

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 199.

The Principles of Nature.

HOLLOW PREACHING AND EMPTY STOMACHS.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

Mr. Editor—Your remarks in reviewing Dr. Robinson's article on "Spiritual Quackery," are conclusive and unanswerable, except by invectives strong together by a prejudiced mind. Dr. Robinson, like all those who fight against shadows, leaves the substance of his argument hidden beneath satirical figures and metaphors. His premises assert that "Truth is high, the God is exalted; the common people can not hear it gladly," and his conclusions are that "Jesus had no place to lay his head, no true reformer asks but to live—to live and suffer (if need be) for the humanity he loves; and that his reward is not of this world, and his house is not built with hands, but eternal and in the heavens." So "he who can not endure can not labor in the cause of human elevation" without compensation; "his soul is not great enough, his aspirations not high enough, his thoughts not pure enough. Surely the Dr. is a 'Daniel come to judgment,' and his dicta must strike terror to the mind of all those who exercise the gifts which God has bestowed upon them. He asserts that 'there is a glorious democracy in Nature, and she bestows her really valuable gifts without injustice.' True, and his very assertion strikes at the tap-root of his whole argument, and leaves his scrabbling assertions asplashed—dead. Nature's bounty provides man with certain productions freely—without labor, without care; but if man attempts to extort from her the cereals that repose in her bosom, without compensating her by laborious workings in her soil, he will be grievously disappointed; she will give to man all that her Creator intended she should impart, without money and without price. Her democratic freedom is overruled by her confederated duties, and she steps at the threshold of the bestowment of free gift, and requires a helping-hand of man to recompense her before she grants that which labor alone could have enabled her to produce.

Again, he remarks that "it is to be doubted whether the Divine gifts of healing, prophesying, and discerning of Spirits, which attached to Jesus, Paul, Peter and others, were ever converted into money." It would seem that those blessings were the air and water—to be received and used, not to be made "articles of traffic." Herein Dr. R. mistakes, by not properly comprehending the idea contained in Luke 10:4, wherein Jesus says that the disciples should remain in the houses of those to whom they gave their benedictions, "eating and drinking such things as they gave, for the laborer is worthy of his hire; go ye from house to house," thus plainly indicating that the bestowment of gifts, accompanied by labor in such bestowment, should be recompensed by those to whom such benedictions were given. And Dr. R. appears to think that, because Jesus commanded them, when departing on a mission, "not to carry purse, nor scrip, nor shoes, and to salute no man by the way," that they were not to receive money, scrip, nor shoes to salute men when arrived at their field of labor. If they were commanded to set forth on their mission of healing and preaching, and not to carry with them purse nor scrip, nor salute any man by the way, that any reason that they should not receive the former and salute the latter when they arrived at their field of labor? They were to "carry no purse, no scrip, nor shoes by the way," if this means the meaning, "Disconnect 'purse, scrip, and shoes' from 'by the way,'" and how explain the words of Jesus to his disciples on a subsequent occasion, Luke 22:35, "Whereupon he said unto them, when I sent you without purse, and scrip, and shoes, did ye say anything? And they said nothing. Then said he unto them, but now he that hath a purse, let him take it, and likewise his scrip." Thus we perceive that the command spoken of in Luke 10:4, was intended by Jesus to prevent the laborers from ministering to their own necessities; and hence, when on a mission, they were directed not to carry that which could procure for them the necessities of life, as it was the duty of those whom they benefited physically, morally and spiritually, to attend to and supply their needs, "for the laborer is worthy of his hire."

Jesus' words certainly indicate that some of them, if not all, had both purse and scrip, but they had been laid aside; and now as persecution was to follow them, with its blood-stained rage, they must not expect the world to favor them with purse and scrip, as it would more likely bestow curses than pence upon them. The hackneyed words of perverted truths, in relation to compensation for spiritual labor, have "rung their changes" in the ears of the selfish of God's earth so long, that men persevere in stereotyped facts, which exist only in the hearts and not in the understandings of men. Equivalences are written upon the tablets of God's orderings, and whenever man transgresses that principle he robs his fellow man and disobeys God; and no man has any right to expect his fellow or labor and impart that which springs from his brain or muscles, or that which outflows through the agency of his spirit, by the influx of disembodied Spirits, without rendering a *quid pro quo* for the same.

Dr. R., like many others of the same class of minds, can not distinguish between gifts and requirements. A gift is free, and hence recompense is not expected, nor should it be offered; but a man may impart the benefits of another's gift, and labor may be required by the recipient to accomplish the act; then requital should be made for the work performed in transmitting a gift. This water is a gift, and yet it may be placed deep within the bowels of the earth, and require much labor to bring it forth. The being the case, would it be just in Dr. R. to require the performer of such labor to furnish him, gratis, with said water,

although the water is a free gift from God? Certainly not. Again, the seeds of the earth are free gifts, and yet how precious the requirement that nature should give man the fruit thereof, without the necessary and just charge of labor being first paid by him!

So in every case, where gifts are accompanied with requirements of labor to be of any benefit to man, the labor should be compensated before the gift is enjoyed.

In applying these arguments to sustain the right and justice of mediums charging for their services, I need only remark, that the knowledge of compounding, prescribing and administering healing remedies is a gift, and the gift can not be of any benefit to man except the recipient devotes time and attention thereto. Hence for such labor the medium should be required. Again, knowledge of spiritual things, and the power of graphically setting them before the minds of the people, may be a gift; but the effort and time bestowed in so doing is labor, and for such must be paid. These truths are simple, and require no reasoning to make them plain.

The right to exact remuneration for spiritual labors being established, it only remains to notice the objections of the Doctor, as regards the tariff of prices charged, which I dismiss with a word.

Every man has the inalienable right to require for his labor that which he may think it worth; and if he can not obtain what he may think a sufficient compensation, he has the privilege of accepting a lower rate; but any coercion of his fellow-man to compel him to accept what the employer may consider an equivalent, is rank tyranny, and the subject of said power is a slave.

