
THE
SUPERNATURAL
MAGAZINE,

For AUGUST, 1809.

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MODERN TESTIMONY  
TO THE  
*ACTUAL SIGHT of HEAVEN and HELL.*

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To the PUBLISHERS of the SUPERNATURAL MAGAZINE.

SIRS,

Dublin, July 20, 1809.

YOU may rely on the following account of a person lately living in Dublin. He led rather a wicked life, being inclined to intoxication, until by some means, not described to me, he was converted from his wicked course. I am not sure whether it was before or after this period that he first had a perception of the inward worlds of light and darkness. He has in different conversations given me some description of them, of which at first he was very free, until some called him a visionary, and censured his case as unscriptural, upon which he became more silent.

There was one memorable period of his *Inward Sight*, in which after a night of the most horrible sufferings, being literally in the midst of Hell and Devils, he was raised into Heaven, and saw the glory there, and its heavenly inhabitants. After this he had his inward sight open for some time. He sold out his commission, took lodgings, and said he would have nothing farther to do with the world.

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I

He described Hell as a place of thick smoke ; the devils amused themselves with throwing fire-balls and crackers, and in the memorable night alluded to, which he passed broad awake, in the presence of his family, in prayer, and all the distress consequent to his situation, there was a general attack of devils upon him, of whom, and of their place of abode, he had a broad and open vision, as unlimited as the smoke and darkness would allow. Some hurled fire at him ; others sawed his head with instruments like rasps and files, grinding in his ears, as if his scull was parting ; others enveloped him with sulphureous stench and flames, and some endeavored to ascend up his throat, which he prevented. In the midst of all the bustle, there was one little devil, like a negro boy, sitting and grinning, enjoying the sport. " Tongue cannot tell what I have suffered," he has often said.

At other times that he has seen the inhabitants of the dark world, he has seen something like masquerading in their manner, assuming different faces and figures. He has seen groups like ——, chatting along, and others concealing their faces in their cloaks. Their dress assumed occasionally the appearances of clothes on earth. The black boy mentioned had a cap and feathers, and girdle like the boys in some military bands. They all stood on earth, that opened occasionally, and was always shewing pits, and caverns, and changing its place and form at the will of the devils. Their air was a fog of burning dust, with a biting taste, sometimes petrifying cold in drops of blackish saline water ; at other times full of small burning soot and sulphur, like rain, and suddenly opening in red heat, unlimited in extent like the glow of a glass-house fire on the workmen.

The Heavens and Light of God opened, and took him out of this scene into great peace, joy, wonder, amazement, and love.

The motion of an angel he described as graceful, and instantaneous as a wish, without any appearance of rapidity : their beauty not to be described or illustrated by any shadow

of beauty possessed by "*clotty flesh and blood.*" He said that a man who has seen the glory of the New Jerusalem has no excuse if he does not by a Christian life become an inhabitant of it.

Of the ROSICRUSIAN BROTHERHOOD.

GERMANY is the fruitful soil for germinating all the most recondite theories of the human intellect. There the systems of occult sciences, chemistry, metaphysics, philosophy, and secret societies, have been most highly cultivated. From the year 1613 to 1630, several extraordinary publications appeared, announcing a secret association of men, whose acquirements were more divine than human.

THEIR PROFESSIONS WERE :

To accomplish the re-establishment of the world in a better order of things, preparatory to the end of time. That for this purpose, they enjoyed a supreme degree of piety and wisdom.

That they possess all the gifts of nature, and are able to distribute them to mortals at pleasure.

That they are not subject to hunger, thirst, old age, sickness, nor any other imperfection of nature.

That they know by revelation who are worthy of being admitted to their society.

That they have a volume containing all that was or ever will be written.

That they are inscrutable and invisible by Divine Providence from wicked men.

That the first-sight Brothers of the Rosy Cross had the gift of curing all diseases by word.

That by their means superstition would soon disappear from the religious world.

That they have more gold and silver than is drawn from Peru and Mexico.

That they know what passes in the most distant countries.

That they can preserve life for many ages.

That they know the most concealed things by the science of numbers and the cabala.

That they understand all sciences.

That they speak and know all languages.

That they understand the language of birds and beasts.

That they know the nature and virtue of all herbs, plants, trees, &c. by their signatures.

That they know the disposition of men

By outward Physiognomy,

Or inward ditto,

By Signature and Colour,

By their Hand-writings,

By their Voice and Speech,

By their Gait, Motions, and Attitudes,

By a Penetration that discerns their inward emotions,

By knowing the day of a Man's Birth, they can foretel the events of his Life by Calculations of Astrology, and tell his Dispositions, Temper, and Nature,

By seeing the Lines in the Hand or Palmistry, and Chiromancy,

By seeing the Lines on the Forehead or Metoposcopy,

Or Numeral Chances, called Geomancy.

They profess to know what is to come to nations, governments, religions, and individuals, of famine and war, of great men and revolutions.

They converse with all the ancients, whether in Heaven or Hades.

They traverse the earth in a moment.

That they can enter any planet or star and converse with its inhabitants.

That the inhabitants of the elements are employed by them for various good purposes.

That they preach to them for their attaining greater nearness to eternal life.

That they discern the religious spirit of men, whether true or false, sincere or hypocritical.

That they judge all religions in churches, and sects, christian and heathen, estimating their true value for eternity, in a gradatory scale, from the grossest heathen religion to the purest, and from the most corrupt christian church to the purest.

That they convert and serve souls in their purification.

That they know the wood spirits, field spirits, mountain spirits, fire spirits, air spirits, earth spirits, water spirits, sea spirits, fountain spirits, river spirits, spring well spirits, marsh spirits, grove spirits, tree spirits, hearth spirits, house spirits.

That they know the transmigration of souls, spirits of insects, beasts, birds, fishes, plants.

That they know the perpetual motion,

The squaring of a circle,

The unquenchable fire,

The inexhaustible lamp.

That they have the knowledge of the wisdom, left in fragments, of the ancient heathen philosophers.

That they have occult libraries, and are initiated in the secrets of the pyramids.

That they have churches, chapels, hospitals, alms-houses, endowed by them.

That they can look into the centre of the earth, discover mines of metal, precious stones, quarries, &c.

That they know the use of Saturn's ring.

