them; we cannot hope to change them at once. One strong and enthusiastic worker can accomplish much, but when reinforced by one hundred equally well equipped co-laborers, his powers will be augmented a thousand fold. For so great a ratio is the force of organization. Who will dare estimate the result of such a concentration of effort? Our beloved Iowa is indeed a fruitful field, our possibilities are limitless. My experience during the past twelve months leads me to declare, that there is a spirit of earnest inquiry among our people, which if properly met by the lovers of true reform will bring hundreds into this army of true benefactors. This should be the highest ambition of every true Spiritualist. When we pass beyond the veil we can expect credit for the good we have done, but for our best efforts on this side have been for the betterment of man.

Since my conversion to Spiritualism it has been my constant joy to know that naught but hope is in its teachings. We weep at no empty grave of a departed Lord, we take no offerings to assuage the anger of an offended Deity, we burn no incense for the atonement of sins committed. Our Savior is alive and with us always; ministering spirits are constantly granting us the inspiring baptism of their Holy Communion. Before ten years shall have passed away the practical, hard headed, thinking men of the world will confess that all that is or has been known of the future of man, will have come from the phenomena and philosophy of Spiritualism. The orthodox church even now is waging a campaign against our beautiful knowledge. Why? Because it discovers its pew-holders are restless and inquisitive. The Catholic priest proclaims to his followers, "Don't think; I'll do that for you." While the Protestant clergyman, voicing the same thoughts in different words, shouts to his listless flock, "Have faith and believe, and all will be well." In this antagonism we should find encouragement. An apple tree that produces seedlings only is never clibbed. It is the bearer of roses, luscious fruit that provokes the attacks of the vandal. The carpenter's son uttered a great truth when he said, "Beware when all men speak well of you," and I declare it a hopeful omen when in this very moment our beautiful philosophy is engaging the world's attention, and drawing its interest and devotion. Error, like the worm, never turns until it is suffocated, as long as it is not disturbed, it is suffocation personified, it is aroused to ac-

tivity only when the shafts of truth enter its vitals. I believe that the present time is the trying, the testing period of the Spiritualists. The loftiest courage, the grandest patience, prudence, the highest quality, and charity of man's faculties must possess his heart and soul, if he would lead from the darkness into the light. But the blind cannot lead the blind; the stream cannot rise above its source; if we would be true lovers of men we must be true at heart. Do we realize that most persons lead double lives? There is a Jekyll and a Hyde in the hearts of most men.

Herein is found the answer to the question, "Why is sin so universal?" Most men desire the world's good will, to this end they strive for its adulation by an outward show of virtue, and a concealment of the repulsive from the public view. But this only weakens the better nature, and perverts the attraction of their good ministering spirits, that would otherwise constantly help and guide. So I repeat, our lives must be honestly good, if we would be upbuilding in our inspirations. Evil guides, evil ministrations, and evil leading can find no resting place within us if we think less of the world's opinions, and strive to attain a high standard of personal purity of life and purpose; then and not until then will our lives shine like the stars of the firmament, and men will be known to us. Creeds never saved men nor never will. What man is, not what he professes to be, must ever be the standard of his measurements.

Christ's central thought was "The Fatherhood of God and the brotherhood of man." This is enough for us as well, if we live within the "halo" of this living spiritual reflex, our lives will cease to be influenced by wrong and error, the Mr. Hyde will be cast out and the good remain. My friends, I assume it is the privilege and sacred duty of all to accomplish good to our fellow-men, for the good they will receive, not for any glorification to ourselves. What would be our mode of warfare, what weapon shall we use, what means shall we adopt to win men to us? I have said before we must be above reproach in our private lives; this is the first pre-requisite, without this we are as sounding brass. All great reforms have had their false teachers. Our beloved philosophy is no exception to this rule. Spiritualism has had its Judases and its Peters, without the genuine coin money we would attempt to counterfeit. The past fifty years, has fairly reeked with fraudulent mediums, and alleged manifestations of phenomena that were as false as the wind. The beautiful philosophy rests on truth, we should be unanimous in exposing fraud either in the work or worker, whenever and wherever found. The bitterness and vindictiveness which has followed us for fifty years is in keeping with the warfare that evil has waged against good since the world began. We have been slandered and maligned beyond comparison. Wonder not then many a soul has grown faint and fallen by the wayside. Wonder not that the history of religion met by the same unlovely spirit, and our cause has suffered thereby. But with the passing of the years we have grown in the knowledge of the truth; we have learned that love, not hate, rules the hearts of men. We have learned that patience, reason, forbearance, and charity are our true weapons. An intelligent, well-directed affection of the virtues upon the hearts and consciences of men will in due season make a new era in the progress towards the harbor of Eternal Right. I cannot, my brethren, emphasize too strongly my abhorrence of all semblance of hatred, ill will or malice towards those not of our faith. Experience teaches us that men are won and held by love's silken cord. We may overcome an opponent by sheer force, but he remains unconquered and bides his time to strike a thousand fold. His foot upon our neck. Jesus, our great prototype, won by his love and logic, his spirit teachings and his matchless love of man. Do we need a greater model, a higher and more spiritual example? Look into the life and conduct of this great medium as critically as we may, we discover only love for man and charity for his faults. He had no creed—nor should we. He belonged to no church, nor need we, but there was ever about and within him an halo of expressible grace, tenderness and love. He lived in a perpetual baptism of spiritual life and development; his inspiration was from Archangels and Seraphims, who bore him, even higher and higher, into the infinite realms of goodness and truth.

