

DEVOTED TO PROGRESSIVE, RELIGIOUS

AND SCIENTIFIC THOUGHT



Volume II.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., OCTOBER 3, 1903.

Issued Every Saturday at
One Dollar a Year.

Number 131

LEADING IDEAS OF GREAT WORLD FAITHS

J. P. COOKE.

"Ponder, unpruned, immeasurably
My thoughts go up the long dim path
Back to the earliest days of liberty."

And from the vantage ground we
may glance at the influential ideas of
the Teutonic and Scandinavian The-
ologies, and note their contrast with
the ideas of Ancient Rome, view the
condition of woman in the old city,
its marriage rights and social state
about the year 300 A. D.

The countries of Scythia are ex-
tremely uncertain. But tribes mi-
grated thence and settled in Germany,
France, Spain and Great Britain.
They were known as the Celtic tribes.
They were the progenitors of the
Angles and Saxons, and as such are
of prime interest to us—as they are
Anglo-Saxons.

Tacitus says the "Teutons" be-
lieved in One Supreme Being to
whom all things were obedient. The
whole universe was animated by
this Divinity, portions of whom
reside in all things, or as we should
phrase it, this "One" is the Inner
Life of each and of the "All"—con-
ceived as a unit.

For this reason these "Celts" wor-
shipped the heavenly bodies as
the works of His Hand.

The groves were God's first Tem-
ples, and they remained His tem-
ples for the Celts and the Druids, and
the Norse-men. They kept a sacred
fire burning in the forest and built
great fires on festive occasions.

The ancient Germans worshipped
a deity called "Tuisco" or Teut,
where the name Teutons—also
"Tuesday." Their myth was that
Tuisco produced mankind by wed-
ding Hortha, or the earth; which of
course had an allegorical meaning
concerning the union of spirit and
matter, light and darkness.

The union of a mother and child in
her arms was common in their con-
secrated forests and was held sacred.
They held religious processions in
honor of the sun and greeted the New
Moon and the full Moon with torch-
light processions. They believed in
a multitude of spirits, gliding about
everywhere, animating all things,
great and small.

The Celtic priests were called
Druids, they worshipped in Sacred
Oak Groves, Greek and Roman
writers believe them to have been a
very ancient order—descended from
the Magi, or the Hindoo Brahmins.
It is noteworthy that the ancient
Teutonic language has a strong re-
semblance to Sanscrit.

On the Island of Anglesea there are
the ruins of a temple that enclosed 22
acres. One stone when broken made
20 cart loads. The remains at
Stonehenge are supposed to be parts
of a temple to the sun. The aisles or
pathways all running to the center,
as rays of light to their center. In
some places rocks of prodigious size
are balanced on small ones; they can
easily be set to rocking by man, al-
though the strength of a giant could
not destroy their balance.

The Druids had a Persian feeling
concerning statues. They never rep-
resented God by images. Military
standards were kept in sacred caves.
Like them, the Moslems and the Jews
have ever striven to keep their wor-
ship pure and their ideas of the spiri-
tual realities free from the sensuous
stain of idolatry, by forbidding stat-
ues and images in their places of wor-
ship. They will not allow the light or
life of the living God to be cheapened
by such symbols. It is not by man-

High are to be purified. With these
tribes bravery was the crowning
virtue in men and chastity in women.
A high and proud sense of personal
honor was the restraining prin-
ciple in both. Licentiousness
was detested. They gave very
strong proof of faith in a future exist-
ence, for they loaned money on a
solemn promise that it should be re-
paid to them in another world.
Could Spiritualists do more? It was
common to put letters in the hands of
the dead with the fullest belief that
they would deliver them to departed
souls according to direction. If peo-
ple killed themselves in the wish to
accompany deceased friends, it was
supposed that their souls would
dwell together.

Women bore a most honored part,
with the Celts. They were priest-
esses vowed to celibacy; another
order lived a wedded life and reared
children for the priesthood. Both
sexes held consultation in councils of
state and fought. Among the Teu-
tons, women were the only physi-
cians. The Celts believed women
were endowed with supernatural
and spiritual powers in a pre-em-
inent degree.