That they know whether departed souls are happy or miserable.

That they can expel devils from souls, bodies, earth, or skies.

That they can cause thunder, rain, storm, &c.

That they can walk without touching the ground.

That they can remove mountains, and inspect the unknown regions of the earth.

That they walk occasionally in the Garden of Eden, and use its fruits and flowers, and converse with its blessed inhabitants.

That they may be conveyed in various carriages of supernatural power, or cars drawn by starry birds or beasts.

That they make scripture their rule of faith and action, and use nature without abusing it, knowing the coming of the Lord.

That they meet once a year.

That each Rosicrusian chuses his own successor, to whom he bequeaths his proficiency in wisdom.

The origin of all this extravagance is thus related :

“ A German gentleman travelling in Arabia, in 1378, was saluted by a company of sages, who never saw him before. They called him by his name, and told him what was to happen to him, and they communicated many secrets. He returned to his own country, where he brought up pupils ; and after living one hundred and fifty years, he thought it was time for him to die, which accordingly he did, in 1484. One of his successors had the good fortune in 1604, to find out his tomb, and upon opening it, saw many curious inscriptions, an inextinguishable light, and a book wrote in letters of gold.

The society after astonishing Germany for ten years, spread to France and posted a placart in Paris, in 1623, of which the following is a translation :

“ We deputies of the principal College of the Rosicrusian Brotherhood, make our abode visible and invisible in this city, by the grace of the Most High, towards whom the hearts of the Just are turned. We will shew and teach without books or marks, how to speak all sorts of languages of the countries where we chuse to be, to draw men, our fellow-creatures, from the errors of death.”

This advertisement excited more curiosity than credulity. Every one sought the authors of this phenomenon, and in the same year a second advertisement appeared as follows :

“ If any one desires to see us through mere curiosity, we shall never reveal ourselves ; but if good will really leads one to inscribe his name in the register of our confraternity, we who judge the thoughts will make him see the truth of our promises, in such wise that we will not give the place of our dwelling, since the thoughts joined to the real will of the reader, will be capable to make us know him, and he us.”

This new bill operated no more than the other. The French were not so profound as the Germans ; they did not make much research after the wonders boasted by these adepts, but became rather incredulous respecting the confraternity, which was called in ridicule the *invisibles* and *illuminees*.

Count Michael Majerus, in Holland, published their laws, and Thomas Vaughan, an Oxford scholar, published in England their “ confession and fame,” under the name of Eugenius Philalethes. From this we may suppose that societies were formed in those countries.

In 1630, Peter Mormius offered the States General of Holland to reveal his grand secret. On his offer being neglected, he published an obscure tract.

Since the Rosicrusian Society disappeared, various associations of a similar nature have arisen. The Egyptian masonry ; illuminism, and secret clubs ; the Avignon society ; New Jerusalem church, &c. &c. till politics took place of metaphysics, and produced the secret societies of the revolutionists. However the author of a book, lately published in London, professes Rosicrusianism, and gives us to suppose that it is still pursuing its flight upon earth.

THEORY of ANIMAL MAGNETISM,

Illustrating its Physical Properties.

Letter from a learned Physician, in Hamburgh, to Kaleph Ben Nathan, translated from the French.

(CONCLUDED FROM PAGE 49.)

THE Physician who would use Magnetism as a diagnostic, who would employ it solely to this purpose, if he knew perfectly the universal play of all the fibres that compose the human, their relations among themselves, if he uses this agent only to augment the motion in such or such a part, without depriving such or such another part of it, if he obtains the knowledge of the simplicity of being, and the original and simple cause of sickness, this agent as simple as universal would acquire a great virtue in his hands. But can he cure by this means alone? No, Sir; this universal agent, this air principle, being simple in its nature, can only have an influence of the same nature. Thus if one malady is the result or the concurrence of eight or ten causes, this simple agent cannot destroy such a complication; the use of it may even become hurtful by accelerating a movement in the patient that may hasten his dissolution and death. Oh! if Magnetism is so dangerous, considered under a simple physical relation, what evils may it not produce when more extended?

We are agreed that the primitive air, being the fluid in which the animal spirits move, man has power upon these spirits, by the primitive air, that he is able to unite them, at least in part, in their centre, which is the sensible principle; the question is to give a course to this principle, and to draw along the animal spirits in this current.

When these animal spirits are in perfect affinity with the sensible principle, it follows that they precipitate themselves

less the exterior senses, to go and revive in this centre or principle of sense. It is this affinity, and this tendency more or less perfected, which determined in the magnetised the states of convulsions, catalepsies, dreams, or somnambulism. In proportion as the magnetised person has submitted his own action and his own will to the action of the Magnetiser, he will more easily re-unite in the centre of the sensible principle, the animal spirits which enliven the exterior sense; and in proportion as the exterior senses are turned to this centre, the more inactive they remain, and furnish less aliment to the sensible principle, returning not to the superior senses, the animal spirits that it has pumped to the inferior senses, and these superiors being fed no more by these spirits, they draw up in their own atmosphere, which extends as we have seen even to the confines of the domain of the astral spirit, and forms there the mingled inferior ideas that credulous and abused men are so often pleased to regard as expressions of truth. You have perfectly grasped in your work the spirit of this doctrine, and you have drawn surprising consequences, sufficient to proscribe these Chaldean and Babylonish practices, against which the scripture bears testimony in so many places: Accursed practises which drew down judgments on the Canaanites, and justly deprived them of that happy land wherein they gave themselves up, with complaisance, to acts of the inferior power that they had over nature, forcing her to unveil her secrets, and endeavoring to withdraw the veil of her divinity, with which her beauties have been covered to man from the moment of his fall; they erected altar against altar; they forgot their first destination, and became proud of their vain discoveries. These are the practices of which Mesmer dares to call himself the inventor. With more good faith he might have related to us the disastrous end of his master, and in place of wrapping himself in veils of mystery for lucrative ends, it was his duty to warn us against his mischievous results. The magnetised gave up his own action and liberty to the Magnetisers, without being disengaged from his own interest, for even the slave cannot deprive himself of this possession which is so hurtful to us. The magnetised is then but a slave, and from this slave we

dare promise ourselves oracles of truth! What error! Truth is but one, and in this we can only promise lies, in reason composed by the interest of the magnetised, and of the self-will of the magnetiser, so that it is impossible to avoid wandering in the errors of this practice. If the will of the magnetiser is independent, it will produce images of his own spirit; if his will is dependent, the miserable slave, or the magnetised, will see in the atmosphere, which he is forced to survey, or I should say rather will feel, only those things that are analogous to him he is submitted to, these things come and imprint themselves on the souls of the magnetised as in a reflecting mirror. The interest of this magnetised slave labours farther on this vain appearance, and transmits only what is not contrary to its own interest. Behold the entire result you can expect. Thus the nature of the will, the force of imagination, the species of favourite occupations, always determine the nature, force, and degree of somnambulism, so that in knowing the magnetiser, it is easy to divine the sort of dream to which the magnetised person will be subject.

