



SPIRITUAL
PHILOSOPHER.

Goodness and Truth.

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SPIRITUAL
PHILOSOPHER.

DISTINCT.

Instinct, may be said to be animal; Clairvoyance, human; and Intuition, Spiritual. It is some years since we first avowed the conviction, that the power known under these different terms, in principle were the same, whether developed in animals or men. The following details have long been before the public, but we shall show, that they answer a far higher purpose than has generally been supposed.

The faculty, which insects and animals have always been known to possess, of finding their way from one place to others far distant, has been supposed to be confined to animals; but the same sense is sometimes developed in human beings, as there are an abundance of facts to prove. And why should we deny to man, a sense which is known, and every where acknowledged to exist in the inferior animals? The facts below are intensely interesting, and sufficient to authorise the belief, that the same or a similar power must exist in man, the highest of God's animal creation.

Amongst the insect tribe, the bee is remarkable for the certainty with which it will return, after a long day's excursion, to the particular hive to which it belongs.— This it does not only in cultivated countries, but even in the forest wilds, where no sort of special object can serve to guide its path. But, indeed, no such aid could be of service to the bee in its journeys, for its powers of vision are extremely defective. The same little creature which will make its way to the hive over extensive countries, will, when it arrives there, stumble and experience a difficulty in entering, if the aperture for admission has been in the least changed.

This seems, itself, sufficient evidence that the journeying power of animals does not depend in any degree on the eyesight.

All round the globe, there is a seasonal migration of a considerable number of the feathered tribes, between the equatorial and temperate, and the temperate and arctic regions, in obedience, apparently, to the necessities of these animals with regard to food and temperature. The case with which we are most familiar in this country, is that of certain families of the field-birds, which dwell with us during the breeding season in spring, but flit to milder climes in order to spend the remainder of the year. The swallow, martin, nightingale, cuckoo, redstart, blackcap, are amongst those which have this habit. The phenomenon was doubted till very lately. The popular notion was, that these birds spent the winter in a dormant state in caverns and holes of the earth for which there was perhaps some countenance in the occasional finding of a solitary bird so entranced.

We find Dr. Johnson unhesitatingly affirming to Boswell that the swallows sleep in winter; it was the belief of Pennants and Gilbert White. Now it is fully ascertained that these birds spend the greater part of their lives in mild climates, as Greece and the north of Africa. About February or March they wing their way to the temperate regions, between the fortieth and sixtieth parallels, for the purpose of breeding. Why, it may be asked, should migratory birds not breed in the countries where they themselves spend the greater number of their days? The most plausible reason has been suggested by Mr. Knapp, in his beautiful book, "The Journal of a Naturalist;" the necessity of a peculiarly varied food for the young, such as only temperate climates can supply. The impulse to migration is given by the organic changes in the animals, which lead to their breeding, and which are also the immediate causes of the vernal singing of birds. The male birds go first northward, probably from their first experiencing this peculiar impulse. On their arriving at the place of their destination, they express, by their notes, a fond im-

patience for the arrival of the other sex which soon after takes place. Should the winter be unusually protracted, the birds return to a warmer latitude, and do not reappear till good weather has set in.

There are so many instances on record of particular birds returning to the exact spot where they built their nest formerly, that the fact cannot be doubted. Families residing in the country houses are familiar with examples of certain recognisable swallows coming year after year, for so many as ten or twelve, to rebuild their nests in the angle of a particular window. As an example of this class of bird anecdotes: "Many years ago, a garret window in my house was accidentally left open, and a pair of rustic swallows built their fretted nest among the rafters, at which I was much pleased; and when they had hatched and reared their young, both their parents, finding they were favorites, continued to play about the room all summer, and always roosted in it at night. Before they departed, a thought struck me to play them an innocent trick. One night I shut the window-sash, and took them all in an angler's landing net, and fastened around their necks, without hurting them in the least, rings made of very fine wire that laps the lower string of a violincello. At this they took no offence, but played about till their departure. At their appointed period they vanished with their friends. The following spring, the window was carefully set open for their admission, and they came accordingly, "after the daffodils had taken the winds of March with beauty;" and to my great delight, four had rings. One pair reoccupied the old nest; and another pair, or more, built in the room."

It would be improper to enter here at large upon the extraordinary powers of the carrier-pigeon. But we may allude to the fact of this bird's having returned from Paris to Constantinople, nearly the whole breadth of Europe. Philosophy is bewildered in contemplating feats of this kind, which are by no means uncommon in other animals, although birds are obviously best suited for finding their way across a great extent of intermediate country. Cats have the travelling power

in a very remarkable degree, and there are numberless instances of their having been carried to distant places in sacks or closed baskets, and yet returning to their former abode. One of the most interesting of these anecdotes is related by Mr. Jesse, in his delightful volume, "Gleanings in Natural History." "A lady residing in Glasgow had a handsome cat sent to her from Edinburgh, (distance forty-two miles;) it was conveyed to her in a close basket and a carriage. The animal was carefully watched for two months; but, having produced a pair of young ones at the end of that time, she was left to her own discretion, which she very soon employed in disappearing with both her kittens. The lady at Glasgow wrote to her friend in Edinburgh, deploring her loss; and the cat was supposed to have formed some new attachment. About a fortnight, however, after her disappearance from Glasgow, her well known mew was heard at the door of her Edinburgh mistress, and there she was with both her kittens; they in the best state, but she herself very thin. It is clear that she could carry only one kitten at a time, so that, if she brought one kitten part of the way, and then went back for the other, and thus conveyed them alternately, she must have travelled one hundred and twenty miles at least. She must have also journeyed only during the night, and must have resorted to many other precautions for the safety of her young."