In conclusion, I would remark that for three years I gave my whole time as a medium, gratuitously, to my fellow-men, in order that I might convince them of the truth of Spiritualism. I am a writing, speaking, clairvoyant and healing medium, and have had as many tests of the truth of Spiritualism imparted through me as any medium extant, and yet I never asked nor received a dollar during the period; and furthermore, I have refused, time and again, money for my services. I was able to do this, because my own good right arm had carved out for me a sufficiency long before I became a medium, and hence I could afford to scatter my labors gratuitously on the right and left without injury to myself or those who depend upon me. And yet I always was impressed that I should ask a requital for my services, because the "laborer is worthy of his hire." The only reason I did not do so was—I frankly confess it—a feeling of false pride, which I now feel was unjust to myself and injurious to my fellow man. Men prize that most which takes labor or money to procure it. I feel that if I had taken pay for my services, I might have done much good with it. Lately I have demanded that wherever labor is required of me by others, I must be paid for it, whether spiritual or material, and on this maxim I stand, that "The world is a stage, and all the people therein are its players." There is the manager, Time, who apportions our parts; the prompter, Memory, who prompts forgotten passages; the orchestra, Harmony, without which all would be discord; and the actors, the People, who mouth their parts, and strut like puppets on their mimic stages. Each has his part, and is paid according to his ability. The manager does not require the walking gentleman to perform the duties of box-keeper, nor that the usher's place shall be filled by the first tragedian. All are chosen for their peculiar fitness for their respective parts; and hence, although the tragedian's voice, form and style are gifts, yet he is not expected to bestow them gratuitously, nor at the price that a call-boy could be obtained. Hence, being on this world's stage, each must perform in those parts that he is qualified for; and each must receive what the world is willing to pay, or else refuse to act.

Now I would not agree to be used for the benefit of Dr. R. without a higher compensation than some others do require; and per consequence, if the Doctor thought my services more valuable than another's, he should not cavil at the price I charge. If I bestow charity on the poor, that is no reason I should upon those who are able to pay, because it prevents me oftentimes from doing the good I would; and by doing an injustice to myself, I am prevented from being charitable to others. J. K.

REVIEWERS OF PROF. HARE.

Dear Sir—I send you some clippings from the *New Church Herald*, (edited by Sabin Hough, Philadelphia) that Spiritualists who investigate from a simple love of the truth—whatever it may be—with their eyes and ears open, may learn the condition of those who would be called Spiritualists who investigate the modern wonders with their eyes and ears closed, their understanding stultified by belief in authoritative teaching, and their decisions of judgment already made before commencing investigation.

The article in Mr. Hough's paper, from which I make the extracts, is headed "T. S. Arthur's Views of the Spiritual Manifestations," and is extracted from the proof-sheet of the coming (February) number of the *Home Gazette*, edited by Mr. Arthur, in which he criticises Prof. Hare's book. In the appendix to Capron's book, I see that T. S. Arthur has before this tried to illuminate the spiritual world with a *foyer of words*. After paying that deference to Prof. Hare's scientific attainments, which he must not withhold, he says:

But, in leaving the world of scientific demonstration, and entering without a guide, through modern enchantments, the invisible world, he

has lost his way, and become a passive subject in the hands of vain, false, tricky, and wicked Spirits, who hold his reason passive while they pour into his mind a bewildering flood of truth and falsehood, mixed up in confusion inextricable. Like Judge Edmonds, Talmadge, and a few others, eminent in position and natural requirements, he stands a sad spectacle to sound-minded men, and a warning to all not to venture with too much self-confidence upon this dangerous ground of so-called Spiritualism.

Now is that not a grand outpouring of "a bewildering flood of (would-be) truth and falsehood" with abundance of "self-confidence," all "mixed up in confusion inextricable," from a "vain, false, tricky and wicked spirit?" I say a vain, false, tricky and wicked spirit—for the spirit (or disposition) that would blindfold the intellect or cramp the understanding, is very Satan himself, and at-one-ment with all evil; and though such may flatter themselves that they possess the true key of heaven, and thank God that they do not see any sin they commit, still they are the devil's own choice, *Spirit-mediums*; and serve him with a willing heart, a thoughtful head, and an industrious hand, without requiring his majesty even to tip a table or scribble a sheet of foolscap through their muscles.

Prof. Hare has spent a life-time in the pursuit of facts; and what is that but the investigation of truth? His success as an investigator has gained him a world-wide renown. He has reared more pillars in the temple of science than any other avant living. The useful inventions which he has brought forth to the world from the hidden working places of the Creator, have contributed very largely to the present highly civilized state of the world, and are truly valued by his fellow-servants like the ancients valued the use of fire—a boon so precious that they could not conceive but that it had been stolen from heaven.

But this same pioneer through the hidden labyrinths of the Almighty's workings—who has grown floury in handling truth from God to his fellow-men—ventures once more to trust those God-given senses which have so often brought up the precious pearls of knowledge from the ocean-depths of nature's basket. And then what do we see? Why a few veritable dabblers in words raise their hands in pious horror, and exclaim, "O, what a sad spectacle to sound-minded men!" (1)—"a warning not to enter with too much self-confidence upon this dangerous ground of Spiritualism!" "without a guide!" Was ever difficulty more bold, or self-confidence more overbearing than in those blind leaders of the blindfolded. But Prof. Hare should have had "a guide" in this particular investigation, say they. So say I. And a guide he had; for he was guided by those very faculties which God gave to guide him, and which are the guide of all really "sound-minded men." He "saw and believed." What his understanding affirmed, his reason acquiesced in without his going to some other man who had no other faculties for acquiring knowledge than he himself had, and then making a mockery of the Author of his understanding by asking to be told what he must conclude. No, he concluded as a man—every man always must and will conclude—from the evidence of his senses—providing he is not in the delicious mist which rises from the lust of domineering over the human race; or for the pleasure of a selfish life, has concluded that he will believe that so-so, just because some bishop, presbyter or elder has said it so.

Hare judged for himself, without consulting these self-appointed guide-posts to the gates of the new Jerusalem; and this is the burden of his offense. He dared hearken to the voice thundered from the right hand of the Almighty down through the angelic heavens and Spirit-spheres to the lips of the God-man Jesus—"Why judge ye not of yourselves what is right?" (Luke 12:57)—and for this he is robbed of his fair fame and denounced for a crazy man by those who never added one iota to the sum of human knowledge.

Messrs. Arthur and Hough think that Prof. Hare should have taken Swedenborg's writings for his guide in Spiritualism. Now, why take Swedenborg in one thing more than another. Suppose Hare had taken Swedenborg's nonsensical book on chemistry for his guide in his profession, would he ever have given the world those rich fruits of science? Would he ever have been able to satisfy his judgment that water is a simple substance, from which every other substance is formed, just because Swedenborg says so in his nonsensical book, while the every-day experience of his senses in his laboratory told him that water is a compound of two substances, and that there were over sixty other substances, with multitudes of their combinations, which contained neither water nor any element of water? Would he have been able to comprehend that common salt (chloride of sodium) was more than two fifths water (as Swedenborg says in his book) when his senses would tell him in his analysis that it did not contain a particle of water, or anything found in water? What man in his right mind would have expected Prof. Hare to have taken such a course in his chemical researches? Who would not have exclaimed that Prof. Hare was delirious to set about confirming Swedenborg's speculations, when he had the same faculties that Swedenborg had, and could judge for himself.