When I began this paper I little thought to worry you so long, my apology is that my heart is full, I cannot close even now, without referring briefly to a feature of our work, that I trust you will not consider out of place. As Spiritualists, we feel a deep interest in the physical, as well as the moral and religious conditions of our fellow-men, to the end we have welcomed as benefactors of the race any and all who by whatever means honestly strive to relieve suffering humanity. We welcome the healer, wherever found, whether he works by the means of modern medicine, by magnetism, by the laying on of hands, by the methods of the Christian Science, or by Suggestion or Absent Treatment, no matter what the means employed, so that human suffering is conscientiously attempted to be relieved. We believe in getting out our ruts if a better way is found. We believe in the noblest philanthropy, as well as true religion. We therefore view with alarm the attempts heretofore made by the established schools of medicine, by State legislation, to prohibit the healing art being practiced, except by those who have been graduates of certain schools of medicine. This tyranny must be met. We must, do our share in stamping out this attempted super-vision of the rights of the people to choose their own method of being treated for disease. The present session of the Iowa Legislature will witness an attempt by the old school of medicine, on everyone professing to cure or alleviate disease, except by methods of its own prescriptions. Men-

ures will doubtless be introduced looking to the punishment as criminals all persons who violate the laws they will attempt to pass. I need not say I regard this as dangerous to our cherished opinions. A committee, allow me to suggest, should be appointed by you to take such steps as may be necessary to prevent the passage of laws in the direction noted. The organization that is clamoring for this is powerful and will doubtless spend all the money necessary to accomplish their purpose, and your motto ever be, "All for each and each for all."

Again, visitors and friends, one and all, hail and thrice welcome. May this convention be productive of good to the cause of true reform, may your deliberations savor only of the true spirit of our philosophy, may your hearts and new strength and fresh courage as a result of this meeting, may you realize more and more that the true temples of Spiritualism are the homes and hearts of the people; that the ultimate good of others should be always first, and your motto ever be, "All for each and each for all."

THE SYMPOSIUM.

Some Thoughts Called Forth by It.

I read the symposium with much interest, and profit, and with some amusement. I was especially impressed by the summing up of A. B. Richmond, Hudson Tuttle, Prof. Loveland, Dr. B. O'Dell, Rev. A. J. Weaver, Dr. Warner, and Addie L. Ballou. But there are some not yet read in my limited time and opportunity. I also enjoyed a rare feast in reading the long article by J. Clement Smith, in this week's Progressive Thinker. One thing strikes me forcibly, viz: the tendency of many writers to hang in the old rut and insist that religion is limited to the worship of a god. Bro. Weaver's article illustrates what I would have said if I had not been limited in advance by the terms of the Editor. To go bushwhacking around in the Middle Ages for weapons against the religious excesses of the 19th and 20th centuries seems to me like child's play. The New Testament defines religion thus: "To visit the widows and the fatherless in their affliction and keep himself unspotted from the world;" and Francis Ellingwood Abbot, who engineered the Free Religious movement thirty years ago, defined religion as "man's effort to perfect himself." But dogmatic reactionists of the Spiritual School insist on groveling in the old rut, and repeating the absurdities of outgrown creeds, as the only measure for the religious ideals of this growing age. Bro. Smith's letter in this week's Progressive Thinker is a splendid analysis of the situation, and shows a wide acquaintance with the history of religious evolution, as well as the scholarship of the past and present. It is an admirable paper, and worth perusing several times. But he seems to be afflicted with the anti-religious prejudice, though he puts it, in an admirable shape. He never knew a religion without a God. Well, is that any reason that we cannot have a religion without worshipping God? Does not recall but one instance of a political party without a God, but I think there may and will be many parties without an anthropomorphic God, or any other that can be clothed with creed. But that does not make it necessary to have a God or no politics.

I suspect that if all Gods were annihilated, we should still have political parties and religious institutions. Bro. Loveland's idea that Spiritualism is above all the great religions of the past, suits me, but that does not take it outside of religion. It is simply the climax of religious evolution, and conserves all that is valuable in the religions of the world. I like the symposium. It is a great feast, a whole Bible, almost an Encyclopedia. The writers have all, so far as I have read, been thinking nobly, and given us a great variety of contrasts, and agreements, and analyses from their own mental plane, illustrative of the ruling authority of long cherished habits of thought.

Let us have more symposiums. The world can thus see how beautifully we Spiritualists harmonize.

LYMAN C. HOWE.

A CHILD LEADS THE WAY.

(Dedicated to Marguerite Pearl Oakes.)

Marguerite Pearl,
A sweet little girl,
A beautiful bud from above,
Unfolded awhile,
And passed unheeded
Back into the haven of love.
She came here to cheer
A home she made dear;
She tasted this life and away
With angels she sped
To bloom with the dead
Up there in this life's endless day.
She brightened the life
Of a husband and wife
Then bade them a silent adieu;
She came as a bright
Illuminating light
To guide their souls upward anew.

Oh weep not for Pearl,
The sweet little girl,
For the angels will teach her above
Earth's passionate plane;
You'll see her again,
An angel all brightened with love.
The bud that must bloom
Beyond the dark tomb
Unfolds its bright petals of life
Where culture is free,
And right has to be
The motive for labor and strife.

DR. T. WILKINS.

Drinking water neither makes a man sick nor in debt nor his wife a widow.
John Neal.
Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.
Horace Walpole.

ANOTHER APPEAL.

