

# The Agitator.

"Every plant that my Heavenly Father hath not planted shall be rooted up."—JESUS.

"Such is the irresistible nature of Truth, that all it asks, and all it wants is the liberty of appearing."—THOMAS PAINE.

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VOLUME I.

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## The Fallen Angel.

BY T. L. HARRIS.

A city rocked by the earthquake's din,  
Its roofs and its pinnacles toppling in ;  
A shattered ship with its ghastly freight,  
Slow sinking down 'neath the tempest's weight ;  
A nation mown by the scythe of war,  
With its children bound to the victor's car ;  
A people crowding the halls of death,  
Swept like pale leaves by the famine's breath ;  
Oh ! these are awful and dread to see,  
But a darker vision I bring to thee.

A living babe on the dead cold breast  
Of its mother frozen to marble rest ;  
A starving child while the sleet falls hoar,  
Driven with blows from the rich man's door ;  
A prisoner bound in the dungeon halls,  
Where no ray of hope or of sunshine falls ;  
A martyr chained to the crackling pyre,  
While the mob grow drunken with blood and ire ;  
Oh ! these are awful and dread to see,  
But a darker vision I bring to thee.

A gentle girl with her dove-like eyes,  
Blooms 'neath the glow of the home-clad skies ;  
Her heart o'er brimming with love divine  
As a diamond chalice with precious wine ;  
But the spoiler comes with his specious wiles,  
Like a demon wills—like an angel smiles ;  
Then blossoms the soul of that beautiful one,  
As a rose unfolds 'neath the ardent sun ;  
And her life grows joyous but woe is me,  
Dark is the vision I show to thee.

She has left her home ; she has made her nest  
In the fancied truth of that chosen breast ;  
But his love was lust, and his troth a lie,  
He sates his passion and flings her by ;  
He flings her by, and his leprous kiss,  
Blisters at last—and with demon hiss  
He bids her live, oh ! treacherous breath,  
On the price of virtue—the sale of death ;  
Dark is the vision I show to thee,  
But a darker sight there is yet to see.

I am spoiled by falsehood, not leagued with sin,  
I will seek my home, it will fold me in ;  
"It will not be long for this aching grief,"  
She murmurs "will bring me the cypress wreath ;"  
But oh ! she is spurned from her father's door,  
The bosom that fed her will own her no more ;  
And her old companions breathe her name,  
With a scornful sneer and a word of shame ;  
Dark is the vision I bring to thee,  
But a darker shadow there is yet to see.

Her soul grew wild with that lost despair,  
Her lips moved then, but its was not prayer ;  
"They drive me with curses from virtue's way,  
I was once betrayed—I will now betray ;"  
She nerved with the wine-cup her thin frail form,  
She wreathed her lips with a dazzling scorn ;  
She sold her charms in the street at night,  
Her lips were poison her glances blight ;  
Dark is the vision I bring to thee,  
And its closing shadow is yet to see.

The sleet swept bleak through the silent mart,  
O'er a dying form and a dying heart ;  
She sank on the pavement cold and bare,  
Her shroud was wove by the snowy air ;  
The scornful lips and the woe-worn face,  
Smoothed down into childhoods peaceful grace ;  
The *guilty* here, spurned the child of sin.  
But the *angels* there, bid her welcome in ;  
Dark is the vision I've pictured to thee,  
*What hast thou done that it may not be ?*

## Of the Masculine and Feminine Properties of Substance as exhibited in the Mineral, Vegetable and Animal Kingdoms.

A true and clear conception of the *male* and *female* principles in the mineral, vegetable and animal kingdoms, as such, is the key to myriads of storehouses of knowledge, in which may be found the true bread of life. Mind is a product of these two universal Principles, and in an attempt to analyze itself, it passes back to the universal condition of all forms.

Form, so called, is a concentration of atoms around a nucleus or germ, which germ is dual, positive and negative, masculine and feminine, else conglomeration could not take place. The most perfect form, to our external senses of these relations is exhibited in the animal or human kingdom. Hence, we look upon the male and female as individualities—the one as an embodiment of masculine or positive substances, the other as an embodiment of feminine or negative substances.

The skillful anatomist, however, has discovered by experiment that each form of animated nature, so called, is in and of itself an electrical mechanism, and that it only exhibits its animation or animality, by virtue of its possessing in and of itself, the masculine and feminine substances which are constantly giving and receiving that which begets and perpetuates motion. The most progressive of the schoolmen and philosophers of the day, admit that the animal and vegetable kingdoms, as such, in all their infinite variety of forms, sustain sexual relations to each other, or, in other words, that there are male and female blossoms and fruits, holding certain positive and negative relations to each other. The thought has been started that there are throughout the whole range of the mineral kingdom, as perfect, as demonstrable sexual relations, as in individual forms, belonging to the animal kingdom.

This communication will refer only to the three kingdoms as exhibited in their external and outer forms. Commencing then at the base, the external of the earth's structure, we find the mineralistic. This has its veins of copper, lead, salt, iron, coal, gypsum, gold, silver, platina, *et cetera*, as numerous as the nerves, cords, muscles, bones of the human body, and bearing the same correspondential relations to its structure.

We shall try to make our thought more clear by saying that we look upon the earth as a feminine, as negative, and that to her the sun holds the relation of masculine, or a grand impregnator. Woman is feminine and yet she holds within her outer structure, all of the positive and negative substances needful to keep up in her form perpetual motion, activity, animation.

So too, in the earth as a feminine, as a mother, are to be found the positive minerals, copper, lime, brimstone, etc.; the negatives, salt, iron, lead, etc., which are constantly acting and reacting upon each other, begetting in like manner, and perpetuating motion, activity, animation, progress.

When educators shall clearly comprehend the universal law of sexuality as exhibited in these three kingdoms, and understand the relations that as human mechanisms exists—between themselves and the lower forms of life, a new world will have opened its vast storehouses of knowledge and wisdom to them, and they will cease their fears of innovation, tearing down of sacred institutions, removing of old landmarks, unmasking of ignorance in high places; they will catch the thought that it were possible to go still farther and grasp the conception, generation, and outer birth processes of earth, Universes and systems of Universes. There is but one set of laws, one set of principles; and he who shall clearly grasp the whole thought of sexual relations as existing and exhibited in the animal, vegetable or mineral kingdoms, as connected with this earth alone, has already entered the vestibule, yes the central workshop of the Divine Architect.

This stand-point of knowledge is attainable. This the destiny of the SONS of God. The scintillation or spark of divinity that stirs the inmost of your thought and my thought, is an earnest of our origin and our destiny. Slowly, almost unnoticed, as a unity, as one GRAND MAN, is the human race unfolding, and yet how often are we startled by the wondrous achievements of a few seemingly untaught men. To-day the thought is grasped, demonstrated, that there are minds encased in human organisms, moving about on 'terra firma,' and yet at times in such condition physically, that they can pass on magnetic fibers which link planet with planet, and gather from their older experience, knowledge that in the future shall aid in instituting upon the earth those forms of government, association, of social life, which are now enjoyed by them, whose superior attainments have prepared them to appreciate.

This law of reciprocity, of interchange, this action and reaction of mind upon mind, thereby begetting, and giving birth to thought, is but the higher manifestations of the same sexual processes to which we have referred as existing in the mineral kingdom that helps make up the outer structure or shell of the earth. Man is not only a miniature Universe in his outer casement or shell in the external sense, but he holds within that shell, in finer forms, his true, yet really the self same properties of substance, that evolve the finer sexual emanations, which bring forth from mother earth's laboratory, the rose, the violet, the cactus, the peach, the grape, the various forms of pomologic and floral life. He who can interpret the symbolic and psychometric language enstamped upon every nerve of his body, upon every hair of his head, holds the key of that language of ideas which is to unitize and harmonize the race.

The era of a higher form of *practicalities* is knocking at our doors. Man asks for a realization of some of the speculative theories of the transcendental philoso-



phers of the nineteenth century. He is to have them, but not by miracle, or through a life of indolence. The actualization of any and every idea comes through natural processes. There must be trials, struggles, birth pains, not unlike those which have ever preceded joy, peace, harmony, ere there can be born on this planet, a 'mellennial age,' an age in which it were proper to introduce the idealism of the ever living 'Nazarene' of olden time.