Now, these Swedenborgian gentlemen can not be so infuriated as to condemn Prof. Hare for not taking Swedenborg for his guide in chemistry. Then why deride him as a "sad spectacle," for not going to Swedenborg to know if a table could be moved without bodily contact? Why not use the same means for investigation in one case as in the other? Where is the principle of discrimination?

But suppose he had gone to Swedenborg for instruction, might he not have had to pour over his voluminous writings a

long time (probably a longer time than his days will last) before coming to a conclusion? And then, after all, might he not have found Swedenborg as inconsistent and contradictory as the host of would-be interpreters of Swedenborg? And last of all, (though by no means the least) might he not have found that Swedenborg testifies from the evidence of his senses, that Spirits can move dead matter! Only see what a "sad spectacle" the good old seer made himself to Messrs. Hough, Arthur & Co., when he penned in his diary, "I saw with amazement that Spirits can move material things; for this night, as a Spirit came running violently to me, the motion of the air, caused by the passage of his body, flared the candle, and flitted the papers on which I was writing, off the table." O you simple creature! exclaim Messrs. Hough, Arthur & Co. How you do display your ignorance of Biology. Do you not know that the Spirit (and indeed (biologized) Swedenborg, and made the simple old fool (like Prof. Hare) believe that they blowed his light and papers, when all the while they did no such thing! And so, after all, it is to these gentlemen, and not to Swedenborg, to whom men should go for the light of the world.

The extract made above from the *Herald*, is but a sample of nearly a column of fulsome claims of superior wisdom for the editors of the *Home Gazette*, and the *New Church Herald*, and of covert abuse of Hare. They admit Dr. Hare's honesty in the matter, and in the next sentence break out in a hypocritical wall with:

But the Spirits proved an over-match for him, and soon led his reason and sense captive, even to the extent of entire belief in their power to act upon dead matter.

It is only at the close of the article that even the appearance of argument is attempted:

The *New Church Herald* takes the negative side of the question "Can Spirits move material things?" and regards all persons who believe that they have seen dead material objects moved through the sole agency of Spirits, as having been, for the time, the victims of a phantasy, procured by the Spirits under whose influence they had permitted themselves to come. This is our own view of the matter. If neither time nor space can be predicated of Spirits, how can they move things in space? If they are immaterial, how can they touch material things? If Spirits have power to overcome the law of gravitation, so far as a table or chair is concerned, they have power to do so in things of more importance—to throw down a house, set fire to a certain building, to raise a lighted candle, or drawing a lead pin from a carriage wheel—say, to stop the earth in its diurnal motion! The thing is too absurd.

Did it ever occur to these philosophers (?) that God is a Spirit, wholly immaterial, and yet he can move dead matter just as he will—that he be neither in time nor space, and yet he created all time and space, together with all things they contain? "If neither time nor space can be predicated of God, 'how can' he 'move things in space?' 'If' he 'is immaterial, how can' he 'touch material things?' 'The thing is too absurd.'"

The apostle spoke of some whose God was their belly. With such of course we are at once disarmed of our immaterial argument. However, the determination here not to admit that Spirit can move matter, probably arises from a last more desolating than the bodily appetite. Perhaps it arises from a desire to have men follow and exclaim, O how learned! O how wise! (See "True Christian Religion," Nos. 333, 334.) Or perhaps it arises from "armygadon," or that "state and desire of mind to wage war under the influence of falsified truths, arising from the love of eminence and universal dominion," whence they would have men ride the horse of the understanding of the word (Bible), with the bridle about their necks, with the back turned to the horse's head, and the face to the horse's tail, lest light should enter the eye as to whether the horse (understanding) is going. (See T. C. R., No. 113.)

It is not from the abundance of their knowledge that these men set themselves up as finger-posts and lights on the road to the new dispensation. It is not because they know, but because they do not know how Spirits can move dead matter, that they cry out impossible! and falsify Swedenborg's writings to sustain their ignorance.

Every one who has but run over Swedenborg's writings knows that he gave to Spirits a *focus*—just round about the planets, they had lived on—and also a "substantial body" composed of both spiritual and natural substances, for which the Orthodox have falsely accused him of teaching a material heaven, and of being a materialist. In his Diary, No. 3470, is a dissertation "On Spirit, that it is extended." However, the passages I have marked from his Diary were penned in the fore-part of his Spirit-intercourse. But in the T. C. R., which was his last work, he says that at death the soul casts off all things of the body, "excepting a certain circumambient accretion from the purer substances of the natural world." No. 29 of this same book is full and clear to the point. (It much regret that it is too long to quote.) In the "Angelic Wisdom Concerning the Divine Love and Wisdom," which is universally admitted to be Swedenborg's best effort, we read in No. 257:

"The natural mind of man consists both of spiritual and natural substances; from its spiritual substance thought is produced, but not from its natural substance; the latter substances recede when a man dies, but not the spiritual substances; hence the same mind after death remains in a form like what it had in the world. The natural substances of that mind, which, as has been said, recede by death, constitute the cutaneous coverings of the spiritual body of spirits and angels; by means of this covering which is taken from the natural world, their spiritual bodies subsist; for the natural is the ultimate container."

And again, at 260:

"The natural mind reacts against the spiritual, because the natural mind consists of substances not only of the spiritual but also of the

natural world (as was said in No. 257) and the substances of the natural world from their nature react against the substances of the spiritual world; the substances of the natural world in themselves are dead, and are acted on from without by the things of the spiritual world; and things dead, and which are acted on from without, naturally resist, and consequently react from their very nature."

Could evidence be more to the point, or the proof more satisfactory? Now, if the cutaneous coverings of the spiritual bodies of spirits and angels are formed from the purer substances of the natural world, then have they not at their command those potent forces which chemists call the imponderables—heat, light, electricity and magnetism? Can any one conceive of anything that can act on matter more vigorously than these potent forces? which by the testimony of Swedenborg must be just as obedient to the will of Spirits as our earthly bodies are to us? Talk about Spirits not being able to move a table! because if they could do so, "they could do things of more importance—throw down a house; set fire to a curtain by raising to it a lighted candle, or draw a lead pin from a carriage wheel." They doubtless could do so, and doubtless would do it, were they as wicked as pseudo-saints make them, or were there no government over the spiritual world.

