
THE
SUPERNATURAL
MAGAZINE,

FOR SEPTEMBER, 1809.

THREE SUPERNATURAL OCCURRENCES

In Ireland, about the Year 1760, related by Mr. S——

O thou hast power the coldest heart to warm,
To grieve, to raise, to terrify, to charm;
To fix the soul on God; to teach the mind
To know the dignity of human kind.

WARTON.

SOME men meet with strange things; it is allotted to them, and they have faith to encounter it.

The atheists, by a false reasoning on this observation, attribute it to something constitutional in such persons, which is the peculiar cause of strange occurrences to them; and the atheists are partly right in this opinion; but when they say that the Strange Occurrences are always ideal, delusive, and merely the strong marked dreams of a distempered mind; their opinion is much more apochryphal and unreasonable, than a belief in those strange things which they discredit.

THE late Mr. S——, was very little known to the great world; but his acquaintance was extensive in the retired paths of a christian life—the greatest gifts of faith amounting

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to apostolic powers, are concealed by that unostentatious modesty that says

“Keep me little and unknown,”

For as the kingdom of heaven cometh not with observation, neither are its powers manifested except so far as they are really useful; the greatest gift to man—the word of God! is disseminated farther than it is prized; and if men will not receive the greater gift, the lesser must be more unproductive. However these are also given in number, weight, and measure, and in this instance the power of God has been manifested, and the wonders of eternity been displayed to the eye of faith, as can be attested by many persons now living.

The venerable Mr. S—— was at dinner with the captain of a ship, in a seaport town in the south of Ireland; the seaman knowing his temperance and piety, had a diabolical wish to make him drunk, and after repeated efforts, finding it impossible to prevail on him to take a third glass, he changed his seeming hospitable politeness, and endeavoured to succeed by using all the most horrid oaths and imprecations—“If you will not drink for me, I will curse for you,” was his dreadful expression, and in this manner continued increasing all the blasphemous means of coercing Mr. S. to drink; the latter stooped down for a few minutes, and then standing up, said with a solemn tone, as if from a divine communication, “before many days you will be called to the bar of God to account for your present conduct,” he then departed. In a few days the ship was to sail, and had two passengers of rank on board; the story of a prophetic warning of the captain’s death, in a public company, spreading through the city, was told to the passengers, and they resolved not to sail in his ship; the vessel put to sea in remarkably fine weather, but she had not proceeded far from the land, when a sudden tempest arose, she was cast ashore, few escaped, and the blasphemous captain perished.

I draw a deeper scene, a scene that yields,
A louder trumpet, and more dreadful fields;
The world alarm'd; both earth, and heaven o'erthrown,
And gasping Nature's last tremendous groan.

YOUNG.

A YOUNG man died in Loughbrickland, who lived a very wicked life, disregarding the sabbath, which he spent in drinking, and was also a notorious blasphemer. In the time of the wake, previous to burial, as the candles burned round him where he was stretched in a shroud, the looking-glass covered with a sheet, and others hung round the wall; midnight came, the wake was not attended as is too customary by drunkards and gossips, regaling with whiskey, snuff, pipes, and tobacco, while the young are taught to laugh away the terrors of death by obscene plays and ill-timed merriment; this corpse was attended by a single person to watch the candles, a most offensive smell rose from the body, and the attendant went out for a few minutes, on returning, it was perceived with horror and affright, that the dead man was up resting on his elbow; the family was called, and on their entering, the countenance of the corpse was ugly beyond human possibility, and with many violent gesticulations and distortions of features, began to utter a strain of unheard of oaths, with a fluency and originality not to be described.

The curate was sent for; the young gentleman soon came; but his prayers were drowned in the dreadful voice of the deceased. An old presbyterian clergyman also came, he approached with his bible, and never took his eyes off it, because he was told that the look of the corpse had disconcerted the curate. He abjured it by the three Holy Names of the Trinity, upon which the corps immediately sunk down in its shroud; those in the room hurried to put it in the coffin, nailed down the lid, and buried it as soon as possible. Mr. S. was in the house, and witnessed the whole transaction, he said the voice from the corpse was most appalling.

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Oh my ill changed condition, Oh my fate;
Did I lose heaven for this this dismal seat?
With that with his long tail he lash'd his breast,
And horribly in looks spoke out the the rest. COWLEY.

MR. S——, travelling in the South of Ireland, was benighted; he rode up to a Clergyman's house to request a lodging, and was hospitably received. At supper the conversation turned on Supernatural appearances, in the course of which the clergyman informed him that the house he lately resided in, adjoining his present new house, was so unaccountably disturbed, that it lay waste. Mr. S. shewed some curiosity on the point, and offered to sit up in it. He went there with a candle and sat in one of the bed chambers, which was still in tolerable order; he was certain from the enquiries he made, and the candour of his host, that the disturbance could not possibly arise from any imposition; in about an hour, he heard coaches drive to the door; and the noise of rapping and of company entering with laughter and merriment; heard noises as of servants preparing supper; attending the door and admitting the company as they arrived; in half an hour his door opened, and a servant in appearance, bowed and smiled, gave his master's compliments and requested the pleasure of his company to supper. Mr. S. said he would not go. The servant came again and got the same answer; the third time he said, his master would take no excuse, as he swore he would come up himself, and make him go by force; Mr. S. then said he would go in the name of God. He descended the stairs, and when the servant opened the door, he saw a large company, males and females, and a tall man in black sat at the head; the room was lighted with torches, but the light was uncommonly dull and gloomy; the black president called him, and complained of the trouble he had to get him down. Mr. S. without losing courage, had his bible in his hand; and lifting up his voice, cried aloud, O God! I have eaten with saints and with sinners, shall I now eat with devils and damned spirits: the spell was broke! shrieks

were heard ! and the torch light was extinguished, leaving Mr. S. alone, in total darkness. He returned to take some rest in the clergyman's house at daylight, and related what he had seen.