There has appeared however, a class of persons in our present day who have played their parts in the ever changing drama of human life, who have received the appellation of theorists, idealists, visionists, transcendentalists; as in all past ages, this class of persons precede practicalists—elaborators, constructors. They have had and are having their trials, their heart struggles, their anguish of soul; and through these they will attain growth, strength, higher and finer conditions.

The practicalists of to-day, the elaborators and constructors of a new age are now passing through similar struggles and trials. The theory of a universe which regards it as a Grand Electrical Mechanism, is to them ideally a demonstrated scientific fact; the positive and negative, or masculine and feminine principle as the basis of all motion in the mineral, vegetable and animal kingdoms is as clear to their minds as the sun at the meridian. They see clearly that a new order of mechanisms need but to be constructed, and their parts placed in their true relations, and they become things of life—of perpetual acting, motion without the aid of GAS. Through poverty, misrepresentation, ridicule, scorn, contempt, this thought has finally been actualized, modeled, exhibited to clear headed, practical men, and is now beyond the reach of injury from those who sought to destroy it in its embryonic state.

This Electrical mechanical conception, if such it may be called, is however, like all things else, a thing of growth, of culture.

Minds are to be educated, prepared in various ways for the reception of such thoughts as shall enable them to apply that power, which corresponds to will force in human organism, to propelling of the ship, the car, the spinning jenny, and every other form of mechanism now known to man. By the arrangement in a certain way of the same substances (the same that exists in all of the lower kingdoms) man's right side is rendered positive to his left side, and by the action of the will force through pipes, avenues, etc., he walks, raises his arm, extends his fingers. These results are from the arranging of the masculine and feminine substances of the body, chemically and mathematically, guided and controlled by an intelligence that stands behind, and yet for the time being, within the inmost of the mechanism.—This intelligence is capable of understanding the construction and arrangement of the substances, and of seeing how and by what processes and through what channels will force or matter is driven to move the tongue, hand, foot, *et cetera*. Is there not a power in man, in the inner workshop of his being, to idealize, actualize and construct with the outer eye and hand, a ship, the right side of which shall be positive, and the left negative, and to so arrange propellers corresponding to wheels, as to bring to bear upon them electric currents corresponding to the will matter which he throws from the brain or reservoir, by the aid of which he walks, runs, swings, &c? Clearly, if the mind can inspect the body, can trace this matter from the extremity of the arm or foot to its fountain in the brain, traversing every winding and intertwisting pipe through which of necessity at times it is forced, can analyze this substance, know of its constituent parts, understand the offices of the hairs which are constantly gathering and conveying from the surrounding elements to various reservoirs, certain properties out of which perpetual streams of motion are being formed and continually flowing, it can construct an Electric Motor. 'Tis not too much to say that we know that it is within the range of man's possibilities and capacity, even this day to commence the construction of an 'Electric Ship,' which ere long

might be launched, that "like a thing of life," would move gracefully upon the waters of the ocean or inner seas.

The intelligence that has guided the hand to write out the above thoughts, feels that the PRINCIPLES laid down here as universal will be rejected by the general reader; nevertheless it knows that there is truth uttered, wherein it is declared that there is a *Grand Electrical Science* unfolding from the savans of the "Spirit Life," which anon will shake the Scientific, Philosophic and Theologic institutions of the day to their centers, and they will be forced to cry out in anguish of despair, "Whence cometh this uproar among the people?—Who hath taught them that there is a higher authority than that found in the text books of Harvard, Yale and old Westminster?" And behold a child shall answer them, saying,—*I am the fruit of a thorough knowledge of an Electrical Theory of the Universe practically applied to the raising of a new order of existences on this planet.* And that child shall stand forth, and like a child of olden time, dispute with the learned doctors, demolishing their long cherished theories, substituting in their stead a philosophy which ultimately shall unveil all mysteries, unlock all secrets, interpret the language of all nature, harmonize all truth, discard all error, bid all men, all women, all children to rejoice with a joy that shall no longer be mixed up with doubts, fears or forebodings. T. S. S.

### The Philosophy of Spiritualism.

No. 2.

Before proceeding to the main points of our investigation, let us state a few plain self-evident propositions, upon which to base our arguments. As the subject upon which we are about to bestow our labors, is the action of spirit upon spirit through the medium of physical bodies, it is necessary that we should first inquire as to the fact of spiritual existence.

Without wasting words then, we will state the following propositions:

- 1st. That something always existed.
- 2d. That there never will be a time when nothing will exist.
- 3d. That there can be no place where nothing exists.
- 4th. That which did not begin to exist, and will not cease to exist, is infinite in duration.
- 5th. That which always existed is the primary existence of all things, and must have contained within itself the elements of all things which have, do, or can exist.

We conclude that there is an infinite, from which emanated all existing things. The first attribute is existence. But as emanation implies action and action is evidence of power, power is also one of its attributes. Now the Infinite being the cause of all things, is the cause of intelligence, for intelligence also exists. Intelligence then is an attribute of the Infinite. Now existence, intelligence and power constitute personality, and such personality as must be conscious of its own existence and of the existence of others.

Now, as there never was a time, so there never was a place where nothing existed. But as that which everywhere exists, can have no circumference, it can also have no centre, and that which can have no centre or circumference can have no form, and that which has no form cannot be seen; the Infinite cannot be seen. But an invisible intelligent personality is a spirit; therefore the Infinite is a spirit. Having said this much of the Infinite, let us now examine the finite. Let us first define our meaning.

That which began to exist is finite, and that which can cease to exist is finite. The finite exists in esse only in form, form constituting all there is of the finite. We know that there are things in existence which did not once exist, and also that there have been things in existence which do not now exist. Now, the Infinite can admit of no change in itself, but these existences did admit of change in themselves. These existences

were conscious of their own existence, and conscious of the existence of other existences but they were neither conscious of their own existence, or of the existence of others until both they and the others began to exist.—Now consciousness is the effect of intelligence, and as the effect it becomes the evidence of its cause. Now the existence commenced before the intelligence was manifested.

This existence then could not have been the effect of the intelligence, but the intelligence might have been the effect of existence. But if the intelligence did not exist until after the existence which was the cause of it; then its existence had a beginning and is finite.—But an intelligent being is a spirit, therefore this intelligent being is a spirit. But it has been shown that there was a time when these existences began to exist, and as nothing can be the cause of its own existence, the cause of these existences must have been the Infinite, for nothing preceded that which began to exist but the Infinite.

Having shown that the Infinite is invisible, it follows that that which is visible is the finite.

It has been shown that the consciousness is the evidence of intelligence, and that intelligence is the evidence of spirit. That, then, which does not manifest intelligence is not spirit. But there are existences which do not manifest intelligence. Therefore there are existences which are not spirit.

We may now safely state the following conclusions:

- 1st. There is an intelligent Infinite existence.
- 2d. There is an intelligent finite existence.
- 3d. There is an unintelligent finite existence.

Taking the above statement as correct, we will proceed to investigate their several characters as well as we are able in order, that we may not become confused.

The Infinite can admit of no change in itself. If a thing which existed yesterday be changed to-day, it is not the same thing which existed yesterday but is something else, consequently the thing which existed yesterday has ceased to exist, and the thing which exists to-day has begun to exist. But the Infinite has neither beginning nor end of existence. But all the existences of which we have a perfect conception do change.—Therefore all the existences of which we have a perfect conception are finite.

But the Infinite preceded the finite and is the cause of finite existence. If then the Infinite did not exist, the finite could not exist. It follows then, that the tendency of the finite is to cease to exist, and the tendency of the Infinite is to reproduce it; consequently continued change is the result of action of the Infinite as a cause, upon the finite as an effect. This action of the Infinite upon the finite, constitutes the Infinite law of existence.

We will now examine the law of finite action. If we observe the phenomena, which constantly present themselves to us, in the objects with which we are surrounded, we shall find that all things observe certain fixed rules in their action. These rules we call laws. Upon a knowledge of these laws, is based all the sciences.