To get Swedenborg's idea of the cutaneous covering, which are formed of the purer substances of the natural world, we must consider these matters, not as being formed into skin, but as serving in the corresponding function; i. e., as being the least vital, merely retaining, holding and covering. I have been told by a Spirit (Swedenborg's) that the spiritual body is the adaptation of substance to substance, not in space, but in quality, the purer substances of the material world being the last in the series; but the earthly body being but the location of masses of substances in position with respect to the location of other masses, angels and spirits consider the spiritual body as real, and hence call it the "substantial body," for it is the substances themselves; but the earthly body they consider as relatively not a real body, and hence call it the "form," for it is but arrangement of substance.

ADDENDUM.—Just as I was about to sign the above a Spirit came running to me, saying he was just in time, etc. He said that he had heard a discourse by Mr. Hough about three years since, in which he explained all the moving of dead matter by Spirits as being but appearances, and that in that manner false miracles were wrought; that the turning of Aaron's rod into a serpent before Pharaoh was a genuine Divine miracle; but the magicians, by the aid of evil Spirits, "induced upon the minds of the Egyptians the same appearance," to destroy their belief in the formation of the genuine snake. But now he fears that probably he was imposed on by mere appearances in that discourse; for, leaving the natural world afterward and passing into the spiritual, and the Spirit-manifestations being discussed, he took occasion to display his wisdom in appearances, when all the Spirits laughed at him, and asked him to explain how the real serpent (or rod) did to swallow an appearance (or rod). (Exod. 7:10, 11, 12.) He therefore requests Sabin to consider and explain the difficulty, and inform the world of Spirits through the *Herald*.

I would suggest that, while considering the swallowing of appearance, he also consider whether feeding on appearances is very nourishing—whether it might produce indigestion, and also whether it may not produce flatulency—of course I mean spiritually!

JOSEPH A.

NOTE.—The foregoing was written by a gentleman of high scientific acquirements, whose name is with us.—[Ed.]

COMPENSATION.

POTENTIAL, or action and reaction, we meet in every part of nature; in darkness and light, in heat and cold, in the ebb and flow of waters, in male and female, in the inspiration and expiration of plants and animals, in the systole and diastole of the heart, in the undulations of fluids and of sound, in the centrifugal and centripetal gravity, in electricity, galvanism, and chemical affinity. Superinduced magnetism at one end of a needle, the opposite magnetism takes place at the other end. If the South attracts, the North repels. To empty here, you must condense there. An inevitable dualism bisects nature, so that, each thing is a half, and suggests another thing to make it whole—as spirit, matter—man, woman—subjective, objective—in, out—upper, under—motion, rest—yes, nay.

Whilst the world is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in each individual of every animal tribe. The reaction so gradual in the elements, is repeated within these boundaries. For example, in the animal kingdom, the physiologist has observed that no creatures are favorites, but a certain compensation balances every gift and every defect. A surplusage given to one part, is paid out of a reduction from another part of the same creature. If the head and neck are enlarged, the trunk and extremities are cut short.

The theory of the mechanic forces is another example. What we gain in power, is lost in time, and the reverse. The periscope or compensating forces of the planets are another instance. The influences of climate and soil in political history are another. The cold climate invigorates; the barren soil does not breed fevers, crocodiles, tigers or scorpions.

The same dualism underlies the nature and condition of man. Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which

is a receiver of pleasure, has an equal penalty put on its abuse. It is to suffer for its violation with its life. For every grain of wit, there is a grain of folly. For everything you miss, you have gained something else; and for everything you gain, you lose something. If riches increase, they are increased that use them. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their hottest tossing than the varieties of condition tend to equalize themselves. There is always some leveling circumstance that ultimately puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others.

Life invests itself with inevitable conditions, which the unwise seek to dodge; which one and another brags that he does not know; brags that they do not touch him; but the brag is on his lips, the conditions are in the soul. If he escapes them in one part, they attack him in another and more vital part. If he has escaped them in form, and in the appearance, it is that he has rejected his life, and fled from himself, and the retribution is so much death. So signal is the failure of all attempts to make this separation of the good from the evil, that the experiment would not be tried—since every try is to be made—but for the circumstance, that when the disease began in the will, of rebellion and separation, the intellect is at once infected, so that the man cannot escape God while in each object but is able to see the general truth; how the mortal head, but not the dragon's tail, and this is the condition of that which he would not have.

All things are connected, one against another. Till for an eye for an eye, a tooth for a tooth, blood for blood, measure for measure, law for law, give, and it shall be given unto you. He that would slay the body, slays himself. Who doth not work shall not eat. Curses abound on the head of him who suppresses them. If you put a chain around the neck of a slave, the other end fastens itself around your own. Bad counsel confounds the adviser.

It is thus written, because it is thus in life. Our action is overmastered and characterized above our will, by the law of nature. We sit at a party and quite aside from the public good, but our arrangements itself by irresistible magnetism in a line with the pole of the world.

A man can not speak but he judges himself. With his will, or against his will, he draws his portrait to the eye of his companion by every word. Every sentence reacts on him who utters it. It is a shield and a mark, but the other end remains in the thrower's hand; or rather, it is a harpoon thrown at the whale, unloading as it flies, a coil of cord in the boat; and if the harpoon is not good, or not well thrown, it will go right to cut the steersman in twain, or to sink the boat.

You cannot do wrong without suffering wrong. "No man had ever a point of pride that was not injurious to him," said Burke. The selfishness of a man's life does not see that he is excluded from the enjoyment in the attempt to appropriate it. The exclusiveness in religion, does not see that he shuts the door of heaven on himself in striving to shut out others. Treat men as you would be treated, and you shall suffer as well as they. If you leave out their hearts, you shall lose your own.

All infractions of love and equity in our social relations are speedily punished. They are punished by Fear. Whilst I stand in simple relations to my fellow-man, I have no displeasure in meeting him. We meet as water meets water, or a current of air meets another, with perfect diffusion and interpretation of nature. But as soon as there is any departure from simplicity, and attempt to halfness, or good for me that is not good for him, my neighbor feels the wrong; he shrinks from me as far as I have shrunk from him; his eyes no longer seek mine; there is a veil between us; there is hate in him and fear in me.

All the old abuses in society, the great and universal, and the petty and particular, all unjust accumulations of property and power, are avenged in the same manner. Fear is an instructor of great sagacity, and the herald of all revolutions. One thing he always teaches, that there is rottenness where he appears. He is a carion crow, and though you see not well what he hovers for, there is death somewhere. Our poverty is timid, our laws are timid. Fearful ages has boded, and mowed, and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised.