GRECIAN TESTIMONY

TO THE

Actual Observation of the Spiritual World.

AFTER the subversion of the Athenian Empire, in the time of the judges who ruled over the Jews :

Orpheus was celebrated as a most excellent Philosopher, and skilled in many mysteries, there are Poems of his, concerning the knowledge of a God, handed down to posterity.

Concerning God, I shall address myself to those who are allowed to hear, but shut the doors against all the profane. And do you Musæus, descendant of the light bringing moon, listen for I shall relate the truth, nor shall your former sentiments deprive you of life paying due regard therefore to the divine discourse, attend to it with diligence; ascend to it the right way, and contemplate the only King of the world.

There is one self-created, and from him alone all things have derived their birth, his hand is over them all, nor can any mortal behold him, tho' he sees all. He inflicts evil upon men out of a good intention, horrid war and calamitous grief, nor is there any other: But you will easily be made sensible of all things, if you take a view of him before he descended here upon earth, my son I will point him out to you since I see his tracks, and the strong hand of the powerful God, but himself I cannot see for a cloud surrounds him, impenetrable by me; fourteen orbs stand between him and man, nor is it the power of men to see him who rules all things, except one only begotten sprung from an ancient race of the nation of the Chaldeans, for he knew the course of the stars, and that the sphere revolved equally in

a circular orbit round the earth and its centre; he rules the winds around the air, and the flowings of the water, and lights up the brightness of the powerful fire, moreover he sits in the broad Heaven on a Golden Throne, and the earth lies beneath his feet, he stretches out his right hand to the bounds of the ocean, and the foundations of the mountains tremble in their inmost recesses, nor can they bear such strength. But he himself is entirely of heavenly origin, and brings to pass all things upon earth, holding the beginning, the middle and the end of things, as the descendant of the water, (i. e. Moses) has related, having received the divine law which contains the two fold commandments; to speak otherwise would be impiety, I tremble in all my members, he commands over all from his exalted station. My son apply your mind, duly curbing your tongue, but lay these things up in your heart.

Oh king of heaven and hell, earth and sea, who shakes the strong foundations of Olympus with thunders, whom evil spirits dread and the host of deities fear, whom the relentless destinies obey. My everlasting grandsire by whose anger all things are shaken, who stirs up the winds and covers all things with clouds, cleaving the broad air with storms of fire; your place is amongst the stars which are moved by immutable laws, and the indefatigable angels stand round your bright throne, whose particular study it is that all the affairs of mortals may be brought to a happy conclusion. Your fresh spring shines forth with purple flowers; your winter approaches with frigid clouds, which formerly drunken Bacchus distributed in the autumnal season.

Come together with powerful fate, thou greatest of all the gods, dreadful, invincible, great, everlasting, whom eternal, immortal, to be mentioned only by the Gods, the air surrounds, come hither opening my ear, and my clear sense of hearing, survey the whole order which God in one night and one day thus formed.

The CONVERSATIONS of the COUNT GABALIS,

One of the Rosicrusian Society,

WITH THE ABBE VILLARS, AT PARIS.

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From haunted Spring and Dale  
Edged by Poplar pale,  
The sportive Sylphid flies.—MILTON.

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SECOND CONVERSATION.

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THE Count gave me the whole night to spend in prayer, and the next day as soon as it was light, I received a note from him that he would come to me at eight o'clock, and that if I approved of it we would go out together in his carriage. I waited; he came, and after mutual civilities—Let us go, said he, to some place where our conversation may be free and uninterrupted; the Alley I believe will be agreeable and solitary said I. Let us go there replied he. We stepped into the carriage. On the way I examined my new master, I never remarked in any person so great a depth of satisfaction as appeared in all his manners. His mind seemed more tranquil and undisturbed than is possible to a Sorcerer; all his mein shewed a man whose conscience reproached him not with any thing black, and I was impatient to hear him begin the discourse; unable to comprehend how a man who appeared so judicious and accomplished in every other thing, should have his mind deranged by these fancies, by which I perceived the preceding day he was deluded. He spoke divinely of Politics to me, and was delighted to hear that I read what Plato wrote on that subject. You will have use for all this some day, said he to me, somewhat more than you now suppose, and if we agree to day, it is not impossible but in time you may put in practise those sage maxims. At this we entered the Alley; we went into the garden, the Count condescended to admire its beauties, and walked straight to the labyrinth.

