

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY, ITS SCIENCE AND ALLIED SUBJECTS

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THEOSOPHY AND MEDIUMSHIP

Phenomena have always been a subject of belief and discussion among men. In the past, the supernatural world has been a subject of speculation and superstition. Modern Spiritualism, Theosophy, and Mediumship have become inseparable parts of the spiritual life of our age. Theosophy and Mediumship are both based on the same fundamental principles, and both aim to reveal the hidden truths of the universe. Theosophy is a spiritual philosophy that seeks to unite the science of the spirit with the science of the body. Mediumship is a practical application of theosophical principles that allows a person to act as a channel for the higher world. Both of these practices have led to a deeper understanding of the human mind and the nature of reality.

So much would seem to be the case, but unfortunately, there has been a great deal of misunderstanding and controversy surrounding these subjects. Many people have been misled by false claims and exaggerated promises. It is important to understand the true nature of these practices and to distinguish between the genuine and the fraudulent. Theosophy and Mediumship are not magic or superstition; they are natural sciences that deal with the higher aspects of human existence.

Theosophy is based on the principle of the unity of all things. It teaches that there is a divine spark within every human being, and that this spark is connected to a higher spiritual realm. The goal of Theosophy is to help individuals realize their true nature and to attain a state of spiritual enlightenment. Mediumship is a practical application of these principles. It involves the use of a medium to act as a bridge between the physical world and the spiritual world. Through mediumship, a person can receive messages from the higher world and gain insight into their own life and the lives of others.

Theosophy and Mediumship have been the subject of much scientific investigation and research. Many of the phenomena associated with these practices have been explained in terms of natural laws and principles. This has led to a growing acceptance of these practices among the scientific community. Theosophy and Mediumship are not just matters of faith; they are matters of science. They are based on the same fundamental principles that govern the physical world, and they can be studied and understood in the same way.

It is important to understand that Theosophy and Mediumship are not just for the benefit of the individual. They are also for the benefit of the world. Theosophy teaches that we are all part of a greater whole, and that our actions have a profound effect on the world around us. Mediumship allows us to see the lives of others and to help them in their struggles. Both of these practices are essential for the advancement of humanity and the realization of the Kingdom of God on Earth.

SPIRITUALISM AND PSYCHIC MESSAGES

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THE STRUGGLE TO KEEP A SOUL

It is a struggle to keep a soul in a world that is full of temptations and distractions. The soul is the most precious part of a person, and it is the source of all our thoughts and feelings. To lose the soul is to lose everything that makes us human. The struggle to keep a soul is a struggle against the forces of the flesh and the devil. It is a struggle that requires a great deal of strength and courage. The soul is like a flame that can be extinguished by the wind of temptation. We must be careful to keep our flame burning brightly, for it is the light that guides us through the darkness of life.

The struggle to keep a soul is a struggle that is fought every day. It is a struggle between the good and the evil that are within us. The good is the light that comes from the soul, and the evil is the darkness that comes from the flesh. We must be constantly vigilant, for the evil is always present, and it is always ready to strike. We must be constantly on guard, for the soul is the most precious part of us, and it is the source of all our thoughts and feelings.

The struggle to keep a soul is a struggle that is fought in the heart. The heart is the center of our being, and it is the source of all our emotions and feelings. We must be careful to keep our heart pure and undefiled, for it is the heart that is the source of all our thoughts and feelings. We must be constantly on guard, for the heart is the most vulnerable part of us, and it is the source of all our thoughts and feelings.

The struggle to keep a soul is a struggle that is fought in the mind. The mind is the seat of all our thoughts, and it is the source of all our actions. We must be careful to keep our mind clear and free from the distractions of the world, for it is the mind that is the source of all our thoughts and feelings. We must be constantly on guard, for the mind is the most vulnerable part of us, and it is the source of all our thoughts and feelings.

The struggle to keep a soul is a struggle that is fought in the life. The life is the journey that we take from birth to death, and it is the source of all our experiences and feelings. We must be careful to keep our life pure and undefiled, for it is the life that is the source of all our thoughts and feelings. We must be constantly on guard, for the life is the most vulnerable part of us, and it is the source of all our thoughts and feelings.

