EXTRAORDINARY

Startling Revelations.

Marvellous Spiritual Manifestations Before the Days of the Rochester Rappings.

St. Patrick, Stephen Girard, Henry VIII, Cardinal Wolsey, William Shakespeare, George-III, Major Andre, the Poet Shelley, Lord Nelson, Lord Byron, George Fox, and Ben Jonson on the Rampage After their Death.

We have received from the publisher, L. G. Thomas, No. 1127 Sansom street, a pamphlet which gives a record of some extraordinary spiritual manifestations which took place among the "Shakers," at their village near Watervliet, New York, in 1843. These occurred about five years previous to the famous "Rochester Knockings" of the Fox Sisters, which have generally been accepted as the origin of modern Spiritualism. The writer was visiting the settlement, and the manifestations recorded took place under his own eyes. Some of them were curious, and we make some quotations from the pamphlet. which will be read with interest. The manner of conducting the Shaker worship, and the spiritual influences as manifested, are thus described:-

The hour for evening service having arrived, the "family" assembled for worship in the large meeting-room. This room was located in the part of the building set apart for domestic purposes. The brethren range themselves in rows upon on side of the room. The sisters do likewise upon the opposite side, facing the brethren. The two Elders and the two Eldresses take their stand at the head of each row or column. The congregation then commenced singing a lively Shaker hymn. Leading off in a dance, they move forward and backward, preserving excellent time. Then they change, making a revolution around the room. After considerable singing and dancing, and the performance of various evolutions, they ceased, whereupon the leading Elder delivered an extempore exhortation. As soon as he had terminated his address, one of the brethren became seized with a violent agitation of the body. His contortions were quite distressing to behold, and he was whirled around seemingly by some invisible influence, until he became almost exhausted, and was bathed in a profuse perspiration. At the same time one of the sisters, a young

woman of singular beauty of face and figure, commenced whirling around with great rapidity. Her gyrations were so rapid that her face for the time became undistinguishable. She continued this for an incredible length of time, and such a performance the writer never witnessed upon the theatrical stage, or anywhere outside of those Shaller assemblages. Various "manifes, ations" now became prevalent among the brethren and sisters present. Several were discoursing in what were termed "unknown tongues," Some were whirling, and others gesticulating violently, when, on a sudden, loud, simulta-neous yells were given, and several of the brethren and sisters sprang into the centre of the room. The elders advanced towards those thus possessed, and questioned them.

The manifestation of the spirit of a negro slave is thus described:-

Spirit-"Massa, I'se a poor old slave. Elder-"What is your name, my friend?" Spirit-"Tse got no name, Massa, onny 'old Sam,' I belonged to Curnel Hunter down in Georgia. I seed hard times, Massa, and had a long life of hard work, I had. I worked in de cotton field, and had to tote many a heavy load. But I'se got ober dat long ago, and now I'se in good clober."

Elder-"How old were you when you died,

Spirit-"Died, Massa? I ain't dead. Onny left my old shell; de old shell dat de boss used to beat so much. But I tinks I was a hundered years old when I left my old shell." Elder-"What! a hundred years old? Why, how long have you been in the world of Spirits?

Spirit-"Don't know, I'se been a good while. I knows I'se an old man when de solgers was a fighten. When de red coats come ober de sea to fight our folks down in

Georgy."

Elder—"Why, you mean the Revolutionary war, when Washington was the great chief?"

Spirit—"Oh, yes! I used to hear 'em talk about General Washington. I seedhim, too," Elder-"What, down in Georgia?"

Spirit—"Oh, no, Massa. Here, where I am now. I never seed the General till I come up here. I'se seed him here; Lord bress his Inbly shiny face."

Elder—'Well, Sam, you have seen him in the spirit world? He was a good man, Spirit-"Yes, Massa; too good for dis nig-

ger. For you see, Massa, he sometimes cums down to see us. He libs higher up dan a good many odder folks."

Elder—"Well, Sam, I hope you will be able to work your way up to where he is. Good-

bye now. Come and see us again. Spirit-'Good-bye, Massa, and all you white folks." The Spirit then withdrew, and the brother

who had "taken him in" resumed his normal While the foregoing conversation was

transpiring various spirits made themselves known, among whom was that of a rollicking IRISHMAN,

who danced a jig, sang a lively song, and flourished, or appeared to flourish, a shillelah in true Donnybrook style. His mirthful ex-pressions and rich brogue elicited laughter from the grave Shakers, and being rather a rough and boisterous character, the Elders were obliged to dismiss him, with a promise that he would be privileged to make another visit if he should conduct himself properly. SAINT PATRICK

was on another occasion introduced to the elders by some bishops and priests of the Christian Church who had taken possession of the bodies of some of the brethren present.

