

# 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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## A MOTHER IN HEAVEN.

I know I shall see her  
And know her there,  
By the gentle love-smile  
She used to wear.

I'm coming mother, dear,  
Coming above,  
Where life is all gladness,  
And joy and love.

This world, mother, is cold,  
I cannot stay  
Where love is not my boon,  
So I'll away.

In thy own joyous home  
Where skies are blue,  
To breathe again my love  
In words anew.

Together there we'll roam,  
Through endless space,  
And there forever run  
Progression's race.

MERCIA.

## FREE SPEECH.

Free Speech is errors blight,  
And truth's effectual ray;  
Free Speech dispels the night,  
And ushers in the day.

Free Speech! the morning bell  
That bids the world arise  
From fears and myths of hell,  
To angels of the Skies.

Free Speech! 'tis God's decree  
Delivered to the brave;  
'Tis freedom's jubilee,  
And digs the tyrant's grave.

Go—be no more a slave!  
Let head and heart agree;  
If you a soul would save,  
You must yourself be free.

The truth will ever pall  
Where cowardice abounds:  
Speak boldly—speak it all—  
Till all the earth resounds.

## THE CABLE.

'Tis done! the angry sea consents—  
The nation's stand no more apart—  
With clasped hands the continents  
Feel the throbbing of each other's heart.

Speed, speed the Cable; let it run,  
A loving girdle round the earth,  
Till all the nations 'neath the sun  
Shall be as brothers at one hearth;

As brothers pledging hand in hand,  
One freedom for the world abroad,  
One Commerce over every land,  
One language and one God.

—Tribune.

## Agitator Communications.

### The Philosophy of Government.

Government is of three distinct forms,—first, THE DIVINE GOVERNMENT, embracing the Natural, Spiritual, and Celestial laws of the Universe. This government is absolute, perfect, immutable and beyond the feeble arm of man to subvert or resist. But of this we do not purpose speaking farther in this paper.

Of human government there are two forms, which embrace within their extremes all the various modified forms known to man. The first of these is Absolute Despotism, wherein the governing power is foreign to the governed and independent of them, and in which the relation existing between them is that of tyrant on the one hand and slave on the other. Its basis is brute force. It is assumed by the strong over the weak; and it virtually denies to the governed the right of themselves and of self direction. It always obtains in the infancy of races and people, and its natural atmosphere is extreme barbarism. It becomes modified and loses its extreme character as the nation advances in civilization and intellectual and moral development. All existing forms of human government partake more or less of this quality, as of necessity they must while the masses of the people are as imperfectly prepared for self-government as at present they are.

The second form of human government is that of a pure Republic. Its fundamental principle is individual self-government. It is the government of a community of free and perfectly equal sovereigns, all, individually, governing themselves and seeking to govern none else.

Man is a self-regulating being of right amenable to no other finite power while he remains within the bounds of his individual sphere. He is a microcosm of the Universe, a compound of spirit and matter, of Deity and nature. In himself resides the whole of government; himself is king and subject, lord and servant. The Will sits regal on the throne and sways its sceptre arbitrarily over the passions and desires. At its right sits Wisdom, counsellor and judge; on its left sits Love, prompter and favorite, moving it in obedience to her blind impulses. Love is the motive power, the spring of action, the propelling force, and operates without discretion. Wisdom is the directing power, the pilot, the counsellor and guide, and restrains, controls, and directs the blind and impetuous impulses of Love. Will is the sovereign, the regal despot of the mind, king and executive of this little realm. (We speak of an evenly developed and harmonious mind.) Over this sovereign, there of right can be no finite power. It alone should be governed by divine principles. Even the SUPREME RULER shows respect to the freedom of the Will, never compelling it, never infringing on its sacred rights. All biological influence, tending to captivate the will, whether exercised by men or spirits, are disorderly and subversive of man's most sacred rights. The human will is, or of right ought to be, free within the limits of its natural powers, owning allegiance to naught but the Divine principle, of right, justice, and truth.

Each individual of the human race is a sovereign state, equal in natural rights to his fellows; bowing to none, claiming homage of none; supreme in his own jurisdiction and within the bounds of his constitution. All owe equal allegiance to the SUPREME, and all a mutual deference to their fellows. While all are free, all are bound not to abuse that freedom by obtrusion on the rights of others. But some of these petty kings are arrant robbers, break-

ing over the natural bounds of their several domains and making predatory incursions into the surrounding states, plundering and putting to the sword all who too feebly oppose them. In this event it becomes necessary for their compeers to remonstrate, and, if necessary, restrain them, and to confine them within the limits of their own domain, and thus to secure the public peace and safety.

That law which secures to one his perfect freedom secures it also to all his equals, and prevents all encroachments of one on another. All these petty sovereigns of the race, being naturally equal, and endowed by the SUPREME SOVEREIGN with rights exactly equal, the only system of government that can, and of right ought to, obtain among them, is their united self-government, ensuring a perfect respect of the rights of all. Each has an unbounded freedom within his own realm, and in all things that does not in the least tend to restrict an equal freedom in his compeers. Any one of these sovereigns assuming to dictate to another, or to exact obedience from him, usurps power not his by right, and at once becomes antagonistic to the whole brotherhood, and, at the same time, establishes a precedence by which a like liberty might with equal justice be taken with him and his rights. He virtually throws down the gauntlet and challenges one and all to the combat of might against right. The ruling law acknowledged by him being force, he concedes his own natural liberty to the greatest power, should he be conquered, by arbitrarily attempting to wrest it from others. But by never overstepping the bounds of his own legitimate rights, he secures, not only the rights of others, but his own also, and so long as all so govern themselves all will enjoy perfect liberty.

To drop the figure, the only legitimate human government is that which grows out of individual self-government. All forms diverging from this becomes approximately tyrannical, and all the governed modified slaves.

This self-government is the basis of a pure Republic; of which, however no example yet exists among men. Doubtless our own is the nearest approach thereto as yet established, but it is little better than a Limited Monarchy, and in its executive department not nearly as efficient. The "sovereign people" virtually transfer their rights of government to chosen (often illy chosen) proxies who are in effect a temporary nobility, evidently above and beyond them.

Herein is apparent the truth that no people that are not previously prepared for a Republic can sustain one. Witness France!—Only as they, as a people, are self-governed can a Republic exist among them. So long as the popular tendency is to excess, anarchy, and misrule, so long must it be held in check by a master spirit and the arm of power, so long must despotism reign. A people incapable of individual self-government are incompetent to sustain a pure Republic.

Herein is contained a hint for governmental reformers. Let them strike at the root of the matter. Let them direct their efforts principally to the individual. Let them enlighten the individual mind and develop in it wisdom, correct its love, and free its regal will. Let them seek to harmonize the whole man, make him true to unperverted nature, to right, to justice, to God. Let them begin the work in self; for there is a moral magnetism that shall proceed from them and penetrate the very vitals of society. Not alone example influences those with whom we associate, not alone the personal respect with which we are regarded by our friends and neighbors, tends to mould them in a like moral image with ourselves, but also are they strongly influenced by an unseen, unfelt, unrecog-

nized atmosphere enveloping us and partaking of our very moral nature, infusing itself into the very texture of their spirits, into the essential elements of their characters; and like a fatal miasm, or like a healthful exhalation, sowing the seeds of moral death, or infusing the river of moral life into their whole being.

While we would not ignore the usefulness of external aids in governmental reforms, we must insist that in vain will be popular revolts and revolutions, in vain the sacrifice of self-immolated heroes and the outpouring of patriotic blood, until the people are *individually* prepared and made capable of self-government.

Herein also is a hint for mothers in the training of their children. While they hold in their hands the sceptre of absolute monarchy, and *arbitrarily* rule the child, as often they must in its early years, let them carefully instil into that embryo sovereign the principles of self-government, and teach him to hold with a firm hand the reins of rule over every passion, impulse, and desire. Let them habituate him to self-rule, self-denial, to self-control, and to self-support. Let them develop in him an enlarged wisdom, and correct and purify the loves of the heart; establishing in him the one universal love of right, truth, and good; a love of the only good, the source of all blessing, the INFINITE LOVE. Let them nip in the bud, in the first germination, the dominant self-love of the perverted, misdirected, *hereditary inverted* human tendencies. Let them implant in its stead the only safe ruling love, an universal love of the highest justice, the highest wisdom, the highest law, and the highest good, on which alone *all* can meet without conflict of interests, and with perfect unity of aim. Let them also inculcate its kindred virtue, equal love for the rights and interests of its neighbor, that will, not only, *not infringe* them, but *foster* and *protect*.

Our duty as reformers is first to reform ourselves, then our families, then society, and the world. Mothers and Fathers should especially purify themselves; for most of the evils and inversions of human nature are an inheritance by parental transmission. Fathers, as well as mothers mould the future character of their offspring, from the first germination of being to the severance of all connection between them.

This self-government is opposed to all intolerance, all coercion, physical, intellectual, and moral. It insures the most perfect freedom of thought, speech, and action. So far, then as mankind become self-governors, so far will pure liberty prevail, and all tyranny, despotism and wrong recede from the earth.

VERITAS.