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W. E. Ladd, Managing Editor

A Letter of Explanation

It is my duty to explain to the readers of this journal the reasons why I have not written more fully for some time past...

...and I should like to see you all in your seats at the table of our common life. I should like to see you all in your seats at the table of our common life...

...the most common of all the errors of the human mind. It is the error of the mind which sees only the surface of things...

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METAPHYSICAL.

Conducted by EVIE P. BACH.

THE NAMELESS.

"God has delegated his divinity to the atom."—Emerson. Somewhere I know this Wisdom dwells; Somewhere Intelligence must be; From something comes Law, Purpose, Power, Some origin this Thou and Me. Known or Unknown, 'tis One and the Same: 'Tis Life and Growth whatever its Name! Not aimless do the roses bloom; There's purpose in the snowflake's fall: There's Order, System everywhere, For Science cries, "There's Law in all!" Where dwells this Great Creative Power? From whence came Love and Thot, my dower? The Teacher said, "Absurd the thot That atoms falling aimlessly Can make a crystal, sprig of moss, Sparrow or animalcule." But since these are and Science shows System and Purpose, Something knows! "A spiritual influence," thus he said, "They felt and responded into form," Science thus affirms the fact— Be creative fiat they were born. A Conscious Power, 'twixt light and shade Dwells IT who has Creation made! But where? Philosophers have dreamed It dwelt in far-off realms of space; Creative once, but resting now, They saw not everywhere ITS face. In everything the indwelling God, Who speaks to us in Soul, sun and sod, "To every atom all his power He delegates in Truth and Love!" "His kingdom is within," we're told, "And now in Him we live and move!" He is the All-in-All! Is here! The indwelling and the Evernear! Potential Power and Consciousness Within each atom as God dwells; He ever is the Nameless One, No matter what our weakness spells. One Substance! Law! One System! Plan! And Love and Truth call it, I AM! —Henry Harrison Brown, in Nov.

SPiritUAL PSYCHOMETRY.

ARTHUR F. MILTON.

When we touch a tree we feel it materially or physically. That is due to our exterior consciousness. But as the interior or spiritual sensibility is unfolded we may feel something more pleasing than its mere roughness. We then sense its cause—its finer vibrations. This is especially manifest when handling flowers. They seem to speak to us. Women possess this spiritual sensibility in larger degree than man because more temperate in habit. But while men are more sensual women are more emotional—one dulling the spiritual sensation, the other spiritual emotion—positive will. But when reversed we have the effeminate man and the masculine woman. It is therefore right that men should be more inclined to the sensual and women to the emotional; for when they become spiritualized they lead to intellectual and love. Both of course, are necessary for progress, tho it is nature's law that each individual spirit should embody the two principles to round him out for the immortal life—spiritual sensation being necessary for an unobstructed consciousness, and spiritual emotion for action or promotion in spirit. Men often attain the former by temperate habits—controlling their sensualism—while women reach the latter by controlling their emotions or impulses. The positive will of men shows that they have them under control, thus leading them to greater

achievements; and the readiness with which women quarrel proves the reverse. Men are not as "touchy" as women are (not so impulsive) but for that women are more spiritual (pure-minded.) Thus their mutual help to one another—one tempering the other. But this sensibility and touchiness—if not permitted to descend to intemperance or unkindness—betrays a consciousness to cathartion or the beginning of psychometry. And as the animal or material thereof is controlled, the spiritual nature of the individual grows keener or strong in vibration or energy—substituting spiritual for material force in the soul. What we sense in the body we have in spirit—this being the sensorium of the body, and at death of the latter constitutes, as in earthly life the exterior individual. But as the soul is the power house of the spirit, it contains the positive elements or forces which gives life to the whole, only that as long as the materially inclined forces vibrate more actively than the spiritual, man is matter bound, and the spirit earth-bound. When the soul-forces gain the ascendancy man becomes spirit-bound—that is, he is in spirit, even tho still annexed to a physical body. But as the flesh becomes sensitized in harmony with his positive spiritual nature he is on a par with spirits in that condition. His attractions will be in accordance therewith; he enjoys the same light and love that they do—the same understanding and causal sensations and emotions. He then becomes a perfect Psychometer, and may readily judge of things as they are—not as they seem to be. As "heaven is within," man does not need to die to enjoy a little of it on earth only that spirit-life is preferable under those conditions because the individual is not encumbered with a physical body that needs feeding, dressing and being put to bed at night no less volens.

