

## 

 At the wiseel and the loom, tha low, dingyWorked Diame Downe and her one Uviog Kodge, a dasighter no deas, who tor many a Eanne tho mont of the bread that they bion Sver thowed the was weary or ud. gho mopal woof, whllo the thatule kept time Bbe uliod tirife
 Tho wheon, end attll ppan out ber throad, When an end dropt trom ber orrokelitiod, Poor Madgo moanod tin her wo when the forme With tio tindrod dian, to tho eharohyiry



In tbo woode che would mader amay
 anting puring mira, at iniow
 With man mother in Lovia Paradies, by her Aod wam viewed by her clour soelling ogee.
The perit day, wheo Yadge ola whee triendes


 /For the inplit onco moro to sppas.
Bat often and long did the heor the prring't Tind diov for her parent in ning
 Mor tho gro to the now grayo amay, it the "Bpitritepgring."
LEtTER FROM ENGLAN Notes From London, England, by ume, and from aympatiyy fith hem







 althe bitiorzeon logaz boulled ap, rankiligg










 Thoerr, and perbhp: rantenced to tho (take.ort










 Bach it





 ourt riend tad brother mod tum, Din. Biwoe.




 (whoog beforo that rosichen you, tho mesgitrato




 Mr. Bimmone havo alwyy slluded to nog dit.



 abuing oven thoif

































 Satitit tho doty of all medilame that weill














































 Bprotusilat woold, 1am traid, have anurely

 Allam. Oa Tharrady ovening Nov, 2nd












 Woon thlog of overy day life." The proof yuterious and buees hia argymeat on the


 nd out of the tood



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 Vio ppirtial eatitite for uacounvod mimions




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$\qquad$
Jeot embracod th the at atoverecap caplon, with thand that it was more than probable that wothe friendes of teo "Srav mowemen.reader. What can wo my that wo may notPhacoophy of Litot Lo not a knowlodge of pir.trom the upiritu in regurd to tho tmmortality
havo dono before
How thilgieanblerigat of every member of tho matoctienBearing thoese trutha in mind almage, noby the organio body, elither by preamble deany otber masaner th the effoct that they aro"conecloun of $\triangle$ doep rellyioun natury in man.That in an asaumptop $x$ Anallity. How ralloalowe 14 would have been for our trienda of the
"Now Movemat" to"Now Movemean" to havo declarod that theyall chlldroen to enter a grave yard on andernight Ata yot that conacloomones whichtheer cognisungos of A doep roulgioun asturanan," "ould mith ilko ovidenco outco cognals.appesaraco, is 111 true in eliber cose. Whenthe pareathe, proacherf and trreade veech the
Helome
tooce

## If wo had apacoo th our paper to take ap the

 Uligiout pryjadioe, whiloh henow maniftentod by oup epot towrda another-never united as a Thole, only when they haves oommom eneiny Alotat vith
 mement day, Now tho ppritit of tatoleranoo is dopprivea men mben carried to tibe oxtreme, only



 mas Hesren fortend. But if wo had ppaco for rocounting the bisstory of relliglous persecuitons to tho patt, wo
thou'd not go bock but a centary io tad men,







 Are, and pammerous other inatrumente of tort-
ure revorted $w$, not only to compel men and
women to contoas that they wero "coasciona