### Philosophy of Spiritualism.

No 3.

In this and succeeding numbers we propose to examine the phenomena of Spiritualism.

The first in order of these phenomena, consists in certain sounds called raps. The law of finite action is this; that sound is the vibration of the atmosphere; then where there is no atmosphere there can be no sound. It is evident then that all sounds from the thunders of Mount Sinai, to the least possible noise, are subject to this law of finite condition. Now if the effect is the subject of finite law, the cause is also, the subject of finite law: for if the condition necessary to the effect is absent, the cause cannot act.

Professor Phinney, of Oberlin, in a set of articles entitled "God a moral being," has shown that the being who made the manifestations on Mount Sinai, was a subject to the law. Believing as the Professor did, that this being was the Infinite, he could come to no other conclusion, than that the Infinite was subject to the law of the finite. But we have shown that the Infinite is in himself the law of finite existence; consequently the Infinite cannot be subject to the law of finite action, unless we take the position that an effect can be superior to its cause which would be absurd. The Professor, then, instead of proving that the Infinite is a subject of law, has proved that the cause of the old testament miracles was a finite being. The same law of condition applies to the movement of physical bodies. The law is this: that all bodies have a position tendency to remain in the condition in which they are, whether that condition be motion or rest.

Hence it follows that the cause of the motion of all

bodies is a power external to the particles of which the bodies are composed; and when brought to a state of rest, when moving, it is equally so. Bodies, therefore, can only be moved or brought to rest, by a compliance with, the law of their condition. But animal bodies, during life, are subject to the same law as other bodies, therefore, animal bodies are moved, during life by a force external to the particles of which they are composed. But the force which moves animal bodies, during life, is intelligent, as is proven by the fact, that animal bodies are moved and brought to rest, at the command or request of others.

That the force which moves animal bodies is a power distinct from, and exterior to the particles of which the bodies are composed, is proved by the fact, that when the vital force leaves the body, the body is subject to the law of chemical decomposition, which it was not before.

But bodies in which the vital force has ceased to be manifest, or in which it never had been manifest such as articles of furniture, billets of wood, stones, &c., do, under certain circumstances or conditions, evince intelligence, by moving or ceasing to move, at the request or command, of persons, without the application of any known magnetic power or visible agency.

That the power which moves these bodies is possessed of intelligence, is proved by the fact that it is conscious of the presence of persons, so as to obey their commands and grant their requests. Three things then are manifest in the cause of these movements; viz, existence intelligence and power.

But existence intelligence and power, constitute spirit. Therefore the cause of the phenomena is a spirit. As regards the origin of these spirits; whether they are emanations from persons present or the spirits of deceased persons, the evidences consists in the facts connected with their conduct. We claim that these spirits are distinct intelligent existences; by whatever cause, or from whatever source, they may emanate.

That the spirit may and does exist independent of the physical body, is supposed to be proved by the following facts:

1st That the mind of one person can impress its ideas on the mind of another at a great distance.

2d, That the mind takes cognizance of things at a distance where the body is not, and that the impressions received are found on inquiry to be correct.

3d, That persons have been seen at places where their bodies were not, and at considerable distances from the places where their bodies were, and their apparitions have been seen to perform certain acts; and the persons so seen were conscious of being at such places and performing such acts as they were seen to perform, and that they retain the memory of these things, as if their bodies had been present. (Cases of this kind will be found in all the works on mental philosophy.)

All the above phenomena are subject to certain conditions of the persons by whom they are performed or in whose presence they are performed, and this fact we write to be remembered, as we claim it is a law, that all things pertaining to the finite, depend on conditions.

In our next number we propose to give the rules by which persons may produce the conditions, which will enable them to have performed in their presence, all the phenomena called spiritual. We hope by this means to put at rest all the senseless clamor, about believing or disbelieving the facts, in this branch of philosophy, by enabling every person if he chooses to make the experiments for himself as he would the experiments in chemistry, and not render himself liable to be deceived, by the designing and unprincipled. To believe without an effort on our part to ascertain the truth of a proposition, is to give evidence of our own mental laziness; and to claim that we have been deceived in things the truth of which we may ascertain without the assistance of any human being, is simply to render ourselves ridiculous. For persons to be ashamed or afraid, to institute experiments, in experi-

mental philosophy, shows a weakness of character which need not be commented upon. G. B. ROGERS.

### Papers on Woman—No. 1.

Woman is as good as Man, is the same as Man, is Man. The proposition is intuitive. I can never prove it. I shall not try. I shall not try to prove that my mother is equal to the son she bore, has the same rights, is every way worth as much. When I can cease to feel that my mother is *better* than I, may I go back to where I should have been *but* for my mother!

O! man, O! human brother, spitting in thy human mother's face! Yet let me speak softly for *she* would. She would not utter words of blame, even for wrongs done to herself; and I will not. But she would love thee still, and bear with thy waywardness, as often she did bear with it, when thou wast once a boy in her arms. And then shall not this very forgiveness of thy mother, shame thee at length into doing her justice? Thou hast not thought. But all these years that thou hast thus been making light of the effort to elevate Woman, hast thou not in very deed been pouring contempt on thy own mother? Brother, Son of Woman, sin no more against her to whom thou art Son!

And thou hast sisters, too, whom that mother equally nursed. They sat on the same knee with thee, they lay in the same cradle, they were nourished from the same breast, they were conceived at the same fountain of life. Hast thou not been all these years sinning against these sisters? In the days of childhood thy equals, hast thou not in thy manhood been exalting thyself above them, so that now thou claimest good for thyself which thou disdainest to give them? And then dost thou not despise them, as at length thy inferiors? Dost thou not *insult* the baby-flock around that ancient hearth-stone? Thou wouldst not have done so in the days when all ye were little together.

But thou hast made another hearth-stone, and chosen a Wife to sit with thee round it. And *her* thou darest not first approach as even an equal; but thou didst sue to her, and woo her with all entreaties, and humbly ask her to be thine. And she blessed thee, and said, Yes; but what art thou now doing to her for it, and how art thou rewarding her good? Once the mistress of thy fate, and the object of thy adoring homage, and more than most religious vows, how soon has she been reduced from an angel, to "nobody but a woman!" And thus thou canst count this dearest, best, holiest, being on earth, as belonging almost to some other race! And thou wilt treat her as thou wouldst not thyself be treated, by infinite odds, and as thou wouldst not treat the lowest, vilest wretch alive, unless perchance he were a "negro!" Thou wilt deny the wife of thy bosom, rights thou dost even clamor for, for the basest, and meanest of *mankind*! But softly for I feel that thou wilt do it no longer. I condemn thee not; "Go and sin no more." Love for thy Wife, will save thee into Justice to Woman.

And yet, remember that all this while, thou hast been wronging thy daughters, too—yes, thy own Daughters. Thou didst give them existence, so that even thy very blood has plead with thee to do them no wrong, and still thou hast not withheld thyself from the tide that was bearing them down, thou hast joined with those who were trampling thy roses under foot, thou hast given thy aid to deny even *them* to bloom! But thou wilt do so no more; the love of thy Daughter has saved thee.

And thou hast claimed to be a Gallant, too, and hast boasted of thy chivalry, and plumed thyself on being Woman's Knight, and the defender and helper of the gentler Sex; and yet in all this thou hast only had respect to a plaything, whose *rights* thou hast contemptuously and utterly cloven down! Thou art now ready to confess it was very unhandsomely done, and that it was most ungentlemanly in the self-constituted champions thus to treat their "fair ladies," under the

hypocritical pretence of serving them. Not Chivalry! but Justice.

Oh! man, Oh! human brother, by the tender charities of human Mother, Sister, Wife, Daughter, repent of thy sin against Woman! Hear the voice of thy Manhood, and recognize thy Sister.

JOSEPH TREAT.

Twin Mound, Kansas Sunday, June 20.

**Contentment.**

That's a jewel, isn't it! Contented and happy! What with? Food and clothing? that's all you need and why not be contented with that? "John is a good boy," said a friend. "What makes him good?" said I. "Oh he works so well, and he's only sixteen. He don't seem to care for anything but hard work; off early and back late." Yes, but the boy has no mind, no aspirations, no leading object but to eat and work off his nutriment. Does he ever think of the divinity within him? how could he when he can neither read or write? and he never would and never could, learn his book! Why yes, he works well, and so does his mule, which is as contented as he; and he knows but little more of his destiny, after death, or of the higher life on earth, than does his mule or his ox. Good boy! His father was a good boy before him! he always worked well; only he was a poor hand to get along; he didn't know how to economise very well, and finally drank rather hard; but his family seemed contented and happy. Oh God! out on such happiness forever! Who has not seen contentment from stupidity? I heard a young man, who has not been married two years yet, say that he and his wife had eaten nearly a thousand pound of beef and pork within the last year; more than half that amount at least; they are hearty, contented, and stupid, while he earns only enough to feed and clothe them.

What a striking commentary upon the spirituality of the day, is the fact that investigators, reformers and agitators, are calumniated for prying into what they know nothing about, and what God never intended should be known!

And how many are sighing for the good old days of our fathers, when there was none of this excitement about religion, slavery, &c. So much strife, and contention, and disputing; dear me: ignorance is bliss, truly.