As a rule transition takes place as soon as man's spiritual forces vibrate in excess of the material, but scientific spirits have a method of infusing nerve and heart-action into a well-constituted physical body and thereby holding the spirit-body-bound over his time for purposes that may readily be inferred—especially if he or she be a medium that can be used for practical purposes. But for that the overtone mortal also enjoys the privilege of consciously sojourning among his mortal brethren as a spirit, or as one does who has the obsessing control of a medium. This, however is a state to which all mankind can attain before transition, and perhaps the only one in which real causation can be understood (free from self-psychology or extraneous influences) and thus be in possession of the truth of things from a spiritual standpoint. Such we may term Spiritual Psychometry.

PRAYER IS THE WISH OF THE HEART. A story is told of a little shepherd boy who was obliged to keep watch over his sheep, and so could not go to church. But in his heart, there grew up a longing to pray to God, as they were doing in church. He had, however, never been taught any prayer, and so, kneeling down, he began with closed eyes and folded hands saying the alphabet, A, B, C, D," and on to the end. "What are you doing, my little man?" said a gentleman, passing by. "Please, sir, I was praying," replied the boy. "But why are you saying your letters?" "Why," said the little fellow, "I didn't know any prayer, only I felt I wanted God to take care of me and help me to take care of my sheep. So I tho't if I said all the letters together they might spell all I wanted."

"Bless your heart! He will! When the heart speaks right, the lips cannot say wrong."—Christian.

It becomes a duty as well as a pleasure to the Secretary to acknowledge her deep and heartfelt gratitude to the friends who have so generously and thoughtfully aided the school both in money and that which represents money. We feel that they have a right to hear an occasional report through the courtesy of our Spiritu list papers. What purpose their contributions

First I wish to assure the patrons of the school that every dollar sent to the Institute is used to defray its expenses, and that every cent is managed with the strictest economy. Nothing is gratuitously appropriated. With one exception we have no salaries or teachers. The work is done entirely by those who are situated in the community and whose time and talent use which they love. The Institute is not endowed and is therefore independent in its measure upon the generosity of its friends. There are many articles from those daily common household necessities. The building, which is a valuable and necessitate a heavy insurance, as well as occasional repairs both inside and outside. The plumbing is done from expense. The printing of catalogs, and advertising matter is a year's requisite which, with many other incidentals, in the aggregate amounts to quite a sum. Located so far inland away from any water outlet we are obliged to pay a high price for coal which makes our heating quite expensive. But we are optimistic for the future of the school and are working to make it possible in the near future for it to become self-sustaining.

Will the friends of education, and all Spiritualists who are desirous of maintaining a school here, please send their names and addresses along the lines which will best prepare them to go out into the great field of progress and reform, which appears more and more an essential need of our years come and go, will they rally to our support?

Wanted to publish a book often as necessary the names of a few contributors so that all may know their donations have been received and appreciated.

- Any information relating to the school and its management will be cheerfully answered. The following is a list of contributions received since the Secretary's office came into my hands. Wonsawec Camp through Moses Hall \$3.86; Clinton Canoe through Mrs. Hull \$12.56; Julius S. Carroll \$3.00; E. O. Bogardis, \$3.00; Mrs. E. O. \$25.00; Mrs. Abbott, Alliar Harris Ebbell, Elmira, N. Y., \$2.00; Mrs. G. P. McLead, Chicago, \$1.00; Alice Phillips and R. M. Hunton, Hot Springs, Ark., \$9.00; C. W. Harrows, Detroit, Mich., \$10.00; Mrs. Wallace, \$1.00; A. Friend, \$1.00; Mrs. Pemberton, Peoria, Ill., \$1.00; Emma Bergman, \$1.00; J. S. Whitcomb, St. Paul, \$1.00; H. C. Kellogg, \$1.00. Mrs. Mattie E. Hall, one mantle bed with mattress and pair of pillows; a quart of fruit, vegetable fruit. Mrs. Mills, Albany, Wis., a beautiful silk quilt, pillow slips and towels. Mrs. R. Nelson, Seattle, Wash., oak set and dining chamber; Mrs. Claris Chicago, pillow slips, sheets and bed covers; Mrs. Charles Manin, White-water, Wis., a lovely silk quilt and over 40 pairs of feather pillows; Mrs. M. J. Donaldson, Brookfield, Wis., one long linen table cloth; Mrs. s. Loebel, Mrs. E. W. Light sheets and eight pairs pillow slips. L. S. WEAVER, Sec.