 Go back be those days, tracting the way
through aelda bosprinkled with blood and oaly here sud there by the blosebing bones of
alsughtered heretics, and we find the dognas of the conted ding religioniats every where sol
tilng the questions for the people, "that 0 Nere
a deep, religious nature in mana, "nd a recognt-
mat na we silll go back in relligious history, tracing our way through felds of carange and
dark damp dangeons for the worture of hereark damp dangeons for the hortare of here
Slos, we And the rocognition of "Jonus of Nas.
roth as a aptritual leader of men," leas and
and hose recognised, uatil we get to a point where
To find hlm like Blade, la the outody of the Iaw ha a diaturber of the pesce.
The bousted fintelligence of the Eng.
inth, has not ralied them above that religious Lash, has not ralied them above that religious
nafure Whose God declared "thon thedinot anf.
fer a witch to live." The Nazarene was not
 bose old statates
 Imprisoned and pat to hard labor. And yo
this deep reighows nafurs, that our friende of the meve mowewnent find in man, lies at the basta
of the persecutlons in both casea. There are people to the world who look ap.
on this "deep roligious natare in man," as
they do the wodiment in tweet clder and wine, the better (for the cilder and wine) for belng
Bat we atlll trace the rellizious hatory of
 ment, men had no "spiritual leader." He wain
not borat What $\left\{\begin{array}{l}\text { sad condition the world wan }\end{array}\right.$ In Who can contemplate the scene without
shedding briny toars of sympathy for the poor holl doomed men, women and children that in habitable) down to the birth of the babbe in the
manger, tn te land of Jtades, eighteen hun drod and soventy-alx yeara hgot Ala sinneri
were without a splatitual leader, down to that What a discovery that was for the savana io
make, who assembled at Philadelphla In Jaly
lant, in the name of a "New Movement" for lath, in the name of a "New Movement" for
the Epprituallats of the evening of the 19th contary!
$\Delta$ "Ne the movement of that little finh (about as much of a Alsh, as tho "Now Movoment" ta like gen
otne progreasive spiritualimen). craws bsck: water oat a mort dams and letan oing direc Hiker oal movement backwards.
Hitat let na burry along back in
Bat let as burry along back in the line inds-
easted by our fryenda at Philadelphis thed religloas foanlla from Philadelphis-iracing

 comforting, and teaded to much that produoel
plesuario to their phytical bodiep, when bo amiled upon them fir Bpring and Bammer, and
who, as they suipposed, Who, as they supposed, Wal angry
them daring the cold atorma of Winter. Aatiar their detity and appesse hle wrath eve
as they fattered and coased the moat bratit of their race, whom they feared snd at hear hatod, these ignorani barbariana, with wtom an
ayitema of rollgion had tyelr origin, really salp Wha the result of ofences whlch they hyd mittingly committed towards the great/ spinit, And as they conxed and mado prosenta to on of thetr $\rho w n$ tribe whom y/ay teared, to they
conied and made prosenty of the little they oplrit. Aid as Spring timg camo mey reall supposed that ho was/gotiting good natared, ar - reaplh of their coaxing and offeringe.
 and med to know all aboat the greast apirt This tacroned their inffuence and ts tim When iot loading the tribe to battio, mininitatered at the altarg,'as the conifdenta of the Green
Bpirti. And thes wha frat catabliyhed the pre eumptonihat ma
tag. We deny ti
Man in Intancy la destitata of knowledgo,
 oumistances, who porld mot reseon from eas
 told, the more of the iguorant people then as now, bellevod it.
The outlines of every ayatem of religion now
belifered th, corresponds with the original beliered th , correaponds with the original
Ides that the Great Bpirit was angry with the
peote poople and mant ue coased, Aattered and co.
quatted, to the end of socuring his rood will. Even the idea of the "inflitios acorifice" of, one
of the trinity to an oftahoot of the same baillar thought And to asy nothing worte of th
Pailadelpbia, soocilled, "Now Movement," it ridiculocs for intelligent men to suk the kreat
body of Bpiritaaliats to call the adoptlon of the atatoment that we are "consolous of $\begin{aligned} & \text { sdeep } \\ & \text { religiter }\end{aligned}$ roingoun naturp in mang," and than "We recog.
nizo in Jeana of Nazroth the spiritual leader Why, the firt proposition is 45 old at banbarism, and the recond is as old as the
Christisn ayitem of rollgion, which is based
upon the former, Hence we say withont fear of nucoosaful con
tradiction, that a koowledge of aplrit com munion, and the facta gained from spirita in
regard to the immortality of the soul, fis des-
tiny, occupation in the Bpirit. World, and the uny, occupation in the Bpirit. Worla, and the
natare of that world, in not a religtion, Mor in
Is necesary

The knowledge we got upon any snd all
sabjecta tends to dovelop our minds to an ap-
prehenalon of the Philowply of Life.
Koowledgo banishos from the mind every Joans of Nazareth, though a great and good modium, gave atterance to no thought that
Wat not alresdy a oonceded axiomí in moral othica, and as aced had been tanght in the
soboola of thinkera for agea before his birth. areth the epiritual leader of ment
But how ithall wo organdzs If we do not ro.
ramp an old thoological alipper, elither in a
ptatform, statennent of aima, or dioclaration of
Wo hope every reader has ere this been im.
preesed with a plan of organization to that ita members will bo as free (in the orgintexprese that thought, with a fall expectation
that frese thought woll groe Aim truilh!