I would rather be a cat in the corner and cry "mew," than to be eternally pining after the "blissful ignorance," of our pork-eating, wine-bibbing, and tobacco-vending ancestry, who were "easy, contented and happy."

No! forever let us aspire to the divine life, and seek to know more and more, of the wonders of this great Universe of ours, and especially of the soul within. What matter it though life's discipline be severe; there awaits us a glorious immortality, for which may we all be well prepared.

W. HENRY SMITH.

The following letter is from a clergyman. It was not intended for publication, but its high tone, its Christ-spirit teaching love and charity, should not meet my eyes only, and so I give it to the public, hoping the good it will do will compensate my brother for the mortification he will feel at seeing his private note in print.

Tippican, Mass.

MRS. BROWN.—Several weeks since the Post brought me a number of the *Agitator*, for which kindness on your part, I made internal acknowledgement, at the time, though no external symbol may have carried the knowledge of that fact to your mind.

But really I meant to have acknowledged the receipt of your offering earlier, and but for the condition of my eyes I suppose I should have done so. From my stand-point I see much in your enterprise, both as to plan and details, to criticise, and did I give place to the usual sensitiveness of my class, I presume I might even find ground for alarm, and perchance might utter oracular words of caution to the "elect" and of warning

to the "rest of mankind," lest being enticed by the wiles of the seducer, they fall into this new pitfall so covertly opening beneath their unsuspecting tread.

But words like these, the tone of whose piety, I know is undoubted, and whose orthodoxy I know is unquestioned I must confess, I have little, if any skill in using. I shall not, therefore, trouble my heart nor grow lachrymose, *pro bono publico*, at the appearance of certain sentiments and ideas in your journal which were not taught me at my mother's knee, and which mayhap, I have not found in the fields I have since explored. On the contrary I like your "*Agitator*" and if your work be earnestly and honestly done, whether well or ill—whether according to the *Diction* of my party or of another, I shall be satisfied with it, and will not dishonor myself nor grieve my Master by foolishly forbidding you to cast out devils, because, forsooth, it shall please you to do your work by the spell of a name other than that of my *Shiboleth*. The narrowness that would do this, has been, at once, the shame of the Church and the curse of the world.

Like a heartless oppressor it has planted its heel on the neck of all ages, and awed by the terror of its might, the very worms in the dust have dreaded to squirm. Every sincere votary of the Church, while he finds in her the objects of his tenderest affections and the beings of his highest adoration—while he loves her above his chief joy, and is willing to defend her with his life, and vindicate her if need be, by his death—still has to confess that Cruelty and Cowardice have been in her habitations. Cowardice to new ideas and Cruelty to those in whom these ideas have found incarnation and a voice.

But for these things shall we desert the Church! Shall we call a mass-meeting and vote to dispense with the light of day because spots have been seen on the surface of the sun? Or far out on a long and perilous voyage shall we instantly "give up the ship" and "take to the boat" because, forsooth, a few mischievous rats have been discovered in the hold? If we could do the former we should foreclose the possibility of all work by enveloping ourselves in the darkness of night, or if we did the latter we should overwhelm ourselves beneath the terrible waves of a mightier trouble. Hence it is my choice to maintain my position on the Watch tower of Zion. I love the borders of Zion, and the habitations of the Holy. Here I will live and here work. I will not vote in the "mass meetings" nor "give up the ship." But if a brother or sister wish to work—if they be in earnest but yet cannot see as I see, nor stand where I stand, I shall be very content, if seeing with their own eyes and standing on their feet, they do bravely and well their work in their own way.

In this spirit I accept the "*Agitator*" and its friends. Many things you will say that I can approve and many from which I must dissent. Still I shall not tremble nor quail. I shall not fret nor frown. For agitation is well: It is well for me and for all.

Catching a note from the eloquent Grecian I would say that for the present at least, but *three* things are essential to the world's life and prosperity. The *first* is AGITATION: The second is AGITATION: The third is AGITATION.

Proceed then sister to your work. Do it as best you may. "If a free thought seeks for utterance speak it freely—speak it all." But in conclusion let me request you to remember that I have as much respect for your *Shiboleth* as you have for mine, and if private opinions and party technicalities must separate us now, let us as we earnestly strive, each in his own sphere mutually pray that ultimately we may freely meet together and hold friendly and fraternal greetings in the divine sphere of duty and of work.

But in the exercise of our freedom, let us never forget reverence and humility. Whether we be Christian or Pagan, let us not stultify ourselves by ignoring what is manifestly the Law of human life—this namely—that he who would reach the highest success, must trav-

el to it over the lowliest ways, and that he who would trim his achievements with the splendor of genius, must be often content to work by the humblest methods.

J. E. B.

The world socially is in great commotion, like the upheaving of a mighty volcano. A war is being waged. Man is becoming alarmed. Woman is preparing for the conflict before her.

The severest battle will come when man, from necessity, is compelled to relax his selfish monopolizing grasp upon woman. When he feels that his great strong hold is giving way before the fires of present and coming truths; then shall we see a sensation which has not been equaled or even predicted, except perhaps in the Scripture prophecy of the great conflagration at the final consummation of all things.

Man in the past has rested his claim upon documents in the form of Marriage certificates; but the "Spirit of the Age," which is fast gaining grounds, demands a release from all such bonds.

Those of a refined and spiritual nature will not be awakened from their apathy so suddenly, for, in proportion as they live in the spirit, they will be impressed with these Divine truths and inspired to live them.—Such will cheerfully rely upon their own merit, and upon the application of the great law of adaptation for future happy associations; not fearing but joyfully welcoming the change. Such will gladly exchange the law of force for the higher law of affinity.

The slavery of Marriage has gained strength and power from age, but it stands upon a volcano of smothered affections, which will in due time break forth in one voluminous blaze fanned by the gales of perpetual truth, until all slaveries and inharmonies are swept away.

Antiquity is no longer a shield for error and crime. A crisis must come with this as with southern slavery. These soul yearnings for freedom and purity have a mighty significance, and point to higher, holier, truer, conditions for humanity.

Let all who pray "Thy kingdom come, thy will be done, in earth as it is in Heaven," remember that "in Heaven they neither marry nor are given in marriage." These struggles for social freedom so extensively manifested, indicate unmistakably an answer to that prayer.

J.

MARENGO, MORROW Co., Sept. 7, 1858.

MRS. BROWN:—

The meeting passed off very pleasantly, and, as I think, profitably.

All the Gods, from the slightest remove from the orthodox, to the highest conceptions of the all-pervading life element in nature were represented there: food to supply the spiritual wants of the babe, as well as the more advanced and matured minds, was cast out upon the sea of human thought in ample profusion. But the beauty of all was, the entire freedom with which the speakers—radical and conservative—enunciated their highest thoughts: acting as faithful representatives of their respective plans of unfoldment. And it is equally remarkable, with what apparent unanimity and good feeling the audience enjoyed the variety—each appropriating to his own use that which was adapted to the digestive powers of his own spiritual unfoldment, without finding fault that others were equally well supplied. In fact it was a triumph of liberal principles.

J. M. Ewing, Esq., of Pleasant Valley and Mrs. Garner of Cardington presented themselves upon the platform before that large audience—for it was truly a large one—and there repudiated the interference of law with the exercise of the affections, and declared themselves spiritually united in the conjugal relation—this was the closing scene, and quite solemn and imposing.

It was quite a disappointment that you were not there, not only to us in this vicinity, but to others from a distance, who had hoped that you, like many other speakers, would be attracted here. But we complain not, trusting that you were sowing in another locality the seeds of truth, which shall germinate in the hearts, and ultimate in the disenfranchisement of many of the enslaved sons and daughters of earth.

Fraternally, yours,

E. E. MOREHOUSE.

# The Agitator.

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

CLEVELAND, O., SEPTEMBER 15, 1858.

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## To the Readers of the Agitator.

With this number ends the first volume of the Agitator. Most of you know that in January last we commenced a Monthly at 50 cts. per year. In July we changed it to a Semi-Monthly, thereby paying the subscribers a little in advance. We commenced the Agitator without a prospectus, or agents, with but little capital and only one subscriber. We have never solicited aid in behalf of our, or any cause—never asked, or expected support only from those who saw with their own eyes, that our object was worthy their patronage. We are the fortunate possessor of health, a good share of perseverance, and have strong faith in the blessed gospel of labor. We therefore, set about our work in good earnest, and our success has been far greater than we had anticipated.

Many noble souls hailed gladly the appearance of the Agitator and immediately set about sending it aid. It has received friendly greetings from the Church, the Atheist, the Socialist and the Spiritualist. But our sky has not been cloudless, nor our path unhedged. Malice, Hate, Ignorance, and masked Sensualism have all been arrayed against us. But we expected it and are only surprised that they have not succeeded in some measure, in the accomplishment of their base purposes.

We have now eight hundred paying subscribers. With this number the subscription of nearly one half that number will expire. If the paper seems worthy their patronage they will remit us one dollar each, if not, we of course would not ask a renewal. But while we hope for the blessings and material aid of those who have so nobly cheered and helped us along; we shall not abandon the work given us to do so long as we see an angel at the helm of our little craft.