VALDEVILLE ADDED TO CHURCH SERVICE. Mrs. W. J. turns, as an adjunct to her religious service, have been introduced by the Rev. Dr. Frank M. Goodrich, pastor of the Central Church in Westchester, N. Y., and last year and last year's congregation were mingled in a whistler intervals. Mrs. W. J. turns, as an adjunct to her religious service, have been introduced by the Rev. Dr. Frank M. Goodrich, pastor of the Central Church in Westchester, N. Y., and last year and last year's congregation were mingled in a whistler intervals. Mrs. W. J. turns, as an adjunct to her religious service, have been introduced by the Rev. Dr. Frank M. Goodrich, pastor of the Central Church in Westchester, N. Y., and last year and last year's congregation were mingled in a whistler intervals.

D. A. V. & P. R. R.

(Central Standard Time.) One hour slower than Eastern Time. Table with columns for No. 11 No. 2 and No. 21 No. 4, listing train numbers, destinations, and times.

SUNDAY TRAINS. Leave Titonville 7 a. m., Falconer, 8:12; Lily Dale, 8:55; arrive Dunkirk, 19:30. Leave Dunkirk 8:30 a. m., Lily Dale, 8:55, Falconer 9:10 a. m., arrive Titonville 8:20 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line. Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Falconer, Warren and Irvincton. 92-1yr

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Dear Sisters:—I received your kind letter and contents, and may God bless you both for your kindness. I have been taking the medicine since March 28. Before taking it I was in bed over a week, could not stand on my feet, and was so faint from weakness and dizziness that I received two awful falls. I am now up and have been around my room for the last three days, have not had any dizzy or faint spells this week, and I feel so much stronger. The neighbors all mention the great change in me for the past three days and I have told them what did it.

Enclosed \$1.15 for another month's treatment. Your medicine you sent me last month did me more good than all the medicine I had taken in the four years I have been taking medicine. I sincerely hope you can keep me improving until I am myself again. You have my very best wishes for your success in healing suffering humanity. MRS. LENA BANKS, Cache, Okla.

Mrs. Dr. Dobson-Barker:—Please send me four more magnetized papers. The four you sent last month worked wonders for a lady friend of mine. Her feet barked all our physicians, but now she is so happy and is spreading your wonderful works wherever she goes, knowing that you never failed in all these cases. Mrs. J. Wright of Prattville is now enjoying perfect health, and sends her compliments to you and your daughter. She suffered since 1877. Do you remember treating Mrs. E. Smith in 1907? She is now one of the healthiest women of her age—married in September 1904 and has a fine baby boy. She was given up by our doctors. In fact, all your patients are in robust health. H. E. CHAMBERS, Manchester, Jamaica, B. W. I.

Arcana of Spiritualism—A Manual of Spiritual Science and Philosophy. This book is intended by the inspiring spirit authors to be a compendium of spiritual science, embracing life here and hereafter, for the use of students of psychic phenomena and occult sciences. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and gathered by research on the subjects it treats during that time. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid. All orders addressed to HODGSON TRULLY, Berlin Heights, Ohio. 107-10

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Another Instance of a Remarkable Prediction of a Future Event

Gov. Charles Hughes' election was positively predicted in this city by a prominent astrologer, N. H. ...

Some say before the election came into the news with the following analysis of the positions of the candidates for governor, saying that the result would be respectively beyond question that Mr. Hughes would be elected.

The moment of Mr. Hughes' nomination was ... rising the planet Jupiter ... that sign and signification of Hughes' election ...

In Mr. Hughes' chart the sign Leo was rising on the horizon ... The sign of the sun ... referred to Mr. Hughes' position of the sun ...