The materialist will not obtain a dream of a superior order to that of material things; he who raises himself to a moral order may obtain them of that species, but if he raises himself to spiritual order, let him tremble! it is the demon who will give the oracles; this is the God he has established in the heart of his miserable subject; denounce, sir, to the fathers of families, magistrates, and citizens, the great abuse on which I but lightly glance.

In wishing to present to you only my ideas, I perceive that I sometimes take place of yours, but truth is so like itself that even its shades have their charms. It remains that you make what use you please of this letter, if it contains some new ideas, identify them with your excellent work. I have perhaps passed the bounds of a letter, and although I may have confined myself to the subject of inferior magnetism, I believe not that a great number of those who practice it, and speak of it, may have even glanced on it in this point of view, although

the most inferior degree. Oh, if what is here can be comprehended with difficulty, I dare not even indicate the means to arrive at the other.

I am, &c. &c.

(A brief History of Magnetism with Anecdotes of its late revival, in a subsequent Number.)

AN EGYPTIAN TESTIMONY,
To the actual Observation of the Spiritual World.

THE PÆMANDER OF
HERMES TRISMEGISTUS.

THIS author's name, whether real or fictitious, signifies Mercury, that is spirit, or a mind which understands the three principles, or spiritual Trinity. Siudas, a Greek writer of the eleventh century, says, "*Crede Mercurius Trismegistum sapientum Egyptium floruisse auti Pharoanem.*" this places Hermes previous in antiquity to Moses, and it was a received tradition in the time of Siudas, as appears by his works, that Hermes was not only a High Priest, but a King of Egypt; that by inspiration he invented the art of writing, and taught his people divine and natural sciences, and by this means he laid the foundation of that wisdom which so remarkably flourished in Egypt that it is noted in the Holy Scripture, (Acts, vii. 22.) respecting the education of Moses therein.

It is observable that God has raised up lights in various heathen countries, to dispense such a portion of natural religion, as would lead the people to a knowledge of the God of nature: Pythagoras and Epicurus, in Italy; Socrates and Plato, in Greece; Zoroaster, in Persia; Confucius, in China; and Anacharsis, in Germany, &c. &c.

Hermes is mentioned as an Egyptian philosopher, and civilizer of mankind, by Sanconiathan, in the fragments of Phœnician History, preserved by Eusebius, the Ecclesiastical

Historian, who was bishop of Ceasarea, in A. D. 313, and gives credit to the account.

Diodorus of Sicily, who lived about the commencement of the Christian æra, visited Egypt to compile its History; he mentions Hermes as the reputed founder of religious and scientific knowledge in that nation.

The books of Hermes now extant, from which the following extract is taken, are ascribed by Casaubon and other literary critics to the early age of christianity; and are supposed to be the work of an anonymous Platonic philosopher, who was converted to the Christian faith, and recorded his experience of the miraculous visions common in the apostolic age; without giving up entirely the philosophy in which he was educated. This is a probable conjecture, and it reduces the antiquity of the book from 3000 to 1700 years: in such a period as the former, there is no possibility of tracing a literary pedigree at the present day, when the Art of Printing reaches only 300 years back, and tradition says a writing of Hermes was engraved on emerald tablets in hieroglyphics, previous to the invention of parchment or Papyrus manuscripts. It remains for those who can examine its internal evidence, by a correspondent experience to decide on its real merits. It was translated out of the original into English, by the pious and learned Dr. Everard, and is extant in the Arabic, Greek, Latin, and several European languages, in various celebrated libraries.

THE PŒMANDER.

My thoughts being once seriously busied about the things that are, and my understanding lifted up, *all my bodily senses being exceedingly holden back*, as it is with them that are very heavy of sleep, by reason either of fulness of meat or of bodily labor. Me thought I saw one of an exceeding great stature, and an infinite greatness call me by my name, and say unto me, What wouldst thou hear and see? or what wouldst thou understand, to learn, and know?

Then said I, Who art thou? I am, quoth he, Pimander; the mind of the great Lord, the most mighty and absolute Emperor; I know what thou wouldst have, and I am always present with thee.

Then said I, I would learn the things that are, and understand the nature of them, and know God. How? said he. I answered, that I would gladly hear. Then, said he, *have me again in thy mind*, and whatsoever thou wouldst learn I will teach thee.

When he had thus said, he was changed in his idea or form, and straight-way in the twinkling of an eye, all things were opened unto me: *and I saw an infinite sight, all things were become light*, both sweet and exceedingly pleasant; and I was wonderfully delighted in the beholding it.

But after a little while, there was a darkness* made in part, coming down obliquely, fearful and hideous, which seemed unto me to be *changed into a certain moist nature, unspeakably* troubled, which yielded a smoke as from fire; and proceeded a voice unutterable, and very mournful, but inarticulate; inso-much that it seemed to have come from the light.

Then from that light, a certain holy word joined itself unto nature, and out flew the pure and unmixed fire from the moist nature upward on high; it was exceeding light, and sharp, and operative withal. And the air which was also light, followed the spirit and mounted up to fire, (from the earth and the water) insomuch that it seemed to hang and depend upon it.

And the earth, and the water stayed by themselves so mingled together, that the earth could not be seen for the water; but they were moved, because of the spiritual word that was carried upon them.

Then said Pimander unto me, dost thou understand this vision, and what it meaneth? I shall know, said I: then said he, I am that light the mind, thy God, who am before that moist nature that appeared out of darkness, and that bright and lightful word from the mind is the Son of God.