Now in all the departments of science certain effects will follow certain conditions, and in every instance, where the conditions are wanting, the effect will not be produced. Condition appears to be the pivot, so to speak, upon which the whole finite Universe is made to turn. The law then is one and immutable; and the various effects which we see produced are consequent upon the various conditions upon which the law acts.

Having thus briefly called attention to the various propositions, necessary to the understanding of our subject, we will, in our next communication, proceed to examine the phenomena called Spiritualism, in order to ascertain, if it can be shown to be a subject of natural law, and consequently may be reduced to a science.

G. B. R.

Chagrin Falls.

—We may concede any man a right without doing any man a wrong; but we can favor no one without injuring some one.



## Agitator Communications.

## EDITOR OF THE AGITATOR:

You seem to think that Beecher's doctrine of evil spirits "is not all a fable," and that "some of the manifestations at Warren are exceedingly disgusting."

All spirits are of God, and He a God of love. Can love work any evil? If evil exists as a principle, by what power is it controlled or made manifest?

To my mind there is no such thing as evil, or evil spirits. Not an individual thing or department in nature, but works in harmony with natural law, and for the unfolding of the universal world of living substances; and is it not right that all things show forth their true nature and combined organic structure? if so, how can there be any evil. We are apt to call things evil, because we see their immediate tendency, without comprehending the remote result.

What if "some manifestations are disgusting;" may they not be useful in showing forth spirit power, or a power aside from the medium, or any one present? if so, why may not good and loving spirits perform such acts, for the purpose of making it appear to a certainty that they *do* exist and can communicate.

"Whatever is, is right," if the being that controls is right, having all dominion and power.

Evil is a relative term showing an undeveloped condition, or the want of the fullness of the principle to be taught by nature's unfoldment.

Some suppose if we allow evil as a relative term in the earth-sphere, we must in the spirit-spheres, for, say they, it is impossible to be freed from evils so suddenly. It is a great change, from earth-life obscured by all the evils flesh is heir to; to a life in the spheres where the mind is free to roam, with a pure organism, divested of all the filth of earth.

Think you a drunkard will be a drunkard still when the cause is removed? will spirits be revengeful when the cause is taken away? The *earthly* nature is carnal, but when left behind, the mind is no more carnal. Spirits are as pure in their natures as God himself, and all their acts are prompted by love. All seeming wrong that comes from them is from ignorance and not moral evil.

Many mediums refuse to yield to the control of spirits, because they are considered evil, thinking that to communicate through them, is to be on a plane with them.

My advice to all is to be submissive, and let spirits individualize and equalize all, as they best can judge and all will end well and the end will justify the means

H. H. SMITH.

## REMARKS:

When I said that Beecher's doctrine of evil spirits was not all a fable, I only intended to say that undeveloped spirits come to us to communicate. I know that God has made all things good; but in our blindness we call it evil.

Our brother asks if a "drunkard will be a drunkard still?" Death may not at once change the appetite for whisky. It has been said, and I think in truth, that spirits of all grades obsess mediums and through their organisms, gratify their loves and hate. Spirits come to earth to be taught. Here is a school and mediums are teachers.

I know a lady, who for years has been a teacher of low spirits. They come to her as to a good mother. She reads to them, and explains the great principles of progression. I think the spirits at Warren are learning their way to a higher life from the persons they meet at circles.

I would not advise mediums to yield their own judgement to spirits. To become individualized we must "try the spirits" and see if their teachings and requirements correspond with our better judgement.

I treat spirits out of the human form, as I do those in; listen to them, then receive or reject their requirements as to me seems good. If I yield my own

judgement to theirs, I am no longer an individual, but a slave to other people's opinions.

## Woman's Rights.

If indeed there be any right, that above all others should be sacredly acceded to woman, it is "the right to decide for herself when, how often, and under what conditions she shall assume the cares of maternity."

Is there a man who has the feelings or the understanding of a man, that will say those cares should be urged upon her—that she should ever be subjected, contrary to her pleasure, to relations by which those cares are superinduced?

Following the true line of Nature, is it less her privilege to decide, as well, who may partake with her of those cares, and of the causes which lead to them?

Taking all the manifestations of Nature that are visible to us, as a criterion, or as a precedent in the illustration of this principle of right, it will be difficult, I think, to arrive at any other conclusion than that woman should be, and of right is the sole arbiter and disposer of these God given rights.

While the subject of maternity, with its procuring causes, underlies, and overlooks every other subject, it is, notwithstanding, the most delicate subject to approach and the most difficult, consequently, to present in the clear sun-light of Nature's Divine revelations.

Customs and laws that have been hallowed by time, and consecrated by popular opinion, have virtually prohibited the discussion, and of course shut out the rational understanding of the principles, the rights, and the duties inseparably connected with the true, Divine Maternity.

With such conditions staring the reformer in the face, all overt, and truthful acts, or expressions of divinely conceived sentiments, will receive but little other consideration than a crown of thorns.

Before enlisting in the course of human rights, we should examine, carefully, the motives that have induced us to take the important step; and, the step once taken, we should never swerve or waver from the right. "Sink or swim," the right must be maintained; and it can be preserved by none other than cool heads and firm, true hearts. Can I endure to see my reputation, my success in business, my earthly all in jeopardy? Can I coolly face those influences that are ingeniously spinning and weaving a net to entrap my feet at every pass? Can I, with an eye bordering upon ubiquity, survey the mighty whole of the unfolding nature of man?—then, and not till then, am I commissioned to fight the Reformer's battles in this nineteenth century.

T. M. EWING.

## Free Love.

Every thing which is, has its characteristics, its nature. Love, like everything else has its nature, and when we ascertain what its nature is, we can decide whether it is free or not; and as affectional freedom is one of the prominent questions of the day,—the questions upon which the destinies of humanity must ultimately turn, it is desirable to give the subject a candid consideration.

First, then, as to the nature of love. We do not propose now to investigate its nature in all respects, because this is not essential to our present purpose. Take for the present, only one element of its nature, viz: that it is universal. It will probably be conceded that one of the characteristics of love is its universality; in other words a tendency to love everything which is a proper subject of love. A love which makes any distinctions that are not founded in the nature of things, is partial, and therefore selfish; and selfish love or selfishness, is not love at all. God is *love*; and God is universal, and hence the universality of his command: "Thou shalt love thy neighbor as thyself,"—meaning by the term *neighbor* all mankind, and hence the remarkable declaration of the scriptures, which are the true and explicit code of the acceptors of affectional liberty, that "love is the fulfilling of the law," and

hence that saying of the apostle John, who next to Jesus has spoken most fully upon the subject of love, "he that loveth is born of God,"—and many other expressions of a similar import.

Our next remark is, that universality necessarily implies and involves freedom. To restrict it is to strike at its life; hence the apostle Paul says, "where the spirit of the Lord is, [that is, where love is,] there is liberty." To love the white and not love the black, to love the civilized and not to love the heathen, to love the Americans and not the English, to love the beautiful and not the deformed, to love man and not to love woman, or to make any other distinctions not founded in the nature of things, is to be out of God's order and to prevent and annul his great command. The apostle Paul truly says, "He that is called in the Lord, [i. e. is called into the spirit of love,] is the Lord's freeman." The great mistake of the Christian church in all ages except for a few years after Christ's death, the mistake which has caused its present low condition, is, that it has practically, and in various ways, placed restrictions upon love. But a new era is approaching. It is obvious that the church, especially the purified and "come-outer" portion of it, is listenening to the prophetic command, and is clothing herself in new garments. "Arise, shine, for thy light hath come, and the glory of the Lord hath arisen upon thee." S. T.

Rockport, Mass.

## Spiritualism.

What does Spiritualism propose to do? Is its chief end to reiterate Parrot-like — "spirits communicate, spirits communicate?" In my humble opinion this will do but little towards evangelizing the world. We may have a body of water sufficient to propel any piece of machinery; but what does it avail us if we neglect to make a proper use of it? A certain class are daily receiving instructions from spirits,—spirits who tell us we are amenable to fixed immutable laws; laws which are not to be trifled with; laws which God has ordained whereby to govern man; laws which demand strict adherence to insure harmony and happiness; and yet these same pupils of spirit-teaching are ready to cry "crucify, crucify," the one who has the moral courage to put into practice what they so loudly preach—obedience to the laws of nature. They would have us tarry amidst conflicting elements until they go and consult Mrs. Gossip and Mr. Talebearer. They think it better to remain in our "abbs" until stupidity can comprehend the next lesson, and we must not proceed with rhetoric, because some have not learned the alphabet. Because the whole world has not learned that spirits do communicate, others must remain in their swaddling clothes. This looks a little like blocking the car of progression—a little like trying to make one pair of eyes serve the vision of the whole world. But I rather guess we shall all prefer to use our own members; especially if we think them a little more graceful than our neighbor's. If they do carry us a little more fleetly over the ground, our neighbors will gain nothing in stopping to blockade the road, by heaping unkind words upon those advance of them.