The aspects and conjunctions in the two charts were ... studied and Mr. Hughes' nomination ... favorable aspects ... evidence ...

ALWAYS TWO BY TWO

On the same plane, there is but one ... we are ... We can ... make ...

THE STRUGGLE TO KEEP A SOUL

... of an equilibrium ... the struggle to keep a soul ...

... the human and the divine ... the struggle to keep a soul ...

... the struggle to keep a soul ... the struggle to keep a soul ...

... the struggle to keep a soul ... the struggle to keep a soul ...

... the struggle to keep a soul ... the struggle to keep a soul ...

... the struggle to keep a soul ... the struggle to keep a soul ...

... the struggle to keep a soul ... the struggle to keep a soul ...

... the struggle to keep a soul ... the struggle to keep a soul ...

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The Spiritual ... Moses and Mattie E. Hull

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The Spiritual ... Moses and Mattie E. Hull

The Spiritual ... Moses and Mattie E. Hull

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... the romance of two worlds ...

SAVING RESARTE'S

... SAVING RESARTE'S ...

At About Davis

... At About Davis ...

The Hall-Jackson Debate

... The Hall-Jackson Debate ...

The Causes of the Past and Present

... The Causes of the Past and Present ...

Enveloped in Biblical Symbolism

... Enveloped in Biblical Symbolism ...

With Portrait of the Author

... With Portrait of the Author ...

THE SUNFLOWER

... THE SUNFLOWER ...

The Birth of Mediumship.

A SPIRITUAL STORY.

BY ARTHUR F. MILTON.

TIME'S CONQUERER.

"Now for a little change, and I think I shall feel better for the holiday season," said Mrs. Truman, letting herself down with a sigh into a rocker near the grate.

"You remind me of this fire," replied Harry, poking out the ashes. "It not stirred up once in a while you want to go out—die!"

"A queer comparison, but I'd rather not have a change after that pattern."

"No, but I think you want a change in the calendar. There are too many days in the week for you."

"If you mean to imply that time hangs heavily on me, yes."

"Well, if we can discover some means of bridging time as we have done space, probably you might be served."

"I don't understand—explain yourself."

"You know, space has been overcome by the development of clairvoyance and psychometry. Now, would it not be possible by the development of some other gift or power in our being to make time appear shorter?"

"A good idea. It certainly would be a great relief to people who are compelled to lead a humdrum sort of a life—like mine, for example. The thought of it has already made me forget my troubles."

"Then we have a cue to begin with. Employment seems to be one way of shortening time. Thinking is a made of employment—a step higher than that of the physical. But there must be still a higher phase—something that will not weary us in the exercise—something that will prove effectual as psychometry has in conquering or bridging space."

"I give it up!" said Mrs. Truman laconically.

"Well, if you give it up, what shall I do. You're a medium, and I thought I had but to suggest the idea, and you would do the rest."

"Yes, but mediums are not always in the spirit to answer knotty questions. Remember that mental mediums require conditions as well physical mediums to exercise their gifts. When not under direct inspiration we must do our own thinking, and such a thought needs consideration—a difficult task after a day's labor or an evening's lecturing, as I have had. But leave it with me, and I will try to unravel it during the night. That is, let me sleep over it."

"All right, mother, then I'll retire, and, if possible, dream on it, and we can compare notes in the morning. In the meantime I hope you will have forgotten your troubles, and may the results prove the change you are sighing for. Good night!"

When alone, Mrs. Truman began to ponder over the conversation with her son, and ere long it dawned on her that he had given her something to think about, though herself a fine medium, and much sought after on account of the good advice and comfort she could give to those in distress. But such seems to be law. We can give others advice when we can not get any for ourselves. And Mrs. Truman was never in better spirits than when she was giving it. But no sooner was the excitement over, and she was quieted down, than a strange discontent fastened itself upon her, and made her miserable. Harry knew this, and tried to cheer up his mother with a little humor or by asking questions of a nature that only mediums could answer, and as he had done on this occasion. He also wondered as to the cause of her discontent. But so did Mrs. Truman. She often tried to look within for a solution. She knew from experience that an aversion for certain deficiencies in other mortals were pointers to her own defects. But she had reached a stage where this ceased. At least she could harmonize with all those around her, and wondered if she was becoming accustomed to the weaknesses of humanity, or was becoming blind to her own faults. That she still had some discord, not noticeable on

the exterior, however, was the secret opinion of Harry, and he was making it his business to find it, if possible. How he came to strike on the question of bridging time, must be inferred. From all appearances, however, it was a spiritual work, and Harry was the medium for carrying it out. And while Mrs. Truman is brooding over the question at issue, we will follow Harry into his apartment.