In thus returning to the favorite spot, animals will sometimes perform difficult feats, to all appearance beyond their strength. A horse brought out of the Isle of Wight has been known to return thither, although the narrowest sea between the island and mainland is five miles across. A gentleman, bathing near Dunraven castle, in Glamorganshire, observed a strange object approaching at some distance. It proved to be a horse, which had apparently swam from the opposite coast, twelve miles distant. There is a story of a cow having returned from England to its native place in Scotland in the reign of James I. The King's remark was at once a joke and the statement of a real difficulty—"he only wondered how it contrived to get across the border," (that district being then full of cattle-stealers.) Welsh sheep often find their way home to their native mountains from the neighbourhood of London.—About fourteen years ago a butcher in Dundee had a dog which became notorious for every now and then disappearing for a few days. It was ascertained that it was its custom, on those occasions, of going to Edinburgh to see a friend of its own species belonging to a butcher in the market. Now, Dundee is not only 42 miles from Edinburgh, but two estuaries intervene, requiring to be crossed by ferry steamers.

"A gentleman residing at Feversham, bought two pigs at Reading market, which were conveyed to his house in a sack, and turned into his yard, which lies on the banks of the river Thames. The next morning the pigs were missing; a hue and cry was immediately raised, and towards the afternoon a person gave

information that two pigs had been seen swimming across the river at nearly its broadest part. They were afterwards seen trotting along the Pangborne road; and in one place where the road branches off, putting their noses together as if in deep consultation. The result was their safe return to the place from which they had been conveyed to the Reading market, a distance of nine miles, and by cross-roads. The farmer from whom they had been purchased brought them back to their owner, but they took the very first opportunity to escape again, recrossed the water—thus removing the stigma upon their race, that they are unable to swim without cutting their own throats—and never stopped until they found themselves at their first home."

The migrations of the land crab of tropical countries is annual, and is for the purpose of spawning. In the Bahama Islands, this animal leads an obscure life, feeding upon vegetables, in the recesses of the mountains. About April or May, millions of them proceed towards the sea, usually in three battalions, the first being composed of males, the second of females, and the third of weakly members of the community of both sexes.—Under the guidance of a leader, they take the route for the sea with surprising directness, neither turning to the right nor to the left; crossing over houses, if they come in the way, and only turning aside when they meet with a river. Sometimes the journey requires three months to be performed, and when they have spawned and cast their shells, they return once more to their caves and clefts, taking probably six weeks to the journey.

The two most surprising anecdotes which we have ever heard regarding the travelling power of animals, we shall give in the words of the original narrators. The first was received by Mr. Jesse from an officer of rank in the army. "He informed me," says Mr. Jesse, "that a ship which touched at the island of Ascension, on her way to England, took in several large turtles, and amongst others, one which, from some accident, had only three fins. It was in consequence called and known on board the ship as Lord Nelson. It was marked in the usual way, by having certain initials and numbers burnt on his under shell with a hot iron, which marks are known never to be obliterated. Owing to various causes, the ship was a long time on her passage homeward—a circumstance which caused a great many of the turtles to die, and most of the rest were very sickly. This was the case with the Lord Nelson; which was so nearly dead when the vessel arrived in the channel, that the sailors with whom it was a favorite, threw it overboard, in order, as they said, to give it a chance. Its native element revived it, for, two years afterwards, the same turtle was again taken at its old haunt on the island of Ascension."

The second anecdote appears in the elaborate work of Kirby and Spence.—"In March 1816, an ass was shipped at Gibraltar on board the *Ister* frigate, Captain Forrester, which was bound for Malta. The vessel having struck on the sands off the Point de Gat, at some distance from

the shore, the ass was thrown overboard, to give it a chance of swimming to the land—a poor one, for the sea was running so high, that a boat which left the ship was lost. A few days afterwards, however, when the gates of Gibraltar were opened in the morning, the ass presented himself for admission, and proceeded to the stable which he had formerly occupied, to the no small surprise of its former owner, who imagined that from some accident, the animal might not have been shipped on board the *Ister*.

On the return of this vessel to repair, however, the mystery was explained, and it turned out that *Valiente* (so the ass was called) had not only swam safely to shore, but without guide, compass, or traveling map, had found his way from Point de Gat to Gibraltar, a distance of more than two hundred miles which he had never traversed before, through a mountainous and intricate country, intersected by streams, and in so short a period, that he could not have made one false turn. His not having been stopped on the road, was attributed to the circumstance of his having formerly been used to whip criminals upon, which was imputed to the peasants, who have a superstitious horror of such asses, by the holes in his ears, to which the persons flogged were tied."

There are instances of hounds having returned from England to Ireland, and of cats traversing nearly the whole island, in order to regain a favorite place of abode. There are also instances of dogs having returned to France across the channel. The circumstances attending one such case are curious and amusing. "An officer of 44th regiment, who had occasion, when in Paris, to pass one of the bridges across the Seine, had his boots, which had been previously well polished, dirtied by a poodle dog rubbing against them. He in consequence went to a man who was stationed on the bridge, and had them cleaned.

The same circumstance having occurred more than once, his curiosity was excited, and he watched the dog. He saw him roll himself in the mud of the river, and then watch for a person with well polished boots, against which he contrived to rub himself. Finding that the shoe black was the owner of the dog, he taxed him with the artifice; and, after a little hesitation, he confessed that he had taught the dog the trick, in order to procure customers to himself. The officer, being much struck with the dog's sagacity, purchased him at a high price, and brought him to England. He kept him tied in London for some time, and then released him. The dog, remained with him a day or two, and then made his escape. A fortnight after, he was found with his former master, pursuing his old trade on the bridge."

