



THE
SUPERNATURAL
MAGAZINE,
For 1809.

Containing Ancient & Modern Supernatural Experience,
IN TESTIMONY TO THE TRUTH OF REVELATION,
RESPECTING THE
IMMORTALITY OF THE SOUL;
A FUTURE STATE OF REWARDS AND PUNISHMENTS;
TOGETHER WITH
VARIOUS WONDERS
OF
THE INVISIBLE WORLDS.

Ye realms, yet unreveal'd to human sight!
Ye Gods, who rule the regions of the night;
Ye gliding ~~ghosts~~! permit me to relate,
The awful wonders of your sacred state.

VIRGIL'S *ÆNEIS*, BOOK VI.

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Introductory Dialogue,

BETWEEN

THE EDITOR AND A BOOKSELLER.

Bookseller. IN the name of wonder what nonsense is this ?

Editor. It is *non-sense* I allow, because it is *not* in the sphere of our *senses* ; for the same reason you may add, that such subjects are of *no consequence*, because they are *immaterial* ! Yet how strangely do things beyond *sense* and *matter* attract our curiosity from childhood to the grave.

B. Pshaw ! nursery tales, and old women's stories ; they are hissed out of the world in this age of enlightened reason.

E. Yes, the Atheistic light of this age of reason, would willingly account every thing

Supernatural, as impossible and absurd; and with the same sentiment would dismiss Scripture, belief in God, angels, heaven, and hell, from the mind.

The following relations are no doubt liable to all the imperfection of human evidence in such cases; some of them may be invented or exaggerated by their narrators; even these, if they interest the mind and have a moral tendency, you must allow, are among the useful productions of the day.

But if the hand of God appears visible for his inscrutable purposes; and the evidences of a Divine Providence, are conveyed along with these surprizing narrations, they may edify, as well as amuse, and deserve the encouragement of the Religious world.

B. I believe they will have more readers in the present day, on account of their novelty and eccentricity.

E. To those who treat all such matters as fictions of imagination, they are as an exhibition of curious imagery, and display a picture of the mind, not uninteresting to the Physiologer.

Others, who can discriminate between the internal evidence of real and spurious relations of supernatural things, will be glad to find those facts preserved and recorded, which are too generally sacrificed to the ridicule of Atheism.

B. In this view I wish you success, and my endeavours shall not be wanting to promote the Sale of the *Supernatural Magazine*.

THE
SUPERNATURAL
MAGAZINE.

FOR JUNE, 1809.

ANIMAL MAGNETISM.

IT is one of the Supernatural events of this momentous century, that civilized Europeans, and Christians, can, under the name of Magnetism, make it an amusement in a convivial party, to sport with the nerves, imagination, and soul, of a weak and criminal individual, who through an ardent and unlawful curiosity to experience something preternatural, submits to operations, that terminate in Pythonic convulsions, and perhaps incurable hysterics: the following is from a gentleman who has kindly promised to contribute to this Miscellany.

Dublin, 2d May, 1809.

SIR,

I was some time ago at a crowded and fashionable party, the old were at cards, the young at music, or engaged in promenading the rooms in conversation. In the group I was, it was whispered, that a Magnetizer was in company; those who knew what that expression meant, explained it to the others with an air of mystery, till the curiosity

became general, and the Magnetizer was prevailed on to come into a small room to shew a specimen of the art. She was a good humored lady, and after selecting her company, she shut the door. No one appeared willing to be magnetized, and the sport was near being lost, till the fat lord C——w lay down on his back on the carpet; the lady then desired his lordship to resign himself to sleep, by shutting his eyes and remaining still and quiet; she pressed his stomach, waved her hands over his head, sought particular veins in his neck, which she rubbed or pressed, and as his lordship appeared stiff, was beginning to exult to the company, when her apparent success was changed to much confusion, by his lordship bursting out into a loud laugh, getting up, and declaring he had neither dream nor vision, and that he only pretended to sleep, while he was ready to die suppressing his laughter.

The lady Magnetizer said he was no subject, that he had no more nerve than a horse; and a delicate young lady desiring to be magnetized, she repeated the process. The young lady was soon observed to be in a trance, which continued till the patience of the company was exhausted, means were used for recovering her in vain. The Magnetizer appeared much alarmed, air was admitted, smelling bottles used, and the magnetized lady's dress loosened, with these means animation returned, but it was still more alarming, by the appearance of convulsions, like a strong fit of the falling sickness; the wretched subject of this wicked delusion was carried up to bed and got some medicines; as she recovered she became hysterical, and the Magnetizer declared she never saw so bad a case.

If you please to insert this with the inclosed letter from a physician in Hamburgh,* and the report of a committee at Paris, on the Animal Magnetism practised by Mesmer, it may serve to warn the thoughtless, against this diabolical practice, which appears to have originated in that *antichristian Empire of Atheism*, France, as a mode of proving that all dreams, visions, and prophecies, are natural productions, which leads directly to the motto of Atheism, that "*Every man*

is his own God." The people of Great Britain have rejected the spirit of revolution in Government, and have not appeared inclined to exchange domestic happiness for licentiousness, nor the religion of our forefathers, derived from God, for the work of fancy, scepticism or atheism, I therefore trust they will in all ranks shew their detestation of this practice.

