

The Agitator.

Published Monthly by Mrs. H. F. M. BROWN.

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"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.

VOLUME I.

CLEVELAND, MAY, 1858.

NUMBER 5.

FORESHADOWINGS.

Even now a radiant angel goeth forth,
A spirit that hath healing on its wings,
And flieth east and west, and north and south,
To do the bidding of the King of Kings;
Stirring men's hearts to compass better things,
And teaching Brotherhood as that sweet source
Which holdeth in itself all blessed springs;
And showing how to guide its silver course,
When it shall flood the world with deep exulting force.

And some shall be too indolent to teach,—
And some too proud of other men to learn,—
And some shall clothe their thoughts in mystic speech,
So that we scarce their meaning may discern;
But all shall feel their hearts within them burn,
Even those by whom the Holy is denied,
And in their worldly path shall pause and turn,
Because a Presence walketh by their side,
Not of their earthlier mould, but pure and glorified.

And some shall blindly overshoot the mark,
Which others, feeble-handed, fail to hit,
And some, like that lone dove who left the ark,
With restless and o'erwearied wing to flit
Over a world by lurid storm-gleams lit,
Shall seek firm landing for a deed of worth,
And see the water-floods still cover it.
For "there are many languages on Earth,
But only one in Heaven," where all good plans have birth

Faint not, O Spirit, in dejected mood,
Thinking how much is planned, how little done;
Revolt not, heart, though still misunderstood,
For gratitude, of all things 'neath the sun,
Is easiest lost, and insecurest won;
Doubt not, clear mind, that workest out the right
For the right's sake; the thin thread must be spun
And patience weave it, ere the sign of might,
Truth's banner, wave aloft, full flashing to the light.

Mrs. Norton.

LOVE.

Love is the rainbow left us in our thrall,
The hopes of earth form'd by a light from heaven,
Which penetrates the showers of grief that fall—
Foretaste of joys for aye, not of earth's leaven.

Household Words.

I SHALL KNOW HER AGAIN.

BY B. F. TAYLOR.

Oh! have you not seen on some morning in June,
When the flowers were in tears and the forests in tune,
When the billows of morn broke bright on the air,
On the breast of the brightest, some star clinging there,—
Some sentinel-star, not ready to set,
Forgetting to wane, and watching there yet?

How you gazed on that vision of beauty awhile!
How it wavered till won by the light of God's smile!
How it passed through the portals of pearl like a bride!
How it paled as it passed, and the morning star died!
The sky was all blushes, the earth was all bliss,
And the prayer of your heart was, "Be my ending like this!"

So my beautiful MAY passed away from life's even;
So the blush of her being was blended with heaven;
So the bird of my bosom fluttered up to the dawn,
A window was open—my darling was gone!
A truant from tears, from time, and from sin—
For the angel on watch took the wanderer in.

And when I shall hear the new song that she sings,
I shall know her again, notwithstanding her wings,
By those eyes full of heaven—by the light on her hair;
And the smile she wore here she will surely wear there!

THE DEPARTED.

BY EMMA ALICE BROWNE.

O'er the low roofs of the loved and the lost,
The white moonlight lieth as cold as the frost—
Mournful they sleep in the churchyard alone,
A seal on their lips, on their hushed hearts a stone.

All vainly we seek them, in sunshine or rain;
We call—but they give back no answer again;
We question the lone winds—oh! where have they fled?
They make us no sign of the beautiful dead.

We search mid the summer the prints of their feet,
Their names in the woodlands old echoes repeat;
They have vanished from garden, from meadow and shore,
And we meet their bright faces at the old hearth no more.

We miss the fond welcome, the pale clasping hands,
That have gone with the angels to the radiant lands;
We miss them in sunshine, we miss them in rain,
But they come with the moonlight and bless us again.

Death! Is it a Curse?

In the material universe we see all things characterized by change. Atoms aggregate by the forces brought to bear upon them, and thus are forms of various shapes and sizes built up; which, after having existed for a time, exciting the wonder or curiosity, or pleasing the fancy of those that may carelessly look upon them, begin gradually to waste away—to pass into “airy nothing.” Especially is this the case with all organized bodies, or those forms belonging to the vegetable and animal kingdoms of existence. Those belonging to the mineral, may not present so strongly these peculiarities, as it takes a much longer period of time to perfect their formation and effect their destruction; but still, they, too, come under this law of growth and decomposition. The granite rock, which has stood the wreck of countless ages, which has come down to us from the time when “the morning stars first sang together,” is yielding up its rich materials; its cohesion being broken down by the great destroyer, Time. Yes, sooner or later all these forms of beauty and use will pass away.

I said above that their existence excites the wonder or curiosity, or pleases the fancy of those that carelessly look upon them; but have they no other use? Is it true that the formation and destruction of all these various objects we see around us, are to answer no other purpose? If so, what a failure is existence! what an idle tale is told by it! If it be true, that all of life is death, then how dreary is the earth! But, let us carry our investigation a little further, and see if we may not discover a beauty and a use in all this change. We will take the granite, the gray old granite as a point from which to start.

But first, I wish to remark that all forms are composed of substances, or elements, that as *elements* are indestructible, demonstrated by the tests of science. It may not have been determined to a certainty how many of these ultimate or simple elements there are that enter into the composition of the various forms around us. There may be, too, some that have entirely escaped the notice of the chemist in his experiments, that are as indispensable in the formation of these various objects as those that he has been enabled to recognize. He has not arrived to the perfection of knowledge in his favorite science. His crucible may be of too gross material to hold all the elements. These elements in their simple condition are not adapted to the nourishment of the vegetable or animal creation; but must be combined in certain proportions to answer this purpose.

Now let us return to the granite. It is formed of various substances combined in certain proportion. Forces are brought to bear upon it; or it is brought to a condition that certain elements seek an escape. A low order of vegetation starts from its surface, and these elements ascend to nourish and support it. This process goes on, one order of vegetation decomposing, portions of the elements of its composition, with portions of those of the granite entering into those of a higher order, as conditions warrant, until the rock is gone.

So with the vegetable kingdom. It is so constituted that it will draw nourishment from conditions not at all adapted to the wants of animal or man, and build up these elements in such proportions that they (animals) may lay hold of them and appropriate such as are demanded by their nature, to the wants of the same. I will not trace this operation

more minutely in these lower departments of existence; but will enter immediately upon an examination of the same in its application to man.

Here we find those substances that have passed through various gradations, brought into conditions by the aggregating powers of the mind, or God within, that through them a consciousness may be expressed, thoughts may be evolved, and aspirations may ascend, that render him, most truly, “but little lower than the angels.” Now, in the process of nutrition and assimilation do we not find the same changes wrought (in principle) that characterize the lower departments? Let us see. The food upon entering the second stomach meets with a change. A separation takes place. The chyle is soon absorbed by the lacteals and is thrown into the circulation—is brought in contact with the air in the lungs where another change is produced. From thence it soon passes into the capillary system of blood-vessels, where another separation takes place, a portion of it being selected to be appropriated to the building up of the tissues, the balance being rejected, as the system has no further use for it. But is this the end of the nutritive process? I think not; for soon we find what physiologists term “effete and worn out particles of matter,” to be taken up by the absorbents, and thrown into the circulation to be conveyed to the excretory organs, to be cast off as being of no further use. Now, what is meant by this term, “effete and worn out matter?” Has any of the primary elements that entered into the formation of the tissues been destroyed—been worn out? Is this in accordance with the demonstrations of science? Most certainly not. Then the inquiry forces itself upon us, what is meant by this expression? If they were not “worn out”—were not destroyed, what was the necessity of their being taken up and removed from the system? Was it for the purpose of giving place to others in the same proportion of combination? This would appear like mere child’s play. No! but certain of these elements of the tissues have entered into higher combinations, and it is the residue that is removed as being worn out and of no further use. Now, here is death in the living. There is a process of composition, decomposition and recomposition going on continually in the physical domain of man. A question presents itself in this connection: Are not some of those substances that enter into the spiritual body taken from the food we eat and from the imponderable elements that we absorb? Paul says, “There is a natural body and there is a spiritual body.” This will appear obvious when we consider that the mind, (by the mind, I mean the central germ, the deific principle,) requires an organization, or body through which, or with which it may express consciousness, intelligence, &c., and the nature of the aspirations of mankind. That it requires an organized body for such a purpose, is demonstrated by the fact, that we are unconscious of the mind’s existence before this period of life. And evidence of the mind’s existence is afforded by the fact that the body, in and of itself, is not conscious, else a corpse would be, for it possesses all the organs of the living. Those persons whose spiritual vision has been opened, give their testimony to the fact, that while standing by the bedside of those who are passing the transition, they see an emanation pass from the form, which enters into the construction of a new organism—a “spiritual body.” Now let them turn their attention to the form that is left behind; notice the cold ex-

pression; observe the dim and lifeless eye, and tell me, is there not a lack of some of the elements that belonged to it while living?