Seeing we were as private as he could desire, I give praise, cried he, raising his eyes and arms towards heaven, I give praise to the Eternal Wisdom, that has been pleased to inspire me to conceal none of its ineffable Truths from you, so that you may become happy, if your heart is suitably disposed for the reception of these high mysteries. You are about to learn how to command all nature; God alone will be your master, and the Sages only will be your equals. The supreme intelligences will glory to obey your desires. The infernal spirits will not presume to remain where you are; your voice shall make them tremble in the pit of the abyss; and all the invisible people who inhabit the four elements will esteem themselves happy to be the ministers of your pleasure. I adore you, oh, mighty God, who has been pleased to crown man with so much honor, and to have re-established him sovereign monarch over all the works of your hands. Do you feel, my son, he added, turning towards me, do you feel this heroic ambition which is the sure character of the children of Wisdom? dare you desire to serve none other but God, and to rule over every thing that is not God. Have you yet comprehended what it is to be *man*, and are you not yet weary of being a slave, seeing you were created to become a sovereign? and if you have these noble thoughts, as the figure of your nativity does not permit me to doubt, consider deliberately if you have the courage and power to renounce All Things that could be a hindrance to your arrival at that elevation for which you are born? he stopped there, and fixed his eyes on me, as waiting my reply, or seeking to read my heart.

As much as the beginning of his discourse gave me hopes we would enter on the subject, so much did his last words make me despair of it. The word *renounce* terrified me, I did not doubt but he would propose the renunciation of my baptism, or of heaven, so that not knowing how to escape this dilemma, I cried renounce! monsieur, is it then necessary to renounce any thing, truly, he replied, it is highly necessary, so much so, that the first step is by renunciation; I do not know whether you will submit to it, but I know that wisdom will not



to sin, no more than it will a soul occupied by falsehood and malice. The Sages will never admit you into their Society, if you do not from the first renounce one thing which is incompatible with wisdom. *You must*, added he, in a low voice, stooping to my ear, *you must renounce all carnal commerce with women.*

I burst into a long laugh at this unexpected proposition. You have, Sir, cried I, you have doubted me for a very small matter. I expected you would propose some strange renunciation ; but since it is only to woman you object, that is obviated long since. I am chaste enough, thank God. Nevertheless, Sir, as Solomon was wiser than ever I expect to be, and seeing all his wisdom did not prevent his incontinence, be pleased to tell me by what expedient do the Sages abstain from that sex, and where would be the inconvenience, if in Paradise each Adam had his Eve ?

You ask great questions, said he, consulting in himself whether he ought to reply ; however, since I find you will detach yourself from women without pain, I will tell you one of the reasons that has induced the Sages to exact this condition from their disciples, and you will perceive from thence the ignorance in which all those live, that are not of our number, when you will find yourself enrolled among the children of philosophy, and your eyes strengthened by using the holy medicine, you will immediately discover that the elements are inhabited by very perfect creatures, the knowledge of whom has been lost, by the miserable degeneracy of Adam, and their connection ceased towards his wretched posterity.

This immense space that lies between the earth and the heavens, has much more noble inhabitants than birds and bats ; the vast ocean has far other hosts, than that of whales or dolphins ; the depths of the earth is not allotted merely to worms ; and the element of fire, nobler than the other three, has not been created to remain useless and waste.

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The air is filled with an innumerable multitude of people, whose figure is human; rather fierce in appearance; but, in reality, very docile, great lovers of the sciences, subtle, officious to the Sages, enemies to the stupid and ignorant; their wives and daughters are masculine beauties, such as the Amazons are painted. How, Sir, cried I, is it possible you say these goblins are married?

Be not in any doubt for so small a thing, replied he; believe me, that what I now relate to you is solid truth. These are the elements of the ancient Cabala, and it remains to you to prove it, by your own eyes. Now receive with an obedient mind the light that God is pleased to send you through my means. Blot out from your memory all you have heard on these matters in the schools of ignorance; or else, when you are convinced by experience, you will have the shame to confess that you were very obstinate in your prejudices. Harken, therefore, to the end, and know that the seas and rivers are inhabited in the same manner as the air. The ancient Sages have named this sort of people Ondions or Nymphs; there are few males among them, but their females are in great abundance; they are extremely beautiful, nor are any of the daughters of men to be compared with them.

The earth is crowded almost to the centre with Gnomes, people of small stature, guardians to the treasures of mines and precious stones. These are an ingenious people, friendly to man, and easy to be ruled; they furnish the Children of Wisdom with whatever riches is necessary to them, and esteem the glory of being commanded, a sufficient price for their service. The Gnomides, their females, are small, but very agreeable, and their dress is very curious.

As concerning the Salamanders, these glowing inhabitants of the region of fire, they are of use to the philosophers, but they seek not their company with such eagerness; their wives and daughters are rarely seen——'Tis no wonder, I interrupted, and for my part I heartily excuse their appearance. And why so? said the Count. Why so, monsieur? I replied,

wherefore should I upon any account converse with so ugly a beast as a salamander, male or female. You are in error, he replied, this is the idea that ignorant painters and sculptors have of them; the female salamanders are exquisitely beautiful, more so than all the others, because their element is more pure. I do not enter into a description of them to you, but I pass succinctly in the account of those people, for this reason, that you can see them all at your leisure, and readily too, if you have the curiosity; you will see their dress, manner of life, customs, policy, and admirable laws; you will be charmed with the beauty of their mind more than that of their body, but you cannot avoid lamenting their condition, when they will tell you that their soul is mortal, and that they have no eternal hope of happiness in the Supreme Being, whom they know, and whom they religiously adore. They will tell you, that being composed of the purest parts of the element which they inhabit, and not having contrary qualities in them, since they are created out of but one element, they die not till after many ages. But what is this to the duration of eternity? they must at their death re-enter into an eternal annihilation. This consideration afflicts them much, and we have great difficulty to console them.