How is that, quoth I? thus, replied he, understand it: that which in thee seeth, and heareth the word of the Lord, and the mind, the father, God, differ not one from the other: and the union of these to life.

Trism. I thank thee. *Pimand.* But first conceive well the light in thy mind, and know it.

* Attraction, Repulsion, Circulation, The three principles whence he derived his name.

When he had thus said, for a long time we looked steadfastly one upon the other ; insonmuch, that I trembled at his idea or form.

But when he nodded to me, I beheld in my mind the light that is in innumerable, and the truly indefinite ornament or world ; and that the *fire* is comprehended or contained in or by a most great power and constrained to keep its station.

These things, I understood, seeing the words of Pimander ; and when I was mightily amazed, and said again unto me, Hast thou seen in thy mind that archetypal form, which was before the interminated and infinite beginning ? thus Pimander to me : but whence, quoth I, or whereof are the elements of nature made ? *Pimand.* Of the will and counsel of God ; which taking the word, and beholding the beautiful world, (in the archetype thereof) imitated it, and so made this world, by the principles and vital seeds or soul-like productions of itself.

And straightway God said to the holy word, encrease in encreasing, and multiply in multitude all you my creatures and workmanships : and let him that is endued with mind, know himself to be immortal ; and that the cause of death is the love of the body, and let him learn all things that are.

When he had thus said, Providence by fate and harmony, made the mixtures, and established the generations, and all things were multiplied according to their kind ; and he that knew himself, came at length to the superstantial of every way substantial good.

But he, that through the error of love, loved the body, abideth wandering in darkness, sensible, suffering the things of death.

Trism. But why do they that are ignorant, sin so much, that they should therefore be deprived of immortality ?

Pimand. Thou seemest not to have understood what thou hast heard.

Trism. Peradventure I seem so to thee : but I both understand and remember them.

Pimand. I am glad, for thy sake, if thou understoodest them.

Trism. Tell me, why are they worthy of death, that are in death.

Pimand. Because there goeth a sad and small darkness before its body ; of which darkness is the moist nature ; of which moist nature, the body consisteth in the sensible world, from whence death is derived : Hast thou understood this aright ?

Trism. But why, or how, doth he that understands himself, go or pass into God ?

Pimand. That which the word of God said, say I : because the father of all things consists of life and light, whereof man is made.

Trism. Thou sayest very well.

Pim. God and the Father is light and life, of which man is made. If therefore thou learn and believe thyself to be of the light and life, thou shalt again pass into life.

Trism. But yet tell me more, O my mind, how I shall go into life ?

Pim. God saith, Let the man endued with a mind, mark, consider, and know himself well.

Trism. Have not all men a mind ?

Pim. Take heed what thou sayest, for I the mind, come unto men that are holy and good, pure, and merciful, and that live piously and religiously ; and my presence is a help unto them. And forthwith they know all things, and lovingly they supplicate and propitiate the father ; and blessing him, they give him thanks, and sing hymns unto him, being ordered and directed by filial affection, and natural love : and before they give up their bodies to the death of them, they hate their senses, knowing their works and operations.

Rather I that am the mind itself, will not suffer the operations or works which happen or belong to the body, to be finished and brought to perfection in them ; but being the porter and door-keeper, I will shut up the entrances of evil, and cut off the thoughtful desires of filthy works.

But to the foolish, and evil, and wicked, and envious, and covetous ; and murderous, and profane, I am far off ; giving place to the revenging demon, which applying unto him the sharpness of fire, tormenteth such a man sensibly, and armeth

him the more to all wickedness, that he may obtain the greater punishment.

And such a one never ceaseth, unfulfillable desires, and unsatiabable concupiscences, and always fighting in darkness; for the demon afflicts and tormenteth him continually, that increaseth the fire upon him more and more.

Trism. Thou hast, O mind, most excellently taught me all things, as I desired; but tell me moreover, after the return is made, what then?

Pimand. First of all, in the resolution of the material body, the body itself is given up to alteration, and the form which it had, becometh invisible, and the idle manners are permitted, and left to the demon, and the senses of the body return into their fountains being parts, and again made up into operations.

And anger and concupiscence go into the brutish, or unreasonable nature, and the rest striveth upward by harmony.

And to the first zone it giveth the power it had of increasing and diminishing.

To the second, the machination or plotting of evils, and one effectual deceit or craft.

To the third, the idle deceit of concupiscence.

To the fourth, the desire of rule, and unsatiabable ambition.

To the fifth, prophane boldness, and the headlong rashness of confidence.

To the sixth, evil and ineffectual occasions of riches.

And to the seventh zone, subtile falshood, always lying in wait.

And then being made naked of all the operations of harmony, it cometh to the eighth nature, having its proper power, and singeth praises to the Father with the things that are, and all they that are present rejoice, and congratulate the coming of it; and being made like to them with whom it converseth, it heareth also the powers that are above the eighth nature, singing praise to God in a certain voice that is peculiar to them.

And then in order they return unto the Father, and themselves.

When Pimander had thus said unto me, he was mingled among the powers.

But I giving thanks, and blessing the father of all things, rose up, and being enabled by him, and taught the nature of the whole, and having seen the greatest sight or spectacle.

And I began to preach unto men, the beauty and fairness of piety and knowledge.

O ye people, man, born and made of the earth, which have given yourselves over to drunkenness, and sleep, and to the ignorance of God; be sober, and cease your surfeit, whereto you are allured, and invited by brutish, and unreasonable sleep.

And they that heard me, came willingly, and with one accord; and then I said further.

Why, O men of the offspring of the earth, why have you delivered yourselves over unto death, having power to partake of immortality? Repent and change your minds you that have together walked in error, and have been darkened in ignorance.

Depart from that dark light, be partakers of immortality, and leave or forsake corruption.

And some of them that heard me, mocking and scorning, went away, and delivered themselves up to the way of death.

But others casting themselves down before my feet, besought me, that they might be taught; but I causing them to rise up, became a guide of mankind, teaching them the reasons how, and by what means they may be saved. And I sowed in them the words of wisdom, and nourished them with ambrosian water of immortality.

And when it was evening, and the brightness of the same began wholly to go down, I commanded them to go down, I commanded them to give thanks to God; and when they had finished their thanksgiving, every one returned to his own lodging.