If the yielding up of elements to enter into higher combinations, or organizations, constitutes death, is it then a curse? Again, if this is correct, that the body, "the house of our tabernacle," sustains such an important relation to the development of the spiritual body, is it justice to ourselves that we treat it with the affected contempt that many do? Is it not of the utmost importance that we have this body? for without it, how could we ever gain entrance to the "spheres above?" When will humanity begin to learn the importance of observing the laws of existence, which laws relate to their spiritual unfoldment? Though Death as an Institution of Nature is not a curse, yet a premature death all should seek to avoid.

G. B. POND.

Marion, O., Feb. 7th, 1858.

Harmonial Township Association.

It is proposed to collect in some suitable localities, in any or all the States, if practicable, such parties as feel disposed to unite in more perfectly uniting individual means in fulfillment of the laws of society. To this end invitation is being extended, fraternally, toward forming an Association to secure more perfectly the great end of this life, which is sufficiency of the resources of life, including all the Social and Educational advantages of property belonging to the race. A HOME FOR ALL has been preached, but it comes little in practice, like a good share of other sermonizing. Have we wisdom to form Colonies or Townships on a better basis than the present? It is believed so; and this Prospectus, in the absence of other means, invites attention to the matter, to gather up such as are interested, and as soon as enough are found in any point, to start a Township.

In order to defray the incidental expenses, each person joining the Association pays to a Committee duly appointed by the originators of this plan, the sum of one dollar, to defray all necessary expenses in founding this Colony, and this is the only common fund required. Due guarantee shall be given that the best use shall be made of this fund.

Lands are open in various parts of the country, to secure Townships or Colonies, if required. Let the plan of settlement be up to the wisdom of the age. Above is a plan of one hundred farms of 100 acres each, and a mile square in the centre for village use, where will be the Schools, Church, Shops, Stores, &c. Each neighborhood has four families, with a small park, which each house fronts; each family living on his own land, and each individual possessing his or her proper individuality and property; so there will be a good protective union, the material interest of each will be under his or her supervision and control, while the general welfare will be regarded mutually. A cut of a settlement is given to show what may be done in the way of locating farms.

For further particulars, inquire of D. C. Gates and Z. Baker, of Worcester, Mass.; or Charles Church, of Otter

River, Mass.; or A. P. Pierce, of Belfast, Maine; or A. B. Newcomb, of Boston, Mass.; or C. C. Williams, of Norwich, Conn.; or Adin Ballou, of Hopedale, Mass.; or Dr. Barron, of Palmer, Mass.

GEORGE W. CURTIS ON WOMAN'S RIGHTS.—Mr. Curtis is bolder than Mr. Brady in his assertion of woman's rights. His lecture in New York on the subject, closed with the following:

"It is improper for a woman to spend half an hour at the polls, and highly proper to be crowded for hours into a lecture room, to hear prurient poems, or a play, or see the pretty spectacle of an opera? Unwomanly for a woman to drop a ballot in a box; but quite modest and ladylike to whirl in a polka, in the arms of a man she never saw before, and have her cheek fanned by his tipsy breath? That there are children now in some cities who will one day go with their wives to the ballot box as they now do to the theatre or lyceum, I just as firmly believe, as I do that women are quite as well informed as the men on political subjects. I believe that women are as intelligent as their gardeners, or as those of our fellow citizens who land here ignorant of our laws and customs, but whose eyes are annointed with political sight by the tobacco spittle of the City Hall. I know how busy and dangerous is prejudice in all its different forms; but it is our duty to keep ourselves free from prejudice, and to call our friends around us with sacred hospitality, and be ever generous to every movement which tends to the welfare and elevation of our common humanity."

—Condemn no man for not thinking as you think. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him, leave him to God, the judge of all.—*John Wesley.*

—Plutarch speaks of the long, white beard of an old Læconian who on being asked why he let it grow to such a length, replied, "It is, that having my white beard continually before my eyes, I may do nothing unworthy of its whiteness."

—A writer has said, that to dream gloriously, you must act gloriously while you are awake; and to bring angels down to hold converse with you in your sleep, you must labor in the cause of virtue during the day.

Notice.

Mr. O. P. Kellogg, of Newton Falls, will lecture at Newton Falls, on Monday, May 2d; Chagrin Falls, May 9th; Kirtland, May 16th; Chardon, May 23d; Newburg, May 30th; Newton Falls, June 6th; and Shalersville, June 13th.

Notice.

H. F. M. Brown is Agent for the "Spiritual Age," price \$2 per year, and "The Principle," price 50 cents per year.

Agitator Communications.

What is Spiritualism?

If war—cruel and destructive war—in whose wake may ever be found the sighing and disconsolate widow and helpless orphan; and slavery, which like a moral incubus weighs heavily upon earth's groaning millions; and licentiousness, with its untold moral pollutions are unfavorable to peace, freedom, and social equality, and individual purity, then every inspiration to a higher life from the spirit-land, comes as a benefactor, a savior and practical redeemer to the race.

Man's ignorance and undevelopment are the two grand and immediate causes of what is termed moral depravity and social degradation.

To effect a radical change in his condition in these respects, it is not only necessary that all possible truths should be presented to the mind, but it is prerequisite that all its faculties should be unfolded or developed to a point where it is capable of grasping those truths and appreciating their fitness or adaptation to the wants and necessities of his being. Development and enlightenment, with their legitimate offspring, freedom, constitute the three grand pillars upon which is to be reared that grand social edifice of which bards have sung, prophets foretold, and the good of all ages have looked forward to with confident anticipations. To the accomplishment of this work, as well in its incipient as in its more advanced stages, have the spirits pledged their co operation with the dwellers of earth.

Those who are prepared for joining the angels in this most glorious work, will each be attracted to his appropriate place in building up this mighty moral temple of human redemption; whilst those who are not prepared, who cannot speak the shibboleth of the spheres, must stay behind and still wear the chains and fetters of civilization, which so well befit and seem to sit so lightly upon them. But we may wait in hope; for it is within the spirits mission to smooth down our angularities by repeated chafings and friction, until the chains shall fall from our manacled limbs, and we come forth with songs and rejoicing in our heaven-born freedom.

Every thought, word, or deed, is a legitimate offspring of, and in agreement with the plane of unfoldment of the individual. Thus the Christian world, ("by their fruits ye shall know them,") is unfolded on the plane of intolerance; and hence they not only persecute, but even burn and crucify those who utter thoughts, or attempt to live a life, which cannot be measured by the standard they themselves have set up; and happy would it be if spiritualists were *all* above this plane of intolerance; but alas! they are not; and such will frown at a new or unpopular thought, or war to the knife against any attempt by others to enjoy a larger freedom in the conjugal or social relation than the world has heretofore accorded to them.

I will here make the proposition that *most if not all the discords in society originate from a prevailing mental proclivity to erect standards for others to live by.*

Against this principal of mental bondage the human mind is ever revolting.

Thus the orthodox Christian, with his excessive development of veneration, marvelousness, destructiveness and conscientiousness, has a God, who, like himself, would reward his favorites with a bountiful hand, and torment his enemies with unrelenting fury; whilst the individual with opposite developments, could have no possible appreciation of such a being.

This accounts for the multiplicity of religious sects—each attracting within its folds such persons as have the requisite mental adaptation—which is nature's law, and is always revolting against coercing people into or compelling them to remain in uncongenial relations, or to embrace doctrines, or live a life incompatible with their mental developments. Hence the strife and endless discord in the religious, social and conjugal institutions of civilization.

If the spirits perceive this state of things to be detrimental to the speedy unfoldment of mankind, as it unquestionably is, can it be a matter of surprise that they should inspire some of the most free and independent minds to publicly assert their *right to live by their own standard* and not by that of others? To illustrate: A woman makes a public declaration of her views on the conjugal and maternal relations; they differ from the popular standard; she is at once condemned and held up to the execration of the world. Or, a company of persons may band together for the actualization of their cherished sentiments, which they frankly and fearlessly publish to the world; they are maligned, mobbed, and their property destroyed, and thus goes by the board a "seven-by-nine heaven on earth," and the world gloats over it as having gained a great victory; whilst those spiritualists who are still on the Christian plane of unfoldment, cry, at the top of their voices, "Amen and Amen!"

I refer to these cases to illustrate a principle, not to censure the actors; none are to blame, because all have acted upon their respective planes of unfoldment.