It fully appears, as we conceive, from all the facts which have been stated, that this traveling power of animals has no necessary connection with eyesight, smell, or any kind of perception whatever; but is a peculiar instinct, operating in a way of which we can form no clear idea. This view is supported to our apprehension, by a particular consideration affect-

ing instinct. This class of mental powers is largely developed in the animals, compared with man; but as the animals have a rudimental form of our ordinary intellectual powers, so do men seem to have a rudimental development of some of the instincts so largely bestowed upon them. These are only traceable with any clearness in the savage state. The wild Indian, it is well known, has all the natural perceptive powers in far higher activity and refinement than the civilized man. He has also some faint share of that wonderful power which enables birds, reptiles, and animals of various species, to find their way over large unknown tracts to particular places formerly known.

It has been stated of Australian savages, on first-rate authority, that they are enabled to return for hundreds of miles to their homes, though totally unacquainted with the route, being led by an intuitive impulse which they cannot explain. There are some instances of Europeans finding their way home at night by paths unknown to them, when in a state of intoxication so great as to have left them no recollection of the circumstances; and we often hear of blind men getting through difficulties with a degree of accuracy very difficult to comprehend.—Whether these last instances are of the same class with the former, may be doubted; perhaps they are more allied to the phenomena of somnambulism, speaking of a new state of mind, the existence and characters of which we are perhaps only now on the borders of ascertaining.

But of the instances presented by savages, there seems to be little doubt that they belong to that class of phenomena, of which we have here so many examples. If so, they are certainly favorable to the notion, that *epizooty*, as it is called, or the traveling power of animals, depends on one of those instincts which are totally distinct from reason, and which reason would vainly attempt to explain. Considered in this light—a mental power unlike all others, even of the instinctive kind—something more subtle than the attraction of the needle to the pole, a being that can be connected with electricity, which in some forms is visible—it surely presents a strong argument for our not too hastily scoffing at things which only appear illusory, seeing that there may be many as mysterious as this, but which do not happen to be readily provable by resulting facts.

TO PURIFY COVERED WELLS FROM FOUL AIR.—It is well known that many accidents take place by persons going down into wells for cleaning them, by the noxious gas in such places. To remove the gas before descent is made into any well or damp pit, a quantity of burned but unlacked lime should be thrown down. This, when it comes in contact with whatever water is below, sets free a great amount of heat in the water and lime, which rushes upward, carrying all the deleterious gases with it; after which descent may be made with perfect safety.

PNEUMATOLOGY.

From the Boston Daguerreotype.

THE SPIRITUAL RAPPERS.

We have been favored by our friend Sunderland, with a few interviews with these *distinguished strangers*, or rather old friends, as they claim to be. We have believed in their manifestations from our first hearing of their doings in western New York; and have had no reason to think there was any collusion, or clap-trap mechanism employed to deceive the many able persons who have undertaken to investigate the matter. Now that we have seen with our own eyes, and heard with our own ears, we have got past belief,—shall even venture to say that we know it is not a humbug.

As all of our readers may not understand in what manner communion is held with the Spirit Land, we will give the external form, as at times practised, although there are a variety of ways. A company of persons are seated around a table; some one of the number asks, in an audible tone, if the spirits will talk with them; a response is given by a gentle rap upon the table, indicating their willingness.

The alphabet is repeated aloud, and when the letter is announced, forming a part of the word they wish to communicate, a rap is heard; the alphabet is again repeated, and in like manner the rapping, until the word and sentence are spelled out. Often, when a part of a word is spelled in this way, enough to know what it is to be, they are asked the whole word, and if it is right, there is a response. So also, when a part of a sentence is made known, it is finished out by persons present, and if right, they signify it in the same manner, if wrong, with continued rappings, until the alphabet is again repeated, and the sentence finished correctly. Questions are asked the spirits, and if the answers are to be in the affirmative, raps are made; if not, no responses are given. In this way communications are carried on, with what purports to be the spirits of the departed. The majority of persons who have had the best opportunities to examine these new phenomena, so believe it, and we assure our readers that it is a solemn but joyous scene, to hear husbands communing with their departed wives, parents with their children, and children with their brothers and sisters that have gone before them.

As to ourself, we take a different view of the subject. We are satisfied the rappings are not made by collusion, for while one of the ladies (Mrs. Cooper,) through whom these strange manifestations are made, was sitting for a daguerreotype, we heard the rap in our camera, which was some eight feet distant from her, and with no possible chance of communication. Neither can they be made by ventriloquism, as no ventriloquist, by the sound of his voice, can move an inanimate object.

We believe Mr. Sunderland sincere, and that nothing would give him more

pleasure than to explain this mystery, and if there is humbug, to expose it. He has no doubt but that departed spirits have found a medium through which they can communicate with the living, and says he has been informed by the spirits that they will eventually make themselves known to all.

We confess the doings of the spirits at Stratford, Conn., somewhat stagger us, if true; we cannot account for such strange proceedings, but upon what we have seen we will make a few suggestions. We do not believe these rappings have any connection with the Spirit Land, but that they will develop a new phase in mental philosophy. We do believe that they are produced, although unconsciously, by living spirits clothed in flesh, and not by disembodied ones. We believe the spiritual communications are, at least shaped, or given tone to, by the living organisms through which they are made apparent. It is a fact well established, that many persons in the community, and in their natural condition can, by the will of another, be made to hear unearthly sounds, and to see things which have no reality, and still appear to them as real as sound heard by the ear, and as objects seen with the eye. This was shown by Mr. Sunderland in his lectures last winter. This seeing of the unreal, is also vested in one mind without being influenced by another. There is such a state of mind as independent clairvoyance. We know there are persons who can read books just as well closed, as open to the eye.

Now, if it is possible for the mind to see and to hear independent of the natural organs of seeing and hearing, and this, too, without the existence of object or sound, it partly explains how persons can hear rappings on a table or elsewhere, and still, be unconscious of the way and manner by which they are produced. Had Mr. Sunderland, in his lectures last winter, desired his subjects to have heard the spirits knock, no doubt they would have heard them. The only difference seems to be, then, it would have been confined to a few only, and it is now general. Electricity is the medium of light and sound, and so far as it is connected with our organizations, must be partly under the control of the will, whether it can be directed so as to exert an influence upon an inanimate object, we leave for others to determine.