But I wrote in myself, the bounty and beneficence of Pimander; and being filled with what I most desired, I was exceedingly glad.

For the sleep of the body was the sober watchfulness of the mind; and the shutting of my eyes the true sight, and my silence great with child, and full of good; and the pronouncing of my words, the blossoms and fruits of good things.

And thus came to pass or happened unto me, which I received

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from my mind, that is, Pimander, the Lord of the Word; whereby I became inspired by God, with the Truth.

For which cause, with my Soul, and whole strength, I give praise and blessing unto God the Father.

Holy is God the Father of all things.

Holy is God, whose will is performed, and accomplished by his own powers.

Holy is God, that determineth to be known, and is known of his own, or those that are his.

Holy art thou, that by thy word hast established all things.

Holy art thou, of whom all nature is the image.

Holy art thou, whom nature hath not formed.

Holy art thou that are stronger than all power.

Holy art thou that art greater than all excellency.

Holy art thou who art better than all praise.

Accept these reasonable Sacrifices from a pure soul, and a heart stretched out unto thee.

O thou unspeakable, unutterable, to be praised with silence.

I beseech thee, that I may never err from the knowledge of thee; look mercifully upon me, and enable me, and enlighten with this Grace, those that are in ignorance, the brothers of my kind, but thy sons.

Therefore I believe thee, and bear witness, and go into the Life and Light.

Blessed art thou, O Father; thy man would be sanctified with thee, as thou has given him all power.

THE KEY; A DIALOGUE.

Thaut. Thou hast filled us, O Father, with a sight both good and fair, and the eye of my mind is almost become more holy by the sight or spectacle.

Trism. I wonder not at it, for the sight of God is not like the Beam of the Sun, which being of a fiery shining brightness, maketh the eye blind by its excessive Light, that gazeth upon it; rather the contrary, for it enlighteneth, and so much increaseth the light of the eye, as any man is able to receive the influence of this intelligible clearness.

For it is more swift and sharp to pierce, and innocent or harmless withal, and full of immortality; and they that are ca-

pable, and can draw any store of this spectacle, and sight, do many times fall asleep from the body, into this most fair and beauteous vision; which thing Celius and Saturn, our progenitors, obtained unto.

Thaut. I would we also, O Father, could do so.

Trism. I would we could, O Son; but for the present we are less intent to the Vision, and cannot yet open the eyes of our minds to behold the incorruptible, and incomprehensible beauty of that Good: But then shall we see it, when we have nothing at all to say of it.

For the knowledge of it, is a divine silence, and the rest of all the senses: For neither can he that understands that, understand any thing else, nor he that sees that, see any thing else, nor hear any other thing, nor in sum move the body.

For shining stedfastly upon, and round about the whole mind, it enlighteneth all the soul; and loosing it from the bodily senses and motions, it draweth it from the body, and changeth it wholly into the essence of God.

PHENOMENON.

When these prodigies
Do so conjointly meet, let not men say,
These are their reasons—they are natural:
For I believe they are portentous things,
Unto the climate that they point upon.

JULIUS CÆSAR.

IN 1795, near Castle Island, County Kerry, at the seat of Mr. J——, just as dinner was prepared, the cloth and carpet were covered all over with a reddish stain; the same phenomenon appeared in the kitchen. It was recollected that some years before this, a similar appearance was observed on the grass of an adjoining field. Some of the witnesses believed it was a cloud of animalculi; others said it was a supernatural omen. If any correspondent will venture to explain this strange occurrence or the showers of blood mentioned in Baker's Chronicle of England, it shall be inserted.

SURPRIZING ACCOUNT

Of NAIADS, or SPIRITS of the FOUNTAIN,

In Eunapius's Life of Iamblicus.

I AMBLICUS was a Syrian, and lived in the reign of the Emperor Constantine the Great; he imitated in his diet the frugal simplicity of the most ancient times; and during his repast exhilarated those who were present, by the sweet nectar of his discourse. It was reported by his servants that he was seen while engaged in prayer, elevated more than two cubits from the ground, his body and garments at the same time being changed into a golden colour, and when his prayer was finished, his body returned to its pristine form, and descended to the earth, where he associated and discoursed with his disciples as before. He once went with his disciples to sacrifice in the suburbs; and as they walked discoursing of religion, fixing his eyes on the ground, he said, let us take a purer road, for a funeral procession comes this way; they turned another way, except a few who continued the same road, till they met the officers of burials, at such a distance from Iamblicus as proved his sensation was more than natural. At the baths of Gadera his disciples disputed concerning the origin of the name of two small but beautiful fountains, called Eross, or the Lovers. Iamblicus smiling said to them, tho' what I am about to disclose, is not pious, yet for your sakes it shall be undertaken; immediately touching the water with his hand, for he sat on the margin of the fountain, and murmuring a few words, he raised from the bottom of the fountain a fair boy, of moderate stature, whose hair seemed to be tinged with gold, and the upper part of whose breast was of a luminous appearance. His disciples being astonished, he said, let us turn to the other fountain, and there after the same ceremonies as before, he called forth the other love, who was like the former, but that his hair was black and shining; both the boys eagerly embraced Iamblicus, as if he was their father, till he restored them to their fountains and departed.

APPARITION of the LAIRD of COOL.

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 (Concluded from page 34.)  
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NOW both the good and the evil angels, have stated times of rendezvous: at which the principal angels (good and bad) that have the charge of towns, cities, or kingdoms (not to mention villages or individuals,) hear all that is transacted. Many things false are related among the living, but nothing among the dead. Indeed an evil spirit would not scruple telling a falsehood, if he could gain any thing by it. But he cannot. Nay, in making his report, he must tell nothing but the truth, or woe be to him!