Our fathers, the philosophers, speaking with God face to face, bewailed the misery of these people; and God, whose mercy is without bounds, revealed to them the possibility of a remedy. They learned by his inspiration, that as man participated of divinity by the alliance that he contracted with God, in like manner the Sylphs, Gnomes, Nymphs, and Salamanders participate of immortality by an alliance contracted with man. Thus a Nymph, or a Sylphide, may become immortal, and capable of the beatitude to which we aspire, if they are so fortunate as to marry a Sage, and a Gnome or a Sylph ceases to be mortal if it espouses one of our daughters.

From thence arose the error of the first ages, of Tertullian, Justin Martyr, Lactantius, Cyprian, Clement of Alexandria,

Athenagoras, the Christian philosopher, and in general all the writers of that time. They learned that these elementary demi-men had endeavoured to ally themselves with our daughters, and from that supposed the fall of angels to have proceeded from nothing else than their love for women. Some Gnomes, desirous of immortality, had gained the good graces of our daughters; bringing them precious stones, of which they are the natural guardians, and these authors have believed, resting on the book of Enoch, misunderstood, that these were the snares laid by the amorous angels, for the chastity of our women. In the beginning, these children of heaven engendered famous giants, by their great love towards the daughters of men, and the false cabalists, Joseph and Philo, who with all the Jews are ignorant, and after them every author I have named to this moment, have said, as well as Origen, and Macrobius, that these were angels, and did not know that they were the Sylphs and other people of the elements, who, under the name of children of Elohim, are distinguished from the children of men.

The sage Augustin too, concerning the pursuits of those who were called fairies, with the Africans of his time, has thro' modesty, not decided upon it, but it is readily explained by what I tell you, of the great desire that all these inhabitants of the elements have to enjoy a commerce with mankind, as the only means to obtain that immortality of which they are destitute.

Ah! our Sages know the falsehood of imputing the fall of the first angels to their love towards woman, as well as the ignorance of those who suppose satan to have a dominion over men, and attribute to the devil those adventures of Sylphs, and Nymphs, that are met with in our histories. There was nothing criminal in it; it was the Sylphs who sought to become immortal. Their innocent pursuits, far from scandalizing our philosophers, have appeared so just, that we have all resolved with one accord, to renounce women entirely, and to devote ourselves solely to render Nymphes] and Sylphides immortal.



O God! I cried, what is this I hear? To what length extends the del— — — Yes, my son, interrupted the Count, to this length extends the delights of philosophy! for women, whose fading charms pass quickly away, and are succeeded by horrible wrinkles, the Sages possess beauties that never wither, and have also the glory to immortalize them. You may conceive what love and gratitude this must create in these invisible mistresses, and with what ardour they seek to please the charitable philosopher who admits them to participate of his immortality.

Ah! Monsieur, I renounce—cried I, in a tone of alarm. Yes, my son, he pursued, without giving me time to finish, renounce the unprofitable and fading pleasures that women afford; the most beautiful amongst them, is a deformity in comparison to the lowest Sylphide; no disgust follows our Sage embraces; how miserably ignorant would it be to object to this uncloying banquet of philosophic voluptuousness?

Miserable Count de Gabalis! cried I, interrupting him, with an accent of choler, mingled with compassion, at last, suffer me to tell you, that I renounce this sensual philosophy, that I hold these visionary notions as monstrous; that I detest these abominable embraces, which you exchange with Phantoms; and that I tremble for you, lest some of your pretended Sylphides should shortly hurry you into the regions of the damned, in the midst of your fancied transports; and thus confirm your perdition before you can see the madness of your chimeric zeal, and make due penitence for so great a crime.

Oh!—oh!— he cried, recoiling three steps, and eyeing me with an indignant frown, miserable art thou, indocile spirit.—His action affrighted me, I must confess, but much more, when I perceived him to draw back from me, and take out of his pocket a paper which I could only see obscurely, at that distance, to be full of strange characters; he perused it attentively, seemed irritated, and mut-

tered something in a low voice; I instantly supposed that he was invoking some infernals for my destruction, and I repented of my inconsiderate zeal. 'If I am so happy as to escape this adventure, said I to myself, may I suffer the worst that can befall me, if ever I again pry into the secrets of a Cabalist.

*(To be continued.)*

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## OF PROPHECY AND INSPIRATION.

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PROPHECY is of three species or kinds. 1st. Divine Prophecy, purely inspired, as in the Old and New Testament. 2d. Human prophecy, such as every man has by nature, in a degree, from the ploughman, to the most intelligent politician, or physiologist, as in the following instances of Raynal, Hoan, Barclay, Priestly, Goldsmith, Smollet, &c. This sort is precisely the figure or resemblance of the first. It is a miniature as like as finite imperfection can be to infinite perfection, in an inferior analogy, more distant than the likeness the monkey tribes hold with respect to man. It is one of the vestiges of the original perfection of man, when he was created in the image of God. It arises from a judicious discernment; the knowledge of existing causes, and a right calculation of their effects, and of the time necessary for their progress, according to the laws of nature. It would in some persons afford infallible conclusions, but for an overruling Providence that often disposes the affairs of men, contrary to the laws of natural things. The third species is a mixed sort, composed of good and evil, truth and lies. It is of innumerable shades, as its sources are manifold; these are "*professedly* inspired," and as is the man, so is the inspiration; in proportion to his impurity, self-will, pride, vanity, or intemperate zeal, so are the impurities of his inspiration. Notwithstanding some portion of piety, or of the good seed, the abundance of tares admit the insinuations of the tempter, or the delusions of intermediate spirits of infinite