The advent of Spiritualism is the introduction of a new era—an era wherein individual sovereignty and individual responsibility are so happily blended as to develop the highest possible degree of individual freedom, an era in which none are required to sacrifice their individuality upon the altar of public sentiment for the imaginary good of the whole—for no good requires such immolation.

But these outward and more tangible manifestations from the spirit-world are not the whole of Spiritualism. When the mind is at rest from the troubles and cares of life, inspirations, like gentle showers or fragrant dew-drops, descend into the inner sanctuary, refreshing the

soul from the higher fountains of wisdom. It is at such times that every passion is still—that the mind, like a pure mirror, reflects the beauty and ineffable glory of the spirit-world. It is then that the soul communes with the loved ones who have passed the veil, and learns to live its earth-life in conformity to the higher order of Nature's laws. It is by improving these passive moments that the spirits are flooding the moral world with new thoughts and new philosophies, which are destined to supercede the old and sensuous theologies of the past, and to work out in quietude and spontaneity, a moral, social and conjugal regeneration on earth.

If we will step aside at the evening twilight, when all nature is sinking into repose; or at early dawn, or at the noontide hour, and hold sweet communion with, and learn lessons of wisdom from our angel visitants, we may perhaps attain to that plane of unfoldment from whence we may perceive that Spiritualism is religion, religion wisdom, wisdom philosophy—all embracing—both in the physical and spiritual department of being. Then shall we learn and know that

"All are but parts of one stupendous whole,"

which is ever concentrating in man, and perfecting him through all the states and conditions of his being.

Then indeed shall we have no "side issues;" for whatever pertains to man, to God, or the Universe of Being in all its ramifications, will be a part of our philosophy, our religion, our Spiritualism.

E. E. MOREHOUSE.

Marengo, O., March, 1858.

Slavery.

Apologists for Slavery tell us, they do not want to hear any more preaching about the evils of slavery, they all know that it is wrong; and ask us to point out a way to get rid of it, and they will be our co-workers.

They speak truly when they say, "they want to hear no more on the evils of slavery; for they know silence is safer for a subject that will not stand investigation, and acknowledge the evil, in hopes that that will stop discussion on that point."

It is equally true that they "all know slavery to be wrong;" yet it is not acknowledged by all. There are many divines even, who devote long sermons to put at ease and quiet the consciences of those who are dealers in human beings.

"Point out a way to get rid of the evil, and we will be your co-worker."

This is a falsehood. Persons who are anxious to rid themselves of an evil, never apologise for, or seek to extend it. Because slavery is allowed in a State, it is no excuse for many who are slaveholders; for they commence business without property invested in slaves, and with a full knowledge of the evils, soon become voluntary possessors of human chattels. Previous to

this, they as individuals were not accomplices in legal robbery, and had a chance, without loss of property to remain aloof from the crime. Were they then ever known to utter a single sentence of Abolition or Free Labor sentiment, to give us a hope that they would be "co-workers" with us, after we had done the head-work of "laying some feasible plan of abolition?"

In order to outroot an evil that may exist among us, it is necessary to show that evil in its best, worst, and in all its features; to tell those who practice it that they are doing wrong, and urge them to desist. It is also necessary that it should be repeated, and often, too, to make a more durable impression; to keep the mind in that channel of thought.

Reforms are seldom, if ever, first agitated in our National Halls; they first originate with the people; are written or talked upon by private individuals, or while not acting in an official capacity; and then when the public demand legislation upon them, they receive due consideration from the law-makers.

Thus it was with the Maine Law and Abolition of Capital Punishment in some States; and now the voice of woman is being heard; her wrongs have been so faithfully pictured and the field of vision has been so admirably adapted to man's near-sightedness, that he cannot fail to discern the truth. Consequently we see daily alterations in our statutes restoring to woman, if not the whole, a part of her rights, which is an acknowledgment that there is justice in her demands.

Considering the extent of the influence of slavery, and its almost inseparable alliance with the Almighty Dollar, it requires greater labor on the part of its opponents than on any other one work of reform. It is necessary that we attack the enemy in every quarter, and use every weapon of moral suasion in our power. We do not expect an immediate and sudden overthrow of slavery, although we may desire it; yet we do expect, in this age of progression, that it will sicken, gradually lose its strength, and finally die in such a manner, that no man will be the loser therefor.

We never heard any complaint about the loss of property by the abolition of slavery in New York and the Eastern States; why should we expect it of the South?

We wish to stamp so indelibly upon the minds of men the evils of human bondage, that, although a Southerner in the midst of the "institution," he will no more dye his hands in human blood, but use his influence in behalf of his suffering fellow beings.

If we finally succeed (we *shall* succeed) in arousing public opinion in opposition to slavery, there will then be but few, and these of the most hardened characters, who will acknowledge themselves its advocates. Aye, not many generations hence, men will blush to trace their lineage back to a slaveholder. There will then be more in Southern States claiming to be descendants from the Pilgrim Fathers than from Lord Balti-

more's flock of Roman Catholics, or, like Randolph, prefer the blood of Powhattan.

With slavery in the States where it now exists, our course has been mild, such as should be adopted with an erring brother, but when it seeks to extend itself over new territory and draw its dark folds around the north, convert our jails into slave pens, compel us to catch their negroes and be continually getting us into broils with foreign countries, by their avarice for slave territory, then it is time that we arouse and arm ourselves with implements of war, if necessary, to drive back the aggressor, in order to maintain our rights and preserve our liberties.

M. M.

Strictures on Joseph Treat.

MRS. EDITOR.—In the 2d number of the "Agitator" I observed an article entitled "The Agitator," which, I think, demands a short notice, on account of the many specious errors, as I believe, therein contained. I hope, therefore, you will give this a place in your spirited little paper.

While we, as reformers, contend for no creed, and labor for the upbuilding of no sect or party, we should be careful that we run not to the opposite extreme, and that we do not become antagonistic to the *true* unity of mankind, by a *reckless* and unwarranted opposition to the opinions of others, and by an ultra manifestation of contempt for long revered dogmas, which, however erroneous they may be, have, to thousands of worthy men, become an inheritance highly prized and venerated.

Heaven knows that the old forms of Theology and Philosophy are sufficiently materialistic and superficial to prevent all progress in reform; but what shall we say when those claiming to be philosophers and reformers, give us a Philosophy infinitely *more* materialistic and superficial than that which they oppose? It is no wonder that Spiritualism is in such bad odor with the world, when many of its advocates plant themselves upon such ultra materialistic ground.

I can touch on but a few points which I deem objectionable in the article referred to, as my space will not admit of an extended notice of them in this article.

Our Philosopher says:

"It is knowledge that saves. If men only knew enough, they would always do right and be happy. Ignorance is the only sin."

We think our Philosopher greatly in error here. That scarcely *any* do right to the full extent of their knowledge is too universally evident to require proof. We think that our Philosopher, himself, must acknowledge, to his own heart, many and continuous shortcomings in this particular. Is there no such things as sin against light? Does *every* slave to appetite and lust forsake his evil course as soon as he is convinced of its pernicious consequences? What is the condemnation?

not that there is darkness in the world, but that men *love* darkness rather than light. Now, our Philosopher must acknowledge that love is the main-spring of action; and love may operate in *opposition* to the light. Let him make the essay, himself, to turn the slave of intemperance from his soul-and-body-destroying course. Let him pour in upon him, light like a flood, revealing his state in all its danger and certainty of ruin. Is the drunkard redeemed? Is the prisoner set free from his chains? No! The universal voice of mankind answers, No! Why does not this knowledge save him? Why cannot light, alone, redeem? Because the *will* is enslaved. *That*, light cannot emancipate. The victim is psychologized by habit, by appetite, by corresponding states in his companions. He goes with his eyes open to his own perdition. He would, but he thinks he cannot reform. This is no theory; it is a fact, experience. What more is necessary? Emancipate the will; break the fascination of the charmer. How? By sympathy, by encouragement, by purifying his love, by changing the direction of his pursuits, by elevating the aim, by developing in him the nobler part of his nature, by restoring his self-respect, by feeling about his heart, and skilfully touching some cord still strung and attuned to the harmony of nature. Light is first necessary, but not *alone* sufficient to reform. There are other and greater sins than ignorance, sins of wilful opposition to light and right.

Again, our Philosopher says:

"To be a Philosopher is the perfection of manhood. It is more than any goodness; for often the best people are the weakest and worst." (!)

"We cry you mercy!" "The *best* are the weakest and *worst*!" A most sublime consummation of "philosophy," truly! Let men be demons in criminality, so they are "Philosophers;" that is the acme of perfection! We will take to our bosom the cold-blooded, slimy libertine, so he be but a "Philosopher;" so he "*bore*" us not with goodness.