It is allowed that persons can be controlled by the power of will, at a distance of several miles; might not that power be so governed as to produce the rappings which are thought to come from the Spirit World? After all the facts that have been developed under mesmerism, we think it altogether unnecessary to draw upon the Spirit Land, to account for the novel manifestations that are witnessed here in Boston and elsewhere. We trust that Mr. Sunderland will let the public have the benefit of his investigations; and if a suitable hall could be had, we should be most happy to listen to his own views of the matter, also to any messages that might come from our spirit friends, although

we should not desire to arouse them to using brick-bats, as we can believe on less tangible proof.

We are quite confident that Mr. Chase will not continue a great while of the opinion expressed in the last part of the above article.

Were these so called "Spiritual Manifestations" under the control of my WILL, as he supposes, I would make them heard in Tremont Temple, or on the Boston Common, if necessary. But, look at the admission of our friend, L. G. Chase, the far-famed Daguerreotypist—that he was Pathetised, in his own office, when Mr. Sunderland was not present; so that he and others heard raps on his camera, while he was taking Mrs. Cooper's daguerreotype! Well, friend Chase, this is owning up to Pathetism, in earnest.

From the N. Y. Pathfinder.

SPIRITUAL RAPPINGS.

During a recent tour, in which we visited various sections of the State of Maine, we availed ourselves, on our return to Boston, of the opportunity to call upon LAROX SUNDERLAND, the editor of that able exponent of the mysteries of the inner life, "The Spiritual Philosopher." On our expressing a desire, in the course of conversation, to witness the spiritual manifestations daily occurring at his residence, he gave us an invitation to be present at one of the sittings. We went at the time appointed, and heard for ourselves. Undoubtedly, the curious reader is impatiently putting the inquiry, "Do you believe in it?" Instead of giving a direct answer to this question, we will a "plain unvarnished tale unfold" of what we did see and hear, leaving every one to form his own conclusion as to whether, on the strength of such evidence we ought to believe in it or not.

The company consisted of about half a dozen visitors, who took seats round an oval table, together with Mr. Sunderland and his daughter, a young married lady. After some brief remarks by Mr. S. upon the nature of this new mode of intercourse between beings in different spheres of existence, each individual of the circle placed one hand upon the table, and thus distinctly felt as well as heard the rappings, as the inhabitants of the spirit world were invoked. The question was asked if any spirit was present who knew us. A double rap was the affirmative answer. "Would that spirit communicate?" Again the reply in the affirmative. The spirit announced itself as a deceased daughter, who departed this life between six and seven years ago, and by means of the alphabet spelled out to us a message, which we shall not soon forget.—Feeling somewhat embarrassed at the strange situation of being for the first time in direct communication with beings of another world, we did not extend our inquiries, or try such tests as we should wish to do at another opportunity. We will here remark that at the request

of Mr. S. the number of years which had elapsed since the death of our child, was indicated by raps, which at the time we were not sure was correct, but was afterwards found to be so. We received the promise of future communications at our residence; and when that promise is fulfilled, we shall be better able to speak with a feeling of certainty as to the matter.

One of these gentlemen present, was Mr. E., editor of a paper in the eastern part of Maine. Having written several names of his deceased friends upon a slip of paper, he inquired which one of them was the spirit communicating.—As he placed his pencil against a particular name, the rappings were heard. No one present besides himself knew what names he had written. Then Mr. Sunderland asked the spirit to spell its name by the alphabet which was accordingly done, and Mr. E. then showed the paper, stating that the name was correct. It was his brother who died several years since. He then named several cities, and when the city in which his brother's death occurred was mentioned, the rappings were instantly heard. Various other inquiries were made which were invariably answered correctly. However it may be with others, it is easier for us to believe that these sounds are made as represented, than to adopt the contrary supposition that it is the effect of imposture, and to account for the intelligence producing them. For while we are certain that we heard the sounds, we are equally certain that no human agency could be perceived by which they were made. Still we prefer to reserve our final decision until we shall receive the most complete and undeniable evidence; and we are assured by the spirits that that day will shortly come. So mote it be.

MORE OF THE MARVELLOUS.

We have received information of some very singular occurrences of the marvellous kind in Cranston within a few days past.

It seems, so far as our present information extends, that on Thursday last the well on the premises of a Mr. Thurber, about two miles from the city, (whose father died a few weeks since) exhibited some very singular "manifestations." The water is drawn by two buckets, the one lowering into the well as the other comes out.

On the afternoon of the day mentioned, as one of the family stood in the door, the buckets began to move while no person was near the well! Mr. Thurber himself, as we are informed, stood in the barn door, and saw the transaction also. The full bucket came up with great violence, dashing up against the wheel, spilling out the water and again descending into the well. Several witnesses were called and saw the rising and emptying of the full buckets of water several times in quick succession. The transaction is entirely unaccountable, and has caused no little consternation among several who witnessed it. It was in the day time, and all the witnesses aver that there is no mistake about the occurrence.

We shall take measures to find the minute particulars from head quarters, and if there any more of these marvellous facts, give them to our readers, when they, like ourselves, can believe just as much of it as they please.—*Prov. Mirror, Oct. 21.*

THE MYSTERIOUS WELL.

The world is full of mysteries, and they are accumulating every day. We have seen the mysterious well—have been on the spot—have seen the water drawn without hands! This a fact.