Many ask if the paper pays! No. Did a reform paper ever pay the first year? or the second? But in justice to these noble friends we would add; our time is all that we have lost—and that has not been lost. What the subscribers have not paid toward defraying the expense of publication, has been paid by three persons. They do not pray in the street corners, nor pay the printer to be heard and praised of by men, therefore we will not write their names. Their children will read them in a book perhaps, when the benefactor and the benefited are solving star problems in the beautiful Forever.

We did not commence the Agitator with the hope of glory or gain—they do not come of agitation. Position and power do not belong to the Carpenter's and Mary's, then we may not hope or wish for either. We have only asked permission to hew out for ourself a path, and in that path, and in our own way, work for human advancement. But we have sometimes failed to meet the hopes of our most charitable friends. They say we have dealt unwomanly blows upon the law-books. Our excuse is the laws impose grievous burdens. They who wear the galling chains know best their weight—feel most keenly their curse. One says we talk "profanely of the marriage bond." Very likely. We have talked about those, too, who have profaned marriage by making of it simply a bond.

Our object has always been to impress the soul with the sanctity of a true marriage. When writing upon the subject memory has sometimes stirred the embers and the combustible matter in our brain has burst into flames; by the light thereof we may have written cruel things but true nevertheless. When the fire has done its work, flowers, fresh and fragrant, from the dust and ashes may spring. If so we will scatter them where the frost and mildew have blighted the buds of promise.

Some of the life pictures of our painting have been shadowy; but they who dwell in caves and walk gloomy paths, seldom sing the Song of Sunlight.

"More sighs than smiles," writes a friend, well "Tis hard to walk the world with bleeding feet and smile," meantime.

But our way has not been all thorn hedged nor our sky starless. The bow of promise hangs amid the breaking clouds. By the starlight we will write of the coming morning. The bow of promise shall be our pledge. So long as it hangs in the heavens we will trust and hope, and give our heart and hands to the Master's service.

Yet, with all our short comings, we feel a consciousness that our work has not been in vain. Some poor soul has been strengthened by our words; some angel astray has heard our warning voice and turned heavenward again.

"If in one poor bleeding bosom  
I a woe swept chord have stilled;  
If a dark and restless spirit  
I with hope of heaven have filled;  
If I've made for life's hard battle,  
One faint heart grow brave and strong—"

We will take heart and thank God who has given us permission to work.

Blessings on those who have blessed us by words of cheer and by generous deeds. May the good angels and the dear God approve their doings.

## The Middlefield and other Meetings.

The Meetings on the 27th, 28th, and 29th of August, to me, seem noteworthy; therefore I will give them a notice.

For the previous month we had heard very much about the great Middlefield meeting. Mrs. Britt, Mr. Denton, the artist Rogers, and other persons of note, were to be especially invited, and a grand jubilee was just the thing to be confidently expected. A full score of letters came asking if I would attend the gathering; to all but one I answered "no." But a letter from Mentor quite changed my determinations.—Therefore, on Friday evening, the 29th, I went to Mentor, and to my surprise found an old church illuminated with tallow candles in consequence of my coming. Therefore I went there and talked an hour or two, to a congregation composed principally of men. This I did not like. Had a vagrant band of Jim Crow performers been there in my stead, the house would have been crowded by "ladies."

Saturday morning we, Mr. & Mrs. J., the baby, Mr. G., and the "Agitress," started in a double buggy for the "house not made with hands;" but when we arrived at the house it was vacant. A shower had suggested the comforts of a barn. We found the hay alive with human souls, and the floor prepared with seats for the women. Dr. Samuel Underhill, of Ill., was talking in reply, it seems, to H. L. Clark's exposition of affectional freedom. "The people wanted facts," he said, and he most certainly had on hand a great variety of that commodity. His first "fact" was that a prominent Spiritualist had forsaken his lawful wife—left her sick in Cleveland. The story was in the papers; who, then, can doubt it? Fact No. 2. Mrs. McCarthy, many years ago, left her husband and two children to the world's mercy, for the love of a poor wretch. Her end was death by her own guilty hands. Fact No. 3. Valentine Nicholson is the possessor of Mrs. C——'s miniature. She is the mother of an anti-marriage daughter. No. 4. Mrs. Belden, formerly of Cleveland, left a nice, warm hearth, a good bed, and a husband, (he did not say good husband,) and eloped with Dr. Peabody. She has since died of a broken heart.

These things are sad, and terrible commentaries on poor human nature; but, if I understood the character of Mr. Clark's remarks, they had nothing to do with affection. Love does not lead the soul away from happiness into degradation.

We hear much about "saving the cause" by ignoring freedom—by keeping the soul in chains; but one thing is certain, if the "cause" dies because of the depravity of some portion of the human family, it is not worthy our support. Truth will battle face to face with falsehood, and be in the end victorious. The cause nearest my heart is the cause of the wretchedness the Doctor talked about. I took the liberty of asking him to state to the congregation why Mrs. Belden left the social hell, (he dignified by the

name "home")—what sent her broken-hearted to the grave? He did not know the reason, perhaps he had never thought of investigating. If that poor woman's heart-history could be written—if all her hopings and sorrowings, her resolves and falterings could be revealed to the world, the Doctor would say, "Poor sorrow child! the flames drove thee from thy home-hell to thy neighbor's. That was still hotter; and so, life-weary, thou hast sought rest in the grave. May the Judge in the Upper Court deal tenderly with thee, my sister."

On Sunday the meeting was much larger than the day previous. S. P. Leland, H. L. Clark, Dr. Underhill, F. P. Lyman, and a gentleman and lady whose names I do not know, spoke upon various subjects. The rights of women, the evils of what men call marriage, and Mrs. C. S. Lewis, were subjects of discussion. Some noble thoughts found utterance in that stable, and a few things were said that had better be unsaid. However, the meeting was good, and I hope profitable to those who spoke and to those who listened.

Several resolutions favoring the freedom of women and the sovereignty of the individual, were presented for discussion by Messrs. Leland and Clark, but unfortunately for the reader I did not pocket them. In the evening of Sunday I spoke in the Universalist Church, Mesopotamia. Monday morning Mr. Newcomb and his daughter took me to Garrettsville, gave me a home ticket and their blessing. Thus ended the Middlefield Meeting.

## Editorial Items.

R. S., SALEM, N. Y.—The stamps were never sent. How many did you send to A. and N.?

UNITED in marriage, Sept. the 5th., J. M. EWING Esq., of Darby Creek, and Mrs. GARNER, of Cardington.

May the union be long and happy.

Mrs. Sarah Michner, of Darrow Street, (Hudson P. O.) has for sale the "Unwelcome Child."

Those bound in cloth are 50 cts., in paper 30 cts.

TO BOOK PURCHASERS.—We have just received a lot of Books, including the writings of Davis, Harris, and H. C. Wright. We sell them at New York and Boston prices.

MR BANGS.—Where is your post office? To whom did you pay your subscription? "The printers" do not remember anything about it.

A WORD TO CONTRIBUTORS.—No attention will be paid to anonymous communications. Sign any name you may choose, but give us your real name.

THE LAPORTE TIMES—talks about "respectfully rejecting" an article from Mrs. H. F. M. Brown. She never wrote an article for the paper to be "rejected." What does the Editor mean?

TO SUBSCRIBERS.—A few of our Subscribers have not paid for the Agitator. Will they please remit the small sum as early as possible as we wish to commence the next volume square with the world.

OUR ANSWER.—"How long do you intend to publish the Agitator?" Five years certainly; as one subscriber has paid for that length of time, and we intend to discharge debts of this character.

SINGLE SUBSCRIBERS.—We send single copies of the Agitator to one hundred places. If those who receive their papers in single envelopes will send us two subscribers each, we will send them Parker's three great "Revival Sermons" gratis.

A. E. NEWTON, is coming West. He may be addressed Jamestown, Chataqua Co., N. Y., care of Dr. Wellington, until the 20th of Sept. After that we do not know where letters may reach him, but anything sent to our care will be forwarded to him.

HEART HISTORY.—We will commence, in our next number, the publication of a story entitled "Helena Miles' Heart History." In the pen-pictures some of our readers will discover tolerable good likenesses of themselves, and in "Helena Miles" they may catch an occasional glimpse of the Editor of the Agitator.

"Please take the Agitator papa," said a little blue eyed angel to her father. "Can't afford it," was the reply. That same man smokes six Havana's in a day, chews tobacco, drinks fourth proof brandy, treats his associates at fashionable ale houses. He drives a fast horse, and the world calls him a "real good fellow."

THE GREAT WANT of a Reform Depot and Book-Store in Cleveland, has induced us to rent and fit up a building for this purpose.

We will soon be pleasantly situated on Superior Street, a little east of the Square, where we shall have for sale all reformatory works, including Spiritual, Hydropathic, and some musical books.

COMPLIMENTARY—A lady wishes she could have the "pleasure of seeing H. C. Wright and H. F. M. Brown hanging side by side on the gibbet." Their crimes are the revolutionary doctrines they preach. We should most certainly be proud of our company; but the lady must pardon us if we conclude not to gratify her, as it would be very likely to make talk if we were hung with the same halter.