What is philosophy? What is goodness? Philosophy is the Science of Cause and Effect—the knowledge of the laws and principles of phenomena. Goodness is the harmony of the will, love, motive, and *action* with Philosophy, with Nature. Philosophy speculates—Goodness acts. Philosophy enlightens the mind, but possesses no motive power to induce action; Goodness supplies that power and ultimates that enlightenment. Philosophy is light—Goodness heat. Heat *alone* gives life—light beautifies.

Philosophy without Goodness is a barren waste of sparkling gems, without any green thing—any well-spring of water, any refreshing dews, any sun-warmth, any flowers, any life; a cold, glittering, lifeless splendor. Goodness *with* philosophy is a beauteous vale, teeming with life and verdure; with lapsing river; and groves vocal with silence, with embowered cottage and

flower wastes, with hillside clothed with herd-life and forests resonant with bird minstrelsy ; where Peace sits brooding ever ; and Love floats in the air vocal with thought-speech and angel whispers.

Washington was the good man—Newton the philosopher. Washington is revered, loved, idolized ; Newton honored, admired. Washington lives in the heart, the affections ; Newton, in the intellect, the admiration of men. Which is the envious lot ? Philosophy is cold, stern, proud ; Goodness, warm, gentle, tender. Which is the best birthright ?

Again, our Philosopher continues :

“It is men’s bodies that need saving, and not so much their souls. Poverty, filth and sickness are the three greatest devils to be got rid of. Save the body, and the soul will greatly take care of itself.”

Make clean the stream, and the fountain will become pure ! Modify the effect, that thereby you may change the cause ! Correct the external of man, and leave the internal in all its filth ; make men better by making them hypocrites ! Our Philosopher has evidently gone to work backward. To use a homely but expressive phrase, “he has the cart before the horse,” and he evidently expects it to haul him. His “Philosophy has become inverted.

Spiritualists generally, we believe, adopt the philosophy, that the outer form is but the outbirth from the inner spirit, the material *manifestation* of the spirit *reality* ; that outward action is but the ultimatum of inward affection ; that all of form or action first exists in the spirit. That this is so in regard to *all* voluntary action every one will testify. The action exists in the spirit, in the will, in intention, before it is outwardly manifested. If our Philosopher would reform the evils he enumerates, let him commence at the source ; let him get at those that cause poverty, the oppressive rich man and the indolent poor ; let him remedy those first in the inner man, and the outer will come of consequence. And so of filth and sickness. Cause the man to loathe his filth and he will cleanse himself. Wash him while he is yet in the love of it, and he, like the sow, will return to the mire.

Herein are *many* Reformers at fault. They attempt to arrest the stream while the fountain is in full play. They would reform the masses, and leave the individual in the *love* of his course. They would reform by organizations, restrictive laws, general model communities. They should first correct evils in individuals and all legitimate consequences will naturally follow. Herein *have* they ever failed, and herein *must* they ever fail.

All genuine reform is the *self*-reform of the individual. All genuine government is the self-government of the individual. All that is to be done by man in mass, must first be done by man in person. There can be no individual reform, but *by* the individual himself. All outward reformatory efforts are useless only as far as

they induce *individual reformation*. To secure self-reform, the reform must commence with the motive of action, the loves of the individual. By his love a man is governed. Make *it* right and *he* will be right. Make him right and the race will be right.

Our philosopher says well :

“The way to save the world is to be ourselves what we want the world to be. * * * And the way to save the children, see that they are parented and born as they ought to be. That will be the end of original sin and total depravity. * * * But to be sure of good children, we must have good mothers ; and then woman must be educated, elevated, free. * * * Woman cannot be pure except she is free ; and no good child can come of lust.”

Good, good. This is truth. But where must they first become pure and free ? In the heart. Where is the seat of lust ? In the soul, in an *inverted love*.

But though our Philosopher is here on the right road, he soon diverges again.

“We exist to make the most of ourselves ; to build up this individuality we are ; to make it *overtop everything else*, and round out to larger and fuller proportions ; to be as great, and as strong, and regal, and beautiful as we can be. We exist to drink in to the uttermost, Omnipotence, Infinity, Eternity, Perfection—to be our own Providence, our own Gods, our own Universe.”

The *italics* are ours, to indicate the most objectionable passages.

Our Philosopher has here exalted a most worthy deity for our worship, a most noble end for our being: *Self*. Omnipotent *Self*, Eternal *Self*, Infinite *Self*. *Self* the beginning and the end—the first and the last. Simple *external* philosophy ever tends to isolate the individual. It surrounds him with an ice-wall, high as heaven, whence his escape is impossible. It cuts off all sympathy with his fellows, and renders *himself* “his own God—his own Universe.” For self all must work, and to self all must bow. Between self and the All-else, there is direct antagonism, unfailing war ; war to the utmost, war forever.

This has been the philosophy of all ages. This has poured forth blood in rivers, has built Inquisitions, lighted the faggot, sharpened the sword, devastated empires, and chained down the world to ignorance, superstition and degradation ever since the world began. O most worshipful Philosophy, most adorable Deity, *Self* ! Thy name hath the odor of blood, of burning flesh, of rotting cancers ! Thy name hath the sound of widows’ moans, of orphans’ cries, of shrieks, and wails, and lamentation !

No, no ! The *true* Philosophy teaches self-sacrifice for others, self-forgetfulness in labor for humanity. It teaches a lofty, broad, universal Love to man, even as the Love of God, and a *complete*, supreme and perfect

Love of God, of his attributes and character, of Justice, Mercy, Forgiveness, Love, Truth. It teaches that as man would have others *do* to him, so do to them; to be God by becoming God-like, to be great by being enlarged in goodness, and expansive in use; to turn from all narrow, cramped, sordid self-worship, and learn that there are other existences in the Universe, as great, as glorious, as free, as noble and as good as Self.

VERITAS.

The Agitator.

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

CLEVELAND, O. MAY, 1858.

The Spirits in Warren.

Having heard various reports of the sayings and doings of the Invisibles in Warren, Ohio, we took occasion, recently, to visit them, hoping thereby to be able to judge of their genuineness.

The mediums are the wife and children of J. S. Thorp a very respectable citizen of Warren.

Mrs. Thorp is a generous, honest-hearted woman.

The daughters are modest, artless girls, between the ages of eight and eighteen years. A lad of perhaps fourteen years completed the medium band.

At our first visit, there were six persons present beside the family. We all surrounded a counter-like table that weighed one hundred and twenty-five pounds.

A candle was put upon the table to give us the benefit of the light. We all then placed our hands upon the table. It soon commenced rocking violently, standing on one leg, then on two. Mr. F., one of the party, not wishing to be duped, attempted to pull out the drawer of the table, to see if it contained machinery; but though he used great exertion, it refused to yield to his wishes. When he relinquished the idea of seeing the inside of that mysterious box, of its own free will it came forth.

Mr. F. then stood upon the table, and soon found himself floating in the air. No hand was upon the table, yet, with its burden, it stood six or eight inches above the floor, for the space of a minute.

A dancing tune was sung by one of the mediums, and we heard steps in different parts of the room, as distinctly as if human beings were dancing.

Voices were as distinctly heard as our own. The voices resembled the mediums'; and had we not heard the same at midday, and witnessed the perfect repose of the mediums' lips, we might have supposed there was, at least, some reason to suspect collusion in the matter.

At a small circle by daylight, the spirits gave proof of their power by pounding and pinching the visitors. One gentleman received a dozen heavy blows upon his back, and twice saw a hand pulling at his coat-sleeve. We were exceedingly annoyed by their uncivil attention; but we were in the situation of a good old minister, who told his congregation that he *knew* the Universalists would murder, steal and lie, but he could never catch them doing either. We *knew* the spirits took us by the hand, pinched our toes, and gave us some terrible blows, but, when we put our hands where they were, they were not there: If this is "odd-force,"

we beg leave to suggest the propriety of sending it to a "Manners School."

At the daylight circle, all present saw distinctly, several times, a hand and foot, under circumstances which precluded the possibility of deception.

The chairs danced about the room with no one within six feet of them; and the table attempted to join the party, but only succeeded in rising a few times a foot or so from the floor.

A hand, resembling a human hand, was repeatedly thrust in at the door. Some of us took it, but it would not stay in our grasp. Some think *this* manifestation may be deception in some one of the mediums. We see no occasion for deception; for, that supernatural power is manifested, there the veriest sceptic will confess.

Mr. Thorp is making no money out of the manifestations—expects only *famous infamy*.

We were never more fully convinced of spirit power than while at Warren; and fully convinced, too, that Beecher's doctrine of evil spirits was not all a fable. Some of the manifestations are exceedingly disgusting; but they demonstrate the fact, that if we send to the next sphere undeveloped souls we must expect still to have their presence and their influence.