Tacitus says: "The Germans sup-
posed some divine and prophetic
quality resident in their women,
and are careful neither to disregard
their admonitions nor neglect their
answers." Strabo relates that the
Cimbri were followed to war by gray-
haired prophetesses, bare-footed, in
white linen robes fastened with
clasps and girdles of brass. They
divined by the flow of blood and by
the entrails of victims.

The Druids were in control both in
Gaul and Britain at the conquest of
Cæsar—50 years before our era.
Our English ancestors lived in huts
and caves and were clad in skins of
animals. They revered oak mistle-
toe and always cut it with a golden
knife. Black hellebore was another
favorite remedy with them.

Julius Cæsar was a close observer
of the nations he conquered. He
says they believed in the immortality
of the soul and its transmigration
into different bodies. Their austere
lives in the solitude of mighty forests,
impressed even him with awe. They
were a distinct hereditary caste,
elected their own chief who held office
during life. Their employments di-
vided them into three classes. Bowds
who chanted hymns to the gods, and
sang the praises of heroes to the
accompaniment of the lyre; another
class decided judicial questions and
attended to the education of the
youth, and there was still a higher
order who superintended religious
ceremonies and magical rites—they
alone were exempt from taxes and
military duty. They administered
justice and pronounced decrees of
reward and punishment. This class
of prophets were always consulted
before any importance enterprise
was undertaken.

The official and class distinctions
were very marked, and it is curious
and instructive to see how and why
these usages survive as they do.
Why do we shake hands? A modern
instance illustrates this very well.

The Prussian officer who held it his
duty to kill a mere soldier who offered
to shake hands with him had, from
the official Prussian point of view, a
complete case. Handshaking had a
certain degree of equality, and it is
not possible for a Prussian officer to
imagine any equality except another
Prussian officer. Clearly any act
suggesting such a thing could not be
expiated by any punishment short
of the immediate death of the offen-
der.

The custom of handshaking dates
back to prehistoric times, a relic of
those savage days when strangers
could not meet without suspicion of

shields, and, when they met, would
stand in pleasant converse, each with
his shield upon his left arm and with
right hands clasped so that there
would be no chance for a sudden
swing of the knife or bludgeon.

The right hand was invariably used
for the weapon, with the result that
we are a right-handed race. The
reason for this lay undoubtedly in the
fact that the left arm was always
employed in the important work of
shielding the heart. Among the
common people of the Aryan race,
the old pledge of amity in yielding
the right hand to be grasped and
held has since remained the chief
token of open friendship. In the
Iliad the returning chiefs were
"greeted with extended hands."

Even at that remote day the early
significance of the handclasp had
been lost in the nobler meaning of
civilized life. But it remains a sym-
bol in which a greater degree of
equality is claimed or conceded. It
is, therefore, possible for a humble
person to shake hands with the
President of the United States, but
not with an officer of the Prussian
army.

In India today, the caste feeling is
so strong that two servants in the
same household may not take hold of
the same bed, or of a table cloth
to spread it. Such is "caste."

That one religion was common to
Scandinavia and Germany and the
other Teutonic countries cannot be
doubted. The following grounds,
given by Jacob Grimm, seem con-
clusive. (1) The very close affinity
of speech between the two races and
the identity of their oldest poetic
forms. (2) The joint possession of
many terms relating to religious wor-
ship. (3) The identity of myths.
(4) The similar way in which reli-
gious myths and hero-legends are con-
nected. (5) The mingling of myths
with names of plants and constella-
tions and admixture of old religious
doctrine with the systems of law.
All these are well-established points.

It is the inward life of all that pours
through the heart of man and shapes
itself in varied form. Well does
Emerson proclaim:

"The litany of nations came,
Like the volcano's tongue of flame
Up from the burning cove below,
The canticles of love and woe;
The hand that rounded Peter's dome,
And groined the aisles of Christian
Rome,

Wrought in a sad sincerity;
Himself from God he could not see;
He builded better than he knew;
The conscious stone to beauty grew."

When we look carefully into the
religion of the ancient Romans we
find it largely a native growth, col-
ored by the modes of life and thought
of its people, who were not given to
speculative thought, or to inquiry
about their gods, whom they ap-
proached in set forms, for practical
and set ends.

They seem to assign different de-
partments to separate attributes or
aspects of Deity. The higher de-
partments to the greater gods.