The facts are nearly as stated in yesterday's paper, so far as we could get information from the family. It seems that the well has been playing these pranks for some three months. A few days since, Mr. Thurber and his sister were sitting in a wagon near the well, when the buckets started, the empty one going down, and the full one coming up and placing itself on a board on top of the well curb. The bucket was full when it came up, and both the persons are sure that the one that went down was empty. They state that frequently the bucket has come up and deposited itself in a sleigh near the curb. It should also be mentioned that ordinarily the bucket does not come within three feet of the top of the curb. The rope is so fixed as not to draw it any farther. Beyond this it has to be lifted. In this way one bucket has been entirely spoiled, being knocked to pieces, and a new one obtained, which is so badly injured that it now leaks badly. Such is the statement of persons perfectly honest, who have witnessed the occurrences on many occasions.

But we saw the buckets go down and up. It was done quick and we know there was no one near the well. To this there is abundant testimony. If any one disbelieves this statement, let them go there, draw up a bucket full of water from a well near fifty feet deep, fill the other bucket and leave the full one hanging at the top of the well. Of course, it will remain as long as the lower bucket is full as well as the upper, for that with the weight of the rope will keep them where they are. But the one below was a "leaky vessel and when the water leaked out the full bucket went down and the leaky one came up a hurry. This is what we saw, whether all the ups and downs were of this nature we cannot say, but there is a possibility of it, if not probability. How it could be accomplished when the bucket was new we leave others to guess or determine. We state what we heard and saw, and must say that, to us we have seen stranger things than that accounted for in a very simple way.

CASE OF JUDSON HUTHINSON. We have a full and faithful account of this case from one of the brothers, which shall appear in our next. Many erroneous statements have been made about it. We are assured that "all is well" with him; and that strong hopes are entertained of his speedy and complete restoration.

SPIRITUAL
PHILOSOPHER.

BOSTON, SATURDAY, NOV. 2, 1850.

EFFORTS OF THE SPIRIT WORLD.

It seems now to be generally admitted that from the earliest ages "manifestations" have been made, occasionally from spirits who had left the external body, to the external senses of their friends in this sphere. The Bible abounds in allusions to such occurrences, as do the religious writings of most nations, the world over. True, all such manifestations may have been quite imperfect or angular as many other things are which pertain to the infancy of nature's developments. Is it not true that all of nature's beginnings, so to speak, are attended with more or less convulsive efforts? And supposing that the external and spirit-spheres have been approximating from the first, and approaching a conjunction more and more every successive century, it is easy to see, how exactly the spiritual developments, treated of in this work, will correspond with everything else in nature. What horrible things have been chronicled under the name of witchcraft? And mixed up as those accounts unquestionably are, with a vast amount of fabulous matter, it must be admitted that many occurrences did certainly partake largely of the marvelous if not of the spiritual. And, may we not hope that the time is now approaching, when a consistent solution is to be given to all those perplexing mysteries, which, two hundred years ago, struck so much terror into the hearts of all.

In the year 1515, five hundred witches were burned at Geneva in the course of three months; and in one year, one thousand were executed in the diocese of Como. It is believed that in Germany alone, not less than one hundred thousand victims suffered death from this cause, in the 16th and 17th centuries. In England, witchcraft was held in great abhorrence, and in the course of one hundred and fifty years, no less than thirty thousand persons suffered death for suspicion of witchcraft; and some of these poor wretches were condemned by Sir Matthew Hale, a man universally renowned on the strength of his understanding and the purity of his character. And it is said that the last person condemned by him, for this crime, happened to be a woman, the daughter of an Inn-Keeper, where he had stopped some twenty years before. She was then a girl and subject to fits. Hale made a "charm" of some pieces of paper he carried in his pocket which he directed her to wear. She did so, and was cured! Twenty years afterwards she was found with that same "charm" or talisman about her person, and for this cause was suspected, accused, arrested and

tried as a *witch*; and upon her trial Sir Matthew Hale found upon her the identical amulet he had given her twenty years before! We have now before us numerous pamphlets giving accounts of those times; and containing pictures of old women accompanied with a cat. In one of them we are told that in 1706, a Mrs. Hicks and her daughter, a child *nine years of age*, were hanged at Huntington, for selling their souls to Satan, tormenting and destroying their neighbors by making them vomit pins, and raising a storm so that a ship was *almost lost*, which storm, it seems, was raised by the diabolical arts of putting off their stockings and making a lather of soap.

Among all nations witchcraft has always been held in abhorrence, but was not publicly proceeded against, as a crime, until the year 1484, when prosecutions commenced under the direction of Pope Innocent VIII, and for more than two centuries Europe was in a state of tumult and consternation, in consequence of the trials and executions of persons accused of this so called crime.

The last murder (for so we must call it) of a witch in England took place in 1722, and the statutes against witchcraft were repealed in 1735. This gave such offence to a respectable sect of *Christians* in Scotland, that in their annual confession of personal and national sins, they complained of "the penal statutes against witches having been repealed by parliament *contrary to the express law of God*." The *Christians* who emigrated from that country where such views prevailed, of course, brought with them those ideas of a good God and an evil Devil, which resulted in similar horrors here. The first person convicted of this crime in New England, was a poor woman named Mary Oliver. She was convicted at Springfield, on her own confession, in 1650, but that she was executed, does not clearly appear. In the following year three persons were executed in this city, all of whom asserted their innocence. In 1655, Ann Hibbins, the widow of a man of respectability, in Boston, was convicted of witchcraft, and executed.—This sentence was disapproved of by many influential men, and although several executions for this offence, subsequently took place in Connecticut, no other person suffered death in Massachusetts, until the lapse of nearly thirty years.

What is generally called the "Salem Witchcraft," commenced in 1691, and furnishes a melancholy illustration as to the fate which manifestations from the spirit world will be likely to meet with, where *ignorance* and superstition prevail. Persons reputed to possess pure principles, and sound understandings, were loud in their denunciations of witchcraft, and anxious to bring the offenders to condign punishment. Reason

was for a time deposed, and fanaticism, with her gloomy attendants, the scourge, the stake and the gallows, reigned triumphant. The history of this period cannot be dwelt upon without pain. In about a year and a half, nineteen persons were hanged, and one *pressed to death*, eight more were condemned, making twenty-eight in all; fifty others confessed themselves witches, none of whom were executed; about one hundred and fifty were imprisoned, and two hundred more were accused, when the delusion suddenly vanished, and men began to wonder at the unjust and sanguinary part which they had been performing. The special session of the Court was abruptly closed, and the accused and the condemned were set at liberty!