shades remote from the truth, and the self deceived prophet is often given up by divine judgment to the punishment and humiliation arising from his own obstinacy, that his soul may be saved: hence the false prophets of Scripture, and of modern times, and also many cases where the result is less penal, having a greater mixture of truth. A fourth class might be added, comprehending the commentators on Scripture Prophecy; but these are only readers of the word of prophecy in obedience to the divine command, (Rev. last chap.) Some of them profess to comment from reason; others from the common, universal light or inspiration, that is granted to every man that comes into the world, (St. John's Gospel.) and others conceive that they are expressly enlightened to instruct others in the meaning of Scripture prophecy. None of these in the fourth class are the objects of the present remarks, but will occupy a place in a future communication; for Scripture prophecy can only be purely understood by a spirit in union with the Spirit that inspired it; but there are various persons, who look for light on the subject; and mere reason is also a miniature or inferior analogy, useful in tracing the external sense and fulfilment, in which it errs less obviously, than the third class.

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## *INSTANCES OF POLITICAL PROPHECY.*

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### ABBE RAYNAL'S PREDICTION OF THE *NATURE OF THE FRENCH REVOLUTION.*

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THE following extract from the works of Abbe Raynal, as being truly prophetic of the present state of France, is well worthy the perusal of our readers:

"Let us, however, take care not to confound the resistance which the English colonies ought to make to their mother country, with the fury of a people excited to revolt against their sovereign by a long series of excessive oppressions. When the slaves of an arbitrary monarch have once broken their chain, and submitted their fate to the decision of the sword, they are obliged to *massacre the tyrant, to exterminate the whole race, and to change the form of that government under which they have suffered for many ages.*

DR. HOAN.—This was a celebrated gentleman, who resided in Shropshire, during the Protectorship of Oliver Cromwell. He told several of his acquaintance, who were despairing of seeing the king restored, "Ere long there will be an attempt to bring in the king to his right; but it will fall and come to nothing. But a short time after, his majesty will be restored peaceably and without bloodshed." The English history is an authentic record of the truth of this prediction.

BARCLAY.—This author in his *Argenis*, in which Henry IV. of France, cotemporary with queen Elizabeth, is the hero of the romance, makes this remarkable prophecy:—"That the time shall come when France shall have no other boundaries than the *Rhine* on one side, and the *Ocean* on the other. When success shall every where attend her arms; and the nations shall esteem it no hardship to be conquered by her."

DR. PRIESTLY.—His Fast Sermon, Feb. 28th, 1794.—It is the opinion of this great and learned divine (and indeed of most others who have duly attended to *the signs of the times*) "that the present disturbances in Europe are the beginning of those very calamitous times," which are predicted in divers parts of the Holy Scriptures; and that those grievous calamities (such as the world has never yet experienced) are about to arise, which are immediately to precede Christ's temporal kingdom here upon earth. "This kingdom, however, a kingdom of truth and right-



teousness will not be established without the greatest convulsions, and *the violent overthrow* of other kingdoms." And speaking of Haggai ii. 6th verse, he says, "What can *this peace* be, but the future peaceful and happy state of the world under the Messiah? and what can be *this speaking of the nations*, that is to precede it, but great convulsions and sudden revolutions, such as we see *now beginning to take place*?" Again, "The anger of the nations is followed by the destruction of them that destroyed the earth," Rev. xi. 17. Now how has the earth been destroyed by the men who have destroyed it, but by desolating wars, and the destruction that has thereby been made of mankind? In like manner, then, may we conclude, that those destructive powers *will themselves be destroyed*, probably by one another, in those wars which, the Apostle James says, arise from *men's lusts*, the lust of ambition and revenge. And when, my brethren, have we seen or heard of such anger and rage in nations, such violence in carrying on war, and such destruction of men as at this very time? What has more eminently contributed to destroy the earth, than the antichristian and idolatrous establishments of christianity, that have subsisted in these western parts of the world? Many more persons have been destroyed by christians, as they have called themselves, than by heathens. And do we not see one, and one of the principal, of those establishments already and completely destroyed?" He says, "That nothing is more evident than that the only period that can be called the *time of the restitution of all things*, or the paradisaical, or happy state of the world, foretold by the ancient prophets, will follow the restoration of the Jews to their own country: This, and nothing else, is the great burthen of all ancient prophecy. That there is nothing more clear in the whole compass of prophecy, than that, after the destined period for the dispersion and calamities of the Jews, the heaviest of all the divine judgments will fall upon those nations, by whom they shall have been oppressed; and this will involve almost all the nations of the world, but more especially

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those of these western parts, which have been subject first to the Roman empire, and then to the See of Rome. That these great troubles, so frequently mentioned in the ancient prophecies, *are now commencing*, I do own I strongly suspect—and the events of the last year have contributed to strengthen that suspicion; the storm, however, may still blow over for the present, and the greater scene of calamity be reserved for some future time, *though I cannot think it will be deferred long.*" Page 25, the Doctor says, "This great event of the late Revolution in France, appears to me and many others, to be not improbably the accomplishment of the following part of the Revelations, chap. xi. 3." And farther in the appendix, page 37, he has the following remarkable quotation from Dr. Hartley, p. 377. "The downfall of the civil and ecclesiastical powers, must both be attended with such public calamities as will make men serious; and also drive them from the countries of Christendom into the remote parts of the world, particularly into the East and West Indies, whither consequently they will carry their religion, now purified from errors and superstitions." I say, this *remarkable* quotation, because so truly expressive of Dr. Priestly's opinion, the sincerity of which we cannot question, since he has not only sent his sons, but has now joined them, in that *remote part of the world*—North America.