The sun, moon and stars, hills
and rivers, trees and flowers, birds
and beasts, buying and selling,
sowing and reaping; every stage of
human life, birth, marriage and
death, each and all had their own
presiding deities. So too with the
human body and mind—health and
sickness, joy and sorrow, faith and
love, hope and fear, virtue and vice—
were elevated into so many distinct
objects of worship. There was a
god of thieves, a god of drains and
evil smells. The god Vatinus im-
pelled the baby to its first cry, the
god Fabulinus taught it to lisp its
first word. These were probably
regarded as various attitudes of deity
to the creatures he had made.

THE HEIGHTS OF GEZER

Explorers Unearth Interesting Facts Concerning Biblical Characters

The King of Gezer was he who
went down to Lachish when Joshua
was besieging the town, and fell
before the bow and spear of the great
Israelite; and now, after many cen-
turies, his city has been unearthed,
and the archaeologists of the Pale-
stine exploration fund are piecing
together the life and history of the
people over whom he ruled. Yester-
day, at the Royal Institution, Sir
Charles Wilson, delivered to a large
audience, which included Bishop of
Salisbury as chairman, a lecture on
the excavations in the city of Gezer,
which the fund has been conducting,
together with a summary of some of
the inferences to be drawn from the
discoveries.

One of the discoveries has reference
to the Biblical fact which has just
been quoted, for the antiquities which
have been found at Gezer are not like
those of the neighboring towns, but
they are like the antiquities found at
Lachish, and this suggests that the
reason why the people of Lachish
sent to Gezer for help when hard
pressed by Joshua, rather than to
neighboring towns, was that there
was some racial connection between
the inhabitants of the two places.

The most important discoveries of
which Sir Charles Wilson spoke, and
which he illustrated by numerous
photographic views and diagrams,
are those of two buried places where
the untouched cremated remains of a
cave-dwelling race which was not
acquainted with metal; another
burial place was that of some Cana-
nite tribes, who had been buried with
their bronze weapons, and with
vessels of food to accompany the
spirits of the dead in their long jour-
ney to the unknown land.

Most important of all is the Cana-
nite "High Place" of Gezer, with
the bones of newly born infants who
had been sacrificed to some unknown
deity, and whose remains, according
to the hideous practice, were buried
in jars. The bodies in what is known
as the "sacred burial cave" were
fifteen in number, perhaps one should
say fourteen and a half, for there
were the remains of a body which had
been sawn in half, and which proba-
bly represents some form of sacrifice.

Dr. MacAlister thinks that this
body, that of a girl, was most likely
of the same race as that of the other
bodies buried in the same circular
grave. The temple area, which had
been carefully excavated, has dis-
closed a secret room, which may have
been used to conceal a priest who
spoke through the lips of the oracle.

Many other discoveries have been
made besides these, and they have
supplied a chronological starting
point the archaeology of pre-Isra-
elitic Canaan, and have thrown
light on the domestic life of the Amori-
tes, and possibly of the Israelites
under the Judges.—Ex.

PROPOSED AMENDMENTS TO THE N. S. A. CONSTITUTION

Kindly print the following com-
plete list of amendments to be pre-
sented at the forthcoming Conven-
tion in Washington, October 20-23.
(Unfinished business.) Cons. Art.

10. Change the word "Thirty" on
fifth line to "sixty."

(Amendment), that a quorum for
the transaction of business shall con-
sist of the majority vote of duly ac-
credited delegates.

Amendment proposed by vote of
the Ohio State Spiritualist Associa-

tion shall consist of a President,
Vice-President, Secretary and Treas-
urer, who shall be trustees and with
five others, constitute a Board of
nine Trustees who shall have charge
of the business affairs of the Associa-
tion and shall be chosen by written or
printed ballot by the duly accredited
delegates present at the regular
annual Convention. Beginning with
the convention of 1903; the officers
of the Association shall be chosen in
the following order: and for the terms
hereinafter stated:—Two Trustees
for four years; two Trustees for
three years; Secretary and one Trust-
ee for two years; the President,
Vice-President and Treasurer for
one year. The President will be
elected annually in company with
the two other officers named in this
article.

It may be well to state here that
notwithstanding a rumor to the con-
trary, The Regent Hotel in Wash-
ington, is not damaged by fire, and it
will be in readiness, with fine accom-
modations for all who visit the Con-
vention as hitherto advertised.