The atheists of France labour to reject the Bible; they discuss the age of the world, and calculate by the hardness of Volcanic Lava, that it is older than the statement in Genesis. They seek to find the site of Babylon in opposition to the prophecy that it is not to be found. They endeavour to naturalize the Jews, although the Bible declares them separated for a sign to all nations; and in the same manner strive to controvert true prophecy in numberless points; they wish to blot the idea of another world in a future state, from the mind, holding it as the bane of unprincipled success; they are against Christ and his prophets, and by the fictitious miracles of Somnambulism, Magnetism, Mechanism, Chemistry, Galvinism, Phantasmagoria, Ventriloquism, and Acoustics, they endeavour to explain every thing Supernatural as a work of art.

I am, Sir, &c. &c.

DR. PORDAGE'S

Relation of the wonderful Apparitions, Visions, and unusual Things, which were seen in his family, in the year 1649.

Now let the Atheist tremble: Thou alone,
Canst bid his conscious heart the Godhead own:
Beyond this world, the labor to pursue,
And open all eternity to view. YOUNG.

DR. JOHN PORDAGE, Rector of Bradfield, in Berkshire, being the 18th of September, 1654, charged with certain articles then and afterwards exhibited to the *Commissioners*

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for Ejecting of scandalous Ministers; amongst other things for entertaining at his house one Everard, a reputed conjurer; and that he had frequent and familiar conversation with angels; and concerning the vision of a dragon, and apparitions of spirits, &c.

As to the entertainment of Everard, he answered and confessed, that "about four years before he was received into his house for about three weeks, and no longer, but not as a conjurer but as a workman at harvest; and that he never heard the least intimation, that he was ever suspected to be a conjurer, till after his departure, but afterwards was strongly inclined to believe that he was: and concerning the vision of a dragon, and apparition of spirits, I will not confess, said he, any apparition in particular, till they be proved, lest I should seem to accuse myself, they being brought in as a crime against me, and as instruments to condemn me; yet in general I acknowledge that some four years since, there were many strange and wonderful apparitions in my house: but what can these in justice amount to, though attested by oath, and confessed particularly by myself, when brought before those who profess themselves christians, and are acquainted with the history of the Holy Scriptures: pray was not Job a pious, sincere, and eminently righteous man, yet how was he scared with dreams, and terrified with visions; (Job vii. 14.) Did not Zachariah the prophet, (chap. iii.) see satan standing at the right hand of Joshua to resist him? Did not John (Rev. xii.) in a vision behold a great red dragon that made war with Michael and the holy angels? And was not Christ himself tempted of the devil, by voice and vision? Matt. iv. 6, 8. Now the servant is not greater than his Lord, John xv. 20. and therefore not exempted from the like attempts of the devil. I beseech you consider whether this earth be not the place where the devil walks up and down, seeking whom he may devour, how then can Bradfield or any other place be exempted from his appearing when God permits; and may not all this be for the manifesting of his glory, goodness, and power; and who can tell whose family may be next exposed by God's permission to be tried and proved by the repre-

sentations of satan; and I desire you seriously to consider how any such apparitions raised by the devil, and permitted by God for his own glory, argue me either ignorant, scandalous, or insufficient; surely it rather argues that he hath blessed me with a strong faith, in that he permitted such great trials, and made me instrumental to overcome them by prayer and fasting. If it can be proved I ever so much as looked towards the unlawful art of black Magic, or that those evil apparitions were subdued and overcome by any other means than by God's blessing upon our fasting and prayer, I shall judge myself worthy of punishment; but otherwise it is a hard measure to be prosecuted for the malice of the devil toward me, inflicting what I was passive in, and could not help; especially by those who profess the Christian Religion, and know that the God of heaven ruleth over all, permitting and disposing whatsoever comes to pass."

This is the sum of what I meet with in his answer to the commissioners, concerning this part of his charge; but in an apology afterwards, he inserted a particular relation concerning the Visions and Apparitions therein alleged against him, as here followeth in his own words:

"I do judge that God doth call me forth to make a free and open discovery of those wonderful Apparitions, Visions, and unusual things, which somewhat above four years since, were seen and permitted by the Lord to be in my family, and if all that read this, can but receive and judge of it, by that rule and principle from which I write it, they will be so far from judging me, as that they cannot but bless God for his favor and mercy to me, and the more admire the wonderful works and the greatness of his power. What I intend here to declare, I shall dispatch in these three particulars.

First, In relating what I have acknowledged to many persons, I have discoursed with,

Secondly, Many considerable things which I have never discovered but to some friends.

Thirdly, The good effect of this upon myself and others of my family.

First, I confess that in August 1649, there appeared in my bedchamber about the middle of the night, a Spirit in the shape of Everard, with his wearing apparel, band, cuffs, hat, &c. who after the sudden drawing of the bed curtain, seemed to walk once through the bedchamber very easily and so disappeared. That very night there was another appearance, of one in the form of a giant, with a great sword in his hand, without a scabbard, which he seemed to flourish against me, having the figurative similitude of a green tree lying by him; after this had continued for the space of half an hour, it vanished; and there succeeded a third appearance, which was very terrible, being in the shape of a great dragon, which seemed to take up most part of a large room; appearing with great teeth and open jaws, whence he often ejected fire against me, which came with such a magical influence that it almost struck the breath out of my body, making me fall to the ground. Now you must know that these three were dreadful apparitions, and very terrible to the sensitive nature, and might have caused a great distemper in it, had I not been supported in an extraordinary way by the ministration of the holy angels, against the evil effects of these extraordinary, unusual apparitions, the last of which continued till the day began to dawn, and then disappeared.