Saint Patrick said that he had been so long in the spirit world, and the sphere in which he moved was so far from the material world, the earth, that he but rarely made a spiritual visit to the abode of the children of men. Yet, he said, it afforded him gratification to sometimes revisit the scenes of his earthly labors. He said that he strongly sympathized one of great obstinacy. He said that he had

with his children, as he had ever been happy to consider as such the natives of Ireland, in the calamities and afflictions with which they had been visited at times, and he trusted that the time was not far off which would see them all regenerated in body and spirit, and be recognized as true followers of Christ.

But he would admonish them that until the sinful and degrading vice of indulgence in strong drink—the fruitful source of most of the crime and evil that afflicted the world. and which was still a fatal weakness of too many of the sons of the Green Island-was overcome, they could not enjoy in its fulness the glorious kingdom of God and His angels.

STEPHEN GIRARD made his presence known, and spoke through the mediumship of one of the brethren. spoke carnestly, and at some length.

He gave an interesting account of his life. He stated that several years had elapsed since his spirit had left its earthly body, and that he had, when revisiting the scenes of his active earth life, often desired to make his presence known to living friends, in the body, but hitherto he had been unable to do so. He expressed great satisfaction at hav-ing been enabled at last to accomplish the desire so strong within him to converse with the people of earth, so that he could be heard.

He spoke of his arduous labor during his whole life in the acquisition of wealth, and asserted that the primary motive which actuated him was to benefit his fellow-men in after times. He had left a large estate, a great portion of which, according to the letter and spirit of his will, was to be devoted to the establishing of an educational institution in the city of Philadelphia.

He said he had ever been a man of simple tastes and unostentatious habits, and that his intention in the founding of the "College for Orphans" was to have a plain and substantial building erected for the purpose. Instead of conforming to his wishes in that respect, his executors had expended a large sum of money in the erection of an "ornamental palace," and by doing so they had retarded the enterprise, by consuming years in the erection of the "College."

Girard was vehement in his denunciations of the prodigal manner in which his "Will" had been executed by those to whom the trust was bequeathed. He was aware that much dissatisfaction was felt and expressed by some of his kindred at his apparent indifference to their natural claims upon his bounty, and he admitted that he almost regretted that he not made a different disposition of his worldly possessions. Since his pilgrimage through the spirit world had begun, he had become fully convinced upon one point-that it was wrong for any one to postpone the performance of great charitable works until they were on the verge of dissolution. He felt that he had made a mistake in so doing, and he would now counsel those who might have such beneficent desires, to perform their deeds of charity and love while in the body. and while they have the ability to control and carry out their own designs. He said he was gratified to observe the progress that had een made throughout the country, especially in Philadelphia, and he was amazed at the changes visible there. He thought that the revenue derivable from his own estates there ought to go a great may towards keeping the corporation from debt. He believed that college, when finished, would produce good fruit, but that much needless expenditure had been lavished upon it. He was emphatic in declaring that he hoped that the clause in his "will" relative to the exclusion of clergymen from the college would be strictly executed and carried out.

The spirit of Stephen Girard then shook hands with the Elders, and withdrew.

KING HENRY THE EIGHTH, of England, accompanied by the spirits of two of his wives, Catharine of Arragon and Anne Boleyn, took possession of physical organizations, and gave some interesting reminiscences relative to the time when they were mortal beings.

The unhappy fate of the two queens did not appear to have can d an eternal separation between them and the king, for they said they were all upon amicable terms with each other in the spirit world.

The spirit of CARDINAL WOOLSEY was next introduced, and, with his fine conversational power he touched upon many events that occurred when he was all-

powerful. The Cardinal strongly protested against the wrongs which many historians have done his memory. He denied having been the cause of the separation of Henry and his wife Catherine.

WILLIAM SHAKESPHARE, the world's poet, introduced himself, and the

brethren and sister gathered around to hear the great spirit discourse.