Now, if we suppose that efforts so to speak, were made by the spirit world, during the times of what is called witchcraft, but, that *ignorance* of these times led the people to *denounce* all such manifestations as coming from "the devil," it is easy to see that it was this *ignorance* and superstition which made all the *discord* and real difficulty. The natives of Nootka Sound, we are told, seeing the moon eclipsed, commenced beating their drums and made the most hideous noises. On being asked the reason, they said a great fish was about to swallow the moon, and they made noises to drive the fish away. And so of ignorant people, the world over. If an effort be made by the spirit world to approximate the external, how ready has superstition always been to attribute all such manifestations to the devil. Has not Dr. Phelps done this very thing?

For some thirty years, spiritual manifestations were continued in the family of Rev. Samuel Wesley, of Epworth, England, or some of his descendants. Thus the benevolent spirits of the upper spheres, labored to make themselves known to their friends in this world, for purposes of goodness and truth. And, had those spirits been received, answered, questioned, and conversed with as spirits are now in various places, we have no doubt at all but that the results would have been most peaceful and happy.

But it may be asked, "why nature, or the spirit world should make an *unsuccessful* effort?" For the same, or a similar reason that Christianity should make such efforts. Have not "efforts" been made for the cause of *Peace*, that have been unsuccessful? And why make *unsuccessful* efforts for any cause? Are there no throes in nature till they are successful? And, is nature to be denounced because of her efforts for progression and development?

ANOTHER "NEW" DISCOVERY. The N. York Pathfinder says a man in Poughkeepsie has discovered a process of detecting and curing diseases by mere manipulation. His

theory is, that every organ of the human body is magnetically connected with the spinal marrow, where each has its pole. A properly sensitive person, by passing the hand over the vertebrae, can tell whether there is any irregular action in any organ, and by other passes of the hands, rectify the disturbance.

If the Pathfinder will examine a work published by Dr. Henry H. Sherwood of New York, in 1842, called "The Motive Power of Organic Life," this "new" discovery, so called, will be found to be more than twenty years old, at least.

TO CORRESPONDENTS. "S. W. of Ware," Mass. is informed, as we wish all others to understand, that we cannot get answers from the spirit world very well, for persons who are not present when the questions are asked. "Alonzo" is right in his views when he says:—

"It appears to me that 'divines' have sadly overlooked one of the great foundation principles of all right, when they contend—from the Scriptures—that *all things*, moral as well as physical, are the "gift" of God, and require of us what is not given. Then can any one, I ask, have *faith* in any thing unless it be "given" him?—except in that which he *knows*—and what we *know* is no longer *faith*—as the book saith—"What a man seeth why doth he yet hope for?"

"S. W." Spirits, can and do manifest themselves at times, to a part of a company in a room together. That is, something will be seen by one person and not by another. This we know from experience.

PATHETISM.

Original.

"DEBT OF GRATITUDE."

MR. EDITOR—As the following letter speaks the language of *gratitude*, and, seems, withal, to be a sufficient *refutation* of an article which appeared in the Daily Mail of September 10, denying *all* "obligation" of the kind, I feel justified in asking its publication in your columns.

Boston, Feb. 4, 1850.

I received your note of January 28th, a few days ago, and this is the first opportunity I have had to communicate an answer; the care of a sick sister, (now recovering) will be, I trust, a sufficient apology for a delay.

Mr. Sunderland was my only and original operator until a few years since. My mind having sufficiently matured in this respect, I became independent of his mind; as now, you know, I become entranced any time I wish. I cannot tell you from experience, whether I could describe the thoughts of another operator,

or not, as I never made the trial. My impression is, that it would be difficult and uncertain at first. My perception of character, when entranced, is intuitive, and my will does not control intuition—and just in proportion, as my mind sympathises with the mind of another, can I describe impressions. I have not the slightest inclination, at present, to be operated upon, by any person. I submit to be entranced by Mr. Sunderland in his Lectures—for the DEBT OF GRATITUDE I SHALL EVER OWE, for the benefits I have received from him, in the restoration of my health, particularly my sight. It would afford me much pleasure to gratify you, and the kind friend you speak of, but I think I should fail to meet your anticipations. I have never met with friends in this way, and it would be a new experiment indeed; except at the Lectures, I have sought the retirement of my room, to commune with pure, blest spirits—when entranced.

Hence you will excuse me for declining your invitation—and be assured, kind friend, that I appreciate your kindness, manifested toward me, and the desire you have, to make your friends more acquainted with the Science of Human Nature, and the elevating influences of Spiritual Progression.

Most Respectfully,
ANN E. HALL.

FASCINATION.

Persons may be *fascinated* with beauty, music, gold, or the love of money; and also, by a *sense* of dangers. The editor of the Woodstock Herald, in noticing the frightful death of the young lady who recently lost her life by falling from the Table Rock at the Falls of Niagara, in an attempt to pluck a wild flower, relates the following interesting particulars:

We happen to know something of leaning over this Table Rock, and it is right that people should be made aware of the danger they incur in trying the experiment. It is not the mere losing of balance that constitutes the danger. There is an irresistible fascination. We tried the experiment some years ago. Having heard that such fascination did exist, we determined to ascertain whether it was so or not. Accordingly, having lain flat down on Table Rock, with a strong man holding each foot, we looked over the fearful precipice into the foaming, boiling surge below, and before many minutes we felt an overwhelming impulse, which, but for the physical force with which we were restrained,

would have induced us to plunge at once into that unfathomable "hell of water." It was a moment of exquisite pleasurable sensation, but a moment, the bare recollection of which strikes every chord of our soul with inexpressible horror.