## RE-INCAKNATIO

## The Absurdity ot the Doctrine.

A prominent modiam has paychomotrised agea past, and that then wo wero a "grand old ageo past, and that then wo wero a "grand old
artiat" The theory of relpearnation ta in te.
cordance with the belliof of Allan many of the Prench Bpirituallats. Wo have
 cles, ast by the alde of; tird carossed Olegps.
tra, walked the atreetn of Herculaneutin abti Pompeli, of suryeyed the eraptions of Vesuvius
with Pliny, we have no recolleotion of any
vent connected therowith. Wo take great plessuro in bathing - -take to it as naturally as grest interest in reiding sbont, whales, and

## We are lnollined to doubt the masertion

 the medium that when tncarnatiod in ancienttimes, we wers an arthat, and we have good
reasonas on which to bace oor conclaglo resaons on which to base oar conclualoo. For
several weeks we brought all the artatitio talent
Wo possetsed to of focus orz friend, and final. y wo thosght ithat wo had e executed a a plendid
ikeness of him, and anlmated with a friendly

## eelling, wo eefected an sppropriate opportuni

 with an opers glase, and then with s amlle
lald it down on to table. We had not yet
told him What wo intended tit to represent, and
 Do you think I don't know what that lat
Why It than animal called the sasp Ont reincarnation Now, if we were an eminen
artist, we would uke to know it. To be mis informed, and led astray; toibo inducod to waste
iwenty.-Avo centa in pencils, and apend troo and tha on the likencas of a very doar friend and then have him pronozace
our labor an as - lt to too badt
If wo were not an artiat, we mant have been and proclivilites for water, and aptitudo at prophesying. Wo aro nure we were not Abrs
ham, for we are not fond of mald nervata ham, for wo are not fond of mald servinta,
and never thought of treating any liviag per. relncarnated la Job, for we are rure we ahould have remembered those troublosomo bolla and robeillious carbunclen that broke loose th
grixit carnival on hle persion. Had wo been Noik wo think wo shoutd etill have.a vivid ro ba "bsck up," of whioh we have not now go falntent recolleotion. We were not Balaam, aik. We don't think we were John the Bap off, for if we had been, we would have dined off of locesta and wild honey during the pat
aruabopper yearti on the contrary we have a
groat sveralon to such a diet. Had we been
Woob, wee beliove We would atill know that
Mones, wo would have a virld remembranco
of having soen the Lord. Wer woold almonit
nwear that wo were not Noah; wo cortaluly