He said that, not withstanding he had made great progress throughout the beautiful spirit world, and occupied quite an elevated sphere, he rejoiced in being able to revisit the terrestrict model. trial world, and see the progress that was making therein in act and science. It afforded him much gratification to find that his literary effusions, given to the world while he was in the body, were appreciated. And, although it was a source of regret to him that the grosser and more indelicate words and ideas pervading some of his writings had not been expunged from the published editions, his spirit rejoiced that the nobler and more elevated sentiments had been retained, and were

appreciated by exalted and judicious minds. Shakespeare remarked that, since he had been in the spiritual condition, he had produced many new compositions, which he deemed far superior to those which were familiar to the people of the world below; as they related not to the deeds and actions of earthly men and women, but to the beautiful world of spirits, freed from the grossness of mortality. He said that, ere long, he would communicate those compositions of his spirit mind to the people of earth; and he believed that they would exercise a salutary and refining influence, teaching mankind to lift their

minds upwards to a discernment of God's beautiful spiritual philosophy. He would express his gratitude to mankind at large, and especially to his own country-men, for the immonse interest they had taken in his memory. For himself, while in the flesh, he had never conceived that he would be the object of such honors and adoration,

Bidding adieu to the brethren, and promising to make a other early visit, when he hoped to be able to introduce his friends, Bacon and Jonson, the Spirit of Shake-speare withdrew, and the Elders closed the meeting.

On another occ sion

KING GRORGE THE THIRD was manifested through one of the brethren, and had a long conversation with the leading Elder of the family present. His remarks were in a great measure devoted to the subject of the American Revolution. He confessed that his natural disposition had been

held out against granting independence from their mother country to the revolutionary Ame-ricans long after his ministers had endeavoyed to dissuade him from his persistent efforts to subdue them. But, continued he, his obstinacy would have yielded to the wise counsels of the British statesmen much sooner than it did, had it not been for the perverted influ-

ence of the courtiers. The King frankly acknowledged the uprightness of character and lofty patriotism of Washington, and he was pleased to know that

free America was in a prosperous condition.

The spirit of his Queen, Charlotte, now approached in the form of one of the sisters, and was introduced by the King. After a pleasant chat, they withdrew.

The spirit of MAJOR ANDRE.

of American revolution notoriety, now introduced himself, and referred in gentle terms to his conduct while acting as a spy in the interest of the British Government. He spoke of the circumstances incident to his capture -matters familiar to all readers of American history. He remarked that he had met his betrothed love in the spirit world, and they were now almost inseparable,

In answer to a question relative to General Arnold, the traitor, he said that he desired to make no reference to that man, who was held in disrespect even in the spirit world. After the spirit of Andre had retired,

SHELLEY,

the English poet, manifested himself, and expressed his regret that the public generally, and the teachers of religion especially, still labored under a false impression with respect to himself. The uninquiring still held him in detestation, upon the false charge of being an atherist, whereas he was always a free product. atheist; whereas he was always a true spirit-ual believer, which is the antithesis of atheism. He said he had met with many of his old friends in the spiritual world, among whom were Byron and Moore. With respect to Thomas Moore, he would say that he was in the spirit world what he was when in the flesh—the delight of all circles, and the pride of his own; and is now as popular among the spirits for his exquisite ethereal songs as he was on earth, when "George the Third was

The spirit of

king.

LORD NELSON, the celebrated admiral of the British navy, was now introduced, and gave some account of the naval actions in which he had been engaged while in the body, particularly that which occurred near the Cape Trafalgar, where he received his mortal wound. He said he very much regretted his follies with Lady Hamilton; yet, in justice to that lady, he would say that she had rendered the British nation inestimable service, and for which the people of that country had not been grateful. Nelson remarked, also, that he was proud to know that the naval armament of Britain was not receding from its old

LORD BYRON, the distinguished English poet, introducahimself, and remarked that he was sorry to see that the "avenger, Time," to which he had "inte in earth-life often appealed, had not done his memory anything like justice. While living, he said, his countrymen had never rightly understood him; and now, when passed away from earth, they estimated him according to the prejudices of his contemporaries. He had always been, and is still, considered as a misanthrope; whereas he had ever possessed an ardent love for his species; and he thought that the sacrifices he made would have convinced them of that fact.

His exertions, bankruptcy, and ultimately his death, in his struggles for the regeneration of Greece, ought to be incontrovertible proof of what he now averred. He said that it might be excusable on the part of the general masses in forming an erroneous opinion of him, but it afflicted him to think that such a mind as Macaulay's should misunderstand

Here one of the Shaker brethren put question to the spirit of the noble poet, asking him if it would be agreeable to him to disclose the secret circumstances or reasons that caused the separation between him and

To this the spirit of the poet replied, in a hesitating manner, that it was a very delicate subject, masmuch as his wife, to whom the question related as much as to himself, was absent. But this he was at liberty to state that public opinion was sadly erroneous upon that subject, and that the many filthy stories told about the matter were totally false. He said that he attributed his domestic calamity to the bad influence of his mother-in-law, who, before he had espoused her daughter, believed him to be rich in worldly wealth; but after she had become familiar with his real circumstances, the whole tenor of her conduct toward him was changed. The spirit of

GEORGE FOX. the founder of the Society of Friends, now introduced himself in the person of one of the Shaker brethren.