HELEN R. NORTON.

THE "BRIDGE OF SIGNS."—Thank you, Mrs. Brown, for the beautiful manner in which you describe the act of that mother, in "loosing the life-links," and "opening to herself the gate of death." Thousands of the noblest and most beautiful beings on earth, men and women of whom the world is not worthy, are impelled toward the same goal of self-deliverance; and they need not censure, but pity, (they would say not pity, but justice!) and to be encouraged to look for a brighter day to come to them, when they will not wish to die. As for that mother, *her* need was to have refused herself to one who could so doom her to that sad fate of self-amends! Gently!—tenderly!

JOSEPH TREAT.



# The Agitator.

Mrs. H. F. M. BROWN, Editor.

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## Conventions.

Our Eastern friends are rejoicing at the remembrance of their large conventions. They do not rejoice over the sound logic or the orthodoxy of the speakers.

Most of the new born thoughts, presented at these meetings for Public baptismal, have been sent back to the Manger to remain in swaddling bands a little longer. But in point of numbers these meetings are regarded as *great*. They may be so in stereotyped New England, where truth to be marketable must come labeled Harvard, Andover, Yale, or Dartmouth; but to us westerners these meetings would be regarded as rather small. The number at Rutland was supposed to be three thousand, and at Sandusky, Vt., five hundred. I have attended five grove meetings this summer, and we have thought a thousand a small congregation. On the 4th of July, at Auburn, there were between three and five thousand present, and the meeting was some miles from the railroad. We attended a meeting at Fitchville on the 25th of July. It was a gathering of three thousand heaven-searching souls. The meeting was minus confusion, or blackguardism of any kind.

Fortunately there was no envy or jealousy among the speakers, no one seemed troubled lest his ism should suffer by his brother's ism; or by being gaged. Hudson Tuttle, S. J. Finny and B. P. Barnum all spoke pointedly and well. They are individual blocks in the temple of Truth.

The most progressive—most radical meeting we have attended was that of the Friends of Progress in Geneva, (a report may be found in another column.) It was holden in a large hall owned by the Geneva reformers. 'The speakers' stand was ornamented with flowers, exhaling sweet odor, and discoursing lovingly upon beauty, truth, purity and a divine selfhood. Great Sermons are preached by these apostles of Nature.

Back of the stand hung an oil painting executed by Nelson Sweet, a promising young artist; purchased and hung in the Hall by that faithful father in Israel, Alpheus Cowles. The artist put the Cross and the Bible down in the *darkness*, and up in the *light* he painted "FREE DISCUSSION." In imagination I saw an angel reaching down to lift them from the darkness and rubbish, and presenting them to the light of free discussion.

While each presented his or her ism to the light, and plead for them a place in the hearts of the people, we did not forget the holiness of another's cause, nor the sacredness of others' rights. While we accepted the gospel of free speech and individual sovereignty for ourselves, unlike the world in general, we did not wish to withhold the same from those who refused to worship at our altar.

Land Reform, Woman's Wrongs, Children's Rights, Spiritualism, the Bible, Blackstone and African Slavery all came in for their share of blessings and anathemas. But the blessed spirits, Toleration, Charity and Love controlled the meeting.

I mistake greatly if those who met there did not go away wiser, happier and better than they went.

WESTVILLE HERALD IND.—The editor of the Westville Herald has been charging me with advocating free love. When some of his brother editors rebuked him for "going around the truth," he, to save his reputation, cast about in search of facts. One strong point was that we published the prospectus of the Age of Freedom.

Do editors endorse the religious and social doctrines of those for whom they advertise? Will Mr. Powell be judged as he judges? Of course he will. He advertises drugs, quack medicines, trashy books, tobacco, brandy, &c. The advertisers believe all sorts of things, old and new.

Then let us guess that Mr. C. G. Powell is a Mormon, an Atheist, an Orthodox and a Universalist.—We have the most *positive* proof that he believes, in his secret soul, that Solomon was the wisest and happiest prince in ancient Mormondom. He advocates burning babies for the glory of God and John Calvin; in total depravity and Universal salvation. That is not all; he, no doubt, smokes; takes snuff, eats dead swine and opium; and reads sickly, sentimental love tales by the light of a "superior quality of lard oil."

What a terrible fast young man! What is the Missionary Society doing in Indiana?

Will you please put the Agitator on your exchange list, Mr. Powell? We wish to look after you and if possible convert you to *our* religion.

FRIENDS:—Will you read our Premium List on the last page, and then lend us your aid in extending the circulation of the Agitator? The publication of the Agitator is guaranteed, but we intend it shall do, what no reform paper has done, support itself the first year.

## To Correspondents.

POST MASTER, OSSEO:—Thanks to you for the good deeds done.

Dr. BEECH of N. Y., thinks I belong to a 'line of reformers,' judging from my radical sisters. I think about the same of you, judging from the number of your family on my subscription list.

POST MASTER, NILES STATION:—Thank you for the generous offer in behalf of the Agitator.

"Who is Veritas?"

I am not at liberty to give his name.

"Will you tell me what killed the Social Revolutionist?"

I think *fire* killed the last number.

"Who is the author of 'Church and State' in July the 1st of the Agitator?"

Professor D. Lyman.

It is not the only good thing he has written for the Agitator.

—SEVERAL persons ask when the *Weekly* Agitator may be looked for.

Just so soon as our prospects warrant success.—When I have three thousand paying subscribers there will be no danger of failure in a *Weekly*.

Mrs. BOWEN and Mrs. ALLEN—money received. Bless you both for the heart-coined gold you sent. Money pays for paper, bread, and the little items that go to make up the outside world; hopeful words feed and help sun-ward the soul.

PASS HIM AROUND.—L. A. Hine, editor of the Peoples' Paper says:

Wm. P. Hamilton, Esq., of Elyria, Lorain Co., O., procured for him last year, fifty-six subscribers in his vicinity, whose time expired with the June number. Promptly he went to work and procured sixty-five for another year.

That man I call a *Practical Christian*.

## Editorial Items.

Rev. Mr. Cross, the Agitator has been paid one year for you.

LOST.—The post office address of H. C. Wright. Who has it?

"L."—Is Miss Lucinda Sexton the care-taker of all things pertaining to the Agitator in the absence of the editor.

E. ROGERS.—The Spirit Artist, has gone to New York City, with the intention of making that his home for the present.

WARREN CHASE:—Has gone Eastward. He will be in Rochester, N. Y. on the 15th, in Utica, N. Y. on the 22d. He will take with him the "Life Line" his own sad heart-history.

LECTURERS.—If those who desire to speak in Cleveland will write to me, and send a stamp to pay return postage, I will put the letter into the hands of the Committee to be answered.

Mrs. VIOLET C. HUNT:—Is thinking of removing from Madison, O., to Indiana. We exceedingly regret the change; but trust the blessings she so richly merits, will go with her to her new home.

PHYSICIAN:—Mrs. M. J. BARRETT has removed from Geneva, to Madison, Lake Co., O. She is a worthy woman, and has been a successful healing medium. She examines by hair, if the patient is not present.

Mrs. SOPHRONIA WARNER:—Speaks half the time in Milan, the other half in the "region round about" Milan. She is a *good* trance speaker, a clear and logical reasoner, and a *worthy* woman. Her post office address is Milan, Ohio.

Mrs. CHARLOTTE M. TUTTLE:—Has been in Cleveland recently, en-route for the South-West. She has been speaking the past year in Conn., where her love labors have been highly appreciated.

Her present post office address is Lafayette, Ind.

