

THE SUNFLOWER

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

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Number 335

IDENTITY, OR THE TRUE SELF IN MAN.

BY CHARLES DAWBARN.

When a babe is born we recognise that, like everything else, he is a child of our mother earth. His bones, his muscles, his nerves, his blood, are each and all manufactured out of planet raw material. Every molecule in his organism is the planetary compound of intelligence, substance and energy. Even if he is an idiot every organ has to work intelligently, or he would soon die. His heart must beat; his lungs inhale and exhale; his kidneys secrete; his stomach digest and his blood flow. He has a complete system of nerves, a regular telephone system enabling his organs to communicate and work together. If he is a normal child he will have something more, and that something is not LIFE, as we have seen, even an idiot has a will or intelligence in activity, which is life. That SOMETHING is the object of our present study.

If we take the new born child to pieces we will not discover even a trace of this "something," altho it may have been there from the moment of conception. We find, however, an energy present which will help us in our search. This energy, by which intelligence controls the little form and its organs, is interfused with every molecule in the organism that it does its work imperceptibly, and without fatigue. The organs do their work, and hard work too, sometimes for a century, yet the child passes into manhood and old age without any sensation of weariness from the work of these organs. When those organs do at last stop work, and the blood ceases to flow, the human form dies, and presently goes to pieces. So we have to look further for that something we seek, which is in the body and yet distinct from the body.

The first question is how shall we find it? It cannot be a normal part of the form because of a remarkable distinction in the way it works. That difference tells us the secret. Its everyday name is self, for it is selfhood which distinguishes one being from another. The use of this self individuality makes the body very tired. It is always making certain parts of the body stop work, when of themselves they would be quiet, or only move to seek sustenance. So we have found the something we are seeking, which is in the body but not of it, and which can only use the body part of the time, yet is the real man, the guider and director of the personality we know and sometimes love.

Having made this discovery that the man and his will or self are not one but two distinct individuals with very different powers in one body, we are ready to discuss the difference between personality and identity, which difference puzzles so many students of the mystery of manhood.

We are all aware that the person we know and admire has not only the human form with its organs and nerves, but also what we speak of as a will or selfhood of its own, which we now perceive is quite distinct from the rest of the form. It is also true that we always include this mysterious self in our conception of personality, or if absent, as in the case of the idiot, we count him as an imperfect personality.

In sleep we have an expression of manhood. Everything is present and active save self. There is even a simulation of that in the sleep-walker, but in every dream the intelligence becomes grotesque and distorted because the self has withdrawn. Self comes and goes. It sometimes happens that the form

dies while self is absent, but as self has been in the habit of coming and going, all that has really happened—that is to say the death process—merely keeps self from coming back again. Since he was always independent of the body it is absurd to suppose that death could kill him.

It is order to mark the power and the limitation of this higher and only real selfhood, we will now trace a little of his manifestation, beginning with the new-born babe. If we knew enough we might go further back, perhaps beyond conception, and even into the asserted realm of reincarnation, but in this enquiry we must confine ourselves to the proveable, and so learn our lesson.

We acknowledge we do not know from whence self comes, or whither he goes. Our little real knowledge is comprised in the fact that sometimes after the body is dead self can once again manifest, tho always in a very imperfect manner. So far as we know he is linked to but one body in earth life. Of course he must have a form of his own. He could not come and go without form, but what that form is we do not know. We are told by some of these selfs which return, and by our own clairvoyants, that a copy of the mortal form, but of finer material, continues as a sort of duplicate of the old personality. We presume that self uses that new form as he used the earth body, but under universal law, he will still come and go because he is just what his name implies, an independent selfhood, and necessarily with a form of his own. So confessing our total ignorance as to the return of self we will watch him attempting to get control of a new born babe.

See the babe lie on its nurse's knee, just a molecule of planet earth. Its own form intelligence is already there. Its little organs are assuming their several duties in adaptation to planet life and atmosphere. For a while that is all you see. Sometimes such a babe dies, and then the student discovers a brain with plenty of convolutions, but never a scratch on them. Let us remember that, like the disk of the phonograph, once scratched with a tune or a word it can repeat itself indefinitely. That repetition is memory. The remarkable fact is that the infant, or the man, has almost no power existing within his mortal organism which can thus create its own memories. When the heart beats, or the brain palpitates there is no memory of that life expression. Memory is thus almost entirely the work of self, even in that new born babe.

Professor Elmer Gates divided a litter of puppies, and some he proceeded to train, while the rest were left to their normal activity. The interesting result was that presently the brains of those he had taught had evolved cells that were not there in the beginning, because the untrained puppies did not have them. The interesting fact in this experiment is the alternation of brain structure as the result of outside influence.

