ILLUSTRATION OF SPIRITUAL "THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM"

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VOI. III -NO 16.

NEW YORK, SATURDAY, AUGUST 19, 1854.

WHOLE NO. 120.

The Principles of Anture.

THE NEW ORGANIZATION.

Mn. Berron:

A copy of "The Charter and By-laws of the Society for the Diffusion of Spiritual Knowledge" having filten into my hands, I beg leave, through your paper, to offer a few thoughts which have been suggested to my mind.

That some general concert of action sunron Spiritualists was

That some general content of action among Spiritualists was desirable will be readily conceded; nor could there arise any great diversity of epinson with regard to the aims and objects to be pursued. With respect to organization, however, two distinct methods seemed indicated. There might be an Order or there might be a Union. It is not my purpose to determin or there might be a Union. It is not my purpose to determine which of these it is proper fee any particular person to said in Gorning, believing it best that "avery runs abould be fully persuaded in his own, min!" on this question, as on all others; but it is certainly important that people be not left to adopt the one for the other for the lack of a little frank and frienzly

in the movement of one mind, or combinations of a few minds.

Its tendencies are to centralize all power and authority, and In telescence size to centificate an power an intenerty, see to shift the infortients of the telescence of the contraction of the telescence of the contraction of the telescence of the contractivity of the leaf of quients in their centerpoint, and to the sharmer of suitable materials, rather than to any intrinsic distinction, for, with all, predissantly high and Intervoluted objects to complete.

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If any file groups, marked, in the topy did to year, the comparison, the control of the properties of the control of the properties are committee, the control of the properties are control of the properties and the properties are control of the properties and the properties are control of t

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regret that we have not space to show the unfair method in which the Doctor treats Judeo Edmonds.

Our clerical friend either willfully misrepresents or entirely misunderstands the Judge's book. The latter is probably the As light in passing through a dense and we is bent and refracted, so are the pure and beautiful teachings of the Spirits percented and destroyed by a passage through the Dector's mind, which being tied down to the teachings "all the schoolmen," and well-tinctured by the "traditions

ology," is unable to comprehend or appreciate the and beauty of the Harmonial Philosophy. DEPROOF, July 19, 1851.

ON HARMONY.

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THE EXPLANATION GIVEN

Under the head of "An Explanation Wanted," you pub Under the hood of "As Extracerrics Wasters," you per-lithed, is your issue of the 12th stat, some remails and queries from your corresponded *N. H. C.," on suggested by a recent constitution from one, cuttlined "A. J. Daviet.—A Connactrons." The object of that communication was to correspondent "Pancius; "representing use as concurring with others in a certain statement respecting fift. Daviet charges where is a certain statement respecting fift. Daviet charges

APIRITUAL TELEGRAPE.

S. B. BRITTAN, EDITOR

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, AUGUST 19, 1854.

TO CORRESPONDENTS.

BLACES OF JADOGE CHONNOS.

Not regret to bears, we do by a printer state from De.

Soviety and bears, we do by a printer state from De.

Soviety and bears, we conquest to age to they dware. Some Dater, that Judge Edonosh is notionally all, at the residence limits to surface in compositively quiet and usefulled, reasoned. As I. Ball, De., and Cent. Blaceby, Mon., and the limits light and pure the no being deep in against do the beatine by every wind of human bears of the south of the same fines or face weeks. We were average rise less in gainst less in less than the size of less in the same fines or face weeks with the six of size of the same fines or significant to the same fines by a significant to the beat when the first less and the same fines of the same

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DROPPING LINES AMONG THE FISHES

the Mr. combinemes may be explicit any parameter, and their laws of the same parameter could be a long recommendation of the parameter which have been similarly disposed of by the same you contain the common his opinions of agreement. The parameter which have been similarly disposed of by the same you can be allowed to be a parameter which have been similarly disposed. As the great contains the same parameter which th

interest hering married, and thus charged their somes, he had been seen that the water.

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the air.

It is the custom to quote Scripture to prove every thing
whether proper or improper, true or false. If required to
formish an inspired example, we might refer to Poter, who
saw in vision a multitude of fishes of various kinds, representing the people of all nations. But we claim to anostolic sanction for this mode of treating the subject under considera-tion, and the reader is at liberty to conclude that we "speak this by pennission, and not by commandment."

DISTINCTIONS WITHOUT DIFFERENCES.