At the last Convention a vote was
passed for the Secretary to publish in
the spiritual papers, prior to Con-
vention, an outline of the work to
be done at the coming convention.

This is impossible, as we are not in-
formed beforehand what special work
will arise; the presentation of amend-
ments, election of officers, with
routine business our people always
know in advance, and we cannot
anticipate what our delegates may
bring forward as new business. In-
dications are that we shall have a
largely attended and spirited assem-
bly.

MARY T. LONGLEY.

Sec'y. N. S. A.

Inspiration Made Easy.

To obtain inspiration is not so
difficult after it is understood, and
then again it meets with obstacles,
even by those who have it naturally.
But there is a soul science as there is
a musical science in which the non-
talented can be taught to become
technical operators.

Inspiration as an inborn talent is
the effect of some positive force or
virtue—one that has a higher spiri-
tual or mental than material vibration

Now, any physical passion over-
come or neutralized by abnega-
tion, assumes spiritual or positive
vibration compatible with the re-
straint put upon it. When subdued
its positive end begins to manifest
volens volens and unfolds a talent or
"Spiritual gift," though more or less
tinctured with the rest of the person-
ality; useful comparative to the
educational or reasoning power of the
individual; and of moral worth ac-
cording to the aspiration of the in-
spired and his or her own sense of
purity, morality and dignity.

Continued subjugation of the ani-
mal sensations and emotions perfect
the gift, while those who have it in-
born may dull it by intemperance,
vitiate it by selfishness or even lose
it by relapsing into sensualism—
thereby returning to the animal con-
dition, which is one that has a more
active material than mental or spiri-
tual vibration in its composition.

ARTHUR P. MILTON.

The days are ever divine. They
come and go like muffled and veiled
figures sent from a distant friendly
party, but they say nothing, and if we
do not use the gifts they bring, they
carry them as silently away.—Ralph
Waldo Emerson.

Human help is our need human
forgiveness of our wrong doings, hu-
man love in our loneliness—these are
the sacraments through which, at
their sweetest and purest, we feel a
divine help and forgiveness and love
flowing into our souls.—G. S. Mer-



This is also a legitimate question. Why is it?

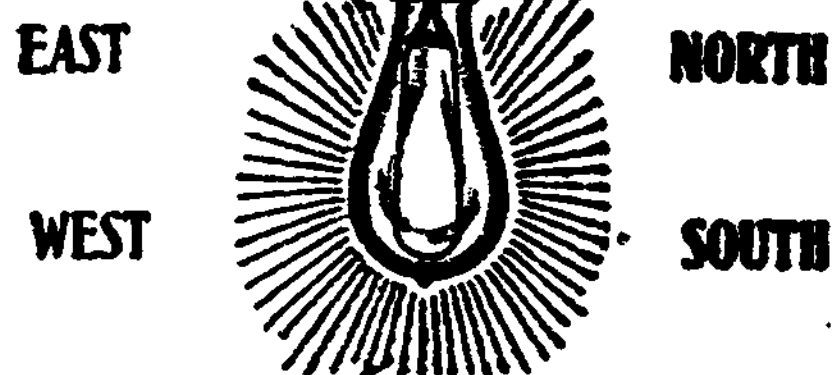
Now this paper does not wish to electioneer or to influence voters one way or another; but it does wish to inform the people—both for and against—to go to the polls with a thorough understanding of the question. If you don't know, write to the Canal Improvement Association, New York City for literature, and read it. It is needless to say that the Editors are in favor of the plan. Unquestionably he says that the day will come when a ship canal will connect the great lakes and the sea-board, and there will be the opportunity of sending a cargo of grain in a vessel at Chicago or Duluth and shipping it to Liverpool without transfer or going through any waters but our own.

IN the time he cast off his
 yoke when I was fifty
 years old I shall come

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The Sunflower Publishing Co., Liv. Oak, L. Y.

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LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always give your full name and address to every communication, not necessarily for publication, but as a guarantee of good faith, "correspondent" or "subscriber" gives us no clue to the author. The printed article can be sent that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of items we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Mr. John W. Ring, National Superintendent of Lyceum Work is to make an extended tour through the States between Texas, (his home State) and the District of Columbia, lecturing in the principal cities in the interest of the Lyceum movement. This will occupy his time from September 28th until time for the Convention in October.