In the case of the babe we call the influence "outside" because it comes and goes, but it does its work from the inside, and is always limited by the development of its mortal instrument. So the infant, with almost no control of its eyes or ears, makes little movements of its hands by reaching for what it wants. That is a feeble effort of self. It can do little before the hand will drop fatigued, but the tiny effort has made its mark on the brain, which is presently repeated and deepened into a memory. Its not long before the babe exhibits selfhood at work on its eyes, and ears and vocal organs, but requiring frequent periods of rest.

We now come to a most convincing fact proving the distinction between that infant form and its self-

hood. It is a fact we cannot explain for it shows a starting point in the power of self. If that child is born right handed, it will be on the left lobe of that child's brain. And if he is to be a left handed man, it will be his right lobe that will bear that impress. But still there are certain cases which are troubled by a self which is called Broca's convolution because Dr. Broca first proved that speech was impossible if this convolution were diseased. This discovery led to many other things, the passing events of life are impressed on a definite spot on the brain. If a patient becomes suddenly affected with word blindness, as word failure is now called, the surgeon knows the spot which is diseased.

This is not an anatomical essay. It is enough for the reader to recognize that self is limited to use of one brain lobe to record his own experiences as memories, and that certain localities on the brain may sometimes make use of the other lobe if a previous center is destroyed, but selfhood is developed such a way that recovery is difficult and rare.

Now let us see what we have so far discovered. Here is the infant mortal with no apparent memory in his little organism, but he evolves and develops a self, who always uses it, and always uses it as a mortal form when he is a mortal form. When we think of that personality we always include his form and organs, and his wondrous selfhood. And now we have evolved the self of our mortal friend. But in our ignorance of these facts we have demanded that the infant, with all its organs and selfhood shall be present next life for instant recognition. We know the mortal form is gone to pieces, but we have been taught that a duplicate form will be all ready to give us greeting on the other side.

In a recent article on personality we noted the impossibility of the new form being a duplicate in its organic details, but we now see, that so far as that form exists, self is always the foreigner here. When that new form is turned discarded, self will still be distinct from the real man, the ego as we will be the IDENTITY, which in essence is as near to our conception of godhood as anything finite as a distinct entity can be. Personality after personality may be evolved, each form from finer and finer planetary material, till at last cosmic substance must be used. It is then that the new form, freed from every earth attraction, will be guided by self into experiences we cannot even imagine.

At every step we see self at work, and sometimes he loses his hold. The infant dies before he has placed his feet upon it. Self is not infallible. He can gain experience, but he can also fail to gain the experience he seeks. The form may overwhelm him, and experience may largely degrade the personality. In fact it seems quite probable that the personality may sink to its own destruction, lower and lower till its final annihilation is achieved. Self cannot die, but the effect upon him we cannot even guess. A suffering of which we can conceive is an organic expression thru form. So it is that we see, and personality is a form which would ultimately be freed from that which had dragged it down.

We have now reached a point where the distinction between personality and identity should be

clear to the student. He should now see that personality will be ever changing, by either progress or retrogression. On the other hand, self or identity has always a limited relation to form, for it fatigues it by use, and it comes and it goes. Comes from we know not where, and goes back to that unknown when the form is compelled to rest.

The spirit seeker chases personality, and when found it may or may not include the selfhood or identity. In fact the "return" seems to often act as if identity were absent, and the form with its organic intelligence was played upon by surrounding forces. Brain impressions are apparently carried over into the new form, but if self is not present to control they exhibit a jumble of intellectual confusion. At the best the visitor soon makes complaint that the power is gone, with little said that can give proof of identity. The entire personality, including its selfhood, which was the individual we knew in earth life is not present. Something is absent, and that something we now see is self, or the ego of the mortal.

Here is a spot we must follow for a moment. The student of life sees selfhood in every form. It accepts and rejects even if it is a microscopic microbe. Therefore selfhood is a universal fact, and an individual fact we cannot ignore. And since all forms grow fatigued and rest, self comes and goes in all alike. Herein is the mystery of mysteries which no sage has unravelled. Selfhood's expression is just such as form may permit, with man as the highest and best—or worst. It may be that self thus gains universal experience. It seems as if spirit return can throw no light on these mysteries. But the spirit seeker finds at best just enough of the old identity to encourage him to persevere. It is not now working as self thru its old form and conditions. Its new form and the old, won't harmonise, and at best, self finds himself trying to recall a past that in many details he cannot now grasp. Presently his instrument becomes fatigued, and he retires. Another self may try to take control, but it is no longer the identity we seek.

So our lesson becomes plain. Personality is for us a mortal form with a self in it. Identity is the self that may be in that form one hour, and absent the next. Identity comes and goes so long as the mortal form lasts and if that mortal form has a spirit successor then self will continue to come and go, subject to the new conditions. Personality evidently must sometimes cease, but, so far as we can grasp the thought, identity may have an eternity of experiences before it.

Such is the distinction and difference, in the writer's judgment, between personality and identity. San Leandro, Calif.