DR. GOLDSMITH.—The prophetic Sentiments of the celebrated Dr. Goldsmith, as expressed in his *Citizen of the World*, near forty years ago, respecting the American, Swedish, and French Revolutions, &c.

"It is in the politic as in the human constitution, if the limbs grow too large for the body, their size, instead of improving, will diminish the vigour of the whole. The colonies (by which he intended our American ones) should always bear an exact proportion to the mother-country, when they grow powerful; and by becoming powerful, they become *independent* also. Thus subordination is destroyed, and a country swallowed up in the extent of its own dominions. The Turkish

empire would be more formidable, were it less extensive, were it not for those countries which it can neither command, nor give entirely away; which it is obliged to protect, but from which it has no power to exact obedience.

Sweden, though now seemingly a strenuous assertor of its liberties, is probably only hastening on to despotism. Their senators, while they pretend to vindicate the freedom of the people, are only establishing their own independence. The deluded people will, however, at last, perceive the miseries of an aristocratical government; they will perceive that the administration of a society of men, is ever more painful than that of one only. *They will fly from the most oppressive of all forms, where one single member is capable of controuling the whole, to take refuge under the throne.* No people long endure an aristocratical government, when they can apply elsewhere for redress. The lower orders of people may be enslaved for a time by a number of tyrants, but, upon the first opportunity, they will ever take a refuge in despotism or democracy.

As the Swedes are making concealed approaches to despotism, the *French* on the other hand, are imperceptibly vindicating themselves into freedom. When I consider those parliaments (the members of which are all created by the court, the presidents of which can act only by immediate direction) presume even to mention privileges and freedom, who till of late received directions from the throne with implicit humility; when this is considered, I cannot help fancying, *that the genius of freedom, has entered that kingdom in disguise.* If they have but *three weak monarchs* more successively on the throne, *the mask will be laid aside, and the country will certainly once more be free.*"

Of the Germans and Dutch he speaks as follows, and his opinion surely merits the most serious attention; considering the great share of political sagacity, and ominous foresight he displayed, in those speculations which we have just detailed.

The German empire, that remnant of the majesty of ancient Rome, appears *on the eve of dissolution.* The members of its

vast body want every tie of government to unite them, and seem feebly held together, only by their respect for an ancient institution. The very name of country and countrymen, which, in other nations makes one of the strongest bonds of government, has been here for some time laid aside: each of its inhabitants seeming more proud of being called from the petty state which gives them birth, than by the more well known title of German.

This government may be regarded in the light of a severe master, and a feeble opponent. The states which are now subject to the laws of the empire, are only watching a proper occasion to fling off the yoke; and those which are become too powerful to be compelled to obedience, now begin to think of dictating in their turn. The struggles in this state are, therefore, not in order to preserve, but to destroy the ancient constitution; if one succeeds, the government becomes despotic; if the other, several states will subsist, without even nominal subordination; but, in either case, the Germanic Constitution *will be no more*.

When I compare the figure which the Dutch make in Europe, with that they assume in Asia, I am struck with surprize. In Asia I find them the great lords of all the Indian seas; in Europe, the timid inhabitants of a paltry state. No longer the *sons of freedom*, but of *avarice*; no longer assertors of their rights by courage, but by negotiations; fawning on those who insult them, and crouching under the rod of every neighbouring power, without a friend to save them in distress, and without virtue to save themselves; their government is poor, and their private wealth will serve but to invite *some neighbouring invader*.



The prediction of a writer in the Complete Magazine, for October, 1764, page 368.

——“They (the parliaments of France) await the moment to strike the blow, that shall lay the fabric of despotism in ruins! When this blow is struck, the effects of it



will be equal to those of magic. The cottage will be put on a level with the palace; the peasant with the prince; ranks shall be confounded, *titles, distinctions, and birth*, shall tumble into an undistinguished heap of confusion; a *new moral creation* shall strike the view of an admiring universe; and France, like old Rome in her first flights to empire, shall appear with the sceptre of universal dominion bourgeoning in her hands. *Out of universal confusion, order shall arise*; the great, of nature's creating, will assume their places; and *the great, by title and accident, will drop despised into the common mass of the people.*"

DR. SMOLLET.—The following prophetic passages are extracted from a letter sent by the late Dr. Smollet, a few months before his death, to the Rev. Dr. \* \* \*, of \* \* \*, Northumberland, who has politely entrusted the original to the Editor.