Secondly. In the second place I shall proceed to declare, those extraordinary things which few have been yet acquainted with, which yet were then seen and experienced amongst us. I say then, there were two invisible, internal principles, opened and discovered to us, which may be called *MUNDI IDEALIS*, being two spiritual worlds, extending and penetrating throughout this whole visible creation, in which many particular things were discovered, suitable to the nature of those worlds. Now those two principles or worlds seemed very much different one from another, as having contrary qualities and operations, by which they work upon this visible creation, which we see distinguished and differenced into a variety of creatures; some poisonous and noxious, others wholesome and harmless, according to the difference and contrariety of things in the internal world, upon which the external doth in some measure

depend, as standing in them or rather proceeding from them. Now these could not have been seen, had not that inward, spiritual eye, which hath been locked up and shut by the fall, been opened in an extraordinary way in us; besides, we had our other internal spiritual faculties of spiritual sensation opened to discern their various objects within those worlds, which objects by reason of their quality may be differenced into good and evil. But I shall here first present the objects of that internal world, which may be called *Mundus Tenebrosus*, or the DARK WORLD; which objects, by our correspondent inward faculties or senses, were then discerned and made known to us. First, then, as to the objects of the internal sight, when this principle or world was opened, we beheld innumerable multitudes of evil spirits or angels presenting themselves in seeming distinctions of order and dignity, as powers, principalities, dignities; my meaning is, there seemed to be inferiority and superiority, governors and governed, the princes of this dark world and their subjects, which presented themselves as passing before our eyes in state and pomp, all the mighty one's appearing to be drawn in dark, airy, clouds; chariots with six or at least four beasts to every one; besides, every figured similitude of a coach was attended with many inferior spirits, as servants to the princes. But concerning the shapes and figures of the spirits: You must know they were very *monstrous, terrible, and affrighting* unto the outward man, those that drew the cloudy coaches appearing in the shapes of *lions, dragons, elephants, bears, and such like terrible beasts*. Besides the Princes, and those that attended them, though all in the shape of men, yet represented themselves monstrously mishapen; as with ears like those of *cats, cloven feet, ugly legs, and bodies; eyes fiery, sharp, and piercing*. Now, besides these appearances within, the spirits made some wonderful impressions upon visible bodies without, as figures of men and beasts, upon the glass windows and the cielings of the house, some of which yet remain. But what was most remarkable, was the whole visible world represented by the spirits upon the bricks of a chimney, in the form of two half globes, as in the maps; after which upon other bricks of the same chimney was figured a coach and four horses, with persons in

it, and a footman attending, all seeming to be in motion, with many other such images, which were wonderful exactly done. Now fearing lest there might be any danger in these images, through unknown conjuration and false magic, we endeavoured to wash them out with wet cloths, but could not, finding them engraven in the substance of the bricks, which, indeed, might have continued till this day, had not our fear and suspicion of witchcraft, and some evil design of the devil against us in it, caused us to deface and obliterate them with hammers. Now what the devil's end in the former apparitions, and those figurative representations was, the Lord knows; but it was certainly evil, even as it was against Christ when he shewed him in vision the kingdoms and glory of the world, to make him fall down and worship him. But God's end in permitting it was very good, even to bring us nearer to himself, in a stronger dependance on his eternal power, and to make us more watchful against the subtilty and power of satan, as you will see afterwards when I come to speak of the effects of those things in reference to ourselves. But to conclude this relation of the objects which we saw in the Dark World, I must add this, that were but the eyes of men opened to see the kingdom of the dragon in this world, with the multitudes of evil angels, which are every where tempting and ensnaring men, they would be terrified and would not dare to be by themselves without good consciences, and a great assurance of the love and favor of God, in protecting them by the ministration of holy angels. Second, as to the objects of the outward smell, I must let you know that within the three weeks space in which these wonders appeared at several times, the evil spirits and angels did raise up such noisome, poisonous smells, that both the inward and outward part of those that were exercised with them, became much disturbed and offended; for through the sympathy between the body and the soul, the sulphureous hellish smells much exercised both, by magical tincturation. Third: In reference to the objects of taste, you must know, that sometimes both in the day and night we were exercised with the loathsome hellish taste of sulphur, brimstone, soot, and salt mingled together, which were so loathsome to our natures, as that they were ready to cause great distempers and

nauseousness in our bodies ; but the invisible power of Jehovah supported us beyond our own strength. Fourth, in relation to our inward and outward touch we were much exercised both in body and soul. As to our souls we sometimes felt such strange magical wounds and prickings by the fiery darts of the devil, that none can express but those who have been exercised in some measure as Job was, who felt the poison of those envenomed arrows which came upon him by the permission of the Almighty ; which, like scorpions in the Revelations, sting and pierce those they touch. As to our bodies we found material impressions from the powers of darkness, very noxious in themselves to our natural spirits and life ; but we bore with them cheerfully by invisible support, and quiet submission unto the will of God. But to conclude : By these wonderful and strange exercises, we could not but have strong apprehensions and lively resemblances of the torments and mysteries of hell, where sulphur, fire, and brimstone, poisonous smells, darkness, monstrous horrid shapes and sights, are the entertainment of the imprisoned spirits.

(To be concluded in our next.)

SOME ACCOUNT
OF THE
LIFE AND DEATH OF DR. PORDAGE.

DR. PORDAGE was a principal member of the Philadelphia Society, formed in the beginning of the seventeenth century. He wrote several books which were immediately translated into German from his manuscripts, and printed at Amsterdam. The originals being lost or mislaid about the time of his death, a translation from the German into English of two of his works, was published by bishop Saunderson and Dr. Edward Hooker. A portrait of Dr. Pordage is preserved in the British Museum ; and it appears that he was held in great esteem by many spiritual minded persons of his day, at the Restoration, when the name of vital religion had become

odious, in consequence of the fanaticism of its professors under Cromwell.