But beside their monthly, quarterly, and yearly meetings, departed spirits may take a trip to see each other when they please. Three of these informed me of what you said: Andrew Akeman, that attends Mr. Thurston's family. James Corbett, that waits on Mr. Paton's family, (and was looking after Mrs. Paton, when she was at your house) and an original emissary, appointed to wait on yours. At this I was much surprised, and after a little thinking, asked, And is there an emissary from hell that attends my family? *C.* You may depend upon it there is. *O.* And what is his business? *C.* To divert you from your duty, and make you do as many ill things as he can. For much depends upon having the Minister on his side.—On this I was struck with a horror I cannot express. But after a time, recollecting myself, I said, But is there a devil that attends our family, though invisibly? *C.* As sure as you breathe. But there is also a good angel, that attends your family, and is stronger than him. *O.* Are you sure of this? *C.* Yes: and there is one just now riding on your right arm. But he might have been elsewhere: for I meant you no harm. *O.* How long has he been with me? *C.* Only since we passed Branskie: but now he is gone. *O.* I desire now to part with you, and to see you another time. *C.*

C. Be it so. I want your help of another kind. Now I bid you farewell. So saying he went off, at the head of the path going to Elmselough.

On April 5, 1772, as I was returning from Oldhamstocks, Cool struck up with me at the ruinous inclosure. I told him, I am glad to see you: what now are your demands upon me? C. All I desire is, that you will go to my wife, who possesses all my effects, and inform her of the following particulars. First, I owed Provost Crosby 500l. Scots, with three years interest. On his death my brother and I forged a discharge, and when his heir wrote to me concerning this bond, I shewed him the discharge and silenced him. 2. When I heard of Robert Kennedy's death, I forged a bill of 190l. sterling, which was paid me. 3. When Thomas Greor died, to him I owed 36l. sterling; I met with a poor lad, a writer, whom I told, I had paid Thomas Greor's account, but I had not a receipt, which I desired he would write for me. He flew into a passion, and said, he would rather be hanged. I said, Nay, I was but in jest, and desired he would never mention it to any. 4. I sent for your brother, who did all I desired for a guinea, and for a guinea and a half more gave me a discharge of 200l. more (Scots.) which I owed to your father-in-law. But what vexes me more than all the rest, is the injustice I did to Homer Maxwell, for whom I was factor. I had borrowed two thousand marks from him, two hundred of which he had borrowed from another. For this I gave him my bond. He died that year, leaving nine children. His wife died a month before him. His eldest daughter desired me to look over the papers, and to give her an account of their stock and debts. I slipt his bond into my pocket, whereby his circumstances proved bad, and the nine children are all starving.

These things I beg you would represent to my wife, and let them be rectified. She has funds sufficient. If this be done, I think I shall be easier.

After a short pause, I answered, "It is a good errand you would send me on, to do justice to the opprest, and I might be

gainer myself; yet I beg a little time, to consider on the matter. You need not bid me take courage: for though I see what your state is, I am no more afraid of you, than of a new born child. Tell me, then, since your agility is such, that in the twinkling of an eye you can fly a thousand miles, why cannot you fly to your wife; empty her bags into your hat invisibly, and do these people justice? *C.* I cannot. *O.* But you say, if these things were rectified, you should be easier. I cannot understand that. For whatever justice be now done to the people, the guilt of the injustice still lies upon *you*. But why cannot you take money to pay your debts? *C.* I cannot touch any man's money, by reason of those that are the stated guardians of justice. *O.* Nay, but do not men take the money of others continually? And cannot *you* do it, that can put yourself into a hundred shapes? *C.* God will not suffer us to injure men. And indeed men may guard themselves against men; but not against spirits. Were not these restrained, nothing that a man had would be safe. *O.* But might not you go to the mines of Mexico, where is gold enough that would never be missed? *C.* No spirits, good or bad, have any power to touch money or gold. *O.* But what hinders bad spirits from doing it? *C.* A superior power, that guards and governs all. *O.* But why cannot you go to your wife yourself, and tell her what you have a mind? *C.* That is one of the questions I will not answer. But if you will go, I will make you full satisfaction for your trouble.

On April 10, coming from Old Cambus, I met him again upon the post-road, on the head of the heath called The Pees. He asked, whether I had considered the matter? I told him, "I have, and am in the same opinion still. For what a fool should I make of myself, if I should go to Dumfries, and tell your wife, that you had appeared to me, and told me of many forgeries and villanies you had committed, for which it behoved her to make reparation? Is it probable, she would part with her money? Would she not rather say I was mad? If she did not sue me for scandal. But dropping these matters till our next interview"—

Here the manuscript ends. Whether Mr. Ogyvie did not see him any more; or whether death prevented his writing the rest of their conversation, is not certain.

The CONVERSATIONS of the COUNT GABALIS,
One of the Rosicrusian Society.
WITH THE ABBE VILLARS, AT PARIS.

On the Existence of a Race of mortal and substantial Spirits in the Air, called Sylphs ; describing their Persons, Dress, Manners, Policy, and Government, and the same of Water Spirits, Earth Spirits, and Spirits of Fire, including many curious Particulars.

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(*Newly translated from the French.*)  
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TO this extraordinary Romance of the Secret Philosophy of the Rosicrusian Society, Mr. Pope acknowledges in a preface that he is indebted, for the machinery of one of his most admired Poems. The Conversations written by the Abbe Villars, are said to have been found in the portefeuille of the Chevalier Borri, entitled *La Chiave del Cabinetto*.

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*FIRST CONVERSATION.*  
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And of those spirits that are found
In fire, air, flood, or under ground,
Whose power hath a true consent,
With planet or with element.—MILTON'S PENSEROSO.

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REST with God, the soul of Monsieur, the Count of Gabali ! I have just now received an account that he died of an apoplexy. Some persons will not fail to allege, that this species of death is usual to all those who imprudently disclose the mysteries of wisdom, and that from the time when the ever blessed Raymond Lully pronounced "*The Decree*" in his *Testament*, an avenging angel has been appointed to execute the sentence upon all those who indiscreetly reveal the philosophic arcanum.

But they should not lightly condemn this profound philosopher, till they have a clearer knowledge of his character. That he discovered wondrous things to me, is true; but if he did, it was with due cabalistic circumspection.

It is necessary to bear this testimony to his memory, that he was a zealous follower of the Religion of his Fathers, the Philosophers; and that he would have suffered martyrdom rather than profane its sanctity, by revealing himself to an unworthy Prince, an ambitious or incontinent person, three descriptions of people who have ever been excluded from the school of wisdom. By good fortune I am not a prince, nor am I very ambitious, and as for charity it will appear in the sequel that I have rather too much for a sage. He found me docile, curious, tho' timid, and nothing was wanted to my genius but a little more gravity to make me avow that I was a fit subject for this study, to all those who blame the Count de Gabalis for concealing nothing from me. It is true that without a gravity of mind, one cannot make any great progress; but my want of this quality did not discourage him. You have, said he, an hundred times, you have Saturn in an angle in his house, and retrograde; you cannot fail to be one day as grave as a sage ought to be; for even when the Eternal Wisdom came in the flesh, he had, as we know in the Cabala, Jupiter in the ascendant; nevertheless, we find, that he was never once known to laugh while on earth, so powerful was the saturnine influence, altho' a more feeble one than yours.