For the Morris Pratt Institute.

There is a large body of liberal, progressive truth that the world needs to know, which is not the special property of Spiritualism, but which it is within the province of the Spiritualist to teach.

There is also a large body of error, of ignorance, of superstition, of selfish greed, of false worship in religion and in social life, from which the world ought to be freed, and it comes within the province of the Spiritualist teacher to help remove it.

There are also many general and unsettled questions of vital importance, outside of spirit return, in which all rational, broad-minded, progressive people are interested and which they want to hear discussed.

The Spiritualist teacher falls short of filling his position if he does not discuss these questions, expose all error, and defend all truth which is helpful to human progress.

In doing this work he does not have the whole field to himself. Everywhere and at all times, he will find himself thrown into direct competition with other broad-minded and progressive teachers who do not class themselves as Spiritualists—with Free Thinkers, Unitarians, Universalists, Liberals, orthodox, Independents, Ethical Cultivators, and many others.

It will suffer because there are many, even some Spiritualists, who will go and pay their money and give their influence where they can hear the best speaking on living topics, irrespective of sect or name, and who do not care whether the thought comes from an intelligence in spirit life or from the mind of the speaker; they only require that it shall be of superior merit.

What makes it still harder, for the Spiritualist speaker is the fact that many of those with whom he has to compete are more or less in sympathy with the possibility of spirit return. I know a Universalist minister, who was a classmate of mine in college, and who is settled over a large Universalist church in his city near me. He has told me a dozen times that he was as much of a Spiritualist at heart as I, and preached as far in that direction as he dared.

What has been the result on organization, Spiritualism in this city? There have been a dozen organizations started but to-day there is but one small, weak society, and that is kept alive only by a legacy by a friend of the cause. This minister has a church that is a thousand people and the majority of the intellectual, thoughtful and progressive believers and fair-believers in spirit return in the city, help fill its pews each Sunday.

I know the reader will denounce such Spiritualists. I have done it myself publicly in the city hall of that very city, but that did not remedy the matter. They still continued to attend, because the churches are the only place where the intellectual, thoughtful and progressive believers and fair-believers in spirit return in the city, help fill its pews each Sunday.

What are we going to do about it? There is another thing. Only a few miles from me in another town the pastor of the Unitarian church tells me he is a Spiritualist and has been all his life; that his mother was a medium and that he is a medium, and an inspiration of the intellectual, thoughtful and progressive believers and fair-believers in spirit return in the city, help fill its pews each Sunday.

I know the reader will condemn him. I did so in my heart, but he told me that he came out of school in debt, he had a family to support and he considered his first duty was to his creditors and his wife and children. It was hard to deny this. Neither is this an exceptional case.

What are we going to do about it? There is only one thing we can do. Have schools of our own and educate those who go upon our platform. Have the speaking upon our platforms equal in every way to that which is found in the liberal pulpits.

Brother Pratt has generously given a school building, and Brother Hull, the president of the board of trustees, has issued a call for yearly contributions. If the school is to open next September, as the trustees have voted, contributions for immediate use become a necessity. But I wish to say a word for the future and permanent success of the school.

In all my acquaintance with schools for general education—and that has not been small—I do not know of one that has been in operation ten years that does not rest on an endowment fund. Raising money each year by appeals will get to be a old story in ten years, and if this school relies upon that alone, I may live to see it close, and then there will be before the eyes of Spiritualists in educational matters only a burnt district. It will be as discouraging as organizing societies, only to die after a few years of struggle.

I write this article to urge contributions, but in addition to that I write it as special appeal for an endowment fund, a fund to be set aside and the interest only used for school purposes.

Tufts College was the first permanent school established by the Universalist denomination. Quaker Tufts, its founder, gave twenty acres of land just outside the city limits of Boston to be held intact for the school. In the year

1847, Agents were appointed and in a long campaign \$60,000 were raised. Sylvanus Packard gave his bond for \$20,000 more. This struggle in raising money covered a period of eight years before any visible movement was made.

Then a building was erected and in 1855 the school was opened with Hosea Ballou 2nd, president of the college and teacher of history and moral philosophy, and Richard Frothingham, president of the board of trustees. In a few years Mr. Tufts gave eighty acres more of land. In the next decade Mr. Packard bequeathed to it his entire fortune. In another ten years Oliver Dean gave it \$50,000. Following this, Thomas A. Goddard gave a large sum. In the years following, Dr. W. J. Walker came with gifts and bequests amounting to nearly \$300,000. From that time to the present I need not take the space to specify the amounts given which range from \$5,000 to \$100,000. Besides Tufts the denomination has seven other colleges and academies. Tufts College has now millions of dollars at its command and in all departments over one hundred teachers and over eight hundred students.

Interest in the school is not confined to Universalists. It is everywhere in our land, and never was growing faster than to-day. The Chicago Tribune, which keeps a record of gifts to schools, says that "During the past year 149 institutions of learning have been given sums ranging from \$5,000 to millions, the total sum being over \$800,000, which surpasses any previous year."

Let us now compare the Universalist body with the Spiritualist. The last census gives the number of Universalists, in round numbers, as 47,000. I suppose it is safe to say that there are at least this number of Spiritualists who are willing to go on the census roll as such. I see no reason why the 47,000 Spiritualists of to-day should not possess as much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more, for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of population.