The following account is nearly in the words of a member of the same Society, who was his intimate acquaintance.

“ I come now to give you some brief account of what I knew concerning the life and death of this great saint, that now is received up into glory. My first acquaintance with him was in the year 1663, the memory of which shall ever be precious to me, because of those great and spiritual advantages, as to the information of my judgment in some deep and weighty points of divinity, which none could answer, that I could meet with, or satisfy my mind in those things like this holy man of God; who, till the time of his death, was evermore employed and busied in the internal life; and truly he was not only a seeker, but a successful finder of that *rich pearl* of the Gospel. He withdrew from the public Ministry; and after the example of the holy apostle Paul, retired to a little convenient place of his own, yet not refusing any that would come for spiritual direction and counsel, freely giving as he had freely received; as his light was great and eminent, so his life was answerable. I shall not affirm it to be so perfect as nothing of defect could be found therein; he was a man that might be subject to passions and infirmities, as Elias was; yet this I can truly say on his behalf, since the time of my acquaintance, he travailed hard in himself after the birth of perfection, pressing forward to that mark, which was still in his view, daily preaching it to himself and others. Before his death, being in some agonies, he sent for me, and said, “ Friend, I have this to desire, that you would be free to give me up for the dissolution of my body; I know you have been earnest by faith and prayer with God, to continue me yet in this weak and weary body, *but I am to go hence*, for this night the Lord Christ hath given me that satisfaction, that it is my soul's hunger to taste of death, the vision of whose glory hath so refreshed me, that I long to go through the passage gate of death, to meet him and be ever with Christ

my Lord." He further said, "Doubt not but God will raise up that good Spirit that hath been a guiding light in us, to some others; to carry on the work in which we have been exercised; it shall live and flourish, according to what hath been made known by the Spirit of our Lord and Saviour, touching these things." After thus delivering his mind, he grew weak and faint; yet as he was able, many refreshing speeches and gracious sentences came still from him, towards his relations and friends then about him, till he expired."

NECROMANCY.

BENVENUTO CELLINI,

A Florentine Artist and Academician, flourished in 1550—he relates the following extraordinary Anecdote in his Life.

————— Wizards know their times:

Deep night, dark night, the silence of the night;
The time when screech owls cry, and ban dogs howl,
And spirits walk, and ghosts break up their graves.

SHAKESPEARE'S HENRY VI.

IT came to pass, that through a variety of odd accidents, I made acquaintance with a Sicilian priest, who was a man of genius, and well versed in the Latin and Greek authors. Happening one day to have some conversation with him, when the subject turned upon the art of necromancy, I, who had a great desire to know something of the matter, told him, that I had all my life a curiosity to be acquainted with the mysteries of this art. The priest made answer, that the man must be of a resolute and steady temper, who enters upon that study. I replied, that I had fortitude and resolution enough to desire to be initiated in it. The priest subjoined, if you think you have the heart to venture, I will give you all the satisfaction you can desire. Thus we agreed to enter upon a plan of

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necromancy. The priest one evening began to prepare to satisfy me, and bid me look out for a companion or two: I invited one Vincenzo Romoli, who was my intimate acquaintance; he brought with him a native of Pistoia, that cultivated necromancy himself. We repaired to the Colosseo, and the priest, according to the custom of conjurers, began to draw circles upon the ground with the most awful ceremonies imaginable; he likewise brought thither the most precious perfumes, and fire, with some compositions also which diffused noisome and bad odors. As soon as he was in readiness, he made an opening to the circle, and having taken us by the hand, ordered the other necromancer, his partner, to throw the perfumes into the fire at a proper time, entrusting the care of the fire and the perfumes to the rest; and then he began his incantations. This ceremony lasted above an hour and a half, when there appeared several legions of devils, insomuch that the amphitheatre was quite filled with them. I was busy about the perfumes, when the priest, who knew there was a sufficient number of infernal spirits, turned about to me, and said, Benvenuto, ask them some favour. I answered, let them bring me into the company of my Sicilian mistress Angelica. That night we obtained no answer of any sort; but I had received great satisfaction in having my curiosity so far indulged. The conjurer told me it was requisite we should go a second time, assuring me, that I should be satisfied in whatever I asked, but that I should bring with me a youth that had never known woman. I took with me my apprentice, who was about twelve years of age, together with the same Vincenzo Romoli, who had been my companion the first time, and one Agnolino Gaddi, an intimate acquaintance, whom I likewise prevailed on to assist at the ceremony. When we came to the place appointed, the priest having made his preparations as before, with the same and even with more striking ceremonies, placed us within the circle, which he had likewise drawn with a more wonderful art, and in a more solemn manner than at our former meeting. Thus having committed the care of the perfumes and the fire to my friend Vincenzo, who was assisted by Agnolino Gaddi, he put into my hand a pentagonum, and bid me turn it towards the places