INSTRUCT THE CHILDREN.

Spiritualism is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore Spiritualists should instruct the children. This can be done by forming Lyceums in connection with every society. A society that has no Lyceum is as incomplete as a church or chapel without its Sunday-school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have attended orthodox Sunday-schools are taught that which their parents do not believe. This is a serious defect in the society and an injustice to the children, which Spiritualism should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will be gladly supplied by

ALFRED KIRSON,
Sec., British Spiritualists' Lyceum Union.

MASSAGE.

Stroking, Kneading, Rubbing and Striking.

Like all other things, massage requires to be well done, and with knowledge. Attempting such things on the cheap, as a rule, spells failure, and those who are brave enough to undertake to massage their own faces should be duly instructed by those who do it well as to right methods, or the chances are they will be doing a very great deal more harm than good, and when you do harm in massaging you most probably do a lot of it. To make the flesh and muscles flabby is not at all what you desire, yet this is what you are likely to effect if you do not follow the right course of the muscles, rubbing upward across the lines and altogether do the work properly.

There are four movements which the beauty culturists, as well as the health promoters, in massaging have to execute—stroking, kneading, rubbing, and striking. This striking is not unlike slapping, but is decidedly stimulating. The strokes are given rapidly with the side of the hand or the entire hand, and sometimes on the face with the tips of the fingers. Stroking massage has been the means of restoring the outline to the chin, and reinstating the sagging cheek in its proper condition. Stroking is done quite slowly with the palm of the hand, and when applied to the body should be directed toward its centre. It stimulates the blood in our veins, and helps to produce that delicious sense of nerve-soothing, an inclination to rest without any due sense of fatigue, and a desire to sleep. Judicious massage is invaluable to those who are anemic, for it increases the red corpuscles in the blood.

Exercise is essential to our health as is proper food, and massage, in great measure, takes the place of exercise. Even the filling in of hollows in the neck and throat is accomplished by exercise, for the massage that does it works the muscles and builds the tissues. For this, one kneads with the knuckles. A firm but not violent touch, is needed. But kneading also means more than this. The skillful manipulator requires some time to entirely master this movement, perhaps the most difficult of the necessary ones. The tissues are to be treated and grasped, tightening and loosening the hold in a way that has to be learned and very carefully followed.


Rubbing in massage is on a somewhat different principle to ordinary rubbing, finger tips and thumbs, or the entire hand, being employed in small circles.

Massage greatly improves the texture of the skin, and a woman who regularly cares for her face in this manner has a fresher complexion and much better color. This is because the blood vessels and tissues are constantly being stimulated and strengthened, and her blood circulates there as it does over the body after a brisk walk. It will eliminate traces of fatigue more quickly than anything else, always remembering that a good cold cream, a skin food, should be used with it.

For medical purposes massage is most beneficial in the morning, and as a means of beauty culture it is better to carry it out at night, but there is little hope of it doing real good unless it is done regularly and with perseverance. This is particularly so where the removal or obliterating of wrinkles is the thing desired. Worry, ill health and neglect are potent foes to beauty, and they should be met by constant care and skillful manipulation by the masseuse.

The object to be effected is the strengthening of the muscles and the stimulation of the blood. Few women have the slightest idea of the structure of the face, how the mus-

(Continued on page 5.)



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ANNUAL REPORT

OF THE PRESIDENT AND TREASURER OF THE LILY DALE ASSEMBLY

The following report was presented at the Annual Convention of the Lily Dale Assembly, held at the Sunflower Hotel, on August 18, 1907.

RESPECTFULLY AND FRATELLY,
L. W. WARR, President.
E. H. WARR, Treasurer.

The first business of the meeting was the reading of the report of the President and Treasurer for the year ending July 31, 1907. The report was as follows:

Income for the year ending July 31, 1907, \$1,200.00. Expended for the year ending July 31, 1907, \$1,100.00. Balance forward, \$100.00. Balance on hand, \$100.00.

The report was received with much interest and approval. The Treasurer then reported that the accounts were correct and that the balance on hand was \$100.00.

The next business of the meeting was the election of officers for the coming year. The following were elected:

President, L. W. Warr.
Treasurer, E. H. Warr.
Secretary, J. H. Warr.

The meeting closed with a prayer and the singing of hymns.

The second business of the meeting was the presentation of the report of the Executive Committee for the year ending July 31, 1907. The report was as follows:

The Executive Committee has been very busy during the year. We have held several meetings and have taken up many important matters. We have also held several conferences with the members of the Assembly and have been very successful in our work. We have also been very successful in our financial work and have been able to pay all our bills and have a balance on hand of \$100.00.

The report was received with much interest and approval.