SHALL WE HAVE A WEEKLY PAPER?—Some of our subscribers are urging us to make a Weekly of the Agitator. The great desire of our heart is to publish a *first class* weekly paper. We have correspondents enough to give the paper a high tone, but the question is, "Will it be sustained?"

Many take the paper now that cannot afford to pay more than the one dollar. Caution says "run no risks."

To ascertain the wishes of our patrons, will new subscribers and those who renew their subscriptions, state if they will take a weekly paper at double its present price. If our prospects warrant success we will send out a Weekly Agitator on the 1st of Jan. 1859.

REMEMBER, when you send for a paper to write legibly NAME, P. O. and STATE.

A correspondent concludes a long business letter thus: I suspect you hardly thought your few lines would call forth such an array of words. If John M. Spear were to consecrate me in due form, as he has others, I think he would talk something in this wise: "And now thou shalt receive thy true and appropriate name—and thou shalt be called Everlasting Scribbler, because thou art given to much scribbling, and never knowest when to stop. Selah!"

MR. TOOHEY spoke in Cleveland, Sunday, the 6th inst. We had not the pleasure of hearing him, but his discourses are spoken of as highly interesting and instructive.

WHY?—Some of our subscribers fail of receiving their papers when others get theirs that are sent in the same package. Why is it?

ONE ANSWER TO A THOUSAND QUESTIONS.—"Why do you not expose Mr. L. E. B.—d who is going about the country trying to destroy you and your paper?"

I am not the avenger. And then it is sometimes wise to leave one class of people to the full enjoyment of their malignity.

A certain beast will bray, a serpent will hiss; may not their semi-human brothers be allowed a like privilege?

TO CORRESPONDENTS.—Our printer by some misfortune mislaid several communications designed for the last number and did not find them until after the paper had gone to press. Other articles are lost entirely.

"Aunt Ettie," and her little readers now understand why attention was called to her letter when it was not in its place.

The "Grafton Letter" was among the lost. The import of it was that the "disunionists" contemplated holding a "union meeting" which resulted in the gathering of a few people in Mr. Gunn's door yard. The Hall, as our correspondent said, was found fastened with a *nice new* lock, and so the "disunionists" went away, saying, as they went, "Whatsoever ye would that men should do unto you, do ye even so unto them."

THE NEW JERUSALEM, and how to get into it. BY G. W. REEVE.

The New Jerusalem is that condition which makes us feel and know that we are in heaven now.

The way to get into it, is to learn to attend to our own and let other peoples business alone.

SPIRIT ARTISTS.—Geo. E. Walcut, Columbus, Ohio, E. Rogers, New York city; James Cooper, M. D., Bellefontaine, Ohio.

### Literary Notices.

FRUIT CULTURE: or, a Guide to the Culture and Management of Fruit Trees, with descriptions of Fruits, and a variety of useful Miscellaneous Household Receipts; fully illustrated. By Thos. Gregg, New York; Fowler and Wells, publishers. Price, by mail, paper, 30 cents; cloth, 50 cents.

Fruit culture has just begun to receive the attention it deserves, and we gladly welcome this work, as the matter it contains is well calculated to aid, and instruct, and consequently benefit the fruit-grower. Every person who has a tree, or ground enough for one to grow on, should read it. To be successful in fruit-culture, as in anything else, you must know how to do it; and this book gives much information one cannot well do without. The price is so small any one can afford it. There is no doubt but in all sections some fruits can be made profitable if judiciously cultivated.

REPORT OF THE RUTLAND CONVENTION.—A full report of the Rutland Convention has at length found its way to our sanctum. We knew that great stirring thoughts welled up from true hearts and fell from loving lips at the Convention; but we had not hoped to see so many fine, strong, earnest truths as we find in the book. It is doubtful whether so many good thoughts ever before fell from human lips, in the space of three days as were spoken in three days at Rutland.

Mrs. Gage's appeal in behalf of Woman, and Mrs. Farnham's for children, alone will give the book a welcome to every heart that is honestly investigating into the cause of, and the remedy for the many evils that incubus-like rest upon the broken-hearted world.

The book contains one hundred and eighty five pages. We will send it, postage paid, for fifty cents.

NEW MUSIC.—The Rose-bush. Poetry by W. W. Caldwell. Music by J. P. Webster. Published by Higgins and Brothers, 45, Lake Street, Chicago, Ill.

Buy the "Rose-bush," an angel song is not sweeter.

### Darrow St. Meeting.

Saturday, the fifth inst., at half past five, P. M., I found myself with the Editor at Hudson Depot, waiting to be conveyed to Darrow St., a distance of two and a half miles. The good friends had been after us several times during the day, but owing to the cars having changed time they did not meet us at last. I was glad; for such a walk in the country air was a perfect luxury. I had imagined that Cleveland, with its broad streets, its beautiful yards, its almost wilderness of shrubbery was nearly as pleasant and healthful as the country; but the delicious inhalations which made my walk so invigorating rendered me fully sensible of my error. I felt, too, an inspiration from the glorious beauty of the sunset; but am not poet enough to put it on paper.

We reached Darrow St. just in time to exchange kind and cordial greetings before listening to a lecture from Dr. Samuel Underhill. It consisted principally of a rehearsal of some of the many very interesting experiments which he has been making for many years with clairvoyant subjects, calculated to prove that the mind *does* act independent of the body; thus making it reasonable to believe in the existence of the spirit after death.

A more beautiful day for a grove meeting could not be even *prayed* for than we were favored on Sunday. A goodly number of intelligent, cheerful faces were gathered from their own and adjacent towns, and everything appeared, to an unusual extent, in keeping with the harmony of surrounding nature. The thoughtful, expectant countenances seemed to say— we are here for a purpose. I believe all will say—that purpose is fulfilled; I am wiser, better, happier.

The meeting was not formally organized, yet there was no lack of system. Mrs. Brown announced briefly the proposed plan for the day, after which Mr. Sutliff spoke for an hour with his usual earnestness, candor and enthusiasm. His leading theme was eternal progression. His philosophy was interspersed with such sketches from his own observation and experience as were peculiarly calculated to inspire courage and hope. Mrs. Brown followed him in one of her happiest moods, giving some very convincing testimony, drawn from her own experience, in favor of spirit intercourse; and also a most beautiful philosophy of life and hope from spirit teachings; but she kept in view, as she always does, the folly of yielding our own reason and judgment to spirits in any sphere. She would have us treat the teachings of disembodied spirits just as we do (or *should*) the teachings of individuals here in the form—listen, but let our reason be the final umpire.

During the intermission twenty or more of those

who believe the evolution of truth to be the natural result of agitation, made their faith practical in a manner very gratifying and encouraging to the Editor of the "Agitator."

At one o'clock Mrs. Brown called the attention of the audience, and Dr. Underhill proceeded to present more fully the subject of Immortality, which he had introduced on Saturday evening. Much interest was taken in his manner of treating the subject. For twenty years he was infidel to the belief in a future existence. His scientific conviction of, and conversion to a better faith is well adapted to the enlightening of sceptical, matter-of-fact minds.

Mr. Van Every next too the stand. He is eminently a Humanitarian. Although a Spiritualist and a medium, his theme is not so much a *future* life as a better, happier one here. He introduced a long list of resolutions, which embraced, seemingly, everything humanity is capable of hoping for; we may find room for them in some future number—cannot in this.

Mr. Robertson next made some very earnest, spirited remarks on individuality. He had but few minutes to speak, yet I am sure that those who heard, felt at the close more like standing erect—less like leaning upon their neighbor. Thus ended the *grove* meeting, but the people were not satisfied, and a meeting for the evening was appointed at the school-house, which was filled in due season.

Mrs. Brown read "The Fallen Angel," by T. L. Harris. Imagine the impressive manner in which it was read, and you will not wonder that the meeting took a humanitarian, rather than a spiritual direction. Singing was next called for, and the pious element in the congregation found vent in "Come Thou fount of every blessing," &c. Mr. Robertson took for his text "Praise the Mount—I'm fixed upon it," and showed from experience and philosophy, that we ascend the "Mount of redeeming love" when we learn to love ourselves by discovering Divine attributes in ourselves—that in proportion as we recognize and appreciate true manhood or womanhood in ourselves, we are prepared to recognize and appreciate it in others—that the more we see in ourselves to love, the more we expect to find in our neighbor to love; so that self-love, in its true sense, makes us—not more selfish but more lovely, kind, brotherly. Good philosophy, is it not? and a happy contrast to the doctrine of total depravity and its effects. Mrs. Brown, Mr. Van Every, and Dr. Underhill all spoke briefly upon the evils of society and the consequent suffering of individuals. All hope for a remedy, and if we "labor and wait" it will come.

Mr. Joseph Thompson, one of the editors of the Geary City Era, has a sort of a presentiment that the total ruin of the Race may be dated back to the Rutland Convention. Poor frightened soul! He will find before long that his terrible apprehension is only a nightmare dream. He will soon open his eyes and find old mother earth turning upon its axis—the sun shining on in his lurid glory, and God still upon his throne. The Convention has frightened those who have a dilapidated hobby to ride, or an unrighteous "Cause" to look out for.