The cheat, the defaulter, the gambler, can not extort the benefit, can not extort the knowledge of material and moral nature, which his honest care and pains yield to the operative. The law of nature is, do the thing, and you shall have the power; but they who do not the thing have not the power. Human labor, through all its forms, from the sharpening of a stake to the construction of a city, or an epic, is an immense illustration of the perfect compensation of the universe. Everywhere and always this law is sublime. The absolute balance of Give and Take, the doctrine that everything has its price—and if that price is not paid, not that thing but something else is obtained, and that it is impossible to get anything without its price—this doctrine is not less sublime in the columns of a ledger than in the budget of states, in the laws of light and darkness, in all the action and re-action of nature. I can not doubt that the high laws which each man sees ever implicated in those processes with which he is conversant—the stern ethics which sparkle on his chisel-edge, which are measured out by his plumb and foot-rule, which stand as manifest in the footing of the shop bill as in the history of a state—do recommend to him his trade, and though seldom named, exalt his business to his imagination.

The league between virtue and nature engages all things to assume a hostile front to vice. The beautiful laws and substances of the world persecute and whip the traitor. He finds that things are arranged for truth and benefit; but there is no den in the wide world to hide a rogue. There is no such thing as concealment. Commit a crime, and the earth is made of glass. Commit a crime, and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge, and fox, and squirrel, and mole. You can not recall the spoken word, you can not wipe out the foot-track, you can not draw up the ladder, so as to leave no inlet or exit; always some compensating circumstance transpires. The laws and substances of nature—water, wind, gravitation—become penalties to the thief.

On the other hand, the law holds with equal severity for all right action. Love and you shall be loved. Love is mathematically just, as much as the two sides of an algebraic equation. Bolts and bars are not the best of our institutions, nor is shrewdness in trade a mark of wisdom. Men suffer all their life long, under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself, as for a thing to be, and not to be at the same time. There is a third silent party to all our bargains. The nature and soul of things takes on itself the guarantee of the fulfillment of every contract, so that honest service can not come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withheld, the better for you; for compound interest on compound interest, is the rate and usage of this exchequer.—Emerson's Essays

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, FEBRUARY 23, 1856

FRAGMENTS FROM THE EDITORS' TABLE.

Moral Heroism.

The noblest intellects of the world, when unreservedly consecrated to the illustration and defense of some great original idea, have seldom remained to witness its triumph. They have far more frequently walked alone among men, and found even the thorough city a solitary place. The friends of liberty and the heralds of great thoughts have been immured in foul dungeons, have been scourged by the rulers of fashionable synagogues and perpetually crucified among thieves. These constitute a multitude which no man can number. The truth each martyr taught has been watered with his heart's blood, and seldom has it taken root in the minds of the people until it was nourished by his own ashes. We have reason to revere the memory of those, who, with less light than belongs to our time, were yet firm in their sublime devotion and unyielding when fidelity and death were inseparable. They were heroes in the grandest sense, who, for the truth's sake, could patiently bear to live or nobly dare to die—who calmly and joyfully went to their repose wrapped in robes from the dungeon vapors, or wearing mantles of consuming fire!

Now, and in this country especially, it costs less to be a disciple of the truth. But there are martyrs even now. Here, in republican America, and in the middle of the nineteenth century, the first apostles of a great truth are not crucified after the fashion of more barbarous times. Even cruelty is more refined now-a-days, and all the modes whereby it tortures its victims are improved and, in a certain sense, spiritualized. The ancient cross, the Roman spear, and a crown of common thorns are not in these days exactly the implements of crucifixion. They are, however, expressive symbols of such as are now in use. Every true man and woman must still reel and sweat under a heavy cross, because others strive to make truth oppressive and duty a painful sacrifice. Our modern persecutors know how to stab men to the heart, and no thanks to steel or to the Romans. Many thorns are left by the highways and narrow lanes of this world, while gall and worm-wood are still mingled in the cup of life. But from these momentary ills the Spirit rises strengthened and purified to scenes of lasting peace and joy. We must mingle in the mortal strife that we may participate in the immortal triumph. Even in this world we may be victors in life's battle. If we manfully resist the tempter; if we keep our souls free from the world's base idolatries; if we subdue all sinful passions, restrain all inordinate desires, and remain self-poised amid scenes of wild disorder, then, indeed, are we "more than conquerors." By faith we walk over life's troubled sea; the chains of the oppressor rest lightly as silken cords when the soul is unshackled; there are angels to unbar each prison door, while immortality and eternal life are most vividly realized at the cross and the sepulcher.

Progress and Prospects.

In the course of our recent travels we often had occasion to observe that the phenomenal manifestations of spiritual presence and power are constantly becoming more numerous and diversified. In many instances they are not exposed to common observation, but may be seen beneath the veils and behind the curtains, in such cases made and provided by the established forms of religion and the popular usages of fashionable society. Still everywhere in the most refined social and scientific circles, in literary coteries and religious assemblies we meet a spirit of inquiry that is leading the souls of men through shining avenues toward the realms of day. A multitude of invisible agents, possessing fathomless powers and operating by innumerable methods, are employed in this work, and the last five years have witnessed results so great that the concentrated intellectual energies of this world could not produce a parallel in a century. If the same agents continue to operate through natural channels on the material elements, and to inspire the earthly mind, the actual developments of the next century will far transcend the highest imaginary flights of the present time.

A New Opera by a Spirit.

A few weeks since a young lady of sixteen years, daughter of an intelligent gentleman who resides a few miles from Boston (and who was developed some time since as a musical medium), was informed by her spiritual instructor (purporting to be Beethoven) that he had prepared an original opera which he desired to perform through her on the Piano Forte. The young lady immediately commenced practicing the same under the influence of the Spirit, and soon after, on an evening designated by him, certain individuals—competent to judge of a musical composition and performance—were assembled to hear the first complete rehearsal of this complicated and (as it proved) most wonderful production. A programme was prepared by the invisible author of the opera, the entire composition being divided into eighteen parts, including the overture and grand finale. The young lady performed the entire composition in one hour and twenty minutes, without leaving the instrument. If we may respect the testimony of good judges, the original performance was extremely brilliant and effective throughout.

A few days since the writer met several of the parties who witnessed this singular operatic performance, including the young lady herself. The Spirit was also present, and the medium was inspired with some of the grandest strains that mortals ever listened to or may hope to hear on earth. On Sunday evening, the 3d instant, the writer was one of a select company assembled at the residences of a distinguished gentleman who resides near Franklin square, Boston. On that occasion the Spirit improvised on a grand Piano, for an hour or more, with such masterly skill and power, as left us no room to deny the presence or to question the claims of the immortal musician. Two pieces were played—the first purported to be from Beethoven, and the second from Mozart, each occupying half an hour in the performance, and the brilliant style and extraordinary execution of the compositions thrilled the sense and the soul with more than electric power.