We cut the following from an exchange paper. It is one of a large number which have been similarly disposed of by the secular press:

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By a letter from Nashville, Tean,, we learn that Rev. J. R. By a letter feon Nashrille, Penn, we learn that Ker. J. Br. J. Pergenson with taple celly precluding his views in face of Spiritualism some them weeks since, to an audience of some tweeks handle people. The discourse created a considerable stir, and has awakened much interest, and inquiry in the place, on the wiplect of Spiritualism. We learn that it is to be published, and when we receive a copy we will advertise. our readers of its character and contents

CONVINCED AGAINST HIS WILL. In a conversation lately held with Mr. Robert A. Murry, the

in a conversation astery near with arts recovert A. Sturry, the woll-known piaso builder, on the subject of Cairroyaneo, Spirimalism, etc., he took occasion to deride the while subject, and particularly the phenomenon of chiavoyanee, which he pronounced as utter humbug. "Talk about a man seeing without eves," said he, "I will not listen to such stuff; it's al without eyes," said he, "I will not listen to such stuff; it is all sheer nonentees." — "By no means," responded I, "mail you may one day be convinced that clairvoyance is a reality, and that it is possible to noe objects without the use of the external organ." At the moment it appeared to me that it would require almost a miracle to bring such a man to conviction. We partied, and rothing further occurred until that afternoon, about five

and multing further oriented until that afternoon, about the objective, when, from a ranging simple, we have applied be go to the rows where the Marry by a sheep, all solutions in sprach the reast where the solution of th you left, and yet with my eyes fast closed, and my foce formed frome spot (this was the case), I amy you as districtly as I nee you now, and all the other objects in the room busides. Now, in," said he, "I know that I am immortal, and I thank God for the sweet and happy conviction. If I can see without the cyc,, II can live is aprict and be connaisons when my body is wrapt in the folds of deep steep, I thall the to when the flesh

FAT HOLD SAME SETTINGS SPIRITUAL TELEGRAPS.

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OF SAME SETTINGS SPIRITUAL

Interesting Miscellany.

LIGHT GIVES BEAUTY AND FREEDOM

LIGHT GIVES BEAUTY AND FREEDOM.
The following, semewhat modified from the original in masure, embodies the substance of a potical communication forwarded to us by our colcerned sprintle blocker, S. P. Tylor, of Submille, Madsine County, New York, Integul when its graphers to have been distated by a Spril departed from the mortal sphere. As our bother has given his essentialistic so title, we have constrained in price as it is here.

In place, A now bother has given his necessarial value of the place of And life up their beauches to beauty and freedom, Till they for God's temple are fitted and fashioned

A MISCHIEVOUS SPIRIT.

'The following lines were originally communicated to the world by the Spérit of the Times. That Spérit is just nov-invisible from our stand-point, though it has several times up peared to us in board daylight, and may do so again if i pleases. We strongly suspect that there is some mischief in the Spirit, notwithstanding he seems to be governed by the law of fore, enfortuins progressive ideas, and is in favor of the m .-- Ro. TELEGRAPH

He struggled is time ber. She struggled the same To prevent him, so beld and undamated; litel, as smitten by lighting, he heard her exclaim, "Arount, jie?" and off he arounted. But when he returned, with the fendintest laugh, Showing clearly that he was offcosted. And threatened by main force to earry her off, She celed, "Don't!" and the poor fellow donte

When he neekly approached and got down at her feet, Praying load as before he had ranked, that sha would fargire him, and try to be sweet, And said, "Can't you?" the dear girl recented.

Then selly he whispeed, "Hope could you do no! I certainly thought I was jilled; But come thou with one, to the parson we'll go; Say, will then, my dear!" and she withel.

Then gayly he took her to see her new hosse-A shorty by no means exchanted—
"See, here we can five with no longing to reas,"
He said, " short we, nor dear?" so they should

The control of the co t was neen – In 567 wach durkness prevniled from 8 r.s. nothing c whi to rece. – In 636 half the sun'n disk was noutle. – In 728 he was nguin durkneed, and people were ol. – In 584 Pretugal was in durkness for two moutles, simple, the option of the 100 th the sum of the state of the 100 th th ope their way to the born to take care of the eattle. The

A CELESTIAL VISION.

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Harmer's Department.

AGRICULTURAL EDUCATION.

BY H. C. VAIL

AGRICULTURAL CEUCATION.

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require is, each State shead appoint one or more lecturers, whose that is should be to deliver a course of lectures is a simple, instructive stylin the county town of each county in the State, and to cells to the near recent improvements, and lay the particulars before the farming our

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