But no sooner was Harry in his room, than he began to make preparations for a night's rest, and before many minutes had passed, he was snoring at a rapid rate. But while the body was insensible to its material surroundings, the soul was not. Harry, the real man of this earthly combination, arose from his physical encasement and began to wander about. Harry, too, had his sweetheart in earth life, whom he had left shortly before he called for his mother at the Spiritual Temple, where she had a lecture engagement. But as love like intelligence is ever active, it does not sleep, and naturally seeks its own when opportunity affords. Physical sleep releases the soul from its material environments and conventionalities, and when moved by pure motives finds no difficulty in forcing its way through barred doors or stone walls. Harry thus found himself temporarily a freed man.

Laura was a name that haunted our hero in his waking hours. Now Harry was ready to haunt his Laura as all unimprisoned spirits haunt their loved ones. Nor was he long in finding her. But he did not see her within closed doors. He had no need to do this. Laura herself had been asleep before Harry, and was seeking him. But to her sorrow she could not find him; for Harry was not thinking of her at the time, and thus she could not trail him in his spiritual state. Harry was just then trying to solve the problem of bridging time—eternity, as it were, and so Laura got lost in the vast spiritual realms. But in her wanderings she strolled into a beautiful garden of roses, where she found a pretty trysting place. In the meantime Harry had concluded his confab with his mother, had gone to bed, and had again risen to a higher consciousness. No sooner, however, was he in the spirit world, than his thoughts were centered on Laura. The latter sensed this immediately, but being a woman, she pretended not to. She knew by the psychic influence that Harry was seeking her. Though sad but a few minutes before because she could not find him, she was now ready for a talk. But, woman-like, when assurance is hers, she does not worry. She wanted to be mistress of the situation, and Harry could come to her, if he loved her. It was natural too, to feel that way. She only wanted another little test of his love. And as it was also natural for the positive element to seek the negative, its soul-mate—Harry exercised his psychic powers in locating her. As she was thinking of him too, it did not require much effort in bridging the space that intervened. In an instant his soul was interblended with hers. And oh, the rapturous delight that coursed through two loving hearts when meeting in the purer spiritual atmosphere is not for earthly beings to enjoy! Nor can we describe its ineffable bliss. Suddenly it is to say that heaven was theirs. But, oh, how short of duration was this sweetest of all spiritual enjoyments! They had hardly met, it seemed, to exchange with one another this beautiful magnetic relation, then Harry awoke, and found himself again in this prosaic world, imprisoned between four walls with the sun streaming in through the blinds. It was morning and Harry was dumfounded. To make sure that this was reality, he got up and looked at the clock. Only a short while ago it was midnight; now it was seven a. m. The flight of time had been enormous, and the dream was over. He tried to recall it all its sweets, but he could not. Suddenly he remembered the conversation with his mother before the tiring. The denouement started

him. The whole was but an answer—a solution to his problem. He had desired to find out the power with which the mortal could conquer time. He had found it. It was love!

(To Be Continued.)

THE GREENBACKER TRIES THE NEW SPELLING.

Say! I ran against a new spelling man the other day, and it was more fun than you can guess! I can spell pretty good, but some times don't just fit with the American Educational Association. Now that was a kind of annoyance. I wanted to see some of them when I found this new spelling. It was a chance to give me a surprise. For a dollar I agreed to "initiate" a new spelling. He explained that there were words that were these super-cucumbers. I rather hot so, but to say about the spelling I asked him if he thought that way would make it a person liable to give me cholera morbus? He said he had no doubt it would be a cholera infantum. Then he wanted to know why that way? I would be much more appropriate if that will make them take at lectures, and such m out on a picnic would certainly endorse "impression." But after I had listened to his talk for a few lessons I began to think less of the precedents of how my relatives would smile and pat me on the back when they found I was actually ahead for once. So I had got quite an idea of the plan and decided to write a letter to my folks to let them know about it. It is a private letter to my folks, but I can read it just the same. Mi Der Nefu!