Wife Wanted.

The following advertisement we clip from the Vanguard:

LADIES, TAKE NOTICE!

A good man, having a good appearance, and a good fortune, forty-five years old, highly educated and unincumbered, wants a wife possessing similar advantages.

Write freely to D. B., Hammersville, Brown County, Ohio.

Mr. "D. B.," have you succeeded in finding a woman, having a "good appearance" and "fortune?" I know a multitude of women with "fortunes," consisting of strength of nerve and muscle—women "unincumbered" with gold and silver, houses and lands—women who have been "highly educated" in the school of adversity. Sorrow and want have been their teachers.

It is not only common, but *respectable* for women to go to the matrimonial mart, to be bartered for men of "fortune," having a "good appearance;" and sometimes the "fortune" *minus* the "good appearance" will balance the scale.

But is this all you ask? Must there be no soul-attractions? no blending of spirits? Has the wife you want no aspirations above fortune and good looks? Asks she for no hopings, no joys, no loves in common with you? Then, indeed, will your lives be cold, heartless, loveless. Your union will be no *marriage*. You have simply appeased the wrath of the vulgar, *lower-law* rabble, while all that is holy and divine will protest against profaning the sanctity of soul-marriage.

It is a terrible truth, that in the nineteenth century the professed followers of Jesus countenance and sanction the bargain and sale of human hearts. Countless souls are immolated upon the shrine of Lust, and the Christian world, almost with one accord, say "Amen!" If a soul has the courage to cry out against this kind of heart-traffic, the cry is at once raised: "A teacher of lies has come among us—a law-breaker—a heretic."

When will the world dare to utter its deepest, divinest

thought upon the marriage question? When will *woman* refuse to be pawned for a fine fortune, even with the addition of a man of "good appearance?" How long must the Angel of Love, thorn-crowned and manacled, vainly plead for the holy office of Priestess at the altar of Hymen?

Our morning and our evening prayers to the Great Master are for permission to live and labor in his vineyard, till woman shall be clothed with freedom and purity as with royal robes, and wear her womanhood as a queenly crown. In that good time men will not advertise for wives as for horses and houses.

Who Are They?

Some months since Uriah Clark published an article entitled "Vagabond Mediums," wherein he stated that the community was imposed upon by idle, lazy, miserable vagabonds, claiming to be Reformers. The reform journals have copied the article, and added, "It is even so. We know them, and regret the great curse, that like the locusts of Egypt, has come upon the people."

Recently A. Cridge, in the *Vanguard*, tells a like story. He complains, justly no doubt, of the graceless "vagabonds" who have come into the reform ranks to be fed and housed in idleness.

But who are they? Of course these editors do not assert mere hearsay. They moreover declare they do know these individuals—have suffered by them. Then give the world the benefit of their names. Unmask the hypocrite. Let us see him, or her. It is ungenerous to cast a stigma upon a large class of willing, earnest workers, because of the false prophets among them. Come out like noble men and tell us who "eats the bread of idleness"—who are "retailing lies and leaving their families to starve"—who are "crying out against impurity, to turn attention from their own black-hearted villany"—who are gratuitously working for "the world of mankind," when this same world would most gladly dispense with their labor.

Bring your culprits up to the Bar of Justice. Let them be tried. If found guilty, give them an axe, a hoe, a spade, a wood-saw, or a dray-horse, and send them forth commissioned, with their sun-browned hands, to preach the blessed gospel of honest toil.

Notice.

The editor will lecture upon the reforms of the day, in Ypsilanti, Mich., on Sunday, May 2d; in Jackson, Mich., Sunday, May 9th; in Albion, Mich., Sunday, May 16th; in Chicago, Ill., Sunday, May 23d; and in Laporte, Ind., Sunday May 25th. Letters may be addressed to any of those places.

Notice.

The June number will complete the half year of the *Agitator*. Our list of subscribers, and words of cheer, have decided us to make of it a *Semi-Monthly*. The first of July we hope to commence under the new arrangement. Those who have, or may send us fifty cents, will receive the twelve numbers. Those sending us one dollar will be credited with twenty-four numbers.

—Read the "Real and the Ideal." *Good* thoughts are there. It was written by a school-girl at Harmonia.

Died.

"The Spiritualist," published in this city, has fulfilled its mission—finished the work given it to do, and has died. Mr. L. S. Everett, the editor, is at present in the "Review" office.

To Contributors.

We have on hand well written articles that are of a too personal character to publish. Some of these writers have kindly volunteered to defend us from personal abuse and from newspaper scandal; others are wishing to speak in self-justification. We appreciate the motives; but it would be an insult to our readers to send them long and short chapters of scandal, when they have paid for the elucidation of principles.

If a writer's theory seems inconsistent, show him a better way; but do not demolish the utterer of uncanonical thoughts: do not make a public parade of private grief and family quarrelings."

If you are "kept up till midnight, to listen while your friend is calumniated," remember that you are listening to a knave, who would take *your* life as coolly as he drives the nails into the coffin of your friend's reputation, if his own end could be thereby attained.

Editorial Items.

"Veritas." Joseph Treat is a "Materialist," and not a Spiritualist. He reasons and writes from his stand-point, hence he must say just what he does say. If you are a "Theologian," *you* cannot accept his philosophy. We do not see as he sees; but we wish to present the thoughts of all good truth-loving souls. Toleration is a rare commodity, but a Christian virtue nevertheless.

—Prof. D. Lyman, of Knox College, has been engaged as the Principal of the Harmonial Institute, at Battle Creek, Mich. A better or wiser selection could not be made. Messrs. Cornell & Lyman, and Miss S. C. Hill will make the School worthy the patronage of reformers.

—A Kirtland correspondent writes us that Mr. J. B. Lewis has given a good course of lectures there upon the Harmonial Philosophy.

—Strangers coming to the city, can find board by the day or week, at Mr. Frissell's, No. 33 South Ontario Street.

—Mrs. Hubble and N. G. Seward. Warren Chase has paid for the *Agitator* for you one year.

—G. W. Selby. Send the article on "divorce." But what right has a bachelor to write upon *that* subject?

—We received a note, yesterday, addressed to the "Editor of the *Agitatoress*." The terminals, "ess," are as proper in one case as the other.

Titles *should* be genderless.

REVIVALS SOUTH.—The revivals prevalent at the North are also extending South, though not as generally as at the North. Nashville, Tennessee, is now the seat of great religious excitement. We do not hear, however, of the revivals effecting the deliverance of any of the captives of that city.—*Bugle*.

New Publications.

FREE LOVE : OR A PHILOSOPHICAL DEMONSTRATION of the non-exclusive nature of connubial Love ; also a review of the Exclusive feature of the Fowlers, Adin Ballou, H. C. Wright, and A. J. Davis on Marriage. By Austin Kent, Hopkinton, N. Y.

As our motto is "Let every one speak for himself," we will let Mr. Kent tell his own story to our readers :

"In reasoning from the laws of mind, I cannot find truth at the bottom of the common Marriage doctrine. For convenience, let me speak as if personal—as I develop in my sentiments and faculties, I find myself possessed of love—an attraction to and affinity for other persons. I find the nature and intensity of this love or affinity to depend upon two things—two persons—myself and the object loved. I am, in the sense in which I am speaking, comparatively a fixed fact in always loving and having an affinity for certain attributes of other human beings. I love mentality—some minds more than others, because their mentality is more in harmony with the particular development of mine. But I can love no one mind exclusively ; for every other person shares in a degree in the same faculties. If I love mind, to love one mind exclusively from another is impossible. All minds are more or less alike. As minds vary, my love may vary. *Absolute, exclusive* love, in this case, if it were possible, would be a natural, more properly an unnatural falsehood. Truth, or the nature of the mind, requires me to *love every like attribute of mind with like love*, and the intensity should be governed by the size of the attribute, and my ability to appreciate it. This would be truth for me.

I love morality, spirituality and religion—here too the same law prevails. I am bound to be impartial in my love, up to my ability. Truthfulness, as well as the nature of the mind, forbids that I should concentrate entirely and exclusively upon any one moralist, religionist, or spiritualist. Nature did not make me sectarian. At least I cannot be when I am finished and perfected—I cannot love all alike—all are not alike—nor can I perfectly appreciate all. Yet I cannot love with a rational, truthful love, the same moral or religious attribute, found in the same quantity, more in one than in another. It would be unnatural and false. I have adhesiveness, so I love all persons socially—all, male and female—but here I cannot love all alike, and yet I must from necessity love all like attributes alike. Truth requires impartiality. I cannot be exclusive, since all have like social attributes."