that he should direct me; and under the pentagonum I held my apprentice. The necromancer having begun to make his tremendous invocations, called by their names a multitude of dæmons, who were the leaders of the several legions, and questioned them by the virtue and power of the eternal uncreated God, who lives for ever, in the Hebrew language as well as in Latin and Greek; insomuch that the amphitheatre was almost in an instant filled with dæmons a hundred times more numerous than at the former conjuration. Vincenzo Romoli was busied in making a fire with the assistance of Agnolino, and burning a great quantity of precious perfumes. I, by the direction of the necromancer, again desired to be in the company of my Angelica. The former thereupon turning to me said; You are to know they have declared that in the space of a month you shall be in her company; he then requested me to stand resolutely by him, because the legions were now above a thousand more in number than he had designed; and besides, these were the most dangerous, so that after they had answered my question, it behoved him to be civil to them and dismiss them quietly. At the same time, the boy under the pentagonum, was in a terrible fright, saying, that there were in that place a million of stout men, who threatened to destroy us; that moreover four giants appeared of an enormous stature, who were armed cap-a-pee, and endeavoured to break into our circle. During this time, whilst the necromancer, trembling with fear, endeavoured by mild and gentle methods, to dismiss them the best he could; Vincenzo Romoli, who quivered like an aspen leaf, took care of the perfumes. Though I was as much afraid as any of them, I did my utmost to conceal the terror I felt; so that I greatly contributed to inspire the rest with resolution; but the truth is, I gave myself over for a dead man, seeing the horrid fright the necromancer was in. The boy had placed his head between his knees, and said, in this attitude will I die; we shall all surely perish. I told him that all those dæmons were under us, and what he saw was smoke and shadow, so bid him hold up his head and take courage. No sooner did he look up, but he cried out, the whole amphitheatre is burning, and the fire is just falling upon us; so covering

his eyes with his hands, he again exclaimed, that destruction was inevitable, and desired to see no more. The necromancer entreated me to have a good heart, and take care to burn proper perfumes; upon which, I turned to Romoli, and bid him burn all the most precious perfumes he had. At the same time I cast my eye upon Agnolino Gaddi, who was terrified to such a degree, that he could scarce distinguish objects, and seemed to be half dead; seeing him in this condition, I said, Agnolino, upon these occasions a man should not yield to fear, but should stir about and give his assistance; so come directly and put on some more of these perfumes. My boy ventured once more to raise his head, when seeing me laugh, he began to take courage, and said, that the devils were flying away with a vengeance. In this condition we staid till the bell rang for morning prayer. The boy again told us, that there remained but few devils, and these were at a great distance. When the conjurer had performed the rest of his ceremonies, he stripped of his gown, and took up a wallet full of books which he had brought with him. We all went out of the circle together, sticking as close to one another as we possibly could; especially the boy, who had placed himself in the middle, holding the necromancer by the coat, and me by the cloak. As we were going to our houses in the quarter of Banchi, the boy told us that two of the dæmons whom we had seen at the amphitheatre, went on before us leaping and skipping, sometimes running upon the roofs of the houses, and sometimes upon the ground. The priest declared, that as often as he had entered magic circles, nothing so extraordinary had ever happened to him. As we went along he would fain persuade me to assist with him at consecrating a book, from which he said we should derive immense riches; we should then ask the dæmons to discover us the various treasures with which the earth abounds, which would raise us to opulence and power; but that those love affairs were mere follies, from whence no good could be expected. I made answer, that I would readily accept this proposal, if I understood Latin; he redoubled his persuasions, assuring me, that the knowledge of the Latin language was by no means material: he added, that he could have found Latin scholars enough, if

he had thought it worth while to look out for them, but that he could never have met with a partner of a resolution and intrepidity equal to mine, and that I should by all means follow his advice.

Whilst we were engaged in this conversation we arrived at our respective homes, and all that night dreamed of nothing but dæmons and hobgoblins.

EXTRACT

FROM

VASARI'S ACCOUNT of CELLINI.

BENVENUTO CELLINI, citizen of Florence, in his youth cultivated the goldsmith's business, and had no equal in that branch for many years, nor in making fine figures of alto and basso relievo, and every other work belonging to that ingenious art. He set jewels and adorned them with admirable collets, and diminutive figures, so exquisitely formed, and some of them so odd and whimsical, that nothing finer or more beautiful can be conceived. The medals which he in his youth made of gold and silver, were wrought with the utmost diligence and accuracy, and cannot be sufficiently praised. At Rome he made for pope Clement VII. a button to be worn upon his pontifical habit, fixing a diamond to it with the most exquisite art, round which were certain figures of children, represented on plates of gold, and a figure of God the Father admirably engraved; besides being paid for his labour, he was by the pope invested with the office of mace-bearer. Being afterwards employed by the same pontiff, to make a chalice of gold, the cup of which was to be carved with figures, representing the theological virtues, he brought that work to a conclusion, with admirable ingenuity. There was no man in that age, amongst the numbers who tried their hands at such work, more successful in making the medals of that pope than Cellini, as is well-known to those who have seen such pieces,

and keep them in their possession. Hence he was employed to make stamps for the Roman Mint, and there were never seen finer coins than those that were struck in Rome, at that period. After the death of pope Clement, Benvenuto returned to Florence, where he likewise made stamps with the head of duke Alexander for the Mint of Florence, so wonderfully beautiful, that some of them are preserved to this day, as ancient medals, and with good reason, for he in them surpassed himself. Benvenuto having at last attached himself to sculpture and casting statues, made in France many works of bronze, silver, and gold, whilst he was employed at the court of king Francis. He afterwards came back to his native country, and entered into the service of duke Cosmo, by whom he was employed as a goldsmith, and afterwards in certain pieces of sculpture; he executed in metal the statue of Perseus, who cut off Medusa's head, which stands in the piazza, hard by the gate of the ducal palace, upon a basis of marble with some fine bronze figures, about a cubit high, this work he brought to perfection with the greatest art and diligence imaginable, and set up in an honourable place in the piazza, upon a par with the Judith of that renowned sculptor Donato. It was indeed astonishing, that Benvenuto having been accustomed to make miniature figures so many years, should succeed so happily in bringing so large a statue to perfection.