We copy a part of his article for the benefit of Wendell Phillips, Parker Pillsbury and Wm. Lloyd Garrison. I suppose this is the very last of them—they are *annihilated forevermore*. Mr. Thompson says:

Lately there has been a grand outburst, away down in the barren regions of some God-forsaken portion of Vermont, of this turbulent, fermenting, poisonous *pseudo* reformation element. A vast mongrel concourse, of men, women and "niggers," embodying all the *isms*, black and white, that ever emanated into existence from man's distracted brain, assembled, and with emphatic zeal holdly denounced the Bible, its teachings and its God; the Constitution of our country and its Government, the institution of marriage, and all devotional exercises; blaspheming the name of every moral precept which time and experience have taught to be the purifying fire of the heart and soul. Infidels, to our social, political, and moral systems, joined by Free-lovers, Spiritualists, ranting Abolitionists, Woman's Rights propagandists, and a host of other fungus growthed fanatics of modern reform, are becoming rampant in their mad career and need to be met by a counterbalancing influence, and the swelling tide of false demoralizing reform rolled back with a stern command, thus far and no farther come, here shall thy proud waves be stayed.

Not only to check this current of false and danger

ous effort, called modern reformation, but for the welfare of our social, political, national and moral being, a radical reformation is demanded. But a glance at our social, political and moral systems and the manner in which they are conducted, is sufficient to convince the untrammelled mind that they are becoming egregiously corrupt, and unless that emphatic command written in those blazing and unmistakable characters is heeded, our whole magnificent structure of government will soon totter and fall to the ground.

How many more such Administrations as the present one, will it require to prostrate human liberty and American independence. How much longer time will it require the Church to become the house of refuge and hypocritical cloak to secrete and cover up the sins and iniquities of a pampered nobility and "swell head" aristocracy? The church of Rome became a citadel of corruption, an engine of oppression, and the downfall of the nation. Our social system is fast becoming clogged with the deadening weights of licentiousness and debauchery.

We must reform! A grand and speedy reformation can be effected, but, it must be commenced aright. Not in the shape of some popular movement of the day and led on by a Wm. Lloyd Garrison, Wendell Phillips, Parker Pillsbury, Julia Branch, or any other fanatical fool; but away back in the quiet seclusion of the domestic circle must it start, and be led on by the united efforts of a people aroused to a sense of the danger which threatens them. It must start at the fire-side among the budding minds of the rising generation.

ED. AGITATOR—In your paper of Aug 15th I notice an article headed, "A word to agents" in which you state that the "Agitator" is not a "Free Love Organ."

If I understand rightly; the literal interpretation is: that does not advocate "Free Loveism" as practiced by the "Berlin socialists," or "Free Lovers." Yet if my memory is correct, I perused an article not long ago in the Agitator, in regard to the death of "Charles Latcher," in which you defended that "peculiar institution" from the attack of the Milan Press, (I believe.) Also in the number above referred to, Aug. 15 your questions to H. B. V. show conclusively to my mind, that your sentiments are with the "Free Lovers." An abrogation of the marriage Laws, in the present age; every rational person must acknowledge would inevitably lead to licentiousness. The sensual would take advantage of such a state of things, and plunge recklessly into the pool of sensualism and lust.

The Marriage Laws should be amended. In their present form they are too tyrannical and revolting for Human Nature. But a total annihilation I cannot believe would be productive of good. Give us your views clearly. You leave us in the dark in regard to "Free Love." The Agitator has gained considerable notoriety in this section as a "Free Lover Organ." Clear it up! Explain.

### Reply to "B"

The Agitator is not a "Free love organ." For proof read the prospectus.

I did not defend the "Berlin Institution," in fact I did not know there was an "Institution in Berlin. I defended Charley, the suicide, because I know the reports of him were false. I did not ask his views of life or death, of love or hate, I knew he was my brother and could not answer for himself, therefore I spoke for him just as I will for you if the same occasion to speak ever occurs. The world has not yet learned to distinguish between persons and principles.

My questions to H. B. V. were simply questions. He was not clear in his positions.

You say, "give us your views, you leave us in the dark in regard to "free love." If you are still in the dark as to my views how came the Agitator by its free love reputation? The truth is you and some others, get your ideas of me, and the Agitator from poor old Mrs. Grundy.

There has never, to my knowledge, been a line in the paper advocating the "abrogation of marriage" or in defence of what the world understands free love to be. You will find in the April number of the Agitator my ideas upon upon the love question.

I have endeavored at all times to bear testimony against the libertinism, degradation and the wretchedness that the laws have sanctioned and made virtues. I have endeavored to present a higher law to the people than is found in the Statute Books. How well I have succeeded the public will judge.—Ed. Agitator

### Lectures to women.

Among the most important experiences and teachings of the day, are those which are unfolding the real character, work and destiny of Woman. There is in the female constitution a latent power not only sufficient for the cure of disease—at least in natural conditions—but also for the preservation of vitality, and the repair of those organic injuries, which are incident to advancing age.

The facts that are now unfolding are demonstrating themselves; and they will soon be classified, and brought into the relations of exact science. Hence they must exert a powerful influence, not only on the women of this generation and the whole of the present race, but upon all posterity.

Not merely that she may preserve her beauty, but that she may be in all her relations, stronger, truer, and more harmonious, woman should begin more intelligently to study and understand herself. In order to assist her in this object the Subscriber has prepared a course of four lectures on the Constitution of Woman. In these the subject will be treated with a due regard to its Physical, Mental, Moral, and Spiritual aspects, and a new theory of life will be unfolded. Particular instruction will be given for the repair of waste, or decay in the system; and along with the Oral Teachings will be combined such Magnetic Influences as are best calculated to induce the required conditions. The very instincts of the sex will lead to this investigation, if it be only that the next generation be endowed with stronger, more beautiful, and perfect children; for along with this physical renovation are intimately bound up, those higher conditions of marriage and maternity, which are the blessing and crown of true Womanhood.

Terms, for the course, \$1. The classes will be convened in Parlors most conveniently for the neighborhood where they may be formed, or, if necessary in larger rooms. Communications on the subject to be addressed to the Subscriber. FRANCES H. GREEN.

MARY MORRIS HAMILTON.

KIANTONE (Hornville), Aug. 27, 1858.

DEAR HANNAH—

Something within says to me write. I shall do so with my usual trust for such inspiration as may gather about my poor pen.

I have watched with great care the course the Agitator has taken. I have seen how you have been beset on all hands by the world about you. I have seen the "Universe" expire, the "Illuminati" die, and the "Age of Progress" has ceased to breathe—all this in six months from the time you unfurl your flag to the breeze.

I hope and trust the day is not far distant when the Agitator can be successfully issued weekly, and when it can call to its aid an increase of talent and of influence.

To make a paper tell, its conductor or conductors must not have the fear of starvation before their eyes. It must not cater to a depraved public sentiment. It must have a great purpose, and that purpose must be distinctly stated.

Now it seems to me that the Agitator should be at least a national paper. It should first of all proclaim freedom and equality to woman. It should devise plans to give her useful labor, that she may be independent.

2d. It should encourage all unselfish efforts to fraternize. Isolation has done its work. The better classes must come together. The soil on which they tread must, to a great extent, be looked to for support. Mere trade never can make noble men, and good, honest, industrious children.

3d. It should speak with great freedom of grand generative laws, and thus aid man to finer culture of himself, and of the earth.

4th. Education, in its broadest sense, should be insisted on—thorough, equal, universal. The separation of the sexes in the schools and colleges should receive attention.

5th. The spirit world, though educated and thoroughly cultured media should have a fair chance to utter its individual or associated thought.

6th. All palliative or philanthropic efforts should be urged forward as opportunity shall offer.

Now, valuable papers need to be prepared and published on all these topics. I do not see that you can do this all alone, and at the same time lecture and collect means and subscribers. You want help. No mortal woman can do all these things alone, and do them at all well.

It seems to me that could a person like Bro. Newton be brought on the soil, get most of his bread

therefrom, and that could you live at a simple rate, that a better paper could be made with less anxiety than now must attend its publication, and more good could be done. Perhaps the hour may come when you can see how all this can be done, and how the world may thereby be advantaged.

You do not understand me to find fault with the Agitator. By no means. I have been publisher of papers, and know how much lecturing and other labor must be done to keep a reform journal afloat from year to year. But I am now looking into the future to see what may be done when you become weary, and the editorial burden shall have become too heavy.

I am accustomed to speak of the "Agitator" among our friends; but usually I find that they who are at work with us have got it. My heart is with it. I wish you could be here on the 17th in person. I should be glad to speak of you personally, and of the Agitator.

Sometimes the thought may steal over you that you are but a lone woman, but that is not the fact. Many sympathise with you who are invisible to ordinary ken. Let us watch and pray, and work on. We shall in due time receive the plaudit, "well done good and faithful servant."