In speaking of his loved community on earth, he alluded to the unfortunate division that had arisen among them. He said that he sadly lamented its occurrence, among those who should be an example to the world of love, charity, and forbearance. He would admonish them against such unseemly and vicious conduct; for his friends would find upon their entrance into the spirit world, that all theological crochets were but the offspring of the foolish heart.

A spirit now took possession of one of the brthren, and introduced himself to the elders as the famous

BEN JONSON, a contemporary of Shakespeare. He made some remarks in a humorous style, but so ldenly changing his tone he became very grave. He said that for some time he possessed a desire to deliver himself upon a subject which related especially to his brother, William Shakespeare. The want of an oppor-tunity hitherto, he said, had prevented him from making manifest the communication which he was now about to make.

"You know, I suppose" (continued Jon-son), "that of late there has arisen a disbelief as to William Bhakespeare being the author of the plays which bear his name. Many labored arguments have been cunningly put forth to show that the said plays are the creations of some man or men who, for unanswerable causes, never made a true confession as to who did write these marvellous plays. is said by some of the critics that they who wrote the plays held high positions of trust under the sovereign, and that these nameless writers feared that if it were known they had wrote the plays, their good names would be injured thereby in high places. This is truly a invention-a lame conceit: for, after statesmen and warriors, no subject was more esteemed by the sovereign than William Shakespeare. And the good and wise all loved his company, forasmuch as he did write

'But if William Shakespeare did not write them, neither did he write the Sonnets, nor other marvellous verses which bear his name; for the same manner of thought and action are embedded in those lesser works that are to be found in his plays—a manner of thought and action which belonged especially to Shakespeare aione. Now, if Shakespeare did not write 'Venus and Adonis,' who did write it, and write it too in that mode of thought and expression which are found in the plays?

"The poor wits who have tried to do wrong to-the memory of my friend William, say that he could not write the plays, inasmuch as he was not learned in books nor ancient tongues. It is very true that William was not learned, after the fashion of the men of Oxford, nor of Cambridge; but he was a great reader, and I know, forsooth, that he had a marvellous memory; with the help of these, and the bounteous nature which God had blessed him with, he was enabled to do what scholars richer in ancient lore could not accomplish. Let me exemplify—and I hope my argument will not lack truth and charity. Addison was a great man of mighty learning. He had vast advantages in books and in the store-houses of knowledge, that William could not have. Well, Addison did write the play of Cate. But the men and women who are brought to light in the play of Cate, are they Romans? Or are they merely Britons, trying to put on the gait and manners of Romans? Are the Romans of Addison like the autique Romans that have Addison like the antique Romans that have their life and being afresh in that goodly play of Julius Cosar?

"Why is this? It cannot be said that Addion did lack the mysteries of learning, or that he did not take delight in writing well. Ah! friends, truly Heaven was most bountiful to William Shakespeare. When the traducers of Shakespeare first raised their voices against him—lighting their small tapers to guide weakness into folly—they said that no one man could write such plays, but that they must be the product of many men. Marry! these objectors must be very good men and women, for they are as innocent as sucklings. The works of several men, indeed! Do not the plays of the Richards and the Henrys speak for themselves, that one man alone did write them? Could any two men give thought and action so harmoniously and cunningly as to leave no impress-ment of the partnership?

"It were easy to multiply examples on this subject, but I will content me by giving one Whoever created 'Mercutio' created Falconbridge, 'Petruchio,' 'Benedict,' and Biron; for these characters are but different conditions of one and the same man, under different circumstances and in different company. Good, easy critics have surmised time Walter Raleigh and Francis Bacon wrote the Walter Raleigh and Francis Bacon wrote the pinys. New I have had much converse with Bacon and Raleigh in our happy home, and they deny that they had any part in the said composition, and both grieved that so much wrong should be done to the memory of Shakspeare by trying to rob him of the honors of his immortal works."

The spirit of Ben Jonson now bade adieu to the brethren and sisters, and vacated his temporary possession of the physical organization of the Shaker brother.

The Elders, with a pious exhortation, as usual, closed the exercises of the meeting.

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