The same artist likewise made a Christ upon the cross, as large as the life, a most exquisite and extraordinary performance; the duke keeps it as a piece which he sets a very great value upon, in the palace of Pitti, in order to place it in the little chapel, which he is erecting there, and which could contain nothing more grand, nor more worthy of so illustrious a prince. In a word, this work cannot be sufficiently commended.

Though I might here enlarge on the productions of Benvenuto, who always shewed himself a man of great spirit and vivacity, bold, active, enterprising, and formidable to his enemies; a man in short who knew as well how to speak to princes, as to exert himself in his art. I shall add nothing

farther, since he has wrote an account of his life and works, and a treatise on goldsmith's work, as well as on casting statues and many other subjects, with more art and eloquence than it is possible for me to imitate. I shall therefore content myself with giving this succinct account of his chief performances.

COMPACT AND EXORCISM.

A RELATION from undoubted Authority.

Thrice did he knock his iron teeth, thrice howl,
 And into frowns his wrathful forehead roll,
 His eyes dart forth red flames, which scare the night,
 And with pale fires the trembling souls affright.

COWLEY.

SOME years since there was in London the Minister of a small congregation, who became the admiration of many in that city, for his extraordinary eloquence and force of declamation.

The crowds who attended to hear his sermons filled the house and avenues to it whenever he preached, and every day his eloquence and oratory were more and more astonishing. In the midst of an evening sermon, while pouring forth a tide of elocution and argument, he was interrupted by one of his congregation who stood up in the presence of the rest; he was soon recognized to be * * * * a man of known integrity and experienced piety; those who were present were immediately astonished to hear him utter these words, in a firm angry voice, "*By whose authority do you preach?*" He was directly before the pulpit, full in the Minister's face, who instantly discovered the greatest confusion and dismay; he stopped—attempted to go on—then stammered—and his perturbation encreasing, he descended from the pulpit, he had hardly got down when he met the holy man who had interrupted his sermon, and heard him repeat this

question, "By whose authority do you preach?" but in a gentler tone; the Minister groaned and looking at him with a piteous aspect he replied, "By the authority of satan;" then added "take me home, I am very ill." The good man accompanied him to his house, followed by a few of his friends; he seemed cheered by their kindness and attention, and had just strength enough to relate, "That through vanity and the love of admiration, he had been seduced by the devil to covenant with him, making over his soul and body at the expiration of a certain time, till when he was to be endued by the dæmon's art, with such a flow of oratory and doctrine, as would make him famous to all his hearers, which he so ardently desired; and now," said he, turning pale, "my course is run, this night my covenant expires, it remains for me to be in eternal torments." The good people about him were struck with pity and with horror; some of them being of great faith, said this must not be, for Christ is exalted a Prince and a Saviour, to redeem the chief of sinners, with one accord they knelt down to prayer, and spent half an hour in earnest supplication, when they were alarmed by the loud approach of an infernal spirit; he entered in a most terrifying shape, his deformities bore the marks of the mighty wrath of God in fallen angels. He spoke with a hollow hoarseness, "*Prepare, thy hour is come.*" The holy man, whom we first mentioned, continued to pray audibly, while the others were almost overcome by the terrors of the dæmon, who now enraged at the influence of prayer, cried out, "Have you not covenanted with me: cease this moment, and attend me, or you shall be tormented in the hottest hell." The poor deluded Minister besought God for mercy, aloud; and the Spirit enraged at the prospect of losing his prey, now writhed his body in dreadful convulsions and passionate fury, and seemed ready to tear the unfortunate man in pieces, upon which, * * * (he whom we first spoke of) rose up, and eyeing the fiend with an undaunted mind, stretched forth his hand, saying, "Depart thou accursed, into the lake of fire which is prepared for the devil and his angels; salvation is purchased for this sinner, through the blood of our Lord Jesus Christ!" At the beginning of this

exorcism, the fiend recoiled, and towards the latter end, gnashing his teeth, disappeared in the smoke that accompanied him; after which the walls of the chamber trembled as with an earthquake, the windows clattered, and a distant noise of thunder was heard.

They continued in prayer till day break, full of thanksgiving to God for his protecting mercy. The unfortunate subject of this relation got some degree of peace of mind, and lived for many years, but lost his powers of intellect, seemed in a lethargy for the remainder of his life, which was passed in deep repentance, fasting and prayer, so that it was hoped that God pardoned and redeemed his soul from the dreadful effect of his diabolical covenant.

ANECDOTES of MR. B—W. DUBLIN, 1785.

Prophetic there thy Father's shade shall rise,
In awful vision to thy wondering eyes.

ROWE.

MRS. B—w told me she was one night lying in bed, and knew her husband was making some experiments in the adjoining room; his manner of speaking, and the smoke made her attentive, and her alarm increased to a great degree on hearing a second voice, hoarse and hollow, articulate something, which through fright she did not understand; she got out of bed, and coming to the door, saw through the gloom of thick smoke, a Spirit of a horribly mournful appearance, dressed in the likeness of a funeral gown and band, with a black hat seemingly slouched over the face; as far as she could judge of a figure so covered, it was her deceased father. She had scarce time to make these remarks, when the overpowering smell and dreadful specimen of the supernatural world, thrilled her senses with horror, and she fell to the ground.