Mrs. Estelle F. Baillet held a meeting at the residence of Mr. Latta, at Friendship, N. Y., Sunday, September 21st. The subject of the meeting was, "The phenomena of automatic writing as received through the mediumship of F. Corden White, and late writing of P. L. O. A. K." which was demonstrated by messages received and slates. There was a good attendance. She went from Friendship to Olean.

John Guntz, Jr., writes from Wausau, Wis., "I received the books ordered and they please me very much. Your paper is 'getting there' and is as good as some that charge two or three times as much."

Mary Jones writes from Conneaut, O., "Arriving home from Lily Dale I found our society in fine progress. Mrs. Amanda Coffman is officiating with grand results. Her blindfold tests are beyond doubt the most wonderful manifestations given. She has given perfect satisfaction in every way. She has served three Sundays, we have her for three more and would be pleased to have her for our regular pastor. She draws a good audience, many of our church people attending. Mrs. Lydia Thompson was buried last Friday; Mrs. Coffman officiating. Although I had not returned home, I heard much in praise of the beautiful address she delivered. Our Lyceum is doing a good work under the direction of our faithful worker, Miss Carrie Howard. Taking it all together, we are a happy prosperous people."

John W. Claus writes from Pittsburg, "The First Church of Spiritualists opened the year's work September 6th at the Curry University Auditorium. Both the morning and evening services were well attended. Miss Margaret Gaule officiated and her great popularity in the iron City contributed to the season's auspicious opening. Mr. Stevens, the genial president of the society, precluded the regular form of exercises with a short address in which the plan of work for the year was discussed. Pittsburg is to have the pleasure of hearing the following galaxy of talent: J. Clegg Wright, Wm. Lockwood, Rev. Austin, Mr. and Mrs. Kates, Miss Lizzie Hart, Mrs. Cooley and others. Mr. Fischer, whose intellectual resources are attracting much attention, delivered a discourse which created the impression that our young Pittsburg colleague is rapidly coming to the front as a brilliant and desirable speaker. One noticeable feature of the Pittsburg society is its admirable conventional singing. Everybody sings with vim, energy and spirit, and the absence of dragging and long-drawn-out 'nasals' is one of the pleasing results of demanding 'ensemble' at all times. At the Sunday sessions Mrs. Gaule devotes her time wholly to the giving of communications from the spirit world. Thursday evening, however, is largely given to psychometry. This is adopted for the reason that the mid-week meeting is somewhat promiscuous, and the result of article-reading affords much satisfaction to that class of investigation, which is not actuated by a very spiritual motive. Under the present efficient management the flourishing condition of The First

Church of Spiritualists attracts numerous representative people, and it is a source of satisfaction and pleasure to note the keen interest evinced by those who are carefully and diligently studying the subject of Spiritualism.

Mrs. Addie Cooper writes from Syracuse, N. Y.: "The First Society of Spiritualists are in good order. The greatest harmony prevailing. We have services on Sunday and Wednesday evenings, with good lectures and tests. Our society gave a reception on Saturday evening, September 18th, in honor of our former pastor, Mrs. Lizzie Brewer. There was a good attendance and a very enjoyable time. There are many that will remember her with loving thoughts. She has returned to the Medical College in Chicago, where in time she will be a full-fledged physician; and we trust with her winning ways, she will build a good practice. May she enjoy one of the greatest blessings that fall to mortal's lot, good health and happiness. Miss Jessie, her daughter was with her."