It is worthy of remark that the young lady to whom we have referred has never taken a single lesson on the Piano, yet she performs under spiritual influence with all the skill of a master! In her rapid fingering, tone, volume, and in all that is comprehended in the most accomplished art, or displayed in the varied and difficult range of intricate harmonies, she seems to be endowed with preternatural powers. All who have had occasion to witness the results of her musical inspiration, have regarded her performances as truly startling and wonderful.

How a Spirit Beat Time.

At the same time and place the writer witnessed some most remarkable displays of spiritual power, through the mediumship

of a young gentleman who, for some time, has been pursuing his studies at Harvard, desiring to adopt the Christian ministry as a profession. Mr. W., the person to whose references is here made, is a young man of rather slender organization, refined tastes and habits, with a strong tendency to intellectual pursuits and a religious life. When he is seated at a grand Piano and is running his fingers over the keys, the instrument itself, which weighs over nine hundred pounds, will rise and beat the time to the music, causing the floor of the apartment and every inanimate object to tremble before him. This remarkable power was freely exercised in our presence on several occasions, when other witnesses were present and the lights were burning. We have not the strength necessary to move the end of the instrument when—under the most favorable circumstances—all the force he is capable of exerting, is concentrated on his muscles. As no other person—visible to men in the flesh—was touching the instrument at the time, we were obliged to refer this surprising exhibition of power to some invisible and supra-mortal agent.

A. J. AND MARY F. DAVIS.

These enlightened and efficient co-workers in the cause of Mental and Spiritual Reform are giving lectures at the Streetway Institute in this city, on themes intimately connected with the laws and bearings of Spiritualism as an agent of human redemption.

Mr. Davis' lecture of last Friday evening was concerning "The Material Progress of the next Fifty Years," and, judging from the interest manifested by a large and intelligent audience, it has been seldom equaled as a prophetic novelty. He delineated, first, the doctrine of "Use" as the Gospel of the nineteenth century, and proceeded next to show the workings of the utilitarian principle in material things. "Man," he says, "will control the atmosphere, produce rain, and prevent injurious storms. Then the art of using electricity and magnetism will be discovered, and applied to the improvement of soils, doubling the amount of grains, fruits, etc. A new motive power is to be, ere long, brought out, and applied to the new arrangements for traveling and navigating sea and air. We are to have new plans for dwelling houses, which can be speedily erected and cheaply heated, lighted, ventilated, etc., by a novel combination of aqueous gases; and numerous other inventions of great practical utility are expected to follow, improving man's social condition, and giving him leisure for spiritual intercourse and progression.

Well, all this and much more will probably come to pass. If we are to keep on at the present rate, it is safe to predict almost anything that the most daring imagination can conceive of, and still we shall not transcend the actual developments of the future. The prophecies of Mr. Davis are probably not without a substantial basis in the realm of spiritual and natural law, the present phenomenal illustrations of which are, in themselves, so many prophetic intimations of what shall be hereafter.

DR. ROBINSON AGAIN.

The following communication from Dr. Robinson should have appeared before, but it was mislaid and lost sight of for several days; it has been in type for some time, but by a kind of necessity or fatality it has been crowded out or omitted from week to week until now. We trust the Doctor will pardon the delay, and accept the friendly assurance that we will hereafter try to be more attentive to his wishes.

1. Sir—I stated in an article published in the TELEGRAPH of Jan. 12, under the caption of "Spiritual Quackery," that unscrupulous persons had desecrated a mighty power (meaning clairvoyance), a mystery full of wondrous gifts and sacred revelations, to be employed by the good man, the earnest soul, the lover of humanity. My views remain unchanged.

2. I asserted that spiritual services must be put at a lower figure, for the reason that the laborer who receives but six dollars per week can not afford to pay five or ten dollars for a prescription, a letter-sheet of crudities, or an evening with the Spirits. I am of this opinion still.

3. I advised all persons to keep away from mediums who demand more for an hour's time than they can earn in a day at the hardest kind of manual labor. I so advise now.

4. I affirmed that we may know reformers by the wages they ask. I endorse the affirmation today.

5. I said that the spiritual press ought to frown on quack advertisements, bolstered up by the name of Spiritualism. My opinion has not yet been shaken.

6. I presumed that Spiritualism at a dollar an hour was not the gospel for hard-carriers, sewing-girls and servants. I am equally presumptuous at this moment.

7. I hinted that quackery extensively spiritual is no better than quackery mundane. I think so most sincerely.

8. I conceded the point that all persons should be paid for their labor by those who employ them; but insisted that the compensation should be reasonable, that the benefits may be within the reach of all. If there is anything under the smiling sun that I may be allowed to say that I cordially and fully assent to, it is this item.

9. For which of these propositions am I editorially stoned? Had you written a treatise on the "Polar Sea" or the "Lost Island" under the caption of "Spiritual Quackery," it would have been as just as relevant to the subject, and represented my sentiments quite as well. Whatever your remarks embody indicative of the kindly temper, courteous, and Christian gentleman, I am certainly duly grateful for.

Yours for reform,

J. H. ROBINSON.

In our judgment at the above does very clearly indicate the character of Dr. Robinson's former article, and hence it may not be unnecessary or improper to accompany his several propositions with brief comments, which are herewith submitted under corresponding figures.

1. We agree with the Doctor that "unscrupulous persons" sometimes abuse or pervert noble faculties and "wondrous gifts," and among the powers thus "desecrated" we are disposed to include the ability to write with peculiar force, which we readily accord to our correspondent. When such a power is to be directed against the weak and defenseless, it should be exercised with great prudence and moderation.

2. The Doctor is quite right in saying that the man who labors for six dollars per week can not afford to pay ten for "a prescription," or "a letter-sheet of spiritual crudities;" but he is altogether wrong in implying that it is necessary for any man to squander his money in this way.

3. The advice contained in the third proposition may be very good, but it is probably unnecessary, chiefly for the reason that the readers of the TELEGRAPH have a fair share of common sense which they are accustomed to apply to the management of their own affairs.

4. The assumption that "we may know reformers by the wages they ask" is not supported by our observation. Men who are too indolent to even begin to reform themselves, can usually be employed at very small salaries, while to increase their facilities for driving a successful business thieves will often serve without wages.

5. We incline to the opinion that the spiritual press will do very nearly as the Doctor says it "ought to;" but as frowns do not become our countenance, we may hope to be excused until we discover clearly where the quackery exists.