J. S. FINNEY is creating quite an interest in the city by his out-spoken denunciation of legalized falsehood, and his laudation of *unconventional* truths.

We hoped to have the lectures reported for the Agitator, but have failed in so doing.

COMPLAINTS.—Of the non-appearance of the Agitator are frequent. In only one instance has the fault been ours. Look after *your* Postmasters, and we will *ours*. In several instances I have found that the P. M.'s put the papers in the wrong boxes. We have never had a single complaint from New London, O. A *woman* is postmistress there.

A WORD TO AGENTS.—Mr. Cridge has several agents hereabouts obtaining subscribers for the Vanguard. That is all just and proper, but they should not compromise their integrity to procure them. Mr. Cridge is too much of a *human* soul to wish to build upon the ruins of papers or reputations. The Agitator has no idea of "going down, for want of friends or patronage," and it is not "a *free love* organ." It hopes and *intends* to be a TRUTH ORGAN.

NOTICE.—I do not consider myself responsible for statements made respecting Mrs. Brown, or the "Agitator," by any one. I stand on the platform of *individual responsibility*, and do not expect or need to rival other papers, in order to sustain the VANGUARD, which has a character and position of its own.—A. C.

SIDNEY SMITH.—Nine years before he died, when verging on the grave, Sidney Smith said one of the evils of old age was thinking every illness the beginning of the end. When a man expects to be arrested, every knock at the door is an alarm.



## Notices of Books, &amp;c.

THE GOSPEL OF JESUS. New York: S. T. Munson, No. 5 Great Jones Street.

We are of opinion, that if the work to which the above title is prefixed, had fallen under the observation of Luke as being one of the "many" Gospels with which the Christian world had made acquaintance even in his day, we should never have seen the narrative of that Evangelist. He would have thought all further effort to reconcile the parties that in the primitive Church followed respectively Peter and Paul, would be quite useless; and therefore we should have lost forever his studied parallel between those Apostles, which we have in his "Acts," as well as that Gospel in which he attempts to set forth *better than others* "the things most surely believed among us." A Gospel like the one before us, which has just been exhumed from the Catacombs of Rome, must have struck him as exactly the thing. A Gospel pervaded from beginning to end with quiet satire on the Clergy of the Nineteenth Century and divested of all trace of miracle, even ignoring the Resurrection of Jesus, must have appeared to him peculiarly well adapted to the wants of Christians of his own age, who could be allowed to embrace Christianity only by faith in the most astonishing "signs and wonders." And so we imagine that he would have laid down his pen, after reading this Gospel, with the most complete satisfaction that this life of Jesus had been told in a manner requiring nothing to be added. Only we think that he would have been a little surprised that the story of the Young Rich Man, as it was so finely told in "The Gospel of the Hebrews," should have been omitted in the original Gospel of Matthew, when these were but different names for the same treatise. So, too, he might have been still more amazed to find in the Gospel which was destined to be exhumed from the Catacombs, a repetition of that blunder made by that *spurious* Matthew, whose Gospel was to pass current as genuine in the Nineteenth Century.

For this *spurious* Matthew in relating the account of Jesus' rejection at Nazareth (Chap. xiv. in the *received* Gospel), states that Herod about that time heard of Jesus' fame, and supposed him to be John the Baptist, whom he had *long before* caused to be beheaded. And by way of episode, this Evangelist gives the history of the decapitation. But he unfortunately makes John's disciples take up the body of their master, bury it, and go and tell Jesus, who, thereupon, immediately after his rejection at Nazareth retires to a desert place. The death of the Baptist is thus made to transpire simultaneously with an event, which according to the Evangelist himself, occurred long afterward. Luke, we think, would have been surprised to see a blunder which himself and Mark avoided, occurring in the Catacomb Gospel, just as if it had been copied out of the *spurious* Matthew-Gospel of the Nineteenth Century.

Notwithstanding these little blemishes, whatever Luke or Mark, would or would not, have done in the premises we heartily recommend this Gospel of the Catacombs to the thinking public, as at least showing what an original Apostolic Gospel *ought* to have been, even if it is not in reality that it professes to be. So that the reader may learn, if he will, that a Gospel of the Apostolic Age should contain no miracles, no casting out of demons, no sudden cures of the blind and paralytic, no resurrection of the dead, but should be filled with pure, abstract, moral precepts, with censures of Paul, the Apostle of the Cross, with warnings against the doctrine of salvation by faith, and with denunciations of the hypocrisy and deceptive arts of the Clergy.

In conclusion, we advise the reader not to follow the example of some of our cotemporaries, in importuning the Editor of the Gospel too clamorously for a sight of the original manuscripts. Does not Dr. Dodds say in his *quasi* letter to the Editor: "The original parchments I have not seen?" We suggest that it is not very sharp in our sceptical critics to be asking the Editor for a sight of these parchments, when Dr. Dodds and himself are thus doing all they can to enable a stupid public to read their open riddle.

Let the reader take the hint, when Gospels are in question, the world should be satisfied with what it *has*, and not cultivate a habit of scrutinizing too closely the manner in which Gospels are *produced*. For our part, we take it on trust, that *all* such documents, tell more of what the life of Jesus *ought* to have been, than of what it *was*, that the "original parchments" are always *hard to find*, and are all alike native to the Catacombs.

D. L.

Woodman's Reply to Dr. Dwight on Spiritualism. Boston: Bela Marsh, No. 14 Broomfield Street. 20 cts.

We have not examined the above work critically, but the notices of the Press which have come to us, almost invariably place it in advance of anything that has preceded it. It is a Scriptural argument. The issues between them is contained in the following declarations made in the Sermon of Dr. Dwight:

"God has purposely confined the knowledge of these things to Himself. This is the reason why they are secret, or why they are not revealed; 'they belong to Him,' and not to men, not to creatures. . . . It is alike irreligious and fruitless on our part to seek to know them; He keeps us in ignorance; He keeps absolutely secret with Himself what He intends to do, and most of what he is constantly doing."

Send for it and lend it to skeptics.

L.

THE FARM: A Pocket Manual of Practical Agriculture; or How to Cultivate all the Field Crops. Embracing an Exposition of the Nature and Action of Soils and Manures; the Principles of Rotation in Cropping; Directions for Irrigation, Draining, Subsoiling, Fencing, Planting Hedges, etc.; Description of Improved Agricultural Implements; Instruction in the Cultivation of the various Farm Crops; How to Plant and Cultivate Orchards, etc. With a most valuable Essay on Farm Management. By the author of "How to Behave," "How to do Business," "The Garden," etc. New York: Fowler and Wells, 1858. [Price, postpaid, in paper, 30 cents; in muslin, 50 cents.]

To the readers of "The Garden" it is necessary only to say that this excellent little farm-book is by the same author, and fully equal in value to that popular manual. It treats, in a clear, concise, and matter-of-fact way of both the theory and practice of agriculture. It tells you how to cultivate all the field crops, and, what is better, gives you the *principles* which underlie all the practical operations of cultivation, so that you can use and modify any practical directions given with a full understanding of what you are about. It gives not only the "how" but the "why" of farming. The knowledge which one may get from it may make difference of hundreds of dollars in a farmer's income in a single season. No farmer, and especially no young farmer, can *afford* to be without it. So much valuable information for so little money we venture to say can be found nowhere else. The essay on farm management, by J. J. Thomas, here reprinted by permission of the author, is alone well worth the price of the book. It is adapted to all classes of people who are interested in rural affairs, and to all sections of the country.

The series of four "Rural Hand-Books" to which this belongs—"The House," "The Garden," "The Farm," and "Domestic Animals"—will be furnished to subscribers ordering them all at the same time for \$1. Address

FOWLER AND WELLS, 308 Broadway, New York.

## "THE SYBIL"

For July 1st, comes to us filled with a very interesting Report of the Third Annual Convention of the National Dress Reform Association, held at Cortlandville, Cortland Co., N. Y., June 24th and 25th.

Let all who consider a radical change in woman's dress indispensable to her best, most harmonious development,—send for the Sybil, if they are not already supplied with it.

It utters brave words in other good causes as well as in the dress reform. It is ably conducted by Mrs. Lydia Sayre Hasbrouck, Middletown, N. Y. Semi-monthly, One Dollar a year.