D. Feast, Cor., writes from Baltimore, Md.: "Dr. N. S. Ravlin, Pastor of the First Church here spoke Sunday at 11 a. m., September 13th, taking for his subject: 'Helps and Hindrances of the Spiritual Enfoldment.' He spoke of the hindrances first and said that the lack of spirituality was one of the main causes, the utter selfishness of the people; that spirituality cannot grow except in the sunlight of love. When the day of universal fraternity comes on earth, then the millennium will be here. Thos. Paine's creed properly understood would unify the masses. Self-interest, he said was a hindrance to spirituality—Spiritualists are an unsocial crowd. One of the greatest helps to spirituality is spiritual knowledge, and one to be informed on what is going on in the spiritual world should keep his mind well-informed on spiritual matters. He strongly advised the taking of the spiritual papers and advised his hearers to live true spiritual lives both in the home and in the business part of life. His remarks were well received. Since you have been sending me the bundle of Sunflowers each week, I have distributed them to the members and friends of the church each Sunday morning. I do not know if your subscription list from Baltimore has grown any since you have so kindly sent them. For my part I would miss my SUNFLOWER if it failed to reach me each week. The pastor promised me that he would make a special plea for the SUNFLOWER when there was a good crowd present and I shall watch for that crowd and remind him of his promise. Mrs. Loane, one of our local mediums, gave a test seance in the Sunday school room, Thursday, September 17th. When a medium is invited to give a test seance at the First Church it is tantamount to saying that the medium is genuine and has the endorsement of the officials of the Church—which I am happy to say Mrs. Loane has. She is an honor to the Cause and we wish that we had many like her—always willing to do what she can for the First Church; always present each Sunday and one full of spirituality."

STRAY THOUGHTS.

BY ARTHUR P. MILTON.

Life is consciousness illustrated. Grace is interior vibration controlling the exterior.

Godliness is next to cleanliness—under circumstances.

By good wishes to everybody, the good wisher cannot be omitted.

The true credentials of a gentleman must be sought outside of his references.

Instruments fashioned from soul stuff will be needed to understand natural law.

As love rises above the fleshly it vibrates in harmony with Nature's creative force, which is power.

However great the desire to bury its progenitor his truths generally outlive his undertakers.

If it be true that there is one virtue in everything, the one in war must be the quietus put upon its lovers of gore.

Abnormal mental energy is the physical adjunct of its vital force; abnormal physical energy is the mind. Normalization should be maintained, unless the mind is kept sane by natural inspiration, which is the mirrored reflections of spiritualizing effects, and thus harmless.

The only difference between man and beast rests in their soul-nature, one being governed by instinct, the other by reason. The free will of

former decides his choice whether to rise above the animal plane or remain where he finds himself. Conscience warns against wrongdoing; intuition lends moral perceptions; and human progress depends upon their usage.

Forcing mental vibration by a material stimulant is also adding material vibration to the animal nature, which obtains after the mental has been expended. The only natural mental action is that generated by study and observation, or that incited by coming in rapport with an effect so-called inspiration.

ONLY A MAPLE LEAF.

A letter came to me one day, Within its pages calmly lay A single maple leaf.

To others it might seem quite strange That I should kiss its withered veins, In years of silent grief.

A friend five hundred miles away Was passing by one pleasant day, My old ancestral home.

The trees my father planted there Still cast their shade in noonday glare And leaves would sigh and moan As, swept tossed, they gently sway.

Or dropped beneath to kindly say A carpet for our feet.

This leaf was plucked by loving hands From the mother tree that stands Outside the walk to greet

The child that years ago had played So often beneath its grateful shade.

And watched the robin's nest That safely rocked on branches high Until the little birds could fly

And wear their downy dress: Oh, happy days so quickly flown, All, all are gone, I'm left alone;

But memories fond and dear Come crowding all my spirit free To realms of love beyond the sky; And yet I'm prisoned here.

—A. C.

Can Preach Only When He Is Asleep.

A new point of wonder has arisen in Indiana in the person of Rev. John Kauffman, an Amish exponent, who preaches only while asleep. As it is impossible for him to preach while he is incapable of interesting congregation; slumbering, he holds crowds spellbound by his eloquent exhortations.

Elmer Kauffman resides in Elkhart County, where the Amish sect thrive and has preached there and in neighboring districts for several years, but his peculiar pulpit method has escaped attention outside of his own people, because of their exclusiveness and their extreme religious views.

He has lately traveled further from his home and is this month laboring among the Dunkars in Brown County, the most sensitive and backward part of Indiana. He is well known among the Amish people of the State, his reputation having spread far and wide among them and his preaching attracts the attention of the denomination for considerable distance wherever he appears.

The psychological phenomenon when appointed to preach at an evening service, goes to the church during the afternoon, usually about 4 o'clock, and retires upon a cot prepared for the purpose and goes into a sound and apparently natural sleep.

The Amish churches are modest little edifices set in quiet country places, and the elder's slumber is not likely to be disturbed. The congregation gathers quickly about 7, and at that hour the sleeping preacher enters the pulpit and begins his discourse, as the occasion may require.