INFLUENCE OF MUSIC ON THE NERVOUS SYSTEM.—A Goffstown (N. H.) correspondent of the Medical and Surgical Journal, mentions an extraordinary instance of the effect of music on the nervous system. A lady in that town, 45 years of age, has been afflicted with St. Vitus's Dance, ever since she was a young girl. By strict attention to diet, and avoiding causes of excitement, years have intervened between the occurrence of the paroxysms. Lately, however, spasmodic contraction of the muscles to some extent may be observed after the patient has experienced either pleasant or painful emotions. One of the most interesting of the exciting causes, in this case, is music. Any rapid tune—a "dancing tune," for instance—will throw the voluntary muscles into the most uncontrollable and dissociated action imaginable; but by changing the tune to "Home, Sweet Home," the spasmodic twitching of the muscles gradually subsides, until she becomes calm again.

UNITY.

LAND REFORM MEETING.

There was a grand demonstration in New York, August 27th, of the friends of Free Homes for the People. Tammany Hall was a jam. The meeting was addressed by Horace Greeley, Senator Walker of Wisconsin, and others.

The following address was adopted, and ordered to be published:—

It has been asserted on authority almost universally acknowledged in this country that governments are instituted for the security of the rights and happiness of the people, and that when they become insufficient for, or destructive of this end, the people may justly amend or alter them, or abolish them and substitute others.

May it not be added that where they can do this so easily as by depositing a ballot, it is folly or cowardice in them not to do so? Can anything be more notorious than the fact that the governments, State and National, under which we now live, do not secure the rights and happiness of the people, as perfectly as they might? Do we not see rich and poor among us as in despotic governments? Rich, who have become so through no labor or merit of their own, and poor, who are so through no demerit or lack of industry in them?—Is it not plain that almost every species of the product of labor passes immediately from the hands of its ingenious and industrious yet poverty-stricken creators into the proprietorship of those whose only labor consists in keeping accounts of their Al-

addin-like accumulations and contriving how to consume the luxuries they afford?

Here, in this city, twelve or sixteen hours' monotonous and health-destroying toil of the widowed or orphaned seamstress, in her rented garret, is rewarded with two or three shillings, while the man who is merely engaged in exchanging the products of labor, pockets twenty or thirty per cent. for the few hours he spends away from his luxurious up-town or country mansion; and from the work-shop, the mine, the ocean, or the farm, numerous examples might be drawn of similar contrasts between the toiler's paltry pittance and the proprietor's gambling gain.

But let us pass over the sufficiently oft-told tale, and come at once to the question. Why does our American Republicanism produce the same bitter fruits as the rotten Despotism of the Old World? The solution of the riddle has been discovered: our republic has been based on the same rotten foundation as the crumbling despotism—on Land Monopoly.

How could it be otherwise than that there should be rich idlers and poor toilers, while a few were allowed to become proprietors of the ground that never widens an inch, and the increased price of which is the result of their increasing numbers and aggregation, yet upon which they are forced to pay each succeeding year an additional premium?

Let us cease to wonder, then, at a result so inevitable from a cause so palpable, and inquire directly for the remedy. If a despotism can only maintain a convulsive existence on the basis of Land Monopoly, is it not a legitimate deduction that a true Republicanism be permanently established on the foundation of Land-Ed Democracy? We unhesitatingly affirm that our form of Government requires only the amendment of the Land Reform principle to reduce to practice the theoretic truths of our Declaration of Independence.

GOOD RESOLUTIONS.

At a recent meeting of Land Reformers in New York:

The order of the day, being the consideration of the resolutions on "Woman's Rights," was taken up.

The resolutions were discussed by Messrs. Van Amringe, Boynton, Daniels, Ingalls, Platto and Sampson, and adopted, together with one offered by Mr. Hine, as follows:—

1. Resolved, That woman's rights are the same as those of men on all subjects including rights to liberty, property, self-government, the elective franchise, and eligibility to office.

2. Resolved, That one sex is no more entitled to exercise exclusive legislation for the other sex, than one city for another city, or one nation for another nation.

3. Resolved, That the emancipation of women is among the work to be achieved by the nineteenth century, and that the day must soon arrive when reformers will inscribe on their banners the doctrine of the rights of man equal and en-

tire, without distinction of sex, knowing no right of lordship of the strong over the weak, no exclusive legislative power inherent in the husband, brother and son, over the wife, sister, and mother.

4. Resolved, That woman should possess the same educational advantages as man; and we protest against female education as something distinct from male education; for, though man was created male and female, yet no authority from reason or nature can be shown for giving sex to education.

THE SPIRIT OF PROGRESS.

The gloomy night is breaking,
 Fe'n now the sunbeams rest,
 With a faint, yet cheering radiance,
 On the hill-tops of the West.

The mists are slowly rising
 From the valley and the plain,
 And the spirit is awaking,
 That shall never sleep again.

And ye may hear, that listen,
 The spirit's stirring song,
 That surges like the ocean,
 With its solemn bass along.

"Ho! can ye stay the Rivers,
 Or bind the wings of Light,
 Or bring back to the morning
 The old departed night?"

"Nor shall we check its impulse,
 Nor stay it for an hour,
 Until Earth's groaning millions
 Have felt its healing power!"

That spirit is Progression,
 In the vigor of its youth;
 The foeman of Oppression,
 And its armor is the TRUTH.

Old Error with its legions
 Must fall beneath its wrath;
 Nor blood, nor tears, nor anguish,
 Will mark its brilliant path.

But onward, upward, Heavenward,
 The spirit still will soar,
 Till PEACE and LOVE shall triumph,
 And FALSEHOOD reign no more.

MISCELLANEOUS.

ELIHU BURRITT.