L.

## OBITUARY.

DIED, in Paw Paw, Mich., July 10th, of dropsy, after a long and severe illness, Mrs. EMILY BEDELL, aged 39 yrs.

Mrs. B. was a very devoted Spiritualist and a Trance Medium—a thorough reformer and a true woman. She had a very clear mind unfolded in the region of great principles; and when these were settled in her consciousness, she never hesitated to declare them. She suffered much during her long illness, but murmured not, being greatly disposed to accept pain at the hands of the Infinite Providence, as well as pleasure, feeling assured that it was in her case, and is always, an instrument for refining and elevating the spirit, and for bringing the greater joy. So, pleasantly, she gravitated to her home in the Second Grand Degree of Life Substance—thought.—S. C. HEWITT.

A HELPING word to one in trouble, is often like a switch on a railroad track—but one inch between wreck and smooth rolling prosperity.

## Conjugalism and Conjugalism.

In an article entitled "The Philosophy of Agitation," &c., contained in "Agitator" No. 9, the printer makes me say "conjugal," all through the article, for *conjugal*, and "conjugalism" for *conjugalism*. This, of course, makes me talk nonsense to the discriminating spiritual reader, (in so far as the significance of the term in question, is concerned,) which I have no disposition to do. "Conjugal" union, marriage, and therefore, *love*, is the *common*, "legal" union, marriage, or love; but CONJUGIAL LOVE is the *Spiritual Degree* of the same *love element*, the Heavenly Degree, or that which is *above* "legality," and is a "Law unto itself." It was about this latter love, that I was treating in that article, in contradistinction to the former, and chose my terms accordingly. The intelligent reader will please make the correction. Also, in paragraph number two, from bottom of middle column, read *worlds* for "words," which makes no small difference in the sense of the passage.

S. C. HEWITT.

## Notices of Meetings.

The Infidel Convention at Philadelphia will commence on the first Monday in October next.

THERE will be a Grove Meeting at Hampden. Geauga county, Saturday and Sunday, August 21st and 22d.

THERE will be a Grove Meeting in Darrow Street on Saturday and Sunday the 4th and 5th of September.

THE Friends of Progress will hold their Yearly Meeting in Richmond Indiana, commencing on Friday the 17th of September, to continue three days.

A. J. DAVIS has sent out a call for a Convention to be held in Mechanic's Hall, Utica, Oneida Co., N. Y., on the 10th, 11th and 12th of September next, to consider "THE CAUSE AND CURE OF EVIL."

There will be a convention of spiritualists at Clyde, Ohio, on Saturday and Sunday Aug. 23th and 29th. Mrs. Warner, Messrs Barnard, Sterns and French will be present.

A. B. FRENCH.

There will be a Grove Meeting and Pic-Nic in Thompson Centre, commencing Sept. the 10th. On Friday there will be speaking; on Saturday, the Friends of Reform everywhere are invited to be there with baskets of edibles, and with banners containing mottoes significant of the prevailing sentiment of reformers in the locality from whence it comes. Sunday the 12th, there will be speaking upon whatever tends to ameliorate the condition of the Race.

THERE will be a Grove Meeting to continue three day, commencing on the 10th day of September, at the MAGNETIC SPRINGS, Kiantone Chautauque Co., N. Y., to consider the following subjects:

1. The great wants of the present age.
2. The need of a greater degree of Freedom.
3. The purposes and plans of the Spirit World,
4. A Divine Commerce.
5. The Homes of the Future.
6. Regeneration and Generation.
7. The Culture of the Soil.

Able Speakers from Boston, New York, Cleveland, Chicago and other locations are expected to be present to address the meeting.

P. S.—As the meeting is to be held in a grove, visitors, that can do so, are advised to provide themselves with such conveniences as they can command. Ample Hotel accommodations can be found at Jamestown, Fernsburgh, Fontoniell and Kiantone Centre, with conveyances to and from at reasonable rates.

For the Ass. of Unionists, J. M. STERLING,  
T. S. SHELDON.



A Grove Meeting will be held on the first Saturday and Sunday, being the 4th and 5th days of September next, in Bennington Township, (post office, Marengo) Morrow Co., Ohio, in the vicinity of the residence of E. E. Morehouse. All who feel attracted thereto are respectfully invited to attend; and such as may wish to come by the Columbus and Cleveland rail road, can leave the cars either at Ashley, eight miles West, or at Cardington, eleven miles North-West of the neighborhood of the place of meeting. Those who may wish a free conveyance from the rail road to the place of meeting, will be provided for by in forming, in time, either of the following persons, addressed as above by mail, and by being at either of stations named above, on the Friday next preceeding the meeting. Address Selah Vansickle, or E. E. Morehouse.

July 29th, 1858.

S. P. LELAND will speak at New Lyme, Sunday 15th, Colebrook, 17th, Mesopotamia, 18th, Johnson's Corners in Middlefield, 19th, Pope's Corners in Troy, 20th, Chargin Falls, Sunday 22d, Kirtland, 24th, Leroy, 26th, (Mr. V. please make arrangements) Huntsburgh 27th, and will attend the two day's Grove Meeting in Middlefield, Aug. 28th and 29th. After visiting these places will spend a few days in Portage, and thereabouts, previous to his departure for the "Far West."

#### "TWIN MOUND HARMONIC ASSOCIATION."

We have received a Circular setting forth the objects of the above-named Association. We have not room to give the "Articles of the Association," the "Articles of Agreement between the Association and Subscribers to the Capital Stock," nor the "Appeal to the Friends of a New and True System of Education;" but must simply say the object is to establish a *School of Life for all*, the system of teaching to be *nature's system*.

The closing paragraph of the "Appeal" will serve to put those who wish for information, in communication with the officers of the Society. They have our best wishes for their success.

"We invite correspondence touching the matter of establishing this College. We wish to hear from our friends in all sections of the country, and to receive them assurances of what they will do. We shall also be glad to communicate any other particulars of our effort, to those who may desire to be further informed. Letters addressed the officers of the Association, should be directed, President or the Secretary, (as the case may be,) T. M. H. C. A., Twin Mound, Douglass Co., Kansas. Letters may also be addressed to WILLIAM DENTON, same P. O., or to THOMAS M. FISH, Henry, Marshall Co., Illinois, both of whom are authorized to act as Agents of the Association. And thus, with firm purpose and steadfast hope, we commit our enterprise to those who are able to bear it on to success.

By order of the Association,

HENRY HIATT, *President*.

ELIZABETH M. F. DENTON, *Secretary*.

Twin Mound, June 2, 1858.

#### Report of the Convention at Geneva, O.

MRS. H. F. M. BROWN:

Having been appointed Secretary of the Convention of the Friends of Progress, at Geneva, I send you, for publication in the Agitator, the proceedings of that Convention,

Friday, July 30th—Warren Chase took the stand at 11 o'clock, and spoke about an hour on the Importance of Progression, when the Convention adjourned until 1 o'clock.

1 o'clock P. M.—Warren Chase again addressed the Convention upon the Failure of Christianity to reform and harmonize the world. Mrs. V. C. Hunt, of Madison, a trance speaker, followed upon the same subject. At 4 o'clock the Convention adjourned until 10 o'clock Saturday morning.

Saturday, July 31st—At 10 o'clock, Mrs. H. F. M. Brown took the stand and addressed the Convention at some length, from the text, "What do the Spirits teach?" in which she gave, in her beautiful style, a synopsis of what the Spirits have taught her.

Lyman Peck, Esq., of New Lyme, then introduced the Following Resolutions:

*Resolved*, That we recognize, and again repeat, the

great truth, long ago declared by Wesley, that African Slavery is the sum of all villainies, and having had the light of an additional hundred years, and witnessed the growth of the monster of villainies, we are now prepared to declare that all Laws, Religions, Books, Sects, Parties, and Creeds which sanction, uphold and sustain the monster of villainies, deserve a villain's doom.

*Resolved*, That making merchandise of men is a legitimate out-growth of Bible Religion; therefore all attempts to eradicate Slavery from our land, while we continue to nurture and nurse the parent stem, must of necessity prove a failure.

After some preliminary remarks by Mr. Peck, the Convention adjourned until 1 o'clock.