The third business of the meeting was the presentation of the report of the Finance Committee for the year ending July 31, 1907. The report was as follows:

The Finance Committee has been very busy during the year. We have held several meetings and have taken up many important matters. We have also been very successful in our financial work and have been able to pay all our bills and have a balance on hand of \$100.00.

The report was received with much interest and approval.

The fourth business of the meeting was the presentation of the report of the Social Committee for the year ending July 31, 1907. The report was as follows:

The Social Committee has been very busy during the year. We have held several meetings and have taken up many important matters. We have also been very successful in our social work and have been able to hold several social gatherings and have had a very successful time. We have also been very successful in our financial work and have been able to pay all our bills and have a balance on hand of \$100.00.

The report was received with much interest and approval.

As is well known, it is the desire of Mr. Bacon, the present owner of this paper, to sell the business of the Sunflower Publishing Company. It was also his intention in case no sale was made before September 1st, to discontinue the publication of the Sunflower at that time. There was a cause of action in the many friends and patrons of the Sunflower, and the Lily Dale Assembly.

Dear friends, we determined the publication of the Sunflower should be continued. It will continue to be an exponent of Spiritualism and to work for the best interests of the Lily Dale Assembly and its members.

The undersigned will be the Editor and Manager of the Sunflower and ask of the contributors and of all former patrons and all others who are interested in the welfare of Spiritualism in Lily Dale and the Cause of Humanity, every help.

The subscription price will be as before, one dollar a year, advance. Canadian and European subscriptions \$1.50.

The writer hopes to extend his time; the usefulness of the Sunflower and what it needs will urge others to subscribe. It may be welcome in every home. Further announcements will be made on its assuming charge.

Respectfully and Fraternal,
L. W. WARR,
E. H. WARR.

The fifth business of the meeting was the presentation of the report of the Literature Committee for the year ending July 31, 1907. The report was as follows:

The Literature Committee has been very busy during the year. We have held several meetings and have taken up many important matters. We have also been very successful in our literary work and have been able to publish several books and have had a very successful time. We have also been very successful in our financial work and have been able to pay all our bills and have a balance on hand of \$100.00.

The report was received with much interest and approval.

The sixth business of the meeting was the presentation of the report of the Music Committee for the year ending July 31, 1907. The report was as follows:

The Music Committee has been very busy during the year. We have held several meetings and have taken up many important matters. We have also been very successful in our musical work and have been able to hold several musical gatherings and have had a very successful time. We have also been very successful in our financial work and have been able to pay all our bills and have a balance on hand of \$100.00.

The report was received with much interest and approval.

The seventh business of the meeting was the presentation of the report of the Spiritualism Committee for the year ending July 31, 1907. The report was as follows:

The Spiritualism Committee has been very busy during the year. We have held several meetings and have taken up many important matters. We have also been very successful in our spiritualism work and have been able to hold several spiritualism gatherings and have had a very successful time. We have also been very successful in our financial work and have been able to pay all our bills and have a balance on hand of \$100.00.

The report was received with much interest and approval.

The eighth business of the meeting was the presentation of the report of the Health Committee for the year ending July 31, 1907. The report was as follows:

The Health Committee has been very busy during the year. We have held several meetings and have taken up many important matters. We have also been very successful in our health work and have been able to hold several health gatherings and have had a very successful time. We have also been very successful in our financial work and have been able to pay all our bills and have a balance on hand of \$100.00.

The report was received with much interest and approval.

Elevate Mediumship.

Spiritualism will never perform its highest mission until its adherents divorce from their minds the gross materialistic ideas which many of them hold. A chasm has divided against itself our Spiritualism. You cannot mix the gross materialistic ideas of the modern world with the lofty Spiritualism which the demerits of many people have failed to do when they seek to transcend the spirit that will enable them to prosper in material ways.

My conception of a spiritual temple would be a place where mediums in sincere genuine hearts give forth words that may be of use to a generation of the ignorant, virtuous and a knowledge of transcendent beauties of the human mind beyond the tomb. It is not material things that do not harmonize with our higher feelings then mediums step out and address in solemn tones the death of a loved one, or from dear ones, in former days may be used with them and receive. But when a Spiritualist tries to get the spirits to give him a thousand dollars and the mediums undertake to give the test then we see divine Spiritualism fading into intangible error.

Lewis R. Hunt.

Respectfully and Fraternal.

The eighth business of the meeting was the presentation of the report of the Health Committee for the year ending July 31, 1907. The report was as follows:

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The report was received with much interest and approval.

The love without branches without roots.

BOSTON NOTES

HARMONY HALL.
Mrs. Gray conducts spiritual meetings at Harmony Hall, 724 Washington Street, Sunday, 10:30 a. m., 2:30 and 7:30 p. m., Tuesday and Thursday 2:30 p. m., best of talent present at all sessions.

COMMERCIAL HALL.
104 Washington Street, Sunday at 10:30 and 7:30 p. m., Tuesday and Thursday at 2:30 p. m., reading and study, good medium, N. J. Smith, conductor.

