


PHILOSOPHY or LIFE.
CHAPTER"XLVI.







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Iyer's Ague Cure,


Dr. J. O. AYER \& CO. Lowoll, Mate.


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 Now hwelling in the spirit-World.



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A DEVIL


Fion to molemo eo cex
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CHRISTIISITY MITERLALISM

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 PlLES": OPIUM


POEMS ROXINNEDE LIWE


CHILDHOOD OF THE WORLD;
MAN IN EARLY TIMES.




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 of $L$ Ue, the immortality of the soul, we no
proced to consider the importance of
knowledge of its mission and destiny knowledge of its mission and destiny as re-
vealed through the minisgration of angelsspheres of Spirit-life, who once lived in
physical bodies as we penlivg. The first question thal/arises in of every thoughtful person (when the great
change called death is passed by a beloved
husband, wife, parent, child or some other loved one), is, " what is his or her condition now, and where is he or she ${ }^{\prime \prime}$
To this inquify there would sponse, if there was an impenetrable wall
separating the spiritual from the separating the spiritual from the material
plane of life. Thanks to Spiritualism, the
俍 Impenetrable wall that old theology has a
sumed to exist (when they say of the love
one "he bas gone to that bourn from whence no traveler returns "), is demonstrated but a thin gossamer vell that is hourly being
rent asunder, revealing the grand truth rent asunder, revealing the grand truth
that myriads, aye, all of the loved ones that
ever lived, botwithstanding thay have pacs. ed the so-called "dark valley and shadow of
death," yet, though unseen, walk the earth and the spheres of Spirit-life as natural and real as when clothed upon with mortal bod-
ies; pevertheless the stofe exclainis, "Well, What of it $?_{\text {U }}$
the hard millions have been fllched from
of the poor, through fear that if not b/ftowed in accordance with the
demands of fhe priesthood, the loved ones who had already passed the portals of death
would be eternally lost, and that they to
would subject their ing bell torments.
This fear of hell.
orthe damned-His Satanic Majesty, who It is sald once was an "angel of light," is the potent means used to fllch money from ever in angl year out; from century
under every conceivable pretein
The priesthood profess to be
of an $\mathbf{A l m i g h t y}$, whose attributes according to their inferpretation, would disgrace even
A Nero.
The poor ignorant devotee, (and they seek
to keep all such in ignorance as we will to keep all such in ignerance, as we will
show before we close the consideration of this subject) are made to believe that th
dead can be saved from purgatorial tordead can be saved from purgatorial tor-
ments by the saying of mass (machine
prayersy' by the priests, and to that end, heavy contributions of money mustbe pald, But says the Protastas.
But says the Protestant, it. is the Roman
Catholic priesthood alone who believe in prayers for the dead-the Protestants hold
that "as the tree falleth sdit lieth," that if one dies before his salvation is made sure by the washing of his garments in the blood
Christ, endless torment is certain. But says the inquirer, how is all attained? This washing in the blood of ollics hold to about the same thing, but the express it in different language. DDes it
not all amount to about the sape thing? D. not all amount to about the sape thing? Do
you not all in substance believe and tesch that great is the mystery of godliness; but
if you keep and perform-all the ordinance If you keep and perform-all the ordinancea
of the church, keep your syes closed against any new light, even to the abeolute denial any new light, even to the aboolute depial
of all truths in the natural sclences, and all
oheorritions of spit observations of spirte phenomena, under
palin of ex-comitrinication from the chureh, in the estimation 'o hereafter. The real aspiration of the soul
carries it to that heaven पlesired.
Thus we present to our readers the condi-
tion of the souls of mortals in after-life. of tion of the souls of mortals in after-life. O
its whereabouts we will speak hereafter.
In our last week's article upon this subIn our last week's article upon this sub-
fect we spoke of the fanal result of the analysis of the human soul. or of its primeval
condition as a simple germ of life. W

## 

vaded by spirit, even as humany boities ar
prevaded by spirits of the gentus homb,
Thus analogically reasoning we conclud
at


## THE KEY! THE KEY

## Give ay the Key that Opens the Dions to the Templeof Nature.

## In cases of पinfortunnes, despondeney or

crown his eform
chat for

it.so shall we find ourselves on gntering the

such characters shall we carry to spprithlife

## In view of these and many other fact ahould not Spiritualists act together as


eharnetery Let our teachings through unit
ed actlon become potent througloout the
land.
splitualism teaches that like attracts