6. One dollar per hour for the dispensation of the Gospel, to hard-carriers, sewing-girls and servants, is admitted to be out of proportion with their limited means; but the benevolent ladies to whom we referred in our former reply to Dr. Robinson, are accustomed to attend to the necessities of those classes,

as far as they are able, without any charge. Moreover, we supposed it was the appropriate business of the true reformer to dignify labor, to raise the standard of wages, and by this means to elevate the condition of the toiling multitudes who now labor without adequate compensation. But our correspondent adopts a contrary method, and virtually proposes to bring others down to the lowest level of human servitude. Will the world be reformed when everybody else is reduced to the abject condition of "hard-carriers, sewing-girls and servants?"

7. The Doctor's seventh proposition we hold to be self-evident. 8. People have an undeniable right to fix a price on their time and labor, and it is not our prerogative to make it less or more. Even Dr. Robinson, to whom we are indebted for the "Religion of Quackery," sells the same for seventy-five cents per copy—a good price, considering the size and cost of the book—but we have no right to say that it should be fifty. It would do all "hard-carriers and cloth-hoppers" good to read the book (religion is a good thing, and so is mankind), but very few of them can afford to purchase a copy. This is not quite all.

We understand that the Doctor still writes books, and secures to himself all the pecuniary advantages they may afford, by taking out copyrights, and making the best terms he can with publishers. All right, Doctor, and you are at liberty to use the above as our defense of your own conduct, if it will serve your purpose.

9. Whether our former article and these brief observations will better apply to the communications of our able and respected correspondent or to something else, may appropriately be left to the decision of the impartial reader.

SPIRITUALISM AMONG THE SHAKERS.

In our issue of February 2d, we gave a succinct history of the origin and progress, and statement of the distinctive ideas and principles, of that peculiar people known as the SHAKERS. We showed that from their inception as a distinct class they have been Spiritualists, and the subjects and mediums of many of the phenomena which have lately been more extensively developed as of spiritual origin. We also stated that about the years 1842 and 1843, the Shakers received a special outpouring from the spiritual world, distinguished in some respects from all their previous experiences; and we promised to give, on some future occasion, a more specific detail of the facts of the developments among them at those times. We rely for our information on this subject mostly upon a small book published in 1843, entitled "A Return of Departed Spirits of the highest character and distinction, as well as the indiscriminate of all nations, into the bodies of the Shakers, or United Society of Believers in the Second Advent of the Messiah." By an Associate of said Society. Although this volume, as will be perceived, is anonymous, we are assured, in private conversation with members of the Society, that the statements it puts forth are true in every essential particular, though containing but a meager and imperfect representation of the whole mass of facts in the case.

Some of our readers, we are aware, will be much inclined to credit a portion of these facts to the score of fanaticism; and from among these will be specially singled out those which represent departed Spirits of different ages as applying to mortals in the flesh for instruction in the true ways of the heavenly life. Concerning the question which may be raised in respect to the reality of these representations, we at present will take no specific grounds. It is worthy of remark, however, that apparently extramundane intelligences purporting to be human spirits, have at different times come to mortals on similar errands, as may be learned from Stilling's "PNEUMATOLOGY," Kerner's "SEMPER PARVORUM," and other writings, both ancient and modern, as well as from numerous and constantly recurring facts in the history of the more recent spiritual unfoldings. The numerous authentic (apparent) facts of this kind, generally occurring, too, in the experience of persons whose prepossessions have wholly disincarnated them to anticipate such occurrences, should at least induce us to bestow a respectful consideration on this class of statements, and to endeavor to account for them on some rational hypothesis, spiritual or otherwise. But to the matter more specially in hand:

After giving a brief statement respecting the Shakers, their settlements, and certain operations of the Spirit concerning which we have already spoken as distinguishing them from other religionists, the author of the little work before us goes on to say:

"But, more recently, there has been another manifestation of God's divine power toward his 'peculiar people,' which in magnitude of conception, far exceeds all others, and which, when universally known, will add much in confirmation of the general opinion that the Millennium is at hand."

It was at New Lebanon that this new dispensation was received, in a communication from the spiritual world, announcing that the latter day was near at hand, and would soon be ushered in by the developing of the strange work promised by the Lord. ***

Accordingly, the work began to develop itself in a manner that nearly astounded many who witnessed its approach. *** Disembodied Spirits began to take possession of the bodies of the brethren and sisters; and thus, by using them as instruments, made themselves known by speaking through the individuals whom they had got into; after which they were welcomed to Zion to bear the true Gospel of Christ.

It must be borne in mind that, while the brethren and sisters are under this influence, they seem unconscious of the fact that they are other than the Spirit for whom they are acting; and even when the Spirits of others have left them, and the return of their own Spirit to its natural abiding place brings them to a state of reflection, they retain no knowledge of what has transpired, and utter exclamations of surprise when apprised of the fact by those who were eye and ear-witnesses of the scene.

We shall now proceed to a description of some of the distinguished individuals who have, at different periods, severally appeared at New Lebanon and Watervliet, in the state of New York.

George Washington, to whom we shall have occasion to make allusion hereafter, was among the first that made themselves known in this manner.

His Spirit had been often discerned, by those who were gifted with spiritual sight, before he made his name and purpose known through one of the brethren, whose body was thus so signally honored by the Spirit of that illustrious man.

George gave some particulars concerning the discharge of his earthly duties while sojourning upon this terrestrial globe, and concluded with congratulating himself upon the opportunity afforded of entering into communion with those who were walking in the "pure Gospel Light."

He informed them (the elders) that he was commissioned of heaven with the important and responsible duty of ministering to the wants of thousands and tens of thousands of departed Spirits, who were wandering about in search of happiness. That he was to conduct the nations of the earth to Zion, where all, whether in or out of the body, must eventually come to find salvation.

We omit the description of similar visitations received from the spirits of General Harrison and William Penn, and come to the following:

Napoleon Bonaparte, whose extraordinary career of warlike achievements has rendered his name at least immortal, has long since been called to the home of the faithful.

As the history of this wonderful man is so universally known to the whole world, it was needless to repeat the account of his many warlike deeds as given by himself, when he arrived. Suffice it to say, he has humbled himself sufficiently to become one of Christ's followers, and those who could hear him discourse, would wonder at the mighty change which has been wrought in that once all-powerful man. Yes, the Spirit of that Napoleon, before whose invincible power nations trembled, is now upon an equality with the meaneast soldiers of his vast armies. But kings and princes all must come down from their thrones and mingle with the dust of the earth.