NEVER REPEATS HIMSELF.

Mr. Kauffman never repeats a sermon and he never hesitates or loses himself. He occupies an ordinary time of two and three hours, usually chosen language and finely constructed sentences, and his hearers are by the eloquence and logical presentation of his subject.

The congregation soon loses its feeling of wonder at the singular speech, as it is a somnambulic exhortation, and yields to interest and admiration. The Dunkards gather from miles around, fill the church, and are believing in the preacher's message.

Many of the hearers treasure in their minds the preacher's words, and some of this peculiar sect have been converted to Christianity, or have at least been brought into the fold of the true faith.

Mr. Kauffman is a native of Pennsylvania, and is a member of the Amish sect.

The New Life is an expression of the New Thought, which is so rapidly making its way by thousands of minds.

We have learned of the power of thought, and that by right thinking our lives and surroundings will be all that we desire. This book presents in a simple and clear style the fundamental principles, an understanding of which enables us to realize the new life.

This book the writer deals with the principles which constitute the very basis of the successful married and home life. Handsomely bound in cloth, Price, One dollar.

have examined his condition, while talking, and declare it to be true somnambulency. They say his mind works while he sleeps, and that his sermons are dreams carried to an abnormal or unusual extent in length and completeness. A dream usually is brief, even momentary, but while it lasts it is the same condition that this man maintains for hours.

IMPERVIOUS TO PAIN.

Often while preaching, the elder wants water to moisten his throat, and when a cup is placed in his hand he will drink it; his attendants perceive his thirst by his dry lips and hardened voice. He has been known in the course of a sermon to hold his right arm full length above his head for half an hour without a quiver of his body. It is said that one time a needle was thrust through his skin and that he did not flinch or pause in his delivery.

Rev. Kauffman is a man of middle age and medium size, in good health, educated after the manner of his sect, of average intelligence, deeply religious at all times, but not even a fair preacher when awake. He wears the distinct garments of his people and follows farming at his home when not engaged in his singular labors. Some profane person has dubbed him "Deacon Snoozer," a term which he regards as contemptuous, if not opprobrious and the name has of late begun to stick.

—Ex.

The Healing Gift of the Spirit

Is yours for the asking. This is my life-work—to heal without money and without price. I am glad to do it. When I have helped you, when I have healed you, you may pay me what you wish. Nothing is compulsory. I do not keep accounts. I do not send bills. I have been wonderfully blessed in my work, and it is pleasant for me to help others. The healing gift must be given free to all who ask my aid.

I Dare Not Ask for Money for Healing You

I should be afraid that the power would leave me if it were used solely as a means of adding to my income. There is a spiritual law in this healing work which must be obeyed. If it is not obeyed the healer fails in his work. The spiritual law is that the healing must be done for its own sake and not for the sake of coin. As long as I hold firmly to that law, embracing my patients in my loving thought, with no taint of greed in my labor, I am successful. I have been successful in curing the most obstinate and difficult cases which all have failed to benefit the patient. It is not I who did this. The power was used as an instrument. Write to me. Enclose a self-addressed and stamped envelope for my reply. It will be brief, but I shall begin to treat you as soon as I hear from you. If you are sick write to me. I do all my work alone and have no assistant. Let me help you. Address, BRUCE M. ANGLE, C. S. M. S. Station L, Chicago, Ill.

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

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1	No. 2	No. 3	No. 4	No. 5	No. 6
7:00	7:10	7:20	7:30	7:40	7:50
7:00	7:10	7:20	7:30	7:40	7:50
7:00	7:10	7:20	7:30	7:40	7:50
7:00	7:10	7:20	7:30	7:40	7:50
7:00	7:10	7:20	7:30	7:40	7:50
7:00	7:10	7:20	7:30	7:40	7:50
7:00	7:10	7:20	7:30	7:40	7:50
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7:00	7:10	7:20	7:30	7:40	7:50
7:00	7:10	7:20	7:30	7:40	7:50

Daily. (Daily except Sunday.)

SUNDAY TRAINS.

Leave Louisville 7 a. m. Falconer, 8:10; Lily Dale, 8:20; arrive Dunkirk 10:30.

For return see number 2 above.

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. R. trains at Dunkirk, Falconer, J. C., Warren and Irvinston. 92-ly

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