

After all, have we not heard far too much of this word "scientific"? Has it not become like the blessed word "Mormonism," which was used by the late Dr. John K. Cochrane, scientific when he said of hypnosis that what was not fraud was the outcome of his observation? Was Huxley even sincere, or was he sincere when he said of spiritual facts that they were "beyond the reach of science"? Was Professor Lankester scientific when he snatched the slate from Dr. Stadel's hand? Was Myers scientific when he passed over the rich and profound writings of the great seers and prophets, "through his unlettered mind, the great key of system of philosophy was given"? Was Podmore scientific because he will persist in shutting his eyes to every well-attested fact? Do not see any of these things in the light of the obvious and blind? Outside Sir William Crookes' (Continued on page 4.)

greatly edified at what took place. The reverence to be found in ordinary places of worship was not manifested by either audience or medium, and, though satisfied that spirits communicate with us, at present I do not feel like leaving my church, for our minister is a liberal man, and I find more spirituality in my church than I have so far found in the Spiritualist meeting I have visited. Is Spiritualism a Religion, if so, what does it teach?

A.—The foregoing question is one of a large number of the same type constantly sent to the editors of the Spiritualist press. In personal conversation with many refined and intelligent people similar remarks are frequently made; indeed, it would appear as if these queries were indications that the public is asking from us that we present a constructive spiritual philosophy before the world, and show what deductions we are ready to draw from the phenomena upon which we take our stand.

It is easy enough to say in reply to the questioner that Spiritualism is not a new form of religious belief, and therefore a Spiritualist meeting is not, in the ordinary sense of the words, a religious meeting. Or, that a medium is not a minister in the orthodox sense, nor our audiences congregations meeting under the conditions prevailing in a church, or place of worship. But in making such reply those who do so would find they were at once in conflict with a very large number of Spiritualists who claim that Spiritualism is religious, if it is not a religion; indeed, some aver that it is the religion of life. In the last case it is clearly the duty of those who so affirm to state precisely what are the elements entering either into the religious character of, or the religion of, Spiritualism, or why they consider it is the religion of life?

Every Spiritualist is aware that conditions play a most important part in our communion with the spirit side of life. That unless mediums pay attention to their own personal conditions they cannot hope to succeed in receiving communications of a satisfactory nature. Equally, it is known that unless due heed is paid to the conditions pertaining to circles held for phenomena failure to obtain satisfactory results is practically certain. A psychic-spiritual-atmosphere is necessary if satisfactory communication is to be established between mortals and spirits. A public Spiritualist meeting is for the receipt of instruction, exhortation, or evidence of the presence of the spirit people who attend to aid us in any or all of the foregoing methods. Conditions are as necessary in such a meeting as in the private circle. The spiritual atmosphere which is created by those who are gathered together with one accord in one place is the means of ensuring successful connections between us and the unseen helpers. It means a mental condition, and a spiritual state, which elevates our thoughts above the petty trials of life, and the sordid cares of the world. In such condition we rise for the time being to a spiritual state, and the graces of the soul beautify the thought and sweeten the life of the individual—and, collectively, of the entire company assembled. This condition prevailing in a place of worship is described as reverence, and the reverence manifested in the worshippers in churches is undoubtedly the present day manifestation of that spiritual exaltation developed in the human mind in past ages when men first came into a consciousness of, and nearness to, the spirit life.

It is a fact to be deplored that in many meetings the spectacle of a portion of the audience reading newspapers is to be observed. That in some instances the frivolous chatter which almost amounts to indecorum may be observed. While, in certain meetings, where the phenomenal is the only attraction, a general air of having come to a