como ap viridly in our mifact We Wery not
 Iy is "Pop Goes the Weasel," and the only one
the plano will reapond to when wo touch tien keyn is "Olid Dan Tacker'" Wo were not
David, because wo oant' dance elther David, becsuse wo oan't dance elther the
round or tquare dancee, and when we do at compt to do so, one log doos the danclng, or
kicking rather, it being "game," while kioking rather, it beling "game," While the
other tiands atill-to take items we euppose. It is conaldered dangerous for any one to If wo were fncarnatod in an anolent ar.
tat, we ought to have nome recollection of the oust Surely we have deteriorated atice then, for in attempting to palint a liteneses of a neary
and dear friend, he recognized our eforta as a oxcolled an an artist in andient times, why ahould we be such a fallure as lone nowt Thisa
rounding ont basiness, through repested relnroanding ont butneas, throw
carnations, don't work woll.
Natare don't go backward, inionder to im.
prove. If spirithlife ta saparior to this in grandeur and loveliness--superior to it in all
that is besaufful-In all that cap contribul2 to the happlnens of the human soul, why the
secesesity to return to a much lower aphere of existence, in order, to perfect the natares; to
develop the mind and all the finer benaliblihis primary primer in order to increase his after jears of patient toil tu solvingthose gran problems connected with the movements of
the planetiry syatem, losivo them in diggust to reatudy the simple rales of sdditiont Place loses fis brightrinse. Incase the diamond in a
thin cost ofealing, and how soon those beantl-
 (his body) and all the grandeur of bla soul in
oclipsed, his knowlodgo galined by yoars of ex perience ta blotted out, and he Ands bimsols
agsin a poot atruggling mortal. But, then, apirits teich mortal. lan Kardec and others incalcate it, and oven earth several times. Wo send to the Bptrit -narratives of imaginary existencos, and who people, falry sdventares, etc., and whoes love
for the fictlon atllt provalle; they retorn to this prominent in the minds of the peoplo, ond they
In being re-licarrasted man loees bis individanility; sa well blot out his previous existence,
It is aperfect blank. Bhould the wise old asge of oppritilife, with thooghts flaehing with diodge, enriched by instruotions receeived from
the higheas tpheriet, oeck re-Incaranaton, and at the tame sime retatis bla knowledge to $1 \mathrm{~m}-$
pant to hamanity here, then there would be some fense io hls movement; bat the moment
ho ia re-lncarnated the vast store hoane of wier dom be bas sccumulated to blottod out-It
vanthes, and be, poor puny mortal, has hoth-
Ing now to Impart to the plodding ones of this mundane aphere. 8ach belng the oase, ro la-
caration to him is a curse, a knowledge doe troyer, and at the na
on his fellow man.
This doctrine of ro-ncarnation ta rabblahattio rubbith,--thas no philosophy for lta basis,
no superatracture on whleh it can atand the toet of reason, and is dimply presentod to this
side of ufo, fost as Diekens or Fenlmore Coop. er would give forth a novel "founded on
truth"- that is a ahadow of trath. If re-Incarnation is true, how is woald confuso relation-
ahip, how if would dlarupture family thes, and gin of ufe. Human sonla originate only in germ in the womb, they solntillate with ufe there, they fiah forth the omotions of the
mother, and the Idea that Plato, 8ocrsiea, Domotber, and the ldes that Piato, 8ocrsica, Do-
mostbenes or $\mathbf{Y}$ (iosur, can comproes their eplift to an atomic bala of ungensibility, and
expand agaln with natural growth, to too absurd for a mominit'a notice
The aptrit in boing re-incariatiod rotarna Indeed,
how woald the renowned Gioerano Eppear tin the
 tos all he raits, and walks on all fours, and Las all the tralts of a bearl. In beling rolincar-
nated eplitio run a groal riak. Thoy masy fud themselves idtotio-the lamp of rocson com.
them plotoly extingulabed-or perhapt atruggling With adverso circumatasoes air litroigh life,
they die a miverable desth. Bat medlams any they die a miverable desth. Bat modiams any
rofinearnation is truel Commion sense; phi-
 iy It ta false. To allow It would bo a subver
aifon of nataral law. The tafintiealmal coll that booms with lifo tn the mother's womb, Wran notintended for the home of Cmiar or Bratur; but for a germ of immortal lifa not hrutua can dethroino that dav, crowd that im. mortal germ ailde, and aystematiconly tmplant themselves tin a now soll, as ft were, then the original intentions of nature can be mibverted, what think yon, mothere, you in existenoe. What think you, mothers, you on whom the a monatrous lavt If trae, you may bo nurntog one Who whe a Judas, a Haynas, a Oleopatra,
or even the worit fend that ever errated Indeed, wo regard re-fincaration is

 edge enabling them to tee that fi has no baits

 lerta,
ontity
ont
bow tinted huee. When it had becomes atyl
 adda additional besaty to that grape bloseom with the freah is nover ceases to sointuluato reincarngted be mast eztinguies bimselt, and in a thjer like phanner force his way into an Aggin, imagine Plato in the arma of a mother
Ansin Ailhta valiknowledgo blotted out; -all those grand ides that, adorn the pages of history has hef ia noiv a miveliag intant, knowing leen and more heipless thas the young of the and-
mal kring dom. Indood, the ro-incarnation ideal lor to Banyan's Pi grim'e Progroes. His idens on that anblect are

Bills Munt Be Pald.
We have a great deal of money due ua of
more than one year'b ataniding. that muat of promply paid
We aro de
We are determined to make a clasn nomp. nor are those who owef dolng us or themAll who remit dues, so that they roench thin
ofloe before the first day of 'December of the present year, together with aix months in adcance pavivient had been made. Those who do
 We are determined not to be bankrupted on
scoount of the pegiligence of thate ruberibers who would forever continue to take the Jous.
 Bome mbecribers who aro wall off, ove for
 gencos. To all such we oay in the opint of kind.
neas, wo can not longer wall for our pay; remils Juatioc to ourself demands thle emphatio appeal and announcomeat, and wo mean in for
all who now owe one yoar and upwarde for
the Jouranc; and overy one who receiven the the moald be expected to pay for a pound of
cofteo dellivered by the grocer, unleas the paper Ls marked $F$, (whlch algnifes free) at the end

 If any one supposes he or the in getting the mil miod; and if the paper la not wanted, roThis is buriness, and it is the only way to
gaarantee the continuad pudication of any
 naptinesu can Institute, are of the lesst pons. ble moment, when contruted with anxiety caused oy delloqqent sobtecriber.