I do not write you news. I suppose you hear often from us thro' Carrie. I can only say that the work to which we are now directing attention, which is the Home department, is going forward with as little friction as could be reasonably expected. God giving me strength, I shall do my part in this important labor. I cannot be intimidated on the one hand, or bought on the other.

Your brother,

JOHN M. SPEAR.

### The Purchase of Mount Vernon.

The following Letter is from the Anti-Slavery Standard. It contains noble, womanly words. Mrs. Stanton's reply is just what every woman's should be when solicited to contribute toward glorifying the dead. Let us work for the living, who are dying in chains—chains forged by the fathers that the world has canonized.

Our fathers loved liberty, and upon the "pale horse" sought the blessed boon; but in their self-love they quite forgot their freedom-loving sister. But she is remembered now that there is work to be done, money to be gathered to commemorate the name of one who lived, and prayed, and toiled for freedom. Let us emulate the example of Washington by protesting against the chains we wear, and by knocking them off.—Ed. Agitator.

SENECA FALLS, N. Y., Aug. 27, 1858.

MARY MORRIS HAMILTON—Dear Madam—I have just received your letter of the 24th inst., inviting me to become one of the "Lady Managers" of the Mount Vernon Association.

Gladly would I aid a work in which noble women feel such enthusiasm as the purchase and renovation of Mount Vernon seems everywhere to call forth. But most respectfully do I decline the honor you offer me; for every energy of my body and soul is pledged to a higher and holier work than building monuments, or gathering up the sacred memories of the venerated dead.

So long as the constitution and statute laws of every State in this Republic are in direct antagonism to the immutable truths set forth in our Declaration of Independence, let not the recreant sons of the Revolution cross with impious foot the thresholds of Mount Vernon, Monticello, and Faneuil Hall, lest the ghostly indignation of Washington, Jefferson, and Adams should haunt them with the cry of liberty—"Go, strike the chains from every slave! Go, give your mothers their rights to personal liberty, to their children, property, and homes! Go, give to every citizen of this Republic, black and white, male and female, the right of trial by a jury of his peers! Let no citizen be taxed without representation!" So long as the first elements of a pure Democracy are found wanting in the administration of our Government, to-day, let us rather restore the glorious spirit of the Revolution than the frail walls that sheltered Washington in his last retreat.

Have the women of this nation ever yet taken in the grand idea of Republicanism? If so, let us unitedly labor to make our present experiment successful and triumphant. What mightier monument

can we raise to the memory of Washington than to complete the pure temple of liberty, whose foundation he laid in suffering and blood?

Five hundred thousand dollars to restore Mount Vernon! Use it, rather, to educate the daughters of this Republic. What the mother is to the family, is woman to the nation. If women of a nation are brave, self-reliant, independent, and virtuous, wisdom and equity will govern its councils; for the mother's greatness speaks forth in her sons. When I look around and see how the enthusiasm of woman is everywhere perverted from its legitimate channels, my mind vacillates between admiration for her self-sacrifice, and pity for her ignorance. She sews pin-cushions to educate poor and pious young men for the ministry, when she can scarcely read and write herself; she helps to build and decorate sacred temples, though she labors at fifty cents a day; she endows colleges where she is forbidden to enter. Yes, such women as Elizabeth Blackwell, Harriet Hosmer, Maria Zakrzewska, may travel up and down the length and breadth of the land to beg admission into those colleges which woman, by tax and bequest, has helped to build and sustain; and yet, ever and anon, rich women give large sums of money to those very institutions that thus rudely shut their doors in the faces of our young women of genius. Woman builds observatories, that scientific men may observe the heavens, while she herself has never observed the tail, even, of the Great Bear. She works and pleads in most pathetic tones for "bleeding Kansas," whilst the very men whose suffering she bravely shares, deny to her the right of suffrage—deny the sacred principle of '76, that "Taxation and representation are inseparable. She labors hard to restore Mount Vernon, and forgets that the good old Revolutionary Fathers, in declaring that "all men are created free and equal," lost sight, altogether, of the negro and the woman, and pronounced all those laws and statutes, which they repudiated for themselves, wise and good for their mothers, wives, daughters, and slaves.

What work so becoming in the slave as escape from the land of bondage? What duty so imperative on woman as to educate, elevate, and dignify her own sex? Until we give to the world freedom, and a new type of womanhood, we have no energies to spend elsewhere.

Yours, respectfully,

ELIZABETH CADY STANTON.

#### Ohio Yearly Meeting of Friends of Human Progress.

The next Yearly Meeting of the Friends of Human Progress, will be held at Fairmount, four miles south of Alliance, Ohio; commencing Saturday the 2nd of October, 1858, at 11 o'clock, and will probably continue three days.

It is expected the increasing interest heretofore manifested at our annual meetings will still continue.

All persons without regard to creed, condition, color or sex, are invited to participate in the discussion of all subjects connected with the progressive unfolment and consequent happiness of man.

JOSEPHINE S. GRIFFING.  
MARY GRIFFITH.  
RACHAEL WHINERY.  
ISAAC TRESKOTT.  
ESTER HARRIS.  
SAMUEL MYERS.

Committee of Arrangements.

S. L. R. Fifty cents pays for twelve numbers; but you get the twelfth number three months earlier than you would have done by the first arrangement. We cannot remail all your missing nos. We send you the 1st, 4th and 6th.

—The receipts of the paper will hereafter be published in every number. If any should fail to find the acknowledgement of their remittance in the first or second no. after it is made, they will do us a favor by informing us promptly.

#### Agitator Receipts.

Calvin Hall, \$1.00; Dr. David Edgar, \$1.00; Wm. Edgar, \$1.00; Edwin White \$1.00; Freeman Vantassel by John Hutchinson, \$1.00; Mrs. R. P. Simons, Mrs A., B. Hunter, and Miss Lavina Williams, \$1.00 each by J. M. Holland; Henry Walker, 50 cts; Ruth Chatfield, 75 cts.; Mrs. Mary Sharp, 25 cts.; Mrs. Adaline Brown, 25 cts.; S. Michner, \$1.00; Mary Mendenhall, \$1.00; Wm. W. Copley, 50 cts.; W. S. Partlow, \$1.00 Mr. Pettengill, (what is the given name?) \$1.00; David O'Brien, \$1.00; S. B. McFarland, 25 cts.; A. P. Clark, 50 cts.; George Leach, \$1.00; Luther Pardee, 50 cts.; Elisha Ellsworth, \$1.00; Clinton Dewey, \$1.00; Martin Reed, 50 cts.; Ruth A. Price, 50 cts.; J. R. Chamberlain, 25 cts.; S. J. Stone, \$1.00; Warren Hooper, \$1.00; Wm. Pulspher, 25 cts.; Mrs. Ellen R. Morris, \$2.00.

#### LOVE.

By L. OLIVIA TURNER.

I saw a fair young girl, in beauty's bloom,  
Attired by stranger hands for the cold tomb;  
No mother's prayer was heard, no tear, no sigh,—  
No soul to grieve that one so young must die,  
Eager I asked the cause, and from above  
Came down a low sweet voice; "she died for LOVE."

From yonder mad-man's home what sounds arise!  
What pallid cheeks, what tearful, sunken eyes!  
Go ask the cause, ye wise, and learn that there  
The lack of human love has wrought despair.  
Will not such woes, and wails, your pity move?  
Then heal the broken heart with life-balm LOVE.

Would ye bring "peace on earth, good will to men"  
And make the dying soul revive again—  
Would ye bring joy to men, and sweet relief  
To souls oppressed by crime and silent grief,  
Disdain all hate; all lust and lies disprove,  
And teach the soul to hope, to trust and love.

*A Prisoner for Reading Uncle Tom's Cabin.*—One hundred and fourteen ministers of the Black River Conference of the Methodist Church, have petitioned Gov. Hick of Maryland, asking for the pardon and release of Samuel Green, a colored local preacher, who is lying in the penitentiary of that State, under a sentence of ten years' imprisonment, for having in his possession a copy of Uncle Tom's Cabin!

What say to the above Brother J. H. Clayton? Is it true that our brother is in bonds,—a preacher in bonds for reading Uncle Tom's Cabin!

"HENSHAW'S NEW SYSTEM OF COMMERCE—Illustrated," is the title of a pamphlet now in press, and will soon be published—being a cheap, safe and reliable circulating medium, banking upon the basis of productive labor, by A. Henshaw, Esq. Respectfully dedicated to the Workingmen of Cleveland.

#### USE AND HAVE.

Trust no future—how e'er pleasant:  
Let the dead Past bury its dead:—  
Act! Act the in living Present;—  
Heart within—And God o'er head!

—Longfellow.

#### The Children's Corner.

Pittsburgh Water Cure.

DEAR MRS. BROWN.—It has been a long time since your little readers have heard from me, but let them not imagine me forgetful of them or their friend, the Agitator.

Here among these noble hills, on the banks of La Belle Riviere, I remember them and send up prayers for them, from the tops of the one, and the cool calm bosom of the other.