"As the sentiments of dying men, particularly dying authors, have been sometimes looked upon as prophetic, you will be inclined, perhaps, to pay the greater regard to the following political speculations; and in all human probability, they are the last, of any kind, which you will ever receive from me; for I feel the chill hand of death gradually stealing on me as those calamities are stealing on our European states, which I foresee, but shall never live to experience. But I am perfectly resigned, and nearly wearied to death, with a life, that both in its private and public condition, is the sordid slave of interest, prejudice, and folly. The first troubles that are likely to ensue, will proceed, I think, from that overgrown and useless system of colonization, with which several nations (particularly our own) have burthened themselves. But although the inhabitants of that immense and unwieldy empire of Spain, in South America, are sufficiently disaffected and disposed to revolt, they are so fast bound by the chains of despotism, superstition, and indolence, that it is not probable they will take the lead, or attempt any thing for their emancipation from the cruel yoke under which they groan,

until either by the especial favour of heaven they shall become enlightened, or shall be acted upon by some considerable external force; in which case, the Empire of Spain, in those parts, would pass away like a shadow. Of all the kingdoms of Europe, I think our own stands in the greatest danger respecting our colonies, and in the least with regard to her affairs at home. At home you have a few radically discontented men, but a vast and undoubted majority, who are inviolably attached to the present establishment. In our American colonies, we may almost say, they are all republicans to a man; that nothing but the tie of interest, and the want of power to stand alone, has hitherto preserved them in their allegiance to the crown of Great Britain, which (you may rely upon it) *they will embrace the first fair opportunity entirely to shake off.* Nor would such an event, in my idea, be at all disadvantageous to the parent state, or to the Colonies themselves, provided it were possible it could happen without loss and bloodshed; which, I fear, the present stock of wisdom and moderation, on either side, can afford us no certain assurance of. To turn our eyes towards our West India Islands, I think the prospect looks still more gloomy and alarming. It has ever excited my astonishment, that nobody, either in England or those islands, should entertain the least dread or forecast of the dangerous consequences of introducing such an immense multitude of African Slaves into them, or the smallest compunction for the enormous wickedness of the act, exaggerated as it is a thousand degrees, by being perpetrated by men whose nation sets so high a value upon their own liberty, and who pretend to such an aversion from deeds of cruelty. If we have no apprehensions of the vengeance of divine justice, for the countless and horrid barbarities which are constantly exercised on the miserable slaves of those colonies, still common sense ought to teach us, there is a point beyond which human affairs cannot go. That it is not possible that such numbers, who possess every day they live the power of their own freedom, will suffer such extremities for ever. That the *blow must come at some period or other*, which may be this year as well as the next;

and that when it does come, it brings with it desolation impossible to be withstood, and death in every shape. That a revolt of the slaves must happen before many years, I will venture to predict; and if it should happen on one\* island, to what ever European nation it belongs, *the West India Isles will never afterwards be in a state of safety.* To return to our own continent, *France appears to me to be the first probable theatre of any material change.* The present fashion of handling abstract questions of religion and government, so eagerly adopted of late by a great number of people of consideration in that country, is, no doubt, the high road to truth and justice; but, unfortunately for mankind, it must necessarily run through the confines of bloodshed and desolation. Amongst all the best informed people of that country, with whom I have had the opportunity of conversing, there seems to exist an enthusiastic passion for the discovery of moral truth, and a most ardent zeal for its propagation. And in this laudable frame of mind, seems particularly included, a commiseration for the sufferings of the lower classes of mankind; and a desire to relieve them from the shackles in which they have been so long bound by religious and political frauds. If we consider the weakness, profligacy, and abandoned debauchery of the French court; which they, whose situations intitle them to be the best judges, represent as a second *Sodom*; the poverty, misery, and discontent of the lower classes; and the violent desire of change, glowing and burning in the breasts of those who are the most able, and indeed the only people in whose power it is to bring that change about; we need not hesitate to assert, that some great revolution must ensue, in the course of a few years, in the government, religion, and manners of the people of that country. Indeed, from the best general view which I am able to form of the internal political state of the kingdom of France, I cannot bring myself to believe, that the present despotic system can, at any rate, continue more than *twenty years longer.* If religion has invented and nourished those frauds, upon whom the despotism of France

was founded; and the belief of that religion is now almost obliterated from amongst all ranks, what is in future to support such a government, even when the general interest seems loudly to demand its demolition? That the change, come when it will, *must be thorough, violent, and bloody*, we may fairly prognosticate, both from the known character of those who are likely to have the chief hand in the reformation, and from that of the common people of France, whom their whole history proves to be the most sanguinary, unprincipled, and barbarous of any populace in Europe. Were it possible for me to live to witness it, I should by no means wonder to see the principles of republicanism predominant *for a while* in France, for it is the property of extremes to meet; and our abstract rights naturally lead to that form of government, and it is not the season to moderate abstraction, during the fury and concussion of political earthquakes.

Whenever a revolution, upon such grounds as these, shall happen in France, the flame of war will be universally lighted up throughout Europe; either from the inhabitants of other countries instantaneously catching the contagion, or from the apprehensions of their respective governments. But whenever the great mass of mankind shall become enlightened, it will be as vain as perilous for governments to attempt to combat principles, which can only be effected with success during the reign of ignorance and superstition. I see it, in the clearest light, that the people of France, Germany, and Italy, (but more especially the *latter*) are about to become weary of the impositions of religion, and the galling fetters of slavery. And I behold a new order of people about to arise in Europe, which shall give laws to law-givers, discharges to priests, and lessons to kings.