## Impostors.. .

Bro. J. K. Moginuma of Molinge, Il., rug.

 era porhapa.
We are morry to witnots to much. traud pracucod among genulne mediams, for tozse phaces
medumabip. They are more to be phunned tona out and oat impostert. They are forfelt.
tog all oialmi to reapect, as they, ike aing for counterfelt money, barter the genThat olase of Impostors take advantage of the genuine, to ingratiate themselres into the
favor of Bpiritualigta but to decelve them fin the end, and when caught docelving. pretend norry to Torry to say some givo crodence to their liea.
Thepo decoptive sooundrola aro ready to aill out as any the to the phurcher and go to ex. poatiag Bpirtinalism, to woon as they can got an
offer of "thirty plicoes of silver." Then they expose their own tricks only, but they elatm
it to bo an exposare of all thero io of eplrit manifoatation
biellero them.
Wo are determined to expose the pooundrela Bptritualiste, and agatn. we suy to our roaders boware of all traveling protendod mediame, unceen you have them Well endoried by' the Ru. that an eindornement by thoue who certify to
 tog of Wheford from .Ohieago to Medisonnot so, but far from it. Wo atmply publiahod
What ho and others sald upon tha aubloct Wo What he aad others sald upon the subjoet. We
belleve ts to have boen :a shallow, puerile dobelleve it to have boen :a shallow, puerlle de-
deption on hta parf, with a hopethat it would give him charsetert in other plsces, and our poIlef has been oonfirmed by his conduct tis other Investigators into mas endortement of the gen
ener ingeses of the surpoitd ipiritesl phencmesa
wo doabr not We know Witheford has me-
 entrosted him- to, conficio hlmpelf to the goitc.
ine. Oar advioo was dlaregarded, with the vila tne. Oar advioo was disregarded, with the viln hope, sa we belteve, that he coond ancoosifut.


Thniladelphia 舟epartunent


We have spoken of God ander two cond1-
Hons. firt as the all pervading and permeshIng prinelple, exiatiog throughout infaity, be
yond our power of compretenation, bat as the poot sasy:
"Whose body natare is, and Cod the soul." Bat our mont familise recognition of this
dusl orinciple which we call God, our Path-
er and Motber, is in their expreseilon throuth







 thelligence that to expresed by the countleas
worldd that roll on forover in the ingititade of
opace, is that they are governed by the most wpace, ts that they are governed by the most
perfect add barmonioua lawn, ond an the poet
eaye:-












 bright light at night, to at to provent nioep,
and pouting it it a d dik room durig the div,




 proverb? Go to the ant thou sluggard, The
prudent forthoght othese in providing for
wioter early attracted the athention of man kind.
Volumes have been writuen to athow the in.
alt telligence of this roice apeaking through the
insect tribee. We kave only room for iwo it





 holdert at the end of Augut, M. Bkalweit
found the harve grown and the caterpillar
conaumed.


 Fater under the other limbe and raccoesded tin
obtanning tound frall from all the nexi year.








## Exm



Fallen anloep.
Hughed into silence, never to comfort
The hearta of Gone, like the sunghine of menther country, Ob, dearent dead, we sse thy white soul ahla-
Log $\begin{aligned} & \text { Behind the face, }\end{aligned}$
$\begin{gathered}\text { Bright with the beonty and celental glory } \\ \text { Of lmmortal grace. }\end{gathered}$ What won
Ing, And bick with tears,
Bince thou hast eft us, all allone with sorrow,
And blind with teara ? Oan it be pouible no worde shall welcome How will tilook, that face that we have cher-

Will it be changed, so glorined and salatly, Will there be nothlog that thall say,
Aud I hsve not forgotr",
Oh, falthlese beart, the same- loved face trans.
agured
ghan meet thee there, Bhan meet thee there,
Less asd. less Wiatfol, in inmmortal beauty

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