Tufts College fifty years ago was in the air before the eyes of Universalists as the first of the kind. Such as the Morris Pratt Institute is now before the eyes of Spiritualists as their first school, is there any good reason why this school shall not be the recipient of as large an amount in the future as Tufts has been in the past? I see but one thing in the way, and that one thing is the question whether the school is to be a permanent institution, or is to be a temporary one.

Let us now compare the Universalist body with the Spiritualist. The last census gives the number of Universalists, in round numbers, as 47,000. I suppose it is safe to say that there are at least this number of Spiritualists who are willing to go on the census roll as such. I see no reason why the 47,000 Spiritualists of to-day should not possess as much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more, for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of population.

Tufts College fifty years ago was in the air before the eyes of Universalists as the first of the kind. Such as the Morris Pratt Institute is now before the eyes of Spiritualists as their first school, is there any good reason why this school shall not be the recipient of as large an amount in the future as Tufts has been in the past? I see but one thing in the way, and that one thing is the question whether the school is to be a permanent institution, or is to be a temporary one.

Let us now compare the Universalist body with the Spiritualist. The last census gives the number of Universalists, in round numbers, as 47,000. I suppose it is safe to say that there are at least this number of Spiritualists who are willing to go on the census roll as such. I see no reason why the 47,000 Spiritualists of to-day should not possess as much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more, for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of population.

Tufts College fifty years ago was in the air before the eyes of Universalists as the first of the kind. Such as the Morris Pratt Institute is now before the eyes of Spiritualists as their first school, is there any good reason why this school shall not be the recipient of as large an amount in the future as Tufts has been in the past? I see but one thing in the way, and that one thing is the question whether the school is to be a permanent institution, or is to be a temporary one.

Let us now compare the Universalist body with the Spiritualist. The last census gives the number of Universalists, in round numbers, as 47,000. I suppose it is safe to say that there are at least this number of Spiritualists who are willing to go on the census roll as such. I see no reason why the 47,000 Spiritualists of to-day should not possess as much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more, for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of population.

Tufts College fifty years ago was in the air before the eyes of Universalists as the first of the kind. Such as the Morris Pratt Institute is now before the eyes of Spiritualists as their first school, is there any good reason why this school shall not be the recipient of as large an amount in the future as Tufts has been in the past? I see but one thing in the way, and that one thing is the question whether the school is to be a permanent institution, or is to be a temporary one.

Let us now compare the Universalist body with the Spiritualist. The last census gives the number of Universalists, in round numbers, as 47,000. I suppose it is safe to say that there are at least this number of Spiritualists who are willing to go on the census roll as such. I see no reason why the 47,000 Spiritualists of to-day should not possess as much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more, for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of population.

Tufts College fifty years ago was in the air before the eyes of Universalists as the first of the kind. Such as the Morris Pratt Institute is now before the eyes of Spiritualists as their first school, is there any good reason why this school shall not be the recipient of as large an amount in the future as Tufts has been in the past? I see but one thing in the way, and that one thing is the question whether the school is to be a permanent institution, or is to be a temporary one.

Let us now compare the Universalist body with the Spiritualist. The last census gives the number of Universalists, in round numbers, as 47,000. I suppose it is safe to say that there are at least this number of Spiritualists who are willing to go on the census roll as such. I see no reason why the 47,000 Spiritualists of to-day should not possess as much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more, for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of population.

Tufts College fifty years ago was in the air before the eyes of Universalists as the first of the kind. Such as the Morris Pratt Institute is now before the eyes of Spiritualists as their first school, is there any good reason why this school shall not be the recipient of as large an amount in the future as Tufts has been in the past? I see but one thing in the way, and that one thing is the question whether the school is to be a permanent institution, or is to be a temporary one.

Let us now compare the Universalist body with the Spiritualist. The last census gives the number of Universalists, in round numbers, as 47,000. I suppose it is safe to say that there are at least this number of Spiritualists who are willing to go on the census roll as such. I see no reason why the 47,000 Spiritualists of to-day should not possess as much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more, for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of population.

THE CHAIR OF ST. PETER.

Proof of Its Pagan Origin.

The foreign correspondent of the Washington Post describes the wooden, worm-eaten chair in which the Apostle Peter sat as the first Christian Bishop of Rome, now preserved behind the tribune of the Basilica of St. Peter. He tells us that from the time it was placed where it now is, up to the year 1807, a period of over two centuries, no one ever set eyes on it, but in that year, on the occasion of the eighteenth century, of the Apostle's martyrdom, Pope Pius IX. ordered it to be exposed for the veneration of the faithful. The writer further says that the chair of the Apostle was preserved until the fourth century in the St. Cecilia catacomb.

Protestant authorities are unanimous in the contention that the Apostle Peter was never in Rome. Lightfoot asserts that he lived and died in Chaldaea. I go further and assert that there never was an Apostle Peter. In John 1, 40-42, we are told about the first introduction of Simon to Jesus. Jesus said to him: "Thou art Simon, the son of Jona; thou shalt be called Kephas, which means Petros."

This is a literal translation from the Greek version. The Latin vulgate differs only in having Petrus for Petros. The Greek and Latin words, "stone" and "petros" are not a Latin word. But in Palestine neither Greek nor Latin was spoken 300 years ago; the vernacular of that country was Aramaic or ancient Syriac. I have an English translation of the so-called ancient Syriac version of the New Testament, in which the text of John 1:42 is as follows:

"Thou art Simon, the son of Jona; thou shalt be called Kepha." That was enough to say to a Galilean; he understood that Kepha meant "stone" or "rock." But when the Greek version was made by the monks it became necessary to add: "ho ermenutikos petros" and in making a Latin version the monks forbore to translate "Kepha," which should have been rendered "lapis."