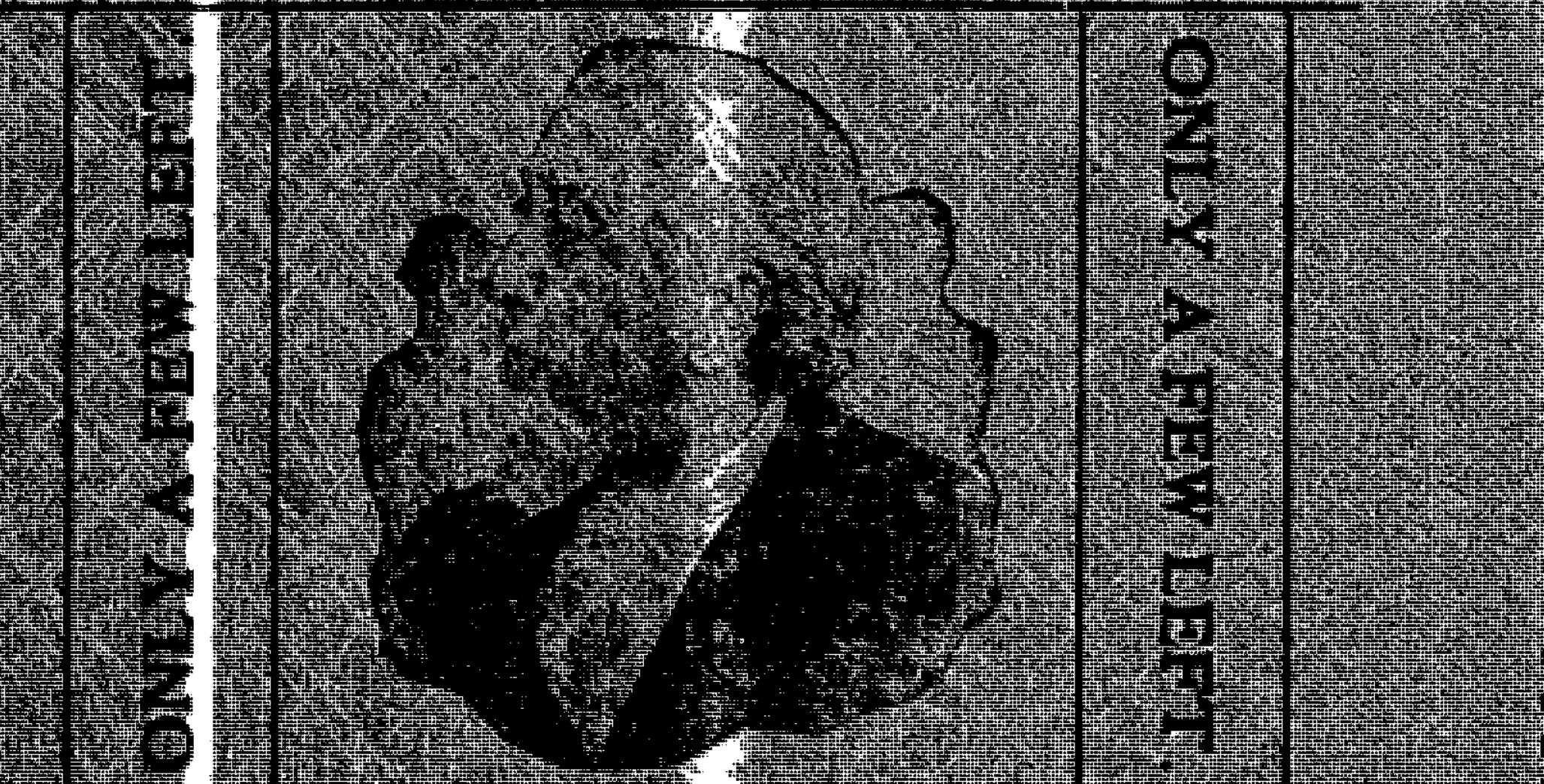
CONSTITUTION HALL.
140 Tremont Street, Mrs. Nellie Richardson, ever conducts spiritual circles for reading and study, 7 members at Boston and vicinity attend each week giving free treatments to all who wish it. She also has many mediums Tuesday and Thursday at 2:30 p. m. of each week.

FIRST SPIRITUAL SCIENCE CHURCH.
575 Massachusetts Avenue, Cambridge, Mrs. M. A. Williamson, Instructor, Services at 2 and 7:30 p. m., Sunday, conducted by Mrs. Lewis and others. The public is cordially invited.

FIRST SPIRITUAL CIRCLE OF CHURCH.
Room 330 Huntington Chambers, Service every Sunday at 2:30 and 7:30 p. m., H. G. Howard, president.