From a letter written by himself, without the least view to publication:—

I was the youngest, says the writer, of many brethren; and my parents were poor. My means of education were limited to the advantages of a district school, and those, again, were circumscribed by my father's death, which deprived me, at the age of fifteen, of these scanty opportunities which I had previously enjoyed. A few months after his death I apprenticed myself to a blacksmith in my native village. Thither I carried a indomitable taste for reading, which I had ac-

quired through the medium of the society library, all the historical works in which I had at that time perused. At the expiration of a little more than half my apprenticeship, I suddenly conceived the idea of studying Latin. Through the assistance of my elder brother, who had himself obtained a collegiate education by his own exertions, I completed my Virgil during the evenings of one winter. After some time devoted to Cicero and a few other authors, I commenced the Greek. At this time it was necessary that I should devote every hour of daylight and a part of the evening to the duties of my apprenticeship. Still, I carried my Greek grammar in my hat, and often found a moment, when I was heating some large iron, when I could place my book open before me against the chimney of my forge and go through with *tupto, tupteas, tuptei*, unperceived by my fellow apprentices and, to my confusion of face, with a detrimental effect to the charge in my fire. At evening I sat myself down, unassisted and alone, to the Iliad of Homer, twenty books of which measured my progress in that language during the evenings of another winter. I next turned to the modern languages, and was much gratified to learn that my knowledge of the Latin furnished me with a key to the literature of most of the languages of Europe.

This circumstance gave a new impulse to the desire of acquainting myself with the philosophy, derivation and affinity of the different European tongues. I could not be reconciled to limit myself, in these investigations to a few hours after the arduous labors of the day. I therefore laid down my hammer and went to New Haven, where I recited to native teachers in French, Spanish, German and Italian. I returned at the expiration of two years, bringing with me such books in those languages as I could procure. When I had read these books through, I commenced the Hebrew, with an awakened desire for examining another field, and by assiduous application, I was enabled in a few weeks to read this language with such facility, that I allotted to myself as a task to read two chapters in the Hebrew Bible before breakfast each morning—this, and an hour at noon, being all the time that I could devote myself during the day. After becoming somewhat familiar with this language, I looked around me for the means of initiating myself into the fields of oriental literature, and to my deep regret and concern, I found my progress in this direction hedged up by the want of requisite books. I immediately began to devise means for obviating this obstacle, and after many plans I concluded to seek a place as a sailor on board some ship bound to Europe, thinking in this way to have an opportunity of collecting at different ports such works in the modern and oriental languages as I found necessary for this object. I left the forge and my native place to carry this plan into execution. I traveled on foot to Boston, a distance of more than a hundred miles, to find some vessel bound to Europe. In this I was disappointed, and while revolving in my

mind what steps to take accidentally heard of the American antiquarian society in Worcester. I immediately bent my steps towards this place. I visited the hall of the American antiquarian society, and found here, to my infinite gratification, such a collection of ancient, modern and oriental languages as I never before conceived to be collected in one place, and, sir, you may imagine with what sentiments of gratitude I was affected, when, upon evincing a desire to examine some of these rich and rare works, I was kindly invited to an unlimited participation in all the benefits of this noble institution. Availing myself of the kindness of the directors, I spent three hours daily in the hall, which, with an hour at noon and about three in the evening, make up the portion of the day which I appropriate to my studies, the rest being occupied in arduous manual labor. Through the facilities afforded by this institution, I have been able to add so much to my previous acquaintance with the ancient, modern, and oriental languages as to be able to read upwards of fifty of them with more or less facility.

WOMAN'S MISSION.

What is woman's mission? is a question easier asked than answered. If a woman possesses a separate individuality, and inherits certain distinctive attributes of being and character, which it is her chief glory to possess, then it is her mission primarily to unfold her nature, and to refine, polish and adorn it with all the graces and virtues which become her as a moral and intellectual creature. The mission of woman in this primary particular is similar to that of man. It is her privilege and duty to develop her whole being, to rise as high as she possibly can in intellectual and moral stature, to make her life answer its highest, noblest, and truest purpose. To do this, she must exercise those powers with which she is endowed, to stand up freely and independently in the world, to think and judge for herself, to be the master of her own actions, and, so far as it is given to the lot of a mortal, to be the arbiter of her own destiny. As it is the principal part of woman's mission to cultivate, expand, exalt, and beautify her being, to nurture her physical, intellectual, and spiritual capacities, and, to develop and dignify her individual, essential existence, so is it a part of her mission to live for others as well as herself. She is a citizen among citizens, and, consequently, has a citizen's duties to perform. It is her duty to do the greatest amount of good she can, and so do it in the best possible way. She should do her utmost to contribute to the prosperity of the commonwealth, to advance its interests, and to consolidate its strength. It is her duty to promote human happiness by the best means at her command; and it is her privilege to do her part in the great theatre of human action in a way peculiar to herself, and by means which none but she can use.

INSTINCT OR REASON.—The Evening Gazette tells the following story of a dog:

What will our friend of the Knickerbocker, whom we know to be a lover of dogs, say to the following instance of sagacity and reasoning power which occurred a few days since at Elizabethtown? A noble jet black mastiff with, it may be a cross of the St. Bernard blood in his veins—weighing 116 pounds—one of the largest and most powerful dogs we have ever seen, was furiously attacked by a large and savage bull terrier, who fastened upon his chest, and defied all attempts to shake him off.—Frustrated that he could not get rid of his furious antagonist, the mastiff deliberately lifted him from the ground, and carried him a number of yards to an adjoining bridge, from which he plunged into the water, to the great discomfiture of the terrier, who immediately let go his hold on paddle to the shore as soon as possible. Now came the mastiff's turn, however, and overtaking his antagonist, he seized him by the head, held it under water, and would inevitably have drowned the dog but for the interference of his master who called him off. If this whole proceeding was not the result of reason, what was it?

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