It is a long tin snare, and I feel I shud not put it of one longer. I have n propt up with the idea that I wud rit me befor this, but az U di not, I find I hav to rit myself. Az U se bi this letter I have ben talking lesens in the nuste of spelling, and it iz grat fun. This mornig when I washt mit hands I kud hardly hold the soap akount of how U wud rit this letter. I hop U will not feel deprest on al rit, for it iz al rite. Hi presep ter kel Chug are et with an akident, the uther d and is now kapasite of him awfule. U nuther waz t on out of a not fatele indere, last wek. She rekupering the danger iz komplet resemel. I hop U ar not az az U wer Du U bit Pepl uzed at wa, but it id ov a hook. Yes, I must kloz. hop U will not how seling.

A GREENBACK. I looked that letter over never saw a good isn't better before but when I nephew, I

concluded to stop my lessons. My teacher told me he hoped I would not be so backward as that. He had been proud to have one pupil who could comprehend the sublimity of the easy way of spelling, and he was disappointed in finding he was mistaken.

Now, you know, I don't think it was half as much as it was the loss of the dollar a lesson. How soft-soapy people can be sometimes when they get paid for it!

When my nephew's letter came back he said I had been taken in. That I did not know anything about what the Simple Minded Spelling Board intended. They do not spell "du," "du." Nor do they use "U" instead of "you." "Hop" does not spell "hope," but it spells just what I do all the time. "Ant" is an insect, and you know that your "aunts" are not insects. If you ever dared to call one of them an insect you would feel worse than you did when the reincarnationist got after you. You better sit out on a lily pad and let the sun dry the water out of your brain, and then come down to business again. I am afraid too much literary work has caused softening of the brain. Or maybe you had your brains knocked out and the printer filled in the space with roller composition and it melted this summer.

I wonder if that is so, or if it is only a priester's story? Anyway, I am going to wait awhile before I simplify my spelling any more than I do now.

A. GREENBACK.

An English Ghost Story.

Raynham Hall, the family place in Norfolk, England, of the Marquis Townshend, is the scene, says a writer of a well authenticated ghost story. The revenant is a Lady Dorothy, who lived in the eighteenth century. For some reason she was shut in an upper chamber, lost her senses and died a hopeless lunatic. Ever since those days her disembodied spirit is said to appear before the death of a member of the family, and this unique wrath was reported to have been seen on the day preceding the demise of the late marquis.

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Oh, Tell Me, Father.

Oh, tell me, father, can the dead Walk on the earth, and look on us, And lay upon the living's head Their blessings or their curse? She comes to me each night; The dried leaves do not feel her tread. She stands by me, in the deep midnight, In the white robes of the dead. —Whittier.

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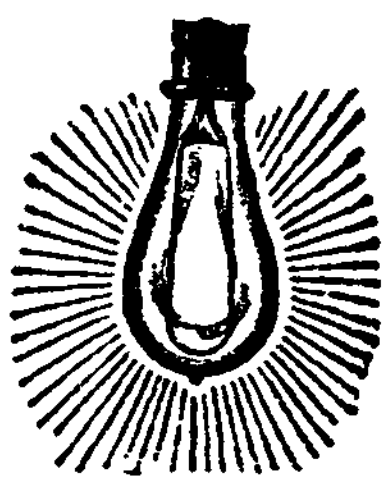
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Secretary writes from Boston: The S. I. S., Mrs. Belchen, Pres., held their business meeting at 5:30 p.m. at 574 Tremont St.

Secretary writes from Boston: The S. I. S., Mrs. Belchen, Pres., held their business meeting at 5:30 p.m. at 574 Tremont St.

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Mrs. Elise Stumpf writes: Having arrived at Lake Helen I thought I would let the friends know that I am still alive and as much interested in the Cause as ever.

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LEE MOORE.

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