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It is already in Babylon crying, Woe, is Babylon ! for she feedeth the rich and starveth the poor ! Her children are houseless, homeless, perishing, starving in the saintly shadow of tall steeples. Verily God will reward his children according to their deeds, be they good or evil.

The following extract is from one of the Editorials of the Movement :

"SOCIAL REDEMPTION.—The continued dissatisfaction of

mankind with the present institutions of the world, has its rational interpretation in the existence of a profound aspiration for a new and perfect order of society, which shall secure the happiness of all ; and it is the work of the present age to inaugurate the movement which shall result in the incarnation of the laws of Divine Order in human institutions.

The instincts of a divine nature and the deductions of sound reason, indicate that the fullest fruition of every human being is essential to the accomplishment of the design of Deity in the creation of the world ; and though the perversities, perverted growths and social discords of the past apparently contravene the existence of such a design, yet these are conditions known only to the early phases of social development—conditions whose distinct mission it has been to call the powers of the intellect into action, that the integral happiness of the human race may be attained through the discoveries of science and art.

As scientific socialists, we find no fault with the past ; we take no exception to the present. We respect all ages from a contemporaneous point of view. We accept all that has been or now is. With us, each age is classic to itself—is its own exemplar—is as true to itself as was paradise to itself, or as the millenium shall be to itself. We seek to reconcile the seeming inconsistencies between an incoherent past and a future, perfectly adjusted in all its parts, as the converging point of the rays of tradition, history, prophecy, inspiration, poetry, philosophy and science.

We assert the right of every individual—a right inherent by virtue of his existence—to the fullest development—moral, intellectual and physical—of which he is capable."

Blessed be the "Movement" in behalf of Humanity. May its editors live to lay the architrave of a humanitarian home.

S. P. Leland is publishing a work entitled "Religion, Theology and the Bible." We do not know the contemplated size of the book, nor anything of its character, save what we have read in the chapter of proof we found and pocketed, at the Plaindealer job office. Judging from the stolen chapter, it will be a very interesting and useful book. We copy a paragraph from the proof, in proof of our assertion :

"The religious principle springs from what is the strongest, the deepest, most beautiful, and divine. It does not blight nor deaden the endowments of the soul, neither does it condemn its faculties as base or sinful. It does not circumscribe the bounds of Reason but by Truth. It does not enslave Desire but by Duty. It imposes no limits upon Conscience but Right. It bids the affections go and linger in the affianced charms of universal Love. In short, it sets no bounds to the faculties of the Soul but Perfection, and this is no limit, but on the contrary the universal charter of infinite freedom. It is through the medium of these faculties that we are enabled to distinguish right from wrong—to choose whether we travel "the road of Life, wherein all is peace," or the road of superstition, which leads to ignorance and death."

BIBLICAL ASTRONOMY ; containing an explanation of the writings of the Jews, so far as they are found to have any connection with the sublime Science of Astronomy. By William Phillips, Professor of the Occult Sciences.

Want of time has prevented our reading the book ; but

the author's thorough knowledge of the bible justifies us in commending it to the reading public.

The author says, in the preface, that his design is to give a few expositions of some of the Astronomical portions of the bible, divested of its Oriental idiom, so as to be perfectly comprehended by the English reader.

The price of the book is twenty-five cents. We will send the book postage free.

Jon R. Forest, Winooski Falls, Vt., has commenced the publication of a small pamphlet, entitled "Leterz Political and Theological." It treats upon "Christianity, Liberty, Land-Reform, Temperans, Education, Speling-Reform and all the Reformz of the day." Price 30 cts. pr year.

A Review of I. E. Dwinell's Sermon against Spiritualism.

By J. H. Toohey. Price 15 cents. Published by Bela Marsh, No. 14 Broomfield Street, Boston, Mass.

We have room but for the following extract from this Review :

"The advent of Spiritualism in the nineteenth century, be it remembered, was not expected ; although the religious mind had been severely taxed, and the theological world had been tempest tossed by many mental extravagances. Its development was as unexpected as its birth—and the modes, methods and manifestation of its agents, were as *uncommon* as unexpected. This indeed is *one*—if not its chief singularity ; for, while the world was growing in wealth, and fashion was *fast* running to extravagance ; while society was becoming chronic in its covetouseess and prodigal in its appetites and passions ; while representative wealth of all kinds were accumulating in the marts of commerce and general traffic—and the watchword was "let us have a *good time*," for "we know not what a day may bring forth," lo ! there comes this unexpected, and to many this undesired development of the age. For a time, the singularity of the phenomena and the novelty of its revelations gave it both publicity and attractiveness, and men and women petted and toyed with its wonders—because they were uncommon *and singular*. But soon as its character began to develope, and spirits *insisted* on being recognized as the agents for and the intelligent controlers of the manifestations, then commenced a *war of words*, in which denunciations, blinded judgment, misled reflection, sharpened dislikes and strengthened antagonisms. Despite this, however, Spiritualism has passed through the first stages of youth and is now looking forward, through the golden hopes of humanity's future to a developed and harmonized manhood. Nevertheless at this late hour, now and then a mind wakes out of its social and theological stupor, to *renew* the conflict and *re-enact* the follies of its predecessors."

"The Spindle City Idea" has come to us. It is a small sheet, but free and spirited as the Mountain Merrimac, that turns the hundred thousand spindles in the "Spindle City."

Jonathan Doolittle is the editor. We hope, however, his name is not indicative of his character. The Cottonocrats of Lowell want a few new *ideas* regarding the dignity of honest toil, and of the divinity of the toiling millions.

Do not beidle, Jonathan ! "Be sure you are right," then work like an honest, earnest man.

Just published, "The Unwelcome Child," by Henry C Wright. Price 50 cts.

For sale by H. F. M. Brown.

The following is an extract from "The Unwelcome Child," Henry C. Wright's new book. Unborn generations will bless and revere the name and memory of Henry C. Wright for the great good he has done for them in writing the "Unwelcome Child :

"May not every child, in justice, demand of its parents, as a birthright inheritance, (1) a healthy body, free from all tendency to disease ; (2) a healthy soul, free from all tendency to idioey, and insanity of intellect, or of heart ; (3) a designed existence, the result of a wise and tender forethought, and not of blind, impetuous, selfish, sensual passion ; (4) a love origin, rather a mere sensual, animal origin ; and (5) a joyous welcome into life ? As you cast your little ones afloat on the ocean of eternal being, be careful to secure to them this outfit ; then may you hope to see them bravely and successfully outride the storms of life, and enter into a true and endless rest. But what hope is there for these poor, diseased, suffering little ones, the offspring of a loathed and hated maternity, whose very existence, ere they were born, was made accursed by the mothers that bore them, and by the fathers, whose only thought or aim in the act in which they originated was mere sensual gratification ? God pity these poor unwelcome ones ! No parents welcome them into life with loving smiles. In whose warm, loving bosom can they be tenderly cherished ? To whom can they look for love and sympathy ? Again I say, GOD PITY THESE POOR UNWELCOME CHILDREN !"

BELL.

World's Paper.

A GOOD RULE.—A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied : "My father taught me never to play till my work was finished, and never to spend my money until I had earned it. If I had but one hour's work in a day, I must do that the first thing, and in an hour ; and after this I was allowed to play ; and I then could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became perfectly easy to do so. It is to this that I owe my prosperity.

A "ROYAL" TYPO.—According to an ancient usage in Prussia, all the Princes of the royal family must learn a trade. It is stated that the Prince Frederick William, just married to the Princess Royal of England, learned the trade of a compositor.

We live in deeds, not years ; in thoughts, not breaths ; in feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best ; and he whose heart beats the quickest, lives the longest—lives in one hour more than in years do some whose fat blood sleeps as it slips along their veins. Life is but a means unto an end ; that end, Beginning, mean, and end to all things—God. The Dead have all the glory of the world.—*Festus*.

PROBLEMS TO SOLVE.—Two young Jews—master and servant—were traveling, some years ago, in a strange country. The people in that country had made it a point to tax strangers; so the tax-gatherer went to the servant, whose name was Peter, and asked if the master "paid tribute."

"Yes!" said Peter, and went to tell his master what would be required of him; but before he had an opportunity of mentioning the matter, the master said: "Of whom do the kings take tribute?" Peter replied, "of strangers!" Then said the master, "go to the sea, cast a hook, and take up the first fish that comes up, open its mouth, and you'll find a piece of money; that give to them for me and thee."

—A man was once hewing timber with a "borrowed axe," the axe slipped from his hand and fell into the sea. A medium being present, put a stick into the water near where the axe fell, and presently it arose and swam on the water. For the truth of this story, the reader is referred to the 6th chapter of Kings.