“ Well, I suppose your husband was in great trouble to recover you from the effect of this experiment, or was he, frightened as much as yourself?”

“ He! bless you, he was not in the least affrighted, but he could not stir to assist me, if I was to die for it, for he told me afterwards, ‘ If he did not carefully make the ab-jurations, he could not get rid of the Spirit so soon as he might wish, and it might be troublesome and mischievous to him.’ But though he never told me what it said, I believe it gave him warning of his death, for he continued a long time at prayer after it departed; he never held up his head from that time, nor did he trouble himself about the laboratory.”

His wife had often before this assisted him in little experiments, and once hearing their son was dead, who was abroad, Mr. B. bid her send the children to bed early. The windows were closed, and several sweet herbs were burning in the chaffing dish, over which was held a piece of virgin parchment, and powders were thrown in; they looked attentively, and behold! in most legible, but curious writing, they discerned the initials of their son’s name, and the word “ alive,” after it. The characters were cramp and something like Greek. Their wondering had scarcely ceased, when it was fulfilled by the appearance of their son, who came home in about three weeks after. She did not know all the composition of this fumigation, nor did she recollect the words Mr. B. pronounced over it.

Mrs. B. who told me this, is a simple, honest, sensible woman, and I am sure told the truth to the best of her knowledge. I told her I supposed the latter experiment was done with sympathetic ink, in order to comfort her respecting her son; but she replied, she was perfectly well acquainted with such ink—had some of it, and knew her husband could not impose on her.

BEATIFIED DEATH

Of the late BISHOP YOUNG.

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This soul did sure in holy vision sit,  
In pensive anguish, and extatic fit.—MILTON.

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THE late Bishop Young's amiable character and christian piety is well known; when he lay on his death bed, sorely afflicted by a cancer in his mouth, which made him speechless, his lady sat disconsolately by him, and as he was unable to sooth her sorrows by words, he desired pen and ink, and wrote "*Whom the Lord loveth he chasteneth;*" which mark of great faith under his sufferings, was much comfort to her. In a while after she was astonished by a shining light that seemed to illuminate the bed, on examining it, she perceived it circle his head and his features, which just before appeared old and wrinkled by pain, were filled with a placid beauty, and serene youthfulness, that made her cry out to her sister to come and observe, who also emarked the supernatural contrast in his features, to the extraordinary withered, distorted, and woe-worn appearance his face had before, from his severe illness, and the disgusting torment of a cancer in his mouth. One ran to call the children to see the miraculous splendor round their father's head, but before they came it disappeared, and he died meekly without an agony.

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*Strange WARNING of Lord L——'s Death.*

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THE grand-mother of the present Lord L——, was returning with her husband some years ago, from company they had been in. Discoursing in the carriage together, the lady suddenly shrieked; as soon as her husband enquired the cause, "Ah me!" she cried, "a bleeding head has

been just thrown into the carriage."—Her husband laughed at such a foolish fancy, but she persisted that she saw, (in idea and strongly imprinted on her mind,) a man's head, streaming blood from several wounds, tossed in through the carriage window. They chatted on such an extraordinary imagination; he ridiculing, and she gravely describing her involuntary terrors till they reached home. Shortly after he had to go out, she entreated him to stay at home that night—he would go—she conjured him for her sake not to stir, but he had an engagement, and he must—she fell on her knees to him—but he laughed away her weak fears, and went to his appointment. In a few hours he was brought home dead, and much wounded in the head, by ruffians who attacked, robbed, and murdered him on his way.

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*APPARITION of a Soul in Bliss. London, 1762.*

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Before the starry threshold of Jove's court,
 My mansion is, where those immortal shapes,
 Of bright ærial spirits, live insphered,
 In regions mild; of calm and serene air,
 Above the smoke and stir of this dim spot,
 That men call earth.—And but for you,
 I would not soil these pure ambrosial weeds,
 With the rank vapours of this sin-worn mould.

MILTON.

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\* \* \* THEY were chatting about Supernatural things one evening at the fire, and our landlady related how a favorite son had gone to sea many years before, and on hearing of his death, her grief rose to such a pitch as was almost impious. She was a moral, well meaning Christian woman, but in this case did not bear her loss with due resignation. She was lying in bed in this state of mind one night, much agitated and her mind perturbed by brooding over the child of her affections, who was lost to her from this world—The curtains were closely tucked about her—she felt an unaccountable tremor,

and her eyes were vacantly fixed on the foot of the bed, when she saw them open in a sort of twilight, and the form of her deceased son appeared—she was motionless—while with a dulcet voice, and harmonious cadence, the Spirit gently spoke these words, “*Blessed are the dead that die in the Lord,*” and vanished, softly closing the curtains; the admirable effect of the sweet toned voice, with which her ear was so well acquainted in its mortal state, and the delight she had from the words spoken in the certainty of her son’s bliss, drove from her mind all these clouds and storms of grief, and the sweetest resignation remained in her breast ever after respecting her son.

She was a woman of such sense and simplicity that there was no doubt of the apparition being genuine.

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### APPARITION.

*Relation of Mr. F——, Abbey-Street. Dublin, 1796.*

When, hark!—a sudden noise—see! open flies  
 The yielding door—I starting rubbed my eyes,  
 Fast closed a while, and as their lids I rear’d,  
 Full at my feet, a tall thin form appear’d;  
 While thro’ my parted curtains rushing broke,  
 A light like day, ere yet the figure spoke.  
 Cold sweat bedewed my limbs, nor did I dream,  
 Hear, mortals hear, for real truth’s my theme.—HUGHES.