UNITED SPIRITUALISTS.
has given up her rooms at 40 Linden Street, West Everett for the summer. Parties wishing private sittings or platform work can correspond with her at 20 Pleasant Street, Marlboro, Mass. She will respond to local as all correspondence will be forwarded to her thru the summer water street and number of the month.

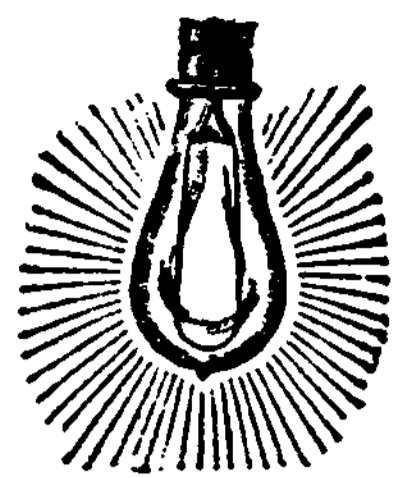
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LIGHT FROM EVERYWHERE

EAST WEST NORTH SOUTH



The experiment is conducted to enable Spiritualists to work in the same way as the other items of interest. Officers of societies report of your meetings, entertainments, etc. If you have, your elections, reports of annual business meetings, in fact, everything you wish to know about other societies. Write with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper. Make it short and to the point. We will adjust the space we have to use. A weekly paper has the column. Address your full name and address to every article. Do not necessarily for publication, but as a matter of fact, "correspondent" or "subscriber" that way if you wish it but we must have your own information. We will not be returned unless stamps are attached. Do not send them if they will be returned. Do not return them if we can not use them for the improvement of the paper are sent to the Sunflower Pub. Co., Lily Dale, N. Y.

George Gladys Cooley is filling management at Clinton, Ia.

W. J. Colville can be addressed at 27 Washington street, Chicago, care Spiritual Book Concern.

Dr. A. B. Spinney has been visiting camps in Michigan. He delivered a very fine address recently at Haslett Park.

Mrs. Helen Stuart Richings will speak at Grand Rapids, Mich., January, February and March. Address for engagements for the present at Eden, Pa.

W. and Mrs. Sprague have had their camping engagements open for engagements for the fall and winter. Address them at 182 Trumbull Ave., Detroit.

Queen City Park.

Under the best possible conditions of climate and temperature for camp life, the week's program has been carried out literally.

August 13, Rev. B. F. Austin delivered the first of his course of lectures, the second being given August 14. His work here in previous seasons made him a favorite with many who looked forward to seeing him again. August 15, the address was given by Dr. S. N. Gould, spirit messages by Mrs. Effie Chapman, who never fails to give satisfaction to even the most skeptical. August 16, Rev. B. F. Austin took the platform with one of his stirring discourses; Mrs. Chapman giving spirit messages. August 17, Mrs. Chapman delivered the address and messages. August 18, Sunday, the forenoon lecture was by President A. F. Hubbard, Mrs. Chapman transmitting messages. Afternoon, Rev. B. F. Austin kept the audience at close attention by his earnest address, followed by faithful Mrs. Chapman with messages.

The attendance has been very good all the week, and if those who wander in from the crowds of pleasure-seekers come to scoff, they surely have something to reflect upon when they go away. The good work goes on quietly, but surely it is in the air; a part of the inevitable progression of the age—evolution—contagious even without hastened by exposure to climate of spirit return.

The stockholders held their annual meeting last week and re-elected the same board of officers, with one exception, as served during the past year: President, A. F. Hubbard of Tyson, vice presidents, Mrs. N. Gould of Randolph, John Gould of Montreal; secretary, Mrs. Effie Chapman; directors, Dr. S. N. Gould, A. F. Hubbard, James C. Carter, Jay Smith, Don H. Chapman, John Nuthill, and Frank Gilchrist.

Mrs. Mary Eddy Huntton of Grand Rapids, is the guest of her daughter, Mrs. Eugene Fairbanks, and has arranged to hold several seances for spiritualization this week. Such a seance needed here to prove the fact of that phase of manifestation. The Ladies' Aid annual fair will be held August 22, and it is expected to be as pleasant and profitable as former occasions have been.

The only evil we need fear is the evil we love. The man who is steadfast is not going to stick fast.

JAPS ASK HELP OF MILLIONS OF ANCESTORS.

All Japan has been communing with the spirits of the dead who gave their lives to their country's cause in the late war with Russia. The phantom army of 80,000 souls and more, summoned by His Imperial Majesty the Emperor—acting in the capacity of High Priest of Shintoism—to the Yakusuni shrine for the festival of the Shokunsha, heard the nation's voice lifted in praise of their deeds and in solemn prayer that for 10,000 years—ever hereafter—they watch over the fatherland. There were strangers in this army of spirits this year. If in that world of the after life where souls abide the earth, individuality is retained in any degree, and recognition by another is possible, the myriads of little brown souls gathered about the famous shrine on Kudan Hill must have looked in wonderment upon the presence of some large, white souls who, in turn, must have marvelled greatly at their peculiar surroundings.