Such was the origin of the name Peter as the chief apostle of Jesus. His real name was Simon, to which Jesus added Kepha; and at a later time he said to him: "Thou art Kepha and upon this Kepha I will build my church." (Matt. 16:18.)

And now in regard to the chair of St. Peter I quote from Rower's "History of the Popes": "The title of Apostle St. Peter is so many, was, in process of time, by the ambition of the bishops of Rome, appropriated to their own. They had, as they thought, until the year 1062, a pregnant proof not only of St. Peter's erecting their chair, but of his sitting in it himself, for till that year the very chair on which they believed, or would make others believe, he had sat, was shown and exposed to public adoration on the 18th of January, the festival of the said chair. But while it was cleaning in order to be set up in some conspicuous place of the Vatican, the Twelve Labors of Hercules unlookingly appeared engraved on it. Our worship, however," says Giacomo Bartolini, who was present at this discovery and related it, "was not to the wood we paid it, but to the prince of the apostles, St. Peter." (Anchila Sacre di Roma, p. 32.) An author of no mean character, unwilling to give up the holy chair, even after this discovery, as having a place and a peculiar solemnity among the other saints, has attempted to explain the labors of Hercules in a mythical sense as emblems representing the future exploits of the Popes. (Luchesi Cathedra Restituta a S. Pietro.)

WM. HENRY BURR.
Washington, D. C.

Been Twice in Jail.

To the Editor:—From time to time I have read in the columns of your paper accounts of arrest and persecution of magnetic healers under the guise of medical laws for protection of the people. Such laws have been enacted solely in the interest of doctor doctors, comprising Allopaths, Homeopaths and Eclectics. Such laws have been enacted in almost every State in the Union, and are so constructed as to actually prohibit magnetic healers, Christian Scientists, hydropaths, botanic physicians and others from practicing. I have been arrested and prosecuted twice in my own State (Nebraska) the past six years; each time I refused to pay a fine and was placed in the county jail. At Osceola, Neb., I served fifteen days in the county jail, and at Pawnee City one day, and that with a man who did not use words, but who was my brother. The judge of the District court who had me placed there, remitted the fine and I returned to my home at Lincoln.

My experience has been to refuse to pay the fine, considering that the best method to stop these "prosecutions," although you go to prison.

I want to say to all brother healers, if you have not committed a crime or violated a moral law, you need have no fear of remaining any great length of time in prison. When prosecuted I stand in open court and declare that county jails have no terrors for me, as I have committed no crime, and violated no moral-law, and I have demonstrated this on two different occasions by being locked up, and yet I still live and have good health, and many friends in spite of medical laws and medical doctors. I practice openly the same as any registered physician in this city.

You may sometime be informed that I am again in jail, but it will never be truthfully said that I ever paid a fine that was imposed upon me for violation of the medical law, as it is altogether against my principles. Fraternally,
DR. P. S. GEORGE.

Lincoln, Neb.

Honest error is to be pitied, not ridiculed.—Chesterfield.

TRUTH IS ETERNAL.

Spiritualism Is Not a New Truth.

Spiritualism is a great truth, a scientific truth, if you will; because science, so-called, is truth ascertained. So much for definitions. It is not a new truth. There are no new truths, so to speak. It is only our first perception of an old truth that makes it new to us; truth is eternal.

When the question was presented as to the status that Spiritualism should assume before the world, my mind was made up at once. I have since read the opinions of most of your correspondents, and though some cogent reasons are given for presenting it to the world as a religion and calling it such, they have utterly failed to convince me that we should call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attest. Therefore, whatever may be our attitude before the world, we are not to call it a religion, we are to call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

A REMARKABLE LIBEL SUIT.

The Illinois State Spiritualists' Association and the Editor Sued for \$25,000

Damages.

When the Case Was Called for Trial, the Plaintiff, Realizing the Damaging Evidence Against Her, Cowardly Slunk Away—She Dare Not Face the Ordeal.

A subscriber writes: "What has become of Mabel Aber Jackman's libel suit for \$25,000 damages against The Progressive Thinker and the Illinois State Spiritualists' Association? Has it been settled by compromise between the two parties, or did you pay the \$25,000 asked for? Let us have all the facts in the case. Spiritualists are entitled to the information as to this libel suit, which was waged by one who had been expelled from the Illinois State Spiritualists' Association."

In compliance with the request of many we give below a full account of the noted libel suit wherein \$25,000 damages to character was alleged.

It will be remembered by our readers that the woman Mabel Aber Jackman, whose methods were exposed by the Lily Dale Camp-Meeting in the summer of 1895, and later exposed in the same character in Chicago and expelled from the Illinois State Spiritualists' Association, brought suit in the courts of Cook County against the officers of the Illinois State Spiritualists' Association and the editor and publisher of The Progressive Thinker, alleging in her suit that those officers and the editor of that paper had "wickedly and maliciously" defamed the character of the said Mabel Aber Jackman, in that they had published an account of her exposure at Lily Dale and of her conviction and expulsion from the Illinois State Spiritualists' Association for alleged fraudulent practices as a medium.

We never did believe that the suit for libel brought against us and the officers of the Illinois Association was brought in good faith and with the intention of prosecuting the same to a final judgment; inasmuch as, in the first place, we knew that everything that we published and the officers of the Illinois Association had published, and a hundred times more, was absolutely true, and that we could prove it.