Medical.
In earlier years he had become a communicant of the Methodist Episcopal Church, but he early outgrew the limitations of a denomination and early took an interest in Spiritualism. The works of Dr. Davis charmed him. I remember when I first visited him, our first intercourse concerned medical matters. I was secretary of the National Association, and he was prominent among his brethren in the State. Presently he put forth a feeler, "What did I think of the writings of Dr. Davis?" I told him that Dr. Davis was a neighbor living up in Orange. That question answered, we talked more freely. He used to read the "Banner" with avidity and I often sent him papers that I could not well preserve, yet hated to destroy. At length he wrote me not to send the "Banners" as he was a subscriber. He loved to talk and correspond about spiritual topics and often related experiences which he had encountered. Last year we exchanged letters upon diseases of the mesentery, a subject which few medical men seem to understand well. He explained how these diseases were often mistaken for others. He also stated that he perceived himself failing, but he never left off work until March, 1905, when merging into April, then he had to take to his bed. His family was about to remove to another dwelling. He was helped into a carriage and conveyed to the house, but got out alone. His wife and Mr. Brundage, his stepson, helped him upstairs. It resulted as it often does when old persons and weakly ones, climb stairs. A quarter of an hour passed and he was dead.

His has been a useful life. Self-forgetting and others profited much by his labors and his liberality, and though he enriched others, he left a bare competency, but in good works and benevolent service he was rich.

SOME FACTS ABOUT VACCINATION.

A bill was introduced in the Legislature of Connecticut this winter, and though warmly pressed, was strangled by 100 to 63. A measure of like tenor was passed by the Legislature of California and vetoed by the Governor, as he is himself a vaccinating doctor, he stood for his own craft and graft.

A girl named E. Hirst, living in New York City, N. Y., obtained employment in New York in March. The Health Officer required her to be vaccinated and the operation was performed the last of the month. She became ill immediately, and went to the house of an aunt where she died four days afterward, a victim of the operation.

In Georgia, in the autumn, one J. J. Grant resisted the officer who attempted to vaccinate him by force. In the struggle the officer was killed. Garrett was arrested, indicted and tried. When the case went to the jury, he was acquitted without delay. So may it always be.

New York News.

Wm. Merritt.

The secular press has almost daily published something pro and con to our subject resulting, as is usually the case, in increased attendance at our meetings, at Tuxedo Building, under the able ministrations of Mrs. Margaret (Gaule) Reidinger, with the First Association of Spiritualists of New York, of which Mrs. Henry J. Newton is still president. Mrs. Helen T. Brigham holds her own nobly and well with the Spiritual and Ethical Society at the Builders League Hall, and in Brooklyn at the First Spiritual Church, under the ministrations of Mrs. May S. Pepper.

In 50 years' close attention to the Phenomena, I have many times found that honest

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of these forms of clay, which allow ourselves one day in each life touch with higher strata, recognize the life of the soul, only real-life, only to be tomorrow, and we slip back again to life.

How many of us have seen the soul at a wait and shall

itself. I know that many of the cause of business and life, afforded you little time to live of the soul, and yet it is amidst of the crowd to enter the own soul, and there find peace.

Are we satisfied with only our sense of sight clear enough beyond the material atmosphere upon this flower, a beautiful Divine life, and we see the p fade and die, but will it cease self beyond the material? Ah but see beyond the mists which we would view the beauty and the larger expression of life has now entered.

Are our ears attuned to vibrations from the higher spheres of touch contained only in Psychometry, which is but yet stood, will one day reveal to power.

Our Christian Science friends mind, there is no matter. The death or open grave. In all with a Scientist I could never speak of a life beyond. They the eternal now, they stop just the knowledge possessed by the knowledge of immortality, and doing a vast amount of good, a not needed in the Divine plan be here, so we say God speed way.

When we lose our senses with the Infinite, and come at-one-ment with the Over-soul fully realize our possibilities. Indeed things, or forces which so let us think health, refuse bodily ailments of others "for my friends, say what you will suppose you can be ill," so thoughts. A jealous thought has to bring on a fit of biliousness, a heavy cold, for truly, "as a so he is."

Some of you who are present may bring to mind some one who you may believe is not a their physical condition, and find invariably, that they were constantly in mind, that their dition is a necessity and a Verily "as a man thinketh so his your medicine into the sea, my

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