At 1 o'clock—Warren Chase addressed the Convention—subject, "the Bible," taking the position that the Bible had never revealed any thing to man—that man had been under the necessity of learning the arts and sciences for himself—that the Bible had never taught man his true duty to his God, his neighbor, or himself.

Mrs. H. F. M. Brown, editor of the Agitator, then took up Mr. Peck's first Resolution and discussed it at some length, taking the position that the worst slavery from which the world had ever suffered, was the slavery of *white* women. She claimed that the Race could never be elevated and harmonized—the African slave freed, and the slave holder turned from evil doing—until the mothers of the Race were set free, and brought up and out of the prison-house of bondage and degradation.

Mr. A. Cridge, editor of the "Vanguard," followed on the same subject, taking the position that woman should have equal rights with man, so far as she was capable of exercising and enjoying those rights—claiming that woman was principally responsible for her present condition. He thought but few women capable of exercising the elective franchise, with discretion, if they possessed the right—that woman refused or neglected to make use of her present rights. He cited some of those rights, one of which was the right to wear the Bloomer Costume, which women refused to adopt. He gave his own experience in trying to teach women to set type—ten out of eleven trials having proved failures—that one woman had been tried at Richmond, Ind., for a clerk in a store, but she could not foot up accounts, or make change correctly, consequently was discharged. He thought woman's rights advocates, were more theoretical than practical, as he had offered to print "The Lily," a woman's rights paper, but the job was refused him and given to some one who did *not* employ women in the office. He thought, on the whole, that men were as much slaves to women as women were to men. He had found men at work in the field, and women in the house reading the "New York Ledger."

Mrs. V. C. Hunt followed, in a very *strong* speech, taking the position that women were in an enslaved and crushed condition, and that "Old Theology" was responsible for it,—that the Bible and the Church had always taught that man was far superior to woman, that man was made first, and that when God had any special blessings to confer, he conferred them upon *man*,—that the Bible taught, all through it, what great things the *sons* of God had said and done, but no where taught us that God ever had a *daughter*, or wife though he had numerous sons.

Adjourned until 10 o'clock Sunday morning.

In the evening Mr. Rodgers, of Cardington, gave an exhibition of his paintings.

Sunday morning at 10 o'clock—Mr. Cridge again took the stand, to explain some of his remarks of the previous day. His remarks were the same, in substance, as already made, leaving on the minds of the Convention the idea that he considered women very much inferior to man, and that her condition was about as good as she deserved.

Mr. Peck next spoke upon his Resolutions. He dwelt at a considerable length, upon the evils of American Slavery. He took up the Bible arguments in favor

of slavery, and thought the evidence conclusive that the Bible justified it. He thought the woman's rights question, upon which Mrs. Brown had spoken, and the Bloomer question *mere pigmies* by the side of the great question of American Slavery. He made a strong appeal to all *reformers*, to assist in crushing the "monster of villainies," as he termed it.

Mrs. H. F. M. Brown said she had no appologies for American Slavery, and none for the position she had taken. She was ready to take by the hand her brother, and wished a "God speed, to him and every one who was laboring for the great cause of Humanity. She intended to labor on for the elevation of the Race; but the enfranchisement of her own sex, and who demanded her *greatest* energies, and she intended on all proper occasions, to labor and speak for the elevation of woman. She pointed out at some length, the social and statute laws regarding married women. Then asked if those terrible wrongs were "mere pigmies," by the side of Southern Slavery.

Adjourned until 1 o'clock.

At 1 o'clock—Warren Chase took the stand and spoke upon Spiritualism, claiming that as the cause of Spiritualism advanced all Reforms would advance in the same ratio. He did not look to any one cause to elevate man, but to *all reforms*.

Mr. Van Every introduced the following:

*Resolved*, That the individual ownership of property is responsible for nineteen-twentieths of the so-called evils of society.

Mr. Every spoke at length in favor of his Resolution. At 4 o'clock the Convention adjourned.

During the Convention the following Resolutions were introduced:—

By Mr. A. Cowles, of Geneva:

*Resolved*, There is no Spiritualism of any value save in what some call "side issues."

*Resolved*, Slavery of every kind—all persecutions bigotry, tyranny—all crime, wherever found, is in consequence of the undeveloped condition of the Race. Enlightened minds, therefore, should say, as said the compassionate Jesus, "Father, forgive the evil-doers, for they know not what they do."

By Mrs. H. F. M. Brown:

*Resolved*, That we *individually* put hands to the plough and not look back so long as a single slave, *white or black*, is asking freedom, or dying in chains.

By Mrs. V. C. Hunt:

*Resolved*, That children's rights lie at the basis of Human Rights. Children, then, have a right to healthy, holy and intellectual parents.

By Warren Chase:

*Resolved*, That we go home, build halls and write upon the walls (as you see written here) FREE DISCUSSION!

Resolutions were introduced by others, which were placed in the hands of secretary.

Remarks were made during the Convention, by Mrs. Miller and Mr. Woodworth, of New Lyme; by Mr. A. Cowles, of Geneva, and some others in addition to the foregoing. Mrs. Alvord, of Austinburg, improvised several beautiful and appropriate poems. Mr. Holden and others discoursed sweet music, as occasions offered.

The Convention was held in Union Hall, a large building, erected by the liberal minded men and women of Geneva. It had been intended to occupy a Grove on the last day, but wet weather prevented, consequently many left who could not get into the Hall.

O. H. PRICE, SECRETARY.

Geneva, O., August, 1858.

#### Capt. Rynders and the Spirits—A Test.

After receiving news of his brother's physical dissolution in California, Capt. Rynders, in company with Col. Hall, paid a visit to Mr. Conklin's rooms, for the purpose of getting a communication from his brother's spirit.

Many questions were asked by the Captain, and were satisfactorily answered. Finally asks the Captain:

"Where is your body now?"

"In this city!" was the reply.



"That's a damned lie!" rejoined the Captain, with emphasis; but the spirit insisted upon its truthfulness. On their way from the rooms, the Captain says to the Colonel:

"It beats the Devil that such an answer should be given to that question. All the rest were answered right, but that one. Pshaw!—it's all a damned humbug!"

Thus the matter ended. But the next day, as the Captain was walking down Broadway, he was met by an acquaintance who accosted him with—"Captain, why don't you go down to the vessel and get your brother's body?"

"Why, it has't arrived—has it?"

"Yes," was the answer; "it has been waiting for you these two days!"

Sure enough, the vessel had arrived with the body much in advance of the time it was expected, and the Captain had to acknowledge the truthfulness of an intelligence in opposition to his own positive conviction at the time of receiving the communication.—*The Principle.*

### The Love Relations.

Among the exciting topics that absorb the attention of the "Glorious Yankee Nation," is that of "free love."

It is discussed through the press, on the forum, and in private conversational parties.

To say aught in favor of the doctrine is to invoke the persecution of all self-righteous hunkedom, combined with the anathemas of reformers of a certain pious class; and to say aught against it, you must suffer the ban of being called a "conservative," acting on the principal that "the world is not prepared for it yet."

Its most elevated advocates seem to be striving to grasp the laws and principles, and to embody them in the construction of society, in this semi-barbarous age; while its sensual persecutors, like Potiphar's wife, seek to traduce the purity of heaven to minister to their hellish lust.

Extreme views in either direction in reformatory matters are precluded from being practical, by the existing laws of necessity, which compel actions to be governed by the condition of the actors. Hence upon this question I take the middle ground, not from love of applause, or fear of persecution, but from a love of right. The unholy relations, that are legalized by custom and established law, called marriages, I have no apology for, but an entire abrogation of all marriage law, and civil contracts would be remanding the civilization of to-day to the barbarous licentiousness of a dark and dismal past.

Such a course, under the present condition of society, would fill the world with "saints" faster than the bible system of latter day Mormons.

There would be many "producers," and but few real supporters. I saw in the statistics of London for 1854, a report of ninety-eight thousand marriages, only thirteen of which were considered perfectly happy. This was not a very flattering report, but the difficulty, in my humble opinion, was not so much the fault of the law, as of the ignorance of the victims; and were they left to follow their attractions, independent of all legal customs, the difficulty would not be remedied, for the law grew out of their condition and formed no part of the misery itself; whereas, the restraint of the law prevented the "variety," which otherwise might have obtained. So long as mankind are governed in their conjugal relations by lust, and not by love, the more restraint there can be imposed upon them, the better it is for society.