It is then to my Saturn, and not to the Count of Gabali, that the learned should attribute it. I chuse to divulge their secrets rather than to practise them; if the Stars do not their duty, the Count is not to blame, and if I have not greatness of soul sufficient to become Lord in the Kingdom of Nature,—to subvert the elements,—hold converse with supreme intelligences,—command the demons,—beget heroes,—create new worlds,—address God in his impregnable throne,—and to oblige the seraphim, who guards the entrance of the terrestrial Paradise, to permit me to range through its groves,—if I have

not been great enough for this, I only am to blame ; there is no cause herein to insult the memory of this extraordinary man, and to say his death was a punishment for having revealed those things to me. Is it not possible, that he has fallen in combat with some disobedient spirit? Or, perhaps, that in speaking with God, in his unapproachable fire, he beheld him face to face, which it is written no man can do and live? Perhaps, he is only dead in appearance, according to the custom of Philosophers, who make a semblance of dying in one place, and appearing again in another. Whatever it was, I cannot believe, that the manner he disclosed his secrets merited chastisement. You will see in the following leaves, how it came to pass.

Common sense always made me suspect those studies, called secret sciences, to be empty and vain. I was never even tempted to throw away any time in looking over those books which treat of them ; till considering the unreasonableness of condemning them, without knowing for what, so many persons of sagacity in other respects, many profound Lawyers and learned Physicians ; rather than be unjust, and at the same time to escape the tedious perusal of a number of volumes, I resolved to feign myself an amateur of those sciences to all those I knew were infected by such pursuits. I succeeded very soon beyond my expectation, for all these Gentlemen, however they pique themselves on mystery and reserve, desire no better than to display their fancies and conceits by the new discoveries they think they have made in the School of Nature. In a few days the most considerable among them confided in me, I had always one or other of their folk in my cabinet, which I designedly furnished with their most fantastic Authors. There was no curious stranger came to Paris that I had not notice of ; in a word, I became a very great personage in the science. I had for companions Princes, Lords, Judges, and Ladies, both beautiful and ugly, Doctors, Prelates, Monks, Nuns ; in short, people of all sorts. The pursuit of some was a knowledge of the Angels, others of the Devil, others of the Genii, others of the Incubii, some for the cure of all evils or diseases, others for the knowledge of the Stars, some to the mysteries of the

Divinity, but nearly all were in pursuit of the Philosopher's Stone. They agreed in this, that these grand secrets (and especially the philosophic stone,) were difficult to attain, and that few possessed them, but they had each in particular, a favourable opinion of *themselves*, as to *their* being in the small number of the elect. Happily the most considerable of them waited with impatience the arrival of a German, a great Lord, and a great cabalist, whose estates were situated on the frontiers of Poland. He had promised the children of Philosophy at Paris, to come and visit them in his way thro' France to England. I was commissioned to answer the letter of this great man; I also sent him the figure of my nativity, that he might judge if I could aspire to supreme wisdom. My figure and letter were so fortunate as to make him reply, that I should be one of the first he would come to see at Paris, and that if Heaven did not oppose it, it would not be his fault if I was not enrolled in the Society of the Sages.

To cultivate my good fortune, I corresponded with this illustrious German regularly. I proposed to him, from time to time, many doubts, as well drawn up as I could, upon the harmony of the world; the numbers of Pythagoras; the Visions of St. John, and upon the first chapter of Genesis.

The grandeur of the subject ravished him, he wrote me unheard-of wonders, and I easily discerned I had to do with a man of the most vigorous and spacious imagination. I have sixty or eighty of his letters, in so extraordinary a style, that I can hardly bring myself to read any thing else when I am alone in my cabinet.

I was one day admiring one of the most sublime of them, when I saw a man enter, who had a very good mein, he saluted me gravely, and said in the French language, but in a strange accent: My son, adore the goodness of the Mighty God of the Sages, and exalt not yourself in pride, because he has sent one of the children of wisdom, to associate you to their company, and make you participate in the marvels of his Almighty Power.



The novelty of this salutation astonished me at first, and I began for the first time to believe in the appearance of apparitions; but collecting myself as well as I could, and addressing him more graciously than I supposed my fright would permit. Whoever you may be, said I, whose language is not of this world, you do me much honor in this visit, but before I worship the God of Sages, be pleased to tell me, of what Sages, and what God you seek, and if agreeable to you be seated in this chair, and inform me who is this God, these Sages, this company, these marvels of Almighty Power, and after, or if you please before all this, what species of creature, have I the honor to address.

You receive me very sagely, Monsieur, replied he, laughing, and taking the chair I presented him with, you demand of me something that I will not explain to-day, if you please. The words I spoke is the usual address of the Sages to those to whom they have resolved to open their heart, and reveal their mysteries, and supposing you as deeply skilled, as you appear by your letters, I thought this salutation would not be strange to you, but rather the most agreeable compliment you could receive from the Count of Gabali. Ah! Sir, cried I, recollecting that I had a curious part to act,) how have I deserved so much goodness? Is it possible that the greatest of men is now in my cabinet: that the divine Gabali has honored me with a visit? I am the blest among Sages he replied with a serious air, and God who dispenses the Light of this Wisdom by weight and measure, according to his sovereign will, has vouchsafed me but a small portion in comparison to what I admire, with astonishment, in my companions I am not without hopes that some day you will equal them; if I dare judge from that figure of your nativity, I had the honor to receive, but I have reason to complain of you, sir, said he, laughing, that you should at my first visit take me for a phantom. Ah, not for a phantom, cried I, but I confess, Sir, that suddenly recollecting what Cardan relates, that his father was one day visited in his Study by seven unknown beings, clothed in various colours, who held a most extraordinary conversation with him in their nature and manner of life. I recollect, interrupted the Count,