At this year's festival, for the first time in the history of Japan, white men, Christians, were deified at a Shinto shrine. The white men to whom were paid posthumous honors exactly similar to those paid Japanese soldiers and sailor heroes were officers of a ship used as a transport who went down to willing death when she was sunk. They might have escaped, but they preferred death to leaving their ship. By this act they won a place in the Japanese heart and the Japanese religion on the same plane with that occupied by the nation's own heroes.

The Emperor himself decreed that posthumous honors were to be paid them. Perhaps the fact that they were Englishmen, may, in these days when Japan is ever holding "the alliance" up to the admiring gaze of the Orient, have had something to do with this very unusual tribute being paid them; but whatever the motive the episode is both interesting and instructive.

The Yakusuni shrine, on the outskirts of Tokio, is a place of special worship of the spirits of dead warriors.

The Shokunsha festival is an annual gathering held under the auspices of an association of officers of which Admiral Togo is now the head.

On the temple grounds there are several monuments made of spoils of war and an army museum full of relics of the late wars and some of the early ones. Here the Japanese people gather to worship at least once a year.

When at the end of the war with Russia the Emperor visited the great shrines at Ise and in solemn ceremony proclaimed to the imperial ancestors the successful outcome of the conflict, Shintoism was given a great impetus. It is the religion that lies deepest in the hearts of these people.

Shintoism is indigenous to Japan; it has no founder nor any dogmas. It has developed with the customs and traditions and characteristics of the nation, or, perhaps has been the most potent factor in developing these customs and characteristics. It is essentially ancestor worship.

Judged by the standards of other religions, Shintoism hardly deserves classification as a religion. It has no code of morals. Japanese religious writers naively explain this by declaring that so universal is the innate goodness of the people that there is no call for such codes as have been provided for the "barbarian" peoples of the rest of the world.

Shintoism concerns itself greatly with the physical welfare of the people, apparently far more than with their spiritual welfare. Its essential is cleanliness, cleanliness of conscience, but especially cleanliness of body. The proneness of the Japanese for boiling hot baths is probably due to the influence of Shintoism. With small respect for one who takes a cold bath—this, according to their ideas not being cleansing—by the same logic they resort to the hottest water they can stand, since the hotter the water the cleaner the body. There are twelve recognized sects of Shintoism—all with ancestor

worship as their cardinal principle. The belief of the Japanese is that the disembodied spirits possess the power of deities and possess super-natural attributes. They become potential for good or evil in the same mundane sphere upon which their interests and affections centered during life. They are, in short, guardian divinities, and as such the object of the ceremonies in their honor is, on the one hand, to convey to them thanks for their service while on earth, and on the other hand to solicit a continuance of these services beyond the grave.

Other religions may affect and doubtless have made considerable impress upon, the surface of Japan, but, just as western civilization has affected the surface; in the last analysis such religions lie deep in the Japanese heart; this ancestor worship which is known as Shintoism, "The Way of the Gods," BORN TO SPIRIT LIFE.

August 14, at his earthly home, where he had spent so many years with his wife and four children, in North East Pa., the soul of John Black bade good-bye to his family and friends and went to his spiritual home. Seventy-six years, six months and twelve days he had spent on earth, in living a true, noble, manly life. Always cheerful, with a smile and a kindly word for all, he was in spirit the friend of all. He left a widow, three daughters, and one son and a host of friends to mourn his loss. Mr. Black will be missed by the campers at Lily Dale, as well as his children, who were and are regular attendants at Lily Dale. The funeral was very largely attended and the writer was called upon to offer the consolation that Spiritualism has to offer on all such occasions. Thus, they go one by one, and the spiritual world is enriched by the birth of souls made rich by earthly experiences. G. H. Brooks.

WATER WAS NOT POPULAR.

It needed a very bold man to resist the medical testimony of three centuries ago against water drinking. Few writers can be found to say a good word for it. One or two only are concerned to maintain that, "when begun in early life, it may be freely drunk with impunity," and they quote the curious instance given by Sir Thomas Elyot in his "Castle of Health," 1541, of the Cornishmen, "many of the poorer sort, which never, or very seldom, drink any other drink, be notwithstanding strong of body and live well until they be of great age." Thomas Cogan, the medical schoolmaster of Manchester fame confessed in his "Haven of Health," 1580, designed for the use of students, that he knew some who drank cold water at night or fasting in the morning without hurt, and Dr. James Hart, writing about fifty years later, could even claim among his acquaintance "some honorable and worshipful ladies who drink little other, and yet enjoy more perfect health than most of them that drink the strongest." The phenomenon was undeniable, but the natural inference was none the less resisted.