—The Lord is pouring out his spirit in Cincinnati. Thousands of souls have already been hopefully converted to God.—*Ex.*

—W. M. Connelly has been brought forth from his hiding place, and lodged in Cincinnati Jail, for "remembering those who were in bonds, as being bound with them."

The Pittsburgh Gazette says:

"Connelly fled from the persecution which he knew was in store for him. Even the newspaper on which his intensity should be governed by the size of the attribute, and my ability to appreciate it. This would be truth for me."

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"SOCIAL REDEMPTION.—The continued dissatisfaction of

We did not learn her name, or what became of her husband from the time of the accident until yesterday morning, when she was removed.—*Leader, (Cleveland.)*

There are in Cleveland churches enough to house all the city poor; and thirty thousand Christians. (?) Besides, there is, just at present, a great revival in progress.—*Ed. Agitator.*

SPIRITUALISM AND DIVORCE.—At the recent Sandusky County Common Pleas, the case of Rosetta Kline vs. Barnhart Kline, for Divorce and Alimony, excited much interest. The case occupied two days. Mrs. K. charged that her husband had become a convert to Spiritualism, in consequence of which he grew cross and morose to his family; had driven petitioner from her bed-room: and finally, when sick and on a cold and stormy day, had expelled her from the house, thinly clad and almost destitute, and compelled her to seek refuge with the neighbors. This occurred about twenty years after their marriage. Some seventy witnesses were examined on both sides, and the character of the petitioner was admitted to be above reproach. Judge Taylor granted the divorce, and decreed Mrs. K. alimony to the amount of \$3,000, and a restoration of the articles of household goods belonging to her at the marriage that yet remained.—*Leader.*

STRANGE DELUSION.—Mr. Aaron Stewart, a respectable citizen of Parke County, Indiana, recently became so excited on religious matters, that he conceived the idea that the Scriptures required him to sacrifice his right hand and other members of his body, under penalty of eternal punishment. He took an axe and proceeded to chop off his arm, striking blows before accomplishing his object. The wound was deep, and Mr. S. will probably survive the fanatical ambition.—*Leader.*

ACCIDENT.—On Thursday, the 25th ult., Mr. Calvin Hutchins of Rice Township, was brought to this place by his wife for examination, on an application to be admitted to the State Lunatic Asylum. For several weeks he has been crazed, produced by attendance upon a religious revival. When he was taken to jail on Thursday he made two ineffectual attempts to cut his throat with a butcher knife, and inflicted frightful, though not mortal gashes in his neck. His wrists were then tied behind him, and a couple of persons were placed there to attend him. On the Sunday following, at noon, while the attendants sat in the cell, Hutchins crawled out into the hall and up the stairs to the second tier, and jumped off the platform below, breaking his neck, from which he died in a few minutes.—*Fremont Journal.*

Spiritualism is driving the world to insanity.—*Harper's Weekly.*

WHO ARE SLAVES?

"They are slaves who dare not speak
For the fallen and the weak;
They are slaves who do not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

The Children's Corner.

Girls' Rights.

"Have little girls any rights, mama," asked little May T., who had been tucked away in a "corner," (where the editor of the Agitator puts her children,) to listen to a prosy discussion upon "Women's Rights."

"Little girls any rights?" Yes! darling; but they know as little about them as the caged canary knows about fresh air and woodland boughs. Like a canary, you are caged in a room nearly as hot as Nebuchadnezzar's furnace. You have a right to be out this May morning, singing with the birds; leaping and laughing with the unbound streamlets. You have a right to frolic with the winds; to receive the warm kisses of the sun; and to grow strong, brown and rosy-cheeked.

Children are human poems—wild sweet songs, that you can no more measure and metre, than you can set the song of the wind and the waves to the tune of "Old Hundred." Nature never designed little girls to be prim, and proper, and lady-like. She wants them to be just as she made them: good, loving, and happy.

"Little girls any rights?" Yes; a right to run, jump, swim, skate; a right to the use of the hoe, spade, axe, and everything that will make them strong and healthy. The world is overrun with little, sickly, nervous children, that have grown like hot-house plants, and like them they will fade and die with the early frost; and all because they do not have their rights.

I wish little girls would call conventions, get up resolutions and make speeches, in favor of their rights. I wish they would send petitions and protests to the legislators demanding their rights, and protesting against the outrages heaped upon them by quack doctors, ignorant parents, and society generally. Then something would be done.

FRANCES BROWN.

Jennie.

"Do you see the angels there? They have come for me," said little Jennie Pratt, and then closed in death her eyes.—*N. E. Spiritualist.*

Dear human bud! The world is cold, and dark and stormy. Falsehood, hate, and calumny are here; they will steal thy blushes and thy beauty; they will turn to worm-wood thy life-cup and sadden thy joyous heart.

A viper is concealed among the green leaves in thy path. It is a charmer. It will lure thee from thy sweet seclusion, by idle tales of the glory and the grandeur of the great world. It will rob thee of thy priceless purity, and then leave thee but a wreck of beauty and of loveliness.

Joy! joy to thee, my child! The good Father has kindly sent his servant, Death, to unlock for thee the gates of the Celestial Garden, and an angel awaits to transplant thee in all thy glorious beauty, to where the sky is cloudless and where there falleth neither blight nor mildew.

Calumny, with its hydra train, is not there, my child; and the charmer that allures to destroy, is not found upon the banks of the river of life.

Dear immortal flower! the angels have come for thee.

Close the dreamy lids over the blue eyes; put back the sunny tresses from the marble brow; fold the dimpled hands gently and lovingly over the pulseless heart; kiss the cold lips, and bless the disenthralled spirit that has gone to join an angel band in their upward, onward way.

FRANCES BROWN.

Spiritual Age.

A Little Hero.

Not long since, a little boy of six years, in Plymouth, Vt. and his sister of only four, were left for a short time at home alone by the mother, when this little girl's frock took fire from the stove. Instead of screaming with fright, as many an older person would have done, and running for the mother, who was too far away to come to assistance in time to avail, the little boy says to his sister,

"Run out doors, quick, and let me pour water upon you."

"I can't see to go," was the child's answer, as the smoke of the fire, which had not yet burst into a flame was filling her eyes and fast consuming her dress.

Whereupon our young hero caught her by the arm, pulled her out, and poured water upon her until the fire was extinguished.

"What would you have done," said the mother, half quaking with fear at the thought of *what might have been*, when she saw the half consumed frock, "if the fire had burned you too?"

"Put it out!" said our young Napoleon.

BELL.

World's Paper.

A GOOD RULE.—A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied: "My father taught me never to play till my work was finished, and never to spend my money until I had earned it. If I had but one hour's work in a day, I must do that the first thing, and in an hour; and after this I was allowed to play; and I then could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became perfectly easy to do so. It is to this that I owe my prosperity."

A "ROYAL" TYPO.—According to an ancient usage in Prussia, all the Princes of the royal family must learn a trade. It is stated that the Prince Frederick William, just married to the Princess Royal of England, learned the trade of a compositor.

We live in deeds, not years; in thoughts, not breaths; In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best;

And he whose heart beats the quickest, lives the longest—

Lives in one hour more than in years do some

Whose fat blood sleeps as it slips along their veins.

Life is but a means unto an end; that end,

Beginning, mean, and end to all things—God.

The Dead have all the glory of the world.—*Festus.*

INSTRUCTION IN MODERN LANGUAGES AND "VERBATIM STENOGRAPHIC REPORTING."

Louis Feeser, Graduate of a German College in Tuebingen, Wurtemberg, and late Professor of the German Languages and Literature in N. Y. Central College, has established himself in this place as Instructor in the above Languages, &c.

In announcing a Professor in the columns of a Reform paper of this kind, it needs no farther comment, as to the importance and benefits of this branch of study, since it is taken for granted that the readers of this sheet are (at least the majority) common-sense people, able to examine and judge for themselves as regards the intrinsic worth of any Science whatever. Nor, is it necessary to say that the Instructor is himself a Reformer of the New School of Germany and America; guided by the same reforming spirit in imparting a Science to the Scholar.

Any system which claims to be philosophical, must be attractive to the mind of the student. In this the Old School failed in the majority of cases; more so in the study of Languages; hence by the utmost effort on the part of the teachers, very little has been accomplished hitherto, except by those students who are themselves of inventive and inquiring minds. But to the mass we must present a system which encourages the first step by comprehensive rules in harmony with reason. It is also a fact, that by far the majority of teachers cannot possibly be efficient, since they neglect the study of that first and most important Science—"The Laws of Human Nature." Only the discovery thereof qualifies the student for a teacher; and it is a sad experience to know, that the present system of education is much more thwarting in its process than progressive.