Now that the case has been disposed of in our favor, and that the matter has been made public by the records of the Circuit Court of Cook County, we lay before our readers the gist of the court records that they may determine whether or not this woman, who by those records is proven to be guilty of all that we charged her, is a fit representative of the cause of Spiritualism in any capacity whatever.

The declaration filed against us on April 11, 1900, in the Circuit Court of Cook County, in which we are charged as libelers of Mrs. Jackman, is as follows (omitting some of the formal parts):

"Mabel Aber Jackman, plaintiff, by David Gilmour, her attorney, complains of George B. Warner, James Freeman, Ella M. Johnson, Ervin A. Rice, Hiram Eddy, Orrin Merritt, W. F. Packard, and J. R. Francis, editor and publisher of The Progressive Thinker, published at No. 40 Loomis street, in the city of Chicago and State of Illinois, defendants, of a plea of trespass on the case.

"For that whereas the plaintiff before and at the time of permitting by the defendants of the several grievances hereinafter mentioned, was a person of good name, credit and reputation and deservedly enjoyed the esteem and good opinion of her neighbors and other worthy citizens of this State.

"Yet the defendants, well knowing the premises, but wickedly and maliciously intending to injure the plaintiff and to bring her into public scandal and disgrace, on Saturday, March 24, A. D. 1900, at Chicago, in the County of Cook and State of Illinois, wickedly and maliciously did compose, publish and cause to be composed and published, and published and caused to be published, and concerning the plaintiff in a certain newspaper called The Progressive Thinker, published at No. 40 Loomis street, in the city of Chicago, in the County of Cook and State of Illinois, whereof the defendants were then and there the writers for and the editor and proprietor, a certain false, scandalous, malicious and defamatory libel, containing among other things the false, scandalous, malicious, defamatory and libelous matters following, and concerning the plaintiff, that is to say:

"Whereas, the records of the Illinois State Spiritualists' Association show that in the year 1895, Edward E. Jackson and Mabel Aber Jackman, of Chicago, were expelled from the Association and their ordination papers declared null and void for good and sufficient cause, after thorough investigation, examination and trial, at which they were given ample opportunity to make defense, and

"Whereas, certain parties, to wit, D. Stearns White, David Gilmour, Charles Fowler, Mabel Aber Jackman, Edward E. Jackson and others have unlawfully conspired together in an effort to re-instate the said Jackman in the good estimation of the public, and to render nugatory the action of this Association, and

"Whereas, said parties have unlawfully assumed the name of the Illinois State Spiritualists' Association, and unlawfully claim the right to issue charters to subordinate societies, and have issued such papers knowing that they have no right to do so;

"Now therefore, we hereby give due notice to the public that said parties are knowingly acting without excuse or warrant in law or equity, and the public is hereby warned that any action taken or certificates issued by said persons are of no legal value whatever and will not be recognized by this Association.

"The machinery of our courts has been put in operation to enjoin these persons from their unlawful practices, and in the meantime said parties are cautioned against paying said parties any dues or money lawfully due to the Illinois State Spiritualists' Association, which was incorporated under the laws of the State of Illinois, July 16, 1890, and which is also chartered by the National Spiritualists' Association."

"GEO. B. WARNER,

"JAMES FREEMAN,

"VICE-PRESIDENT, Bloomington.

"MISS ELLA M. JOHNSON,

"Secretary, Chicago.

"ERVIN A. RICE,

"Treasurer, Chicago.

"HIRAM EDDY,

"Trustee, DeKalb.

"ORRIN MERRITT,

"Trustee, Genoa.

"M. W. PACKARD,

"Trustee, Bloomington.

Illinois State Spiritualists' Association.

In connection herewith we (meaning the defendant, J. R. Francis) desire to say that any organization, be it legally incorporated or otherwise, which will try to bolster up Mabel Aber Jackman, whose methods were exposed in Lily Dale and later in Chicago, and whose reputation is such among Spiritualists and Spiritualists that we do not think a single camp-meeting will want her on the grounds, is unworthy of recognition, and is, we verily believe, a standing disgrace to Spiritualism and a blight on Chicago. Those who have been ordained by this society with D. Stearns White as president, will not be allowed half fare on any railroad, nor will they receive recognition from reputable Spiritualists throughout the country.—Editor.

"And the defendant J. R. Francis then and there falsely and maliciously sent the newspaper called The Progressive Thinker containing the false, scandalous, malicious, defamatory and libelous matters aforesaid, and through the United States mail to the subscribers to The Progressive Thinker aforesaid in the different States of the Union, including the State of Illinois, and the same was then received and read by the subscribers before mentioned as thereby published by the defendant, J. R. Francis, publisher and editor of The Progressive Thinker aforesaid, and written for said newspaper by the other defendants.

"By means of the committing of which said several grievances upon the defendant, the plaintiff has been and is greatly injured in her said good name, credit and reputation, and brought into public scandal and disgrace and has been and is shunned and avoided by divers persons and has been and is otherwise injured: To the damage of the plaintiff of TWENTY-FIVE THOUSAND DOLLARS, and therefore she brings her suit, etc.

(Signed) "MABEL ABER JACKMAN," "BY DAVID GILMOUR," "Her Attorney."

To this declaration, bristling with all the aspersive language known to the law and of which the English language is capable, the defendants, James Freeman, Ervin A. Rice, Orrin Merritt and J. R. Francis, filed two pleas, one a denial, and the other a plea of justification, and things therein published were

THE HOME CIRCLE

THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

The Condition of Two Who Passed to Spirit Life.