**H**IS wife had died of a quinzy and inflammation in her head, which had been severely blistered and bandaged during her illness, and she left a young child whom she was exceeding fond of; this child was at nurse and unwell.

Mr. F—— was much grieved at the loss of his wife, and in anguish of mind beheld her taken to the grave! these considerations awfully impressed his soul one night as he went to bed; he had only lain down a few minutes after extinguishing the light, when he heard the door slowly

open—he turned, thinking it was his apprentice, and beheld in the gloom, a Spectre in the winding sheet it was buried with, and its head horribly clad with grave cloths and bandages. It approached, and he perceived a mutilated, but certain likeness of his deceased wife. She said, “Do not fear.” As soon as his terror allowed him, he enquired, “Are you in happiness?” The apparition, with a long drawn sigh replied, “No.” He reached out his hand to feel were her clothes substantial. She grasped his wrist, and the sensation was as the pressure of an iron bracelet—every finger cold, hard, and resistless. She then stooped down and with a livid cadaverous mouth, kissed him—he was motionless with fear. She said, “I know you have been in anguish and trouble of mind, and it is well for you.—I am now come to bring away my dear child; you think its illness is slight, but you are ignorant of the nature of that illness: I am to have it with me.” She turned and moved off—he got some courage, and observed it well—its feet made no noise on the floor; though he listened attentively, and he thinks it vanished before it reached the chamber door.

Next morning he went to the nurse, she instantly related to him that she dreamed that night, “that the mother of the child came to her, clothed in a shroud, and bandages on her head—took the child out of her arms, and said she must have it with her. The nurse from this inferred the death of the child, which happened the second day after.”

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#### APPARITION OF MAJOR SYDENHAM,

*Late of Dulverton, in the County of Somerset, to Captain William Dyke,  
late of Skilgate, in said County.*

The soul secur'd in her existence—smiles  
Unhurt, amidst the war of elements,  
The wreck of matter, and the crush of worlds.—ADDISON.

**S**HORTLY after the Major's death, the Doctor was desired to come to the house, to take care of a child that was sick; and on his way thither, he called on the Captain, who

was very willing to wait on him to the place; because he must, as he said, have gone thither that night, though he had not met with such an encouraging opportunity. After their arrival at the house, and the civility of the people shewn in entertaining them, they were conducted to their lodging, which they desired might be together in the same bed. After they had lain awhile, the Captain knocked, and bade the servant bring him two of the largest and highest candles, lighted, which he could get: whereupon the Doctor enquired what he meant by this? The Captain answered, "You know, cousin, what disputes the Major and I have had touching the being of a God, and the immortality of the soul; in which points we could never yet be resolved, though we so much desired it. And therefore it was at length fully agreed between us, that he who died first, should the third night after his funeral, between the hours of twelve and one, come to the little house which is here in the garden, and there give a full account to the survivor, touching these matters, who should be sure to be present there at the set time, and so receive a full satisfaction. And this," says the captain, "is the very night, and I am come on purpose to fulfil my promise." The Doctor advised him not to follow strange counsels, for which he could have no warrant. The Captain replied, "That he had solemnly engaged, and that nothing should discourage him; and added, "That if the Doctor should wake awhile with him, he would thank him; if not, he might compose himself to rest; but, for his own part, he was resolved to watch, that he might be sure to be present at the hour appointed." To that purpose he set his watch by him, and as soon as he perceived that it was half an hour past eleven, he arose, and taking a candle in each hand, went out by a back door, of which he had before got the key, and walked into the garden-house, where he continued two hours and a half. At his return, he declared, he neither saw nor heard any thing more than usual. But I know, said he, that the Major would surely have come, had he been able.

About six weeks after, the Captain rode to Eaton, to place his son a scholar there, when the Doctor went thither with him. They lodged at the sign of the Christopher, and tarried two or

three nights; not lying together now, as before at Dulverton, but in two several chambers. The morning before they went away, the Captain staid in his chamber longer than usual, before he called the Doctor. At length he came into the chamber, but with his whole body shaking and trembling. Whereat the Doctor wondering, presently demanded, "What is the matter?" The Captain replied, "I have seen the Major." The Doctor seeming to smile, the Captain said, "If ever I saw him in my life, I saw him but now:" and then related to the Doctor what had passed. "This morning after it was light, said he, one came to my bedside, and suddenly drawing back the curtains, called, Captain! Captain! To whom I replied, What! Major? To which he returned, I could not come at the time appointed; but I am now come to tell you, *That there is a God, and a very just and terrible one: and if you do not turn over a new leaf (the very expression the Doctor punctually remembered) you shall find it so.*" The Captain proceeded: "On the table there lay a sword, which the Major had formerly given me. And after the apparition had walked a turn or two about the chamber, he took up the sword, drew it, and finding it not so bright as it ought, cried, "Captain! Captain! this sword did not use to be kept after this manner when it was mine." After which words he presently disappeared.

The Captain was not only thoroughly persuaded of what he had thus seen and heard, but was, from that time, observed to be very much affected with it. And it was judged, by those who were well acquainted with his conversation, that the remembrance of this passage stuck close to him; and that those words of his dead friend were frequently sounding in his ears, during the remainder of his life; which was something more than two years.

The above was related by Dr. Thomas Dyke, a near kinsman of Captain William Dyke, and was the person who slept with him on the night he kept watch for the Major in the garden-house.