## 


Spirityalism teaches men and women that
he reefing itith incident to the peavional
 the slums of mortal life, when death cleses
their degraded life of debauchery. On the
contrary, the noble aspiring soul on entering
Spirit-life, gravitates to the sphere of knowl-
dge, goodness and truth, for which it i
atted and to which it aspires. It finds t
the loved ones of similar aspinations,
long watched and prepared for the new
born soul, and the hone to which he or sh
isthus welcomed resounds with anthems of
joy unspeakable.
It it the intrinic goodness of one's own
oul that carries him to a blessed shere on
existence, as truly as the magnet is attract
ed to the pole. No saving grace, no blood o
Christ, no plan of salvation, no power in
heaven above or in hell beneath can earry
which it is itted by the etermal and immut
able principle of endless progreasion. As the soul progresser, so it mounts higher and
higher, from sphere to phere in Spirit-life and even the inmate of the lowest hells
will gradually sicken of his filth corrup tions, stench, and vileness, and flpally aspire to that which is better, and that aspiratton
of the soul will raise him from such dation to a less ignoble Tife-to such the Christs often descend on entering Spirit-life
to preach the gospel of progression, and to such preaching, millions with joy unspegkable listen, while tens of thousands daily re-
plenish the lower hells of Spiritifife from the mortal shores.
Spiritualism is the Christ preaghing to mortals, and warning them not to rely up-
in "a plan of salvation" nor the "blood of Spirit-life, but to rely upon a truly'goodfond noble character, with an aspiration for th good and thig true for aspociates, here anid
hereafter. The real aspiration of the soul ? rst to reach her poor murdered husband, bullet holes in his breast a short time af er she gave birth to twins, one of whlch
bore all the marks of the murdered father: six bullet h
neck broken.
In these cases, we have a positive misfor
tune; Edward; F gain knowledge and experiencéon, the mate-
rial side of life, while the twins were deprived of the same altogether. If you close


Two thousand dive-hundred souls saved from the tortures of the Orthodox Christian
hell! Such is the grand result, as near as may be estimated, of the Moody-and Sankey revival of ignorance, bigotry and supersti-
tion in Chicago. What a miserable farce!
Were justice satisfled, instead of a Dr. Slade being persecuted under obsolete laws
of England because, forsooth, he maintains of Englahy because, forsooth, he maintains
a subsistence by suffering his organism to be used as an tinstrument for the demonstration of man's spiritual existesce, we
hazasd the bellef that those who pretend to be instruments for the saving of souls from the fruits of wrong, dolng should be forthwith summoned before the public opinion to answer the
lightened
charge of obtalning souls under false precharge
tenses.
But, says one, "Almost persuaded to be Christian!" ${ }^{2}$ There must betormething in it, because no man could work such won-
ders of himself." We will tell you, friend, whit there is in th, as we view it; and we Spiritualists have studied matters of this kind with some care
You no doubt have heard of soine species
of snakee that charm birds so that they
may seize thedn as eany prey. You have
halso heard of, if not witnessed, the process
by which some men are enabled to tame
widd and feroclous anfmals-lions, tigers,
serpents, vicious and ungovernable horses.
Perhape you may have seen some of thie
workings of Mesmerism; and also observed,
if you are sensitive, the oppressive or ex-
hllarating effects produced upon your sensi-
blies of people in a bar room; theatre,
church or elsewherp; or if vary sensitive
you feel very uneisy when a "certain per-
son" fs present, apd on the other hand you
tel feel "so delighted" with the presence of
some other friend or even stranger upon the
Inst meeting.
In observing
senses of the spirit or inner perception, if
is sgen that they do hot have thelr origin in
caprice, but that they have a basis of reall-
ty. It in seen that what is termed physical
nature is but the diversiled entiodiment of nature is but the diversitied embodiment of governed in its special manifestations by its own nature and by the material conditions
finposed. This soul-life when concentrated Haposed. This soul-lifo, when concentrated
at any point forms app individual entity ca-
pable of wielding pable of wielding iffluence upin contiguous entities with yhom it ever reciprocates
in the exchange of infinitesimal particles
of itself. These emanated particles are of itself. These emanated particles are
densest.within a short radius of the soul. Iffe from which they proceed, and form a
complete envelope fof it. In human beings this envelope may be termed the personal atmosphere. Not only is-there a constant
interchange going on between contiguous personal atmospheres, but particles of the
soul-life or atmopphere of each individual escape and impinge themselves upon all urrounding.substances. Thus the walls of
Iwellings, of public walls, articles of furnl-
tare and apparel become saturated, so to speak, witpa the individuality of buman On the whizs of the grog shop the keen, quick vision of the spirit can read the lives
of the drunkards and debauchees who have held midnight revel there, and oht what a
vision-it is. On the walls of the house-of
social shame and profigacy the spirit social shame and prolligacy the spirit
shrinks to read the lifo histories written
there. It shudders to behold the hideousneas there. It shudders the garment woven for the licentiate to
of the wear. The vaults of the miser reflect from
their walls the vivid likeneas of him who is wrapped up in the blighting coils of greed
and whose soul-life all darkened and sloriveled has turned upon itself and is gnawing at the very foundations of its-miserable be-
ing. But the beaven-born soul, untrammel-