There are many tender, pathetic scenes on this earth of ours. One half of the world doesn't know how the other half lives, and as a rule, doesn't care. While one person is laughing, another is sighing. While one is enjoying the thrills of ecstatic pleasure, another has pangs of pain and the pangs of remorse. While one is happy, another is miserable. And so it goes.

The world is made up of contrasts. Every object can be contrasted with some other object. Every joy can find its contrast in pain and anguish. Every thought or wish realized finds its contrast everywhere in bitter disappointment. God even can find his contrast in the "orthodox devil." Heaven is contrasted with hell, and the salubrious climate of the former with the exceedingly hot fire of the latter. From beginning to end the world is made up of contrasts. The mote dancing in the sunbeam has its contrast in the planets careering through space. Life has its contrast with death, and the calm of a summer morning with the terrible devastation and ruin of a cyclone. The high hill looks down upon the deep valley, and Satan on the Mount tempting Jesus finds a contrast in a minister of the gospel in the valley, seducing his parishioners' wives and daughters.

II.

As the story goes as related by a daily paper in New York, there was a lady, very wealthy and apparently refined, and the center of a large circle of friends. She entertained the idea that her exclusive duty was to herself alone. Her personnel was queenly, her features just enough tinged with rainbow tints to render them charmingly attractive, and when illuminated with a smile, they sent forth the dew-drops of morn when being kissed away by the gentle rays of the sun. She was the center of admiring friends, a central orb, while those who danced attendance were the smaller satellites. With her great wealth she was never known to do a philanthropic deed, but was ever looking for bargains—at the bargain counter, on bargain days. One day she had purchased a dress of surpassing beauty and excellence, and after it had been nicely fitted by certain minor changes, the clerk remarked that she got it so cheap because an old woman, distinguished for her exquisite needle work, had made the most of it, dying before it was completed—dying of want and starvation—a martyr in her efforts to earn an honest living.

III.

In a room in one of the most humble quarters in New York, an elderly lady, Mrs. Kate Stearns, was lying upon a cot very weak and sick. Constantly playing her needle in her efforts to gain a respectable living, at last she was compelled to yield to various privations and take to the bed. Ghastly pale, her features were ghost-like. Too weak to raise her hand to her head she seemed to be suspended midway between life and death, waiting patiently for a single move of the pulsating forces, either towards the grave or towards ultimate recovery. She was a victim of human lust; of insatiable greed; of avarice on the part of pious mortals—she was a victim of the bargain counter, a place in our large stores where human souls are sometimes sacrificed; where misery is doled out to the insatiable bargain hunter at so much per garment. These great stores are in a measure built upon human woe; built upon the very life-blood of women and children; built upon the moans and sighs of those who are overworked. If the bargain counter could sometimes speak, it would tell a fearful tale of poverty, hunger, wretchedness and pain. It is the receptacle of energies that are burning low among those who must work for next to

nothing or starve. It simply deals in human chattels, slaves who work for a mere pittance, some earning only one dollar a week. Such is modern civilization with its bargain counter.

IV.

A dream of death! A vision of the transfiguration! A view of a new born spirit! In visions, many times, a grand lesson is conveyed. It was in the morning dawn when nature was awakening from a night's repose, and when the eastern sky was beautifully tinged with what seemed to be slices of some exquisite rainbow, that had been chiseled into thousands of fantastic forms of great beauty and loveliness by some angel artist and sculptor.

The air as pure as a sunbeam, the pendant dewdrops on the flowers seem as if distilled from the breath of angels, and the songs of birds add enchantment to the scene. On this occasion a mystic, one gifted in occult lore, had a vision, in which a divine lesson was conveyed. He found himself in a palatial residence, an invisible observer of a dying scene. The bed was surrounded by friends and relatives watching the last sad change. On one side of the bed was an angel, grandly lovely, who held in his hands a record by which the dying one was to be judged. On the other side of the bed were clustered spirit friends and relatives who had come to witness the change, and welcome the new-born spirit then in the process of formation, and when the change was completed and the spirit had awakened to consciousness, they extended their hearty good wishes and congratulations, and then endeavored to take her away from earth, but to their great surprise they could not do so, as she seemed to be weighted down to earth—tied to it in some peculiar way, and she cried in her agony of sorrow that she could not ascend higher. Then she was approached by the Angel of Light, who in tones musical with loving emotions, told her that during the whole of her earthly career she had never done an unselfish act; had never brought light, love, pleasure or comfort to any sad careworn heart; had never lifted a burden from the shoulders of any of the toiling millions; had never brought sunshine into any household; had never imparted a single substantial blessing to any struggling mortal. She had never in aspiration, in thought, in word or deed, risen above the sordid conditions of earth, and she was anchored thereto—anchored thereto until good deeds should so ennoble her that she could ascend higher.

V.