Stephen Girard, well known as a distinguished millionaire of Philadelphia, and the founder of the magnificent edifice bearing his name, the Girard College, which is being erected at Philadelphia, was also received a hearty welcome.

He gave a very interesting account of himself. He stated that he departed this life, he found himself on the banks of the Delaware river, at some distance below Philadelphia, where he had been bound to and for some time, and he heard the sound of a trumpet, attracted him to this place (Zion). He related some particulars of his rapid journey in worldly wealth, and gave details of his life, wherein he spoke of the circumstances which led to his being concerned in the affairs between her and the American cause.

Girard made anxious inquiries about the disposition of the property which he had bequeathed to the city of Philadelphia and particularly in relation to the progress of the College; and, when assured of a fact that it was not yet completed, he manifested his surprise, and expressed his disappointment. The Elders advised him not to trouble himself with worldly matters now, as he had been called hither for quite a different purpose, and he must, consequently, be prepared to receive such instructions as would render him worthy of an association with the disciples of Christ's kingdom.

Amplifying with a willing mind, the offer of salvation, Stephen Girard has become a believer in the Millennium. On the day of his visit, the Elders of the Church, who were much pleased at the opportunity afforded of having a conversation with the head of the Church of the Pope was, apparently, in a depressed state of mind. He spoke of the horrors of hell, in which, he said, he had been once shown for a brief period. He stated that he had not been burning in fire, but in a literal sense; but he described it as a more terrible scene, consisting of fire of angels within, which was gradually consuming him, and which he was unable to extinguish or control. He stated that this vision had been induced in a peculiar manner, and that he was not conscious of any other cause, except the vision of the Pope's soul.

His brethren, the Pope, manifested considerable high esteem and respect for his first appearance, and, notwithstanding the affliction, he was, in fact, considered as the dignified standard upon the authority of his earthly personality. Soon after his arrival, he was joined by two members of the Ecclesiastical Council, who showed him reverence for him which they did while residing in the Vatican, and seemed surprised when informed that all the vast power which he had been possessed of formerly, had departed from him. He was now not only in a destitute situation, but in a deplorable condition, from which he sought but as honest confidence of aid, and meant for all sin, could relieve him.

He did not utter a word of argument and persuasion, as to the claims of the elders, but he simply stated, that the Pope manifested a new and humble attitude to the spiritual position.

After describing the similar visitations, and characteristics, and language of numerous distinguished persons, ancient and modern, the account goes on to describe the fact of some of the passengers of the ill-fated steaming ship, which we insert in full, calling special attention to the case of Tyrone Power:

Early in March, 1843, the passengers of the last steaming ship, whose fate has been, hitherto, unknown, arrived at Watervliet, named their names, and related the circumstances attending the loss of the vessel and crew.

Captain Roberts, Mr. Tyrone Power, Rev. George Cookman, Messrs. Lamberson, with others that filled full, succeeded in getting in, and communicated the dreadful tidings in relation to the fate of the vessel, and the loss of all who were on board.

We can readily imagine the surprise that the subject of the information calculated to throw light upon the subject of the President will not admit, and shall therefore proceed to give the details of the affair, as related by Mr. Power, one of the passengers. "My name is Tyrone Power. My profession is that of a sailor, of a comedian. I am a native of Ireland, and was, at the time of my departure, on my return to my native country from the United States, having been eminently successful with my business. I had, during the last year, the fruits of my labor, and was finally assured the joy I should experience in rejoining my family. But my expectations were not to be realized, and I was doomed to a watery grave. After being out a few days, a tremendous hurricane arose, and the vessel was threatened with destruction. I was, however, saved, but I believe, just after we had passed out of sight of the Cape Cod, that we were driven, with tremendous force, against a rock, and the vessel immediately went to pieces.

It was in the night, and aerial was the scene that ensued. I was, yet, nevertheless, terrified beyond anything I had ever known, so that I felt a sensation of horror while dwelling upon it to this day. I believe I was one of the last that were saved, having saved part of the vessel, to which I clung as long as I could, with the expectation of being preserved from death—not a ray of hope had departed, the very instant the vessel struck the rock, and the boat went down. I desired to prolong my moments, to afford me time sufficient to enable me to communicate to that God toward whom I then became sensible I had been a stranger. After performing this duty, I felt an inward pleasure assured me that His mercy had not been deficient in saving me; and I expressed my regret at not having employed my time and more profitably to myself and acceptably to Him. While the rest with the cries and lamentations of my fellow passengers, I gushed the voice of my dear friend Cookman, (a clergyman) here to speak for himself, engaged in an earnest and eloquent discourse, which closed over me; and that is about all I can impart in relation to the dreadful occurrence.

Mr. Power made inquiries concerning his wife and family, and told by the elders that they could give him no intelligence as to them, for they had never heard of him before.

They endeavored, to console him by saying that his family doubtless provided for, and exhorted him to turn his attention to that for which he was brought hither. He, together with Mr. Power, who, by his own account, was a clergyman of the Methodist Episcopal Church, paid particular attention to the remarks of the elders, apparently pleased with the prospect of such finding the eternal rest and happiness.

Accounts are also given in this little work of the visitations of Spirits of all nations, civilized and savage, possessing and employing the bodies of the brethren, and the distinctive characteristics of the nations to whom they pertained to belong. It will be observed that the more prominent features of these phenomena exactly correspond to those which are conspicuous in the spiritual manifestations more recently generally occurring among the "world's people," showing similar influences are operative in both—though it is not that the latter were copied from the former.

We are informed by Shakers that this phase of spiritual manifestations was developed almost simultaneously in the Shaker communities in the land, and generally before the time to communicate with each other in regard to the occurrence of the new phenomena. It was also predicted by the Spirit that these manifestations would become general in the world before long; and this prediction was daily repeated until it came definitely fixed in the minds of the fraternity. They also pursued a systematic course of moral and religious reformation for the purpose of raising the brethren to a new and plane of thought and action; and when they had completed their mission, they announced their intention to depart, and finally bid an affectionate farewell to their human part-time in 1845, if we mistake not, and about four years before the "Rochester Knockings" began to attract the world; and during this interval the Shakers exerted influences except such as those which they had originated in previous times. They regard the existing manifestations as an exact fulfillment of the prediction referred to, and not as a mere coincidence; and where that very natural view of the subject must see in the fulfillment of this prophecy a most remarkable demonstrated interference from a sphere of intelligence altogether beyond the plane of human knowledge in this world.

It would be interesting to trace and compare the general and independent predictions which all pointed to the same general period as an era of remarkable spiritual activity, but this will probably constitute the object of a future article.

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