these were Sylphs, of whom I will speak on the first fit opportunity; they are a species of ærial creatures that sometimes come to consult with the Sages upon our books, which they do not sufficiently understand. Cardan was a fool to publish this in his "*Subtleties.*" He found this relation among the papers of his father, who was one of us, and seeing that his son was naturally a babler, he would not teach him any thing more sublime than the amusements of ordinary astrology, by which he found out that his son would be hanged; and is it for this idle tale you would do me the injustice to take me for a sylph? Injustice! replied I, am I so unfortunate as to..... I do not take it ill of you, he interrupted: you do not yet know that all these elementary spirits are our disciples; that they are overjoyed when we condescend to instruct them, and that the least of our Sages are wiser and more powerful than all these little folk put together. But we will speak of all this some other time. It is sufficient to say, that I have had the satisfaction of seeing you. Endeavour, my son, to become worthy of receiving the cabalistic light. The hour of your regeneration is come. It remains to you to become a new creature. Pray ardently to Him who alone has the power to create our hearts anew within us, to give you one that may be capable of those great things which I am to teach you, and to inspire me to open our mysteries to your understanding. He then got up, and without giving me time to reply, he embraced me. Adieu, my son, pursued he, I have to visit our companions that are at Paris, after which I will see you again. In the mean time—Watch, pray, hope, and be secret.

He went out of my cabinet upon saying this. In conducting him out, I lamented the shortness of his visit, and that he had the cruelty to quit me so soon, after giving me a glimpse of his light. But having assured me very graciously that I should lose nothing by the delay, he mounted into his carriage, and left me in a surprize that I am unable to express. I did not know whether to believe my eyes and ears. I am sure, said I, that this man is of great quality; that his estate is of fifty thousand livres rent. He appears also highly accom-

plished. Perhaps he is the dupe of those follies. He spoke very cavalierly of the sylphs. Is it possible that he can be a sorcerer, and that I am deceived in my opinion of him? But if he is a sorcerer, are sorcerers so devout as he seems to be?

I could form no opinion on all this. I resolved, however, to persevere in the event, although I foresaw that I would have many exhortations to withstand, and that the spirit which excited them was vastly moral and eloquent.

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### CURIOUS COLLECTIONS.

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Plutarch says, there are five kinds of Enthusiasm, 1st divine, 2d poetic, and musical, 3d amatory, 4th inebriate, 5th martial, or heroic; and that it is a participation of an extrinsical divine power, or nature, which is very light and superficial.

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The strange trances and visions of sister Catherine, Nun of the Order of our Lady at Paris, 1628, are approved respectively accurately, and fully by an Archbishop, a Bishop, four Doctors of Sorbonne, and Doctors of Divinity, and they were dedicated by a Cardinal to the Queen of France.

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Georgius Raguseius, a man of exquisite learning and scrupulous sifter of the truth, relates, that he was at Venice, where he knew a certain poor woman, who sometimes appeared stupid and sottish; sometimes she spoke with *divers tongues*, discoursing of things belonging to Divinity, Mathematics and Philosophy. He says, I do not write here what I have heard from others, but myself have disputed with her, more than once.

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Meric Casaubon, D. D. when young, going to school at Sedan, near Geneva, saw often a woman, who, in certain

fits, spoke Hebrew well, and discoursed with several of the learned in that language.

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Leo African relates, that a blind man was by profession a guide to the merchants travelling thro' the Deserts of Arabia, and he performed this office by smelling the sand. Thus a dog finds his way, and can discover his master among a croud of thousands by the scent.

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Aristotle saith, that the ear hears not, the eye sees not, for it is the soul that heareth through the ear, and the soul that seeth through the eye; hence, if the passage is stopped, saith Cicero, in his 1st. Tusculan Question, either by a reverie disease, though the organ remain good, there is no use of the sense performed because it is the mind that hears or sees thro' these external windows.

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Thuanus relates, that, in the year 1599, a maid, named Martha, was brought from one of the French provinces to Paris, being supposed to be possessed: she did many things which gave reason to think so, by strange gestures and convulsions, and sometimes speaking in a strange language: she endured pins to be thrust in at the flesh part of her neck or arms, and never seemed to feel it. The physicians were employed about her to find the truth, and were never divided in opinion. The Monks exorcised the evil spirit, and during their exorcism the convulsions increased. At length the city was so much disturbed by it, that the King's Council interfered, and issued an official notice that Martha was a counterfeit, and that her enduring pain was a natural courage, such as the Lacedemonian boys, who were taught to smile under the torture of a scourge.

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And looks commercing with the skies,  
My wrapt soul sitting in thy eyes.—MILTON.

There is a sister with us, saith Tertullian, that is in the orthodox congregation at Rome, who hath obtained the gift or grace of Revelations; which extacies of the Spirit happen

unto her in the Church at the ordinary time of divine service, she doth in her fits converse with Angels; sometimes with the Lord himself. She doth both hear and see secret things, beholds the hearts of some, and doth cures also upon some that come to her. Now according as either Scripture is read, Psalms sung, exhortation made, or prayer uttered, so do different visions offer themselves unto her. It happened at a time that I had discoursed of the Soul, when this our sister was in the spirit: After public service the people being dismissed, when she is wont to relate to us what she hath seen, (for an account of it is diligently kept and registered, that proof may be made of it on occasion :) among other things she said, the substance of a soul was showed to me, and it appeared like a spirit.



In Bellarmine's time, a woman at Rome used to fall into an extacy as often as she received the sacrament.



In the reign of the Emperor Mauritius the famed Galindueha lived, whose amazing and marvellous extacies are written by Nicephorus, exceeding all that is to be found for strange accounts of the invisible world.



Guavarus, an Italian astrologer, wrote to Henry King of France, five years previous to his death, that he would be in danger by a wound on his head. In the predicted year he was slain by the splinter of a staff, in a tournament.



Herodotus, the Greek historian, relates, that Cræsus dreamed he saw his son pierced with a steel weapon. He took every pains to prevent the possibility of this event. The prince was prohibited from going into the armory, and the servants of the Palace were not allowed to appear armed in his presence. However all this precaution was in vain. The Prince rode to a boar hunt, and one Adrastus striking at the boar, pierced the Prince with his spear, and he died.