The vision continues: Another scene of wonderful impressiveness occurs. Another woman, Kate Stearns, is on her dying bed, a sad spectacle indeed. Not a solitary mortal is present. Poverty—gaunt poverty—is manifested in the room. A crust of bread is on a plate by the bed. She sends an agonizing moan bearing upon it the fruitage of a lacerated heart, of hopes and aspirations unrealized, and with a prayer upon her lips she passed into the unconscious state of death. The scene was pitiful indeed as viewed from the earthly standpoint. The same Angel of Light stood by her lonely cot, while the one who was tethered to earth by a misspent life came to assist in her transition. She was efficient, watchful and tender, and realized that if she ever escaped from the thrall of earth, it must be through good works and kindly deeds. As soon as the dying woman had passed through the change called death, and awakened on the spirit side of life, she was greeted by a song of welcome by an angel choir, while little children showered flowers and benedictions upon her. The reception she received was grandly beautiful, as she awakened to a realization of the spirit side of life. Then the Angel of Light beckoned the spirit tethered to earth to approach, and told her to behold one whose life had been wrecked on earth by the insatiable greed of those who are attendants at the bargain counter; and he referred to the arisen spirit as the one on earth who had stitched her heart's blood away into a dress which she had bought for a mere pittance in one of the palace stores. While the victim of earth's wrongs stood forth grandly beautiful as a spirit, the one who had the insatiable greed to oppress her, though unconsciously, was tethered to earth.

VI.

Thus it is often the case that where the victims of the bargain counter enter spirit life prepared at once to advance, those who are animated with insatiable greed, will be tethered to earth for a long time after the change called death. Your life here determines your status on the spirit side of life, so look out or you, too, will be anchored to earthly conditions. J. R. F.

CHAPTER SIXTEEN

Impression and Intuition.

The aural outreach of manhood constitutes the unique chain which links by thus unites Homo as a personality with the highest conceivable expression of intelligence. If it be that a unit can only gain needed experience by blending with his fellows, then such blending with continues so long as experience is needed; and that we venture to assume will be throughout eternity. We watch Homo as a physical specter, without sense and weight save in relation to the planet on which he dwells. He must be almost too minute for possible inspection by a celestial visitor. Yet Homo thinks this little speck is the whole of him, and is proud of it, in comparison with other specks everywhere around him.

This speck, of which Homo boasts himself, is but the nucleus of a wider sphere, whose limits are dark and undiscovered, continent of the unknown. Homo's studies have been confined to the speck nucleus, and he is well aware that at every moment of his earth life units are being attracted from Cosmos, and seeking their mates in his mortal form. Presently these units have gained all the experiences they need. They then flee the form, which for a brief hour has been their home, but they carry with them all those experiences which constitute what we call "Intuition."

"Psychometric" experiments prove this emanation is passing out in every direction, and taking on a form of which Homo has no experience, and therefore cannot even imagine its shape or size. A few scientific experiments at the fireside with the family sensitive will quickly demonstrate this truth. We discover that this aural selfhood contains a center of intelligence by the fact that it not only occasionally communicates with mortal brain, but, at such times, brings with it a knowledge far beyond that of the mortal Homo. When that has been demonstrated it seems obvious that the greater the activity of intercourse the greater should be the advantage to the mortal. And such would undoubtedly be the case were it not that this emanated aura is at first little but a replica of Homo. His tastes, desires, passions, and virtues constitute the outgoing melody of his earth experiences.

There is no such thing as an outgoing melody, unless it be the melody of the soul, which connects with the aural self. The simple makes him more of the mat he has already made himself.

The man with natural, or evolved contact with his aural self will always show keener wit than his fellows. He becomes a quick-flying cannon among old-fashioned smoothbores. He dominates, and often cruelly, among his fellows. The genius is always a man who has ready access to his own aural self. As a Napoleon, an Attila, or one of the modern monsters of finance, he becomes a curse to himself and his fellows.

There is another side to this natural law. The man who becomes a savior of the world, a blessing to his fellow men, is first thinking, thoughts of love to all. These thoughts are born by the outpouring into the larger self. With this selfhood he is in close contact. It inspires him, and the love engenders him with power; and the love of him and his life record goes echoing down the ages.

So much of Nature's process, whether for good or ill to Homo, is involved in our study of spirit return through Mrs. Piper. We perceive that the outer man is but another edition, on a larger scale, of the self with which we mingle in earth life. Just as Homo chooses and rejects associates now, so will his aural self be free of rejection in some directions, and very shy in others. If Mrs. Piper, for instance, were fond of mechanics or music her aural self would become easy of access to intelligences with similar tastes. Others might be admitted into association, but would find greater difficulty in expressing themselves. Had Mrs. Piper been a natural linguist we can see that M. A. Oxon might have readily recalled his missing knowledge of Greek. It being granted that the vibration induced by the energy of thought always demands interpretation according to somebody's experience, we see that the outer man will necessarily prove the most effective interpreter of his own aural self. In mortal must mostly pass to him, even though his experiences can but imperfectly be interpreted by Homo. The ignorant medium may thus present certain harmonies that, controlled by the aural self, would permit expressions of learning by a visitor; but if himself educated and developed, the spirit finds access to memories and experiences that permit him a much fuller expression.

The nucleus of progress is found within the mortal form. The man of genius has aural powers far beyond the normal, and is really a mortal sensitive, inspired by aural manhood to a still greater development of his mortal powers of expression. But such men and women would be very impatient over any effacement of their own selfhood, even for a brief hour. Consciousness is the individual's own, and the world will find very few of its talented workers, such for instance as Miss Whiting, ever becoming an unconscious medium. The unconscious medium is, with rare exception, on a lower level of intellectual development and training. We can easily imagine a Sir William Crookes as particularly interested in some phenomenon evolved through his own organism. But both he and the world would be losers were he to let his own developed intelligence stand aside that another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his bright light, perhaps, for the benefit of others, but the same he becomes a sacrifice for public good; with little benefit to himself. Mrs. Piper has learned no less from her repeated entrance into another ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and