The instructor is especially happy in being aware that he speaks here to an intelligent class of people, who are certainly not indifferent to letters; where there is always a happy moment of tranquility; where learning may raise her head fearlessly, and is respected, and the pursuits of contemplative life be cheered by the free expression and general approbation, and quickened into excellence by the benignity of attentive Scholars and Philosophers.

LOUIS FEESER.

At home from 8 to 9 A. M., and 1 to 2 and 6 to 8, P. M., at 100 Euclid Place, corner of Erie st., Room 23.

TCHULA, Miss., April, 1858.

MRS. H. F. M. BROWN:

DEAR MADAM—I have received your neat little Monthly—the Agitator—and wish you to put my name down as a subscriber. You, of course, have not entered on the publication of your journal without counting the cost. I wish you, however, all the success so brave a woman justly merits. You have assumed arduous and responsible duties. I trust you will prove yourself capable of efficiently discharging them. From your reputation as a writer, and the specimen of your journal, I have no doubts upon this point. The banner of freedom you have unfurled is a glorious banner. May its brightness never be tarnished in your hands. Remember the beautiful apostrophe of Madam Roland, and let no crimes be committed in its name. How few understand true freedom!

It is melancholy to survey the ranks of reform and find so

limited a number acting the freedom they preach. Invade their peculiar theories, and immediately their freedom vanishes into thin air, and a hideous despotism and intolerance bristles in its stead. Is it not as great a crime in me to force others into my freedom, as it is for others to force me into their despotism? It is equally a crime against freedom. If I cannot enjoy as great an amount of freedom as others, it is my misfortune, not my fault. There is no use of impeaching my motives, or bringing any undue pressure to bear upon me, to make me fit their harness. It may be that in their bravery they have gone beyond their depth, and will find it difficult to reach the shore again in safety. I may be more timid, but my progress may not be less sure.

The advocates of true freedom must recollect that all minds are not alike constituted or developed; that the educational lever has not been uniformly applied, and that they must "bear and forbear"—must "agree to differ"—must yield the right hand of fellowship to all who earnestly seek freedom, whether they stand at the top of the pinnacle or at its base.

One is not necessarily in advance of all the world, because he *thinks* himself so. Nor is he fit to enjoy an extended freedom, because he believes he is.

The inebriate will assert his right to be free to enjoy or reject the tempting cup. But his freedom is sure to end in indulgence, and only leads to degradation. His ungovernable desires make him a slave, while he boasts himself a free-man.

So it is that in asserting our rights to absolute freedom we may fear the possibility of becoming the slaves of our strongest passions. And it will be so until the higher powers of the human mind—the intellectual and moral are cultivated beyond the reach of debasement. Freedom to do right, supposes the freedom to choose the wrong, if the wrong appear the right to an uncultivated or unduly balanced mind.

It happens, unfortunately for the progress of the world, that the classes which demand the most unlimited freedom are those which have excessive desires in some particular direction to gratify, which the present freedom will not permit. True freedom, then, demands that the lower faculties of the human mind be under subjection to the higher before it can be enjoyed. For, if the intellect is made to minister to the gratification of the lower propensities, it is clear that a debasing slavery to the passions will be the result.

When you say that "you hope to do something in time for the elevation of woman," you give utterance to a noble aspiration. Freedom cannot exist without elevation. When all are elevated there will be no more chains. When all have ascended a higher plane of intellectuality and morality, binding laws on vice and immorality will be unnecessary. It would be foolish to proclaim an exalted freedom to the debased and low; they could not live it. The ruling principle of their minds would carry them forward to every excess. Elevation would be out of the question, and thus the very freedom proclaimed would make its own grave. Prepare humanity for freedom, by elevation, and freedom will come of itself. And it will be a lasting freedom, no beautiful theory, but a great fact, and the winds and waves of tyranny may lash it—and it will fall not, because its foundation is laid upon a rock.

I go with you heartily for the elevation of woman, and the

freedom which must necessarily follow. I feel deeply her wrongs, and sympathize in her sufferings. She must be saved. She must be free. But I do not claim for her that spurious freedom which would make shipwreck of the highest principles of her being and yield the bitter fruits of a hopeless degradation. No! I love the mother of the race too much for that. Freedom, like everything else, is under the government of immutable laws, and to enjoy freedom aright, woman must make it subservient to the higher and more exalted laws of her nature.

Preach freedom, then, but above all seek the elevation of your sex, and your reward will be sure. You will be sustained by the good, the noble, the true of the other sex, who are as deeply interested in the diffusion of great principles as you are, and who will gain as much by the elevation and freedom of woman as she herself can do.

Again I say, let your columns show, that the freedom you advocate is not a farce. Exercise the most extended charity and toleration towards those who may differ from you; and let the friends of Social Reform *feel* that the Agitator is really the medium of "free speech."

I offer these suggestions in the hope that they will be received in the same spirit they are given—the spirit of friendship. My object is not to dictate a course to you in conducting your journal; but to warn you against falling into the errors of those self-styled friends of freedom, whose professions are a "sounding brass and tinkling cymbal."

Yours truly,

ALEX. HUNTER.

TO CARRIE LEWIS.

Words of Consolation from the Spirit World.

Friend of the right! Dear, sacred heart!
The utterer of truths from heaven!
Which angel minds alone impart,
By angel hands alone are given.

The Priest and Levite pass thee by;
The world inflicts its bitter hate;
It harms thee not, while God's kind eye,
Like starlight on thy steps shall wait.

By outward foes assailed, oppressed,
To thee remains the inward calm,
The glorious sunshine of the breast,
The soothing breath of Heaven's sweet balm.

Oh, child of many thoughts and prayers!
Wear for a time the crown of thorn,
To change it soon for one that bears
The fadeless light of heaven's own morn.

G. A. W.

Galveston, Texas.

WHAT MIGHT BE DONE.

What might be done if men were wise
What glorious deeds, my suffering brother;
Would they unite,
In love and right,
And cease their scorn for one another.

Oppression's heart might be imbued
With kindling drops of loving kindness;
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,
All vice and crime might die together;
And wine and corn,
To each man born,
Be free as warmth in sunny weather.

What might be done? this might be done;
And more than this, my suffering brother,
More than the tongue
E'er said or sung.
If men were wise and loved each other.

THE TRINITY.—The following exposition of the Trinity was found written upon the blank leaf of a book, in possession of the editor of the Movement:

The Father. The Great Divine Mind.

The Son. The universal embodied human mind, God manifest in the flesh.

The Spirit. The universal disembodied human mind. The three are one in nature and essence. The Son proceeding from the Father, the Spirit proceeding from the Son. Returning to the earth, the Spirit shall comfort those who remain behind.

ANOTHER EXPOSITION.

The Father. The Grand Harmonial Man, that through fixed, operative laws is constantly externalizing and expressing himself.

The Son. The incarnation of the Divinity in all forms of life, and all phases of social and planetary movement.

The Spirit. The aroal existences of the ultramundane sphere. The hierarchy of disembodied Spirits. The Son is born from the father-mind and the mother-matter. The Spirit is born again from the Son into the world of individualized mind. The three are united in solidarity of interest and essence, solidarity of life and action, solidarity of development and destiny. Disease, discord and subversion in one sphere, cause suffering in each of the others. Harmony and happiness among men thrill the universe with living joy. God and the Spirit-world are bound up with us, in sympathy with us, co-operating with us, for the redemption of men and the achievement of destiny. Heaven cannot be heaven till harmony prevails on earth. God works for us; let us help him.

A KENTUCKY ANECDOTE.—A southern gentleman owned a slave, a very intelligent fellow, who was a Universalist. On one occasion he illustrated the intellectual character of his religion in the following manner: A certain slave had obtained a license of the Baptists to preach. He was holding forth in the presence of many of his colored brethren at one time, when he undertook to describe the process of Adam's creation. Said he, when God made Adam, he stoop down, scrape up a little dirt, wet it a little, warm it a little in de hands, and squeezes it in de right shape, and den lean it up against the fence to dry.

"Top dere," said our Universalist darkey; "you say dat are de fustest man ebber made." Sartin! said the preacher.

"Den," said the other, "jes tell a feller whar dat fence come from." "Hush," said the preacher, "two more questions like dat would spoil all the foolery in de world."

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We would lay hold of men's hearts, and rouse them to the recognition of their own eternal self-hood; would make woman see her great destiny yet unachieved before her, and pray her to renewed work for the grand fulfillment; would point the young to Truth's fair beacon-light, assist them in shunning the paths of bigotry and intolerance, and to all, give of the light we have, on Spiritual Philosophy, Social Science, Woman's Rights, Theology, Health, &c., marking the Earth's progress in each, by its growth toward's Freedom.

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