Sometimes we take a skiff and sail in the evening, when the breezes blow most deliciously, when the sunset is most beautiful, and the flow of the river is smoothest; and as we play with the waves, or look aloft on the hills, or watch the reflection of ruddy clouds, dark trees, and blue sky in the water, I think of my own childhood, and of all the little ones far and near journeying through the same golden land that now lies behind me, and all that made it fair and golden rises before me like a dream-landscape from the water. Sometimes we choose a quiet shady nook on the river bank, and lying down look up at the broad branches spread above us like motherly arms, while we listen to the murmur of the waters at last falling asleep happy as any children.

There are seats also, arranged on the river bank under fine maple or locust trees, where we sit and talk of childhood, its sorrows and joys; and the deep lessons of life that must be learned and practiced during its brief stage, or body and mind must suffer the evils resulting from ignorance. Then I think of the little Agitators of truth, and the friends of light, young and old, every where, and wish they may never turn away from the blessed light, wherever it may shine. This Water Cure is ten miles from Pittsburgh on the rail road, and five from the little still and clean communi-

ty-village of Economy. It is now under the proprietorship of Mr. A. Hanford, a benevolent, true and simple-minded man, who has thrown his whole soul into the enterprise, resolved to sink or swim with it. Nature has done its best to second him in this, having blessed the spot with every possible advantage of scenery, water, cool refreshing breezes, and green retreats, such as must or ought to make you dwellers in cities long to shut your sun-beaten doors behind you, and come in shoals to this spot. Dear children I can imagine you playing under these trees where I now write, and bounding with gay shouts when the bath bell rings to bathe your heated limbs in our pure and limpid waters. Would't it be nice?

Then some pleasant day your parents might take you to see the beautiful gardens of Economy, where autumn mellows the fruit, and brings out the rich tints peculiar to that generous season. Then if you are good children, Miss Gertrude may play for you on her piano, while the mild face of "Christ Healing the Sick" looks down from the canvass. But you must not start with surprise as I did, when you see an old woman, thin and faded, instead of the beautiful being fancy had painted. Accomplished and elegant she is, in mind and manners, after a still German fashion; but she wears the coarse, homely dress of her people, and is pale as the shades of her fathers.

In her garden there is a beautiful grotto, into which their most favored visitors are sometimes admitted, but it is hardly equal to the arbors embowered with roses and honeysuckles which all may enter.

It contains an almost Colossal female figure in plaster of Paris, a harp in the hand and brow crowned with flowers.

But the whistle sounds, and I must bid you good bye.

AUNT ETTIE.

CONTOOCOOK, N. H., August 23, 1853.

DEAR AUNT FRANCES:—

Please excuse my delay in writing; I intended to have written before. I think Contoocookville is a very pleasant village. It takes its name from the river on which it is situated. There is a new and very pretty Academy here, I think the only New Church Academy in the United States. The air here is very pure and fresh; I had much rather breathe it than the close, unwholesome air of the city, though I like living in New York better than the country. Yesterday I returned from Warner. I visited at Mr. Currier's. He is a Spiritualist, and takes the *Spiritual Age*. You know, Aunt Francis, but all your readers do not, that his farm joins the old homestead, where mother was brought up. I went there and ate large, rosy apples from the tree that mother planted before she was as old as I am. There is a sweet little brook running close to Mr. Currier's house. The water is so clear that I call it "Crystal Brook." I took turf and rocks and made little waterfalls, and named them Niagara, Minnehaha, Crystal, and Fairy Falls. I expected to find Fannie Currier the same little girl that used to carry me over the rocks and play with me when I was at grandfather's, six years ago, but she has grown to be a tall young lady; but she helped me to make waterfalls, just as she used to do. I think I never enjoyed myself so well as with Fannie.

We were agreeably surprised, two days ago, to receive a visit from mother's uncle Hall. He is seventy-three years old, and has been a cripple from childhood. He took the journey from Maine to Vermont, to visit his brother's family. I love him dearly. He had his likeness taken, while here, with his crutch in his hand.

I have been to Concord and Fisherville and stayed a week, and enjoyed my visit very much. Every day I have heard the wish expressed that you were here so that the six sisters might be once more together; you are the only one absent. I shall be ten years old the 19th day of next October. I fear you will want to make room for some other little girl,

So Good-bye.

FLORA L. TURNER.

NOTE.—Flora is our eldest niece; in truth, we have but one beside her. Her parents live in New York. Her mother, (L. Olivia Turner,) and all the sisters, save Frances Brown, have been spending the summer in New Hampshire.—*Ed. Agitator.*

**Practical Socialism.**

We give below a brief extract from a "Circular" which we find in the "Dollar Times" of Aug. 19.

We would gladly publish the "Circular" entire, but cannot for want of room. We extract enough to introduce those who feel a personal interest in such an enterprise, to the source of further information.

The leading features of their plan are Individualism, Tolerance, Co-operation.

The undersigned having bought and paid for, 280 acres of the finest land in western Arkansas, at one dollar per acre, do now invite their friends to come and share it with them. They will parcel it out in 20 acres to each individual or family at the same price, making due allowance for any extra improvements now making or may hereafter be made, at the cost of the same, with expense of deed &c. And as there are thousands of acres around lying vacant, they can add to their little patrimony at convenience as their means increase.

Here, then, is a nucleus—a starting point for Reformers, by which they can easily neutralize the difficulties of present surroundings, and with no risk to themselves of that breach of confidence above mentioned, or in any other respect.

A party went out in the spring to satisfy themselves as to the quality of the soil, climate, &c., and returned perfectly satisfied in every respect, and chose a location as above stated before their return. Their report will be found in the Cincinnati Dollar Times of June 3d, and also in the Richmond Vanguard of May 20th and June 5th.

All letters, requiring further information as above, (inclosing a postage stamp,) will be answered by either of the undersigned.

EDWARD CAFFRAY, Cincinnati.  
OLIVER PEPPARD, "  
WM. McDIARMID, Times Office  
Cincinnati.

**SUFFERING FOR HIS LOVE OF FREEDOM.**—Some time since Dr. A. Brooke, of Marlboro, Stark county, went to North Carolina for the purpose of obtaining a slave girl named Skeen, whose family reside at the first named place.—The custody of the girl was secured. While proceeding northward, upon arriving at Richmond, Va. the parties were detained. The girl was taken to a slave pen, and thinking she was to be sold told the story. Dr. Brooke was at once taken before the Police Court of that city, but before a trial was had, he was enabled to start for home, being of course obliged to leave the object of his mission in Richmond.

A few days since proceedings were commenced in the U. S. Court, at Cleveland, to get possession of his person, designing no doubt, to take him if possible to North Carolina by requisition, where hanging is the penalty of the laws the Dr. is claimed to have offended. Could the cause receive any benefit from the surrender of his person or life, Dr. Brooke would have met his fate, whatever it might have been, but not deeming this necessary, or demanded by a common good, he is for the present spending some time in Canada, where the power of slave hunters and bloodhounds cannot reach him.—*Ravenna Dem.*

**H. F. M. BROWN,**

Has for sale the following Works:—

- THE EDUCATOR: being Suggestions, Theoretical and Practical, designing to promote MAN CULTURE AND INTEGRAL REFORM, with a view to the ultimate establishment of a DIVINE SOCIAL STATE ON EARTH, comprising a series of Revelments from organized Associations in the Spirit-life, through John Murray Spear. Price \$2.00.
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  - FOUR SERMONS preached at the yearly meeting of Progressive Friends, at Longwood, Pa., May 30th and 31st, 1858, by Theodore Parker. 18 cents.
  - PROCEEDINGS OF THE FREE CONVENTION, held at Rutland, Vt., June 25th, 26th, and 27th, 1858. 50 cts.
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  - THE REVIVAL OF RELIGION WHICH WE NEED. 10 cts.
  - THE EFFECT OF SLAVERY UPON THE AMERICAN PEOPLE, July 4, 1858. 10 cts.
- ☞ The Four Sermons will be sent for 37 cents. Stamps may be sent for change.

**PROSPECTUS.**

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A SEMI-MONTHLY JOURNAL,

Devoted principally to the elucidation of subjects connected with the Spiritual Philosophy and Social Reform.

It will be the Representative of no party or sect. With its "mottoes" for texts, it will go forth to uproot Falsehood and present Truth. We would gather the GOOD and help to destroy the EVIL wherever found.

The degradation of Man, the destiny of Woman, and the rights of Children, will be subjects for discussion. We hope thereby, to right some of the wrongs that are cursing our world.

If we fail to accomplish what we are hoping to do, our faith will still remain unshaken in the righteousness of the cause we plead.

To the True and the Brave, to the lovers of God and Humanity EVERYWHERE, we extend the hand of fellowship, hoping to be recognized as a worker in the Master's vineyard.

We hope, too, that they will join hands with ours and earnestly work—

"For the cause that lacks assistance;  
For the wrong that needs resistance;  
For the future in the distance,  
And the good that we can do."

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To any Lecturer, or other person, who will send us Fifty Dollars before the 1st of January, we will give a valuable Silver Cup, with his or her name and a suitable motto engraved thereon.

Names may be sent at different times as they are obtained.

In all cases the money must accompany the names.

☞ All letters should be addressed to

Mrs. H. F. M. BROWN, Cleveland, Ohio.  
P. S.—It is well to have money letters registered.

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