But there is another view of this subject that is as much above the one I've already taken, as the noon-day sun is above the mid-night gloom, and would to God, it were practical.

I cannot agree with all the views of Mrs. Carrie S. Lewis, but I love and respect her freedom of thought,

and frankness of expression; and I pray for the time to come, when society will be reconstructed under the higher law of right, where we may follow our attractions, because they will be pure, holy and God-like.

God's love as revealed in man, predicts that time with unerring certainty, because the construction of the human brain is such, that its emanations will be its power of attraction, and will be as reliable as the sure word of prophecy.

Some clairvoyants are able to see emanations arising from every organ of the brain, and will read character as distinctly thereby, as can the most skillful Phrenologist. These emanations constitute the atmosphere in which the mind lives, and were man harmoniously developed, so that his preceptions and feelings were more perfect, every individual would stand revealed externally as he is internally; we might then follow our attractions, because they would be a safe and sure guide. Doubtless there are some in this age, so unfolded, spiritually, as to live on that plane; to such, we say, live out your highest ideal of perfection.

When an individual has no need of the restraints of legal customs, he will live above them, and thus show by his actions the plane of his unfolding; and when the Race becomes so unfolded, human laws will become obsolete, because they will be unnecessary.

Society may then be reconstructed by the law of "attraction," and governed in wisdom.

We can then say with Jesus of Nazareth:—"Thy kingdom come, thy will be done on earth as 'tis done in heaven."

Love cannot be confined by locks, or prison walls, or in the romantic castles of antiquity. It is governed by positive and immutable laws. It is stamped upon the human mind, and is the guiding monitor of its attractions. Love is not under the control of the will—it is not the "free-will offering" of its possessor. It cannot be bestowed, or withdrawn at the will of the individual. You love what is lovely to you, and hate what is hateful.

It seeks its own affinities, and is attracted or repelled by the eternal laws that govern it.

"Free-love" as practiced by some so called "Free-Lovers," I repudiate *intoto*, but the Divine law of attraction as manifested in a harmoniously developed mind, as seen in the material universe around us, and carried out in practical life on an elevated plane of spiritual development, I regard as the expression of the will of our Father to his children of earth. May we hasten the time, when love, (be it "free" or otherwise,) and not hate and lust, shall be the guiding star of humanitie's destiny; let us agitate the troubled waters of human thought, that we may bring forth the hidden social truths there buried.

H. B. V.

Chagrin Falls, Ohio.

A few questions to "H. B. V.:"

You say an "abrogation of marriage laws, would be remanding the civilization of to-day to the barbarous licentiousness of the dismal past." Do you believe in the law of progression? Where is your faith in humanity? Are the laws better than the law-makers?

"Such a course would fill the earth with 'saints' faster than the Bible system of latter day Mormons."

Would there be more unwelcome children than now? Ask pale, woe-begone looking mothers, ask them if they would people the earth if the marriage laws were not binding upon them. Do you understand the marriage laws of Ohio? Will you please tell me if they are a terror to the evil doer? Will you tell me if the marriage laws prevent or only legalize and sanctify libertinism? Your London Statistics may aid you a little in this matter. In speaking of the London wretchedness, you say the case would be worse if the people were left to follow their attractions. Do you think I could make for your soul a

law that would be diviner than your own attractions?

The vilest of men may make laws—am I to abide by them when God in Nature tells me they are unjust?

You say "love is not under the controul of the will—bolts and bars do not confine it." If love is in-born it is of God, it is Divine.

Would you have men legislate upon God's law? Can law-makers make a virtue of vice? Can they make *wrong right*?

You pray for love to rule on the earth. Will love, the child of heaven, ever rule so long as lust is legalized and made a virtue? So long as the earth is peopled with the children of lust?

It is not much the world can give  
With all its subtle art,  
And gold or gems are not the things  
To satisfy the heart:  
But O, if those who cluster round  
The altar and the hearth,  
Have gentle words and loving smiles,  
How beautiful is earth!

### A STARVED HEART.

Two gentlemen stood by the road-side, opposite a graveyard:

"And so our school-mate, Edith Wynn, is dead," remarked the elder of the two.

"I remember a little, dancing, warbling, thing, yet thoughtful and wise beyond her years. I heard of her marriage in my western home, but since then, have known nothing concerning her. She died of consumption, did she not?"

"People call it consumption, but she died of cold and starvation," calmly and slowly replied the other, the bachelor friend of Edith.

"What do you mean," asked the speaker, eyeing his friend curiously, and not without suspicion.

"I mean that there is a slow freezing and starving of the heart, which, though more lingering, is often as fatal to life as the lack of bodily warmth and food."

"I do not fully understand you."

"You did not know Edith, and love her as I did. Long before she had dreamed of love, I had selected her for my wife; but I kept the sweet secret in my own bosom, and toiled to make myself worthy of her. When she was still very young, I left home to travel a year or two. No matter how it happened, when I returned, she was married. It was a crushing blow to me, though God only knows if I could have won her. She married a man just one remove from the curious automatons the Germans are so fond of manufacturing. He has intellect, but no heart."

I have met her at intervals, since her marriage, and have seen her gradually changing from the warm-hearted, impulsive, ambitious woman, to an automaton like himself. Outwardly, I mean, for the anguish of the famishing spirit within, none can know. He fed and clothed her body, but ignored and slighted her affections. They could not cling to him, but fixed themselves in a better country, where the All Merciful has taken her at last. Her husband is erecting a costly slab of marble to her memory. Heaven forgive the bitter thought, but if the truth were told upon it, it would read, "DIED OF A STARVED HEART."

REVIVAL INCIDENT.—A correspondent of the *Boston Bee*, writing about the revival at Providence, says: "At one of these prayer meetings in a church in this city, whose summit is graced with a dome in imitation of St. Paul's in London, there arose a man, dressed poorly, and with want depicted on his 'aged countenance,' who, offering up a pure and holy prayer to his Creator, closed in the following strange manner: 'I have been afflicted with the curse of poverty since last fall. My poor wife and children have almost starved with hunger and perished with the cold; and for what reason? This, brethren; the men who have this morning exhorted you to come to your Savior have failed to pay me for my labor in repairing their boots and shoes; and if this is religion, I'll have none of it.' It made a sensation in that audience, and the minister said, 'that he hoped the admonition would cause those who had laid such stumbling blocks in their brother's way, to remove them before the sun went down.'"

LITERATURE AND LIFE.—As in literature we shall find some things that are true, and some that are new, but very few things that are both true and new, so also in life, we shall find some men that are great, and some that are good, but very few men that are both great and good.



## The Children's Corner.

## A WORD TO LITTLE GIRLS.

Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles, as she passes along; who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls, drops of gold, diamond, or precious stones, as you pass along the streets? But these are the precious stones that can never be lost. Take the hand of the friendless. Smile on the sad and dejected. Strive everywhere to diffuse around you sunshine and joy. If you do this you will be sure to be loved.—*Home Journal*.

## Catechism for the Engaged.

Before I trust my fate to thee,  
Or place my hand in thine,  
Before I let thy future give  
Color and form to mine—  
Before I peril all for thee, question in thy soul to-night  
for me.

I break all slighter bonds, nor feel  
One shadow of regret;  
Is there one link within the past  
That holds the spirit yet?  
Or is thy faith as clear and free as that which I can pledge  
to thee?

Look deeper still. If thou canst feel  
Within thy inmost soul  
That thou hast kept a portion back,  
While I have staked the whole,  
Let no false pity spare the blow, but, in true mercy, tell  
me so.

Is there within thy heart a need  
That mine cannot fulfil?  
One chord that any other hand  
Could better wake or still?  
Speak now, lest, at some future day, my whole life wither  
and decay.

## LIFE.

We have two lives about us,  
Two worlds in which we dwell;  
Within us and without us,  
Alternate Heaven and Hell;  
Without the sombre Real;  
Within our heart of hearts, the beautiful Ideal!

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