$\qquad$ The Tribernacle, filled night after night,
with tirm and zealous Christigh steeped
in the one overwhelming conletion that the Lord is about to manifest hirasel
powerfully for the saving of souts through his chosen mouthpiēce, Moody, became
highly charged with soul-essence derived from-the seething incandescence of thou-
sands of Christian souls; and he who could withstand so potent an awault must needs
be sunk so low in the scale of soul-life that all perception of soul is blunted, or else be individualism, which lets no stranger truth
in save by the doorway of pure reason and intuition. This is one of our keyn to the "secret " of
Bro, Moody's power. Another is the great personal infuence (soun-atmosphere) of Bro.
Moody himself. In Mesmerism the belief
of the subject that he is going to be mesmerized is a condition precedent to the suc-
cesaful performance of the experiment. So on the part of the sensitive "sinnor " 3 be-
lief that Moody is going to convert him paves the way for the exercise of that gen-
tleman's mesmeric powers, which are large because of his super-abundant soul-atinos-
phere. \& that with subjects ready to receive what may.be said, and with Mr. Moody endowed as he is, had he said to his mes-
merized audience, "A caterpillar is crawl-
ing over each of your necks," ing over each of your necks, ninetenths
of them would have felt the soft caresses of
that beantiful creature and the feminine outbursts of terror would have bsitiled deOne more "secret " revealed and we think wo have a perfect key to the mystery. Tg
norance and fear have played prominent
parts in all so-called religious revivals since their inauguration. Had these 2,500 con-
verts, more or less, been thinkers and in possession of a knowledge of that part of the
Philosophy of Life taught by the evid Philosophy of Life taught by the evidences
of Spiritualism, Moody's harvest would have
been as light as the contents of his frontal cranium.

## Dr. Mansfleld, the Mediun

Washington, D. C., giving remarkable testa of spirit presence. Dr. M. has for a long
time been before the public as one of the time been before the public as
most convincing teat,mediums
He now not only gives all of his oldphases of mediumsilp, but he goes before a public
andience, at Histacice, walks up and down the alsle and describes the deceesed friends of people present-giving names in full. Our correspondent informs. is that he was present at
a mieting at Masonic Temple, Washington, one Sunday, oft the close of which Dr. Mans: one sanday, at the cilose indisputable teats in
fide presence of the audience. ce of the audience.
Jases Keck, of Montgomery, Kane
recently gave a course of lecture Co., IIL, recently gave a course of lectures on Spiritualism at a school House, which
is often occupied by the different religions socleties for meetings. His appointment
aroused the ire of cortaln-very devout Chris. aroused the ire of certain-very devout Chris-
ttans, whose bigotry could not tolerate spiritual lecturers, and they warnet hlim to doslast from his engagement. Nothing daunttures to the satisfaction of the fflends. Bra. opposition- 0 o your duty manfully, and all
opposition, wild disappear. The Doctor pro-
poses to keep in tbe fild, and will organize poses to keep in the feld, and will organize
soeieties whenever a fow Spiritualists will woeieties whenever
aid him in so doling.
Dr. MaxsristD, the well-known medium Chlicago a risit.
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Fhiladelphia 릉partment.











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