Sir Thomas Elyot himself is very certain, in spite of the Cornishmen, that "there be in water causes of divers diseases, as of swelling of the spleen and liver." He complains oddly also that "it flitteth and swimmeth," and concludes that "to young men, and them that be of hot complexions, it doeth less harm, and sometimes it profiteth, but to them that are feeble, old and melancholy it is not convenient." "Water is not wholesome cool by itself or an Englishman," was the version of Andrew Borde—monk, physician, bishop, ambassador and writer on sanitation—as the result of a life's experience. And to quote the "Englishman's Doctor."

Both water and small beer, we make do question, Are enemies to health and good digestion. But the most formal indictment against water is that of Venetian, who writing in 1622, ponderously pronounced "to dwellers in cold countries, doth very greatly to injure their appetites, destroy the natural heat and overthrow the strength of the stomach."—London Telegraph.

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MISCELLANEOUS.

"HAPPINESS."

Well did Robert Ingersoll say, "Happiness is the only good." Without happiness, this world would be a dark and cheerless orb, and life indeed a vale of tears.

But the trouble is we do not know where to look for happiness. Many confound it with pleasure, and others with the realization of personal ambition.

Happiness, like religious duty, "consists in practicing justice, loving mercy, and endeavoring to make our fellow-creatures happy."

True happiness, the greatest good, is the friend of every other good and is opposed to ignorance, suffering and crime, since no unselfish man can be happy while these evils surround him.

FURTHER EXPERIMENTS WITH EUSAPIA PALADINO.

A series of seances with Eusapia Paladino have just been held in Naples. They have been perhaps more important than all that have preceded them, because conducted under even more severe scientific control.

DECISION.

Be not hasty in momentous decision. If called upon to make a decision in an important matter involving grave responsibilities, a person should not hastily give an opinion, or cast the die, so to speak.

He who prays for himself alone prays only to himself.

STEPHEN GIRARD.

The Eccentric Millionaire Was a Man of Many Moods.

To get a subscription from Stephen Girard, founder of Girard college in Philadelphia, was not an easy matter. It required tact and the right introduction, and many failed, while few succeeded.

He was a manager of the Pennsylvania hospital and called on Girard for the purpose of raising money for the support of that institution.

"Well, how much do you want, Coates?" asked Girard in his usual brusque tones.

"Just what thee pleases to give, Stephen," replied the Quaker.

"Give me back my check, and I will change it," said Girard after a moment's pause.

"A bird in the hand is worth two in the bush, thee knows, Stephen," mildly replied the Quaker.

His farm on the outskirts of Philadelphia was one of the best in the country, and while living in town he often drove out before breakfast to see that all was going well.

True happiness, the greatest good, is the friend of every other good and is opposed to ignorance, suffering and crime, since no unselfish man can be happy while these evils surround him.

"I'd been here, sir, but went back for a spade," said the workman.

"No, you hadn't. I went and put my hand in your bed and found it warm," replied Girard, and he discharged the man on the spot.

CONVERSATION DON'TS.

Don't say "You was," but "You were."

Don't say "He don't," but "He doesn't."

Don't say "Not as I know," but "Not that I know."

Don't say "He is older than me," but "He is older than I."

Don't say "Between you and I," but "Between you and me."

Don't say "She is some better," but "She is somewhat better."

Don't say "This is the finest of any," but "This is finer than any."

Don't say "Where are you stopping?" but "Where are you staying?"

Don't say "I dislike her worse than ever," but "I dislike her more than ever."

Don't say "I was raised in New England," but "I was reared in New England."

Don't say "I rarely ever go anywhere," but "I rarely if ever go anywhere."

Don't say "Either of the three will do," but "Any of the three will do."

Don't say "I rarely ever go anywhere," but "I rarely if ever go anywhere."

Don't say "I rarely ever go anywhere," but "I rarely if ever go anywhere."

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Impossible. American student in Berlin was attending a lecture in a room drowsily closed through lack of ventilation. To be awake he began whispering to a side the story of Mark Twain who lived all his life in a chronic cough, decided after remains cremated, the story occurs when the undertaker of the oven to see who was complete, was applied to hear the request him to close the door and shut the American sprung effectively as he could, remained for several perplexed study; then the American and said "But how could that be? The man is dead!"—Harper's Weekly.

Power of Falling Water. It is perfectly well known to every one that water constantly dropping upon a stone will wear it away, and there is a trite old proverb regarding this fact. The force of water falling from a height is not great, but the results of this tiny blow when it is many times repeated are astounding.

All She Had. In the absence of his wife and the illness of the servant, Mr. Taylor undertook to help three to dress. He had secured her arms in the sleeves and through the armholes of her garments and had buttoned her into them. Then he told her to put on her shoes and he would button them. He soon discovered that she was putting a left shoe on her right foot.

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