EASTERN PROPHECY.—In the year 1580, Dr. J. Harvey, a physician, of Lynn, in Norfolk, relates in his treatise an eastern prophecy, which obviously is the same universally known and accredited in the Levant at this day, as appears by our travellers in those parts. The substance of the prophecy is, that the *second* attack of the christian power is to be successful, and that the Turks are to be utterly vanquished and destroyed. If we advert to the present critical situation of affairs, we shall be compelled to assent to the strong probability that the period of the accomplishment of the prophecy is near at hand.



### *INSTANCES of a PROPHETIC SPIRIT.*

MICHAEL NOSTRADAMUS.—In 1555, the famous astrologer, Michael Nostradamus, foretold the French Revolution, as we have of late witnessed it, and the subsequent death of the king. He is very particular as to the fate of the several French cities which were to suffer; the immense number killed and prisoners, and the innocent blood to be shed; but it is remarkable, he says, peace is to come *from one side*.

His prophetic centuries were so much esteemed and credited, that Henry II. King of France, caused him to come to his court at Paris, where he received the most honourable tokens of royal patronage and munificence. This monarch gave him, besides other very valuable presents, two hundred crowns of gold. He then sent him to the princes, his sons, at Blois. He received also the most liberal bounties from Charles IX.

WILLIAM LILLY.—Our noted countryman, Lilly, thus prophesied of the French nation, 1626:—"And it shall come to pass, when the King and the people of France have committed *an act of great and flagrant treachery* towards this land, that the Lord shall avenge his faithful people with vengeance an hundred-fold. For he shall send an angel of dissension among the perfidious Gauls; they shall massacre each other

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for years of years, and prey upon their own flesh. *The King shall seek an asylum he shall not find, and his desolate family shall beg their bread of their ancient enemies.*" It scarcely need be hinted, how plainly the first part of this prediction related to the conduct of the French nation towards us in our quarrel with America.

ANNA TRAPNEL.—We read in the chronicles of those troublesome times in which Anna lived, that she was frequently visited by the spirit of prophecy. In the early part of the civil war, she foretold the event of the battle of Naseby, and that the King would be cut off by the sword of justice: but that his family would reign again for a season, and then be totally blotted out. For this, she was cast into prison, where she lay for some months, uttering remarkable sayings and prophecies; and, as was said, subsisting for a great length of time without food. She predicted, that tyrannical power was to cease throughout the earth, when the Lord should again open the eyes of the blind.

MR. LOVE.—This pious and holy minister of God's word, who suffered during the usurpation of Cromwell, predicted the reduction of the Pope's power, in 1790, and that in 1797, it should be complete. A great man is then to arise. The stars will wander, and the moon turn as blood, in 1800. The whole world will tremble in 1803, with intestine troubles. In 1811, there will be a universal earthquake, after which all religious dissensions will cease, and a general reformation of mankind will then follow, as preparative for the blessed Millenium, which will shortly after, restore the world to purity, sanctity, tranquillity, and prosperity.

#### APPARITION IN HYDE PARK.

IN January, 1804, the centries at St. James's Park were frequently terrified by the appearance of an apparition, so that several of them were successively carried to the

Hospital dangerously ill, and two of the number never recovered their senses. The clearest accounts that could be procured, were attested on oath before a Magistrate, who after the strictest scrutiny was obliged to receive the following deposition for truth : ●

That about one o'clock a palish spectral form passed across the park; not always in the same track; sometimes it disappeared at the pond, at other times ascended over an iron railing, eight feet high which no mortal could climb or jump over: it was perceived to be a woman by the breasts and petticoats, but was headless; one of the regiment of Foot Guards swore, it could not be a deception as to the head, for the upper part of the Spectre was naked, and he saw her shoulders; this continued for a week and no fiction has been discovered. It was a little before this that a melancholy accident happened at Hammersmith, near London, by one personating a Ghost, a passenger was shot by another who lay in wait to fire at it, and was found guilty of murder; this makes it more improbable that so unfortunate a trick should be imitated, and strengthens the supposition that the Hyde Park stories appear as somewhat supernatural.

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#### PHENOMENON IN DELECARLIA.

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*From the Stockholm Gazette, January, 1803.*

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IN the parish of Nor Koppaberger, in the province of Delecarlia, in Sweden, at two in the morning, the moon at its full was seen surrounded by a black circle, inclosed in another circle of blood red. From the east and west sides of the moon several rays escaped which were prolonged to the circles, where two suns appeared distinctly, the one on the east, the other in the west, having the colours of the rainbow, and emitting perpendicularly towards the horizon, rays of

light; there was a rainbow, which touched the circles round the moon, and on the sides of which were also two suns of the same form as the other, but of a paler colour, this phenomenon embraced nearly the whole horizon, and continued for some time.

This prodigy is accounted for by the natural properties of the air in cold climates, on the principles of reflection and refraction: the parelias, or mock suns, were images of the moon, reflected from the frozen clouds, and their positions were, by the laws of refraction, according to the density of the atmosphere from the degree of humidity and congelation, of various clouds in it; thus a candle, placed between two mirrors is multiplied to appear many candles. The black and red ring round the moon and the prismatic colours, are alike simply explained by catoptrics.

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#### AN EPITOME OF THE ANGELICAL WORLD

*And its happy Inhabitants, wrote down, not out of an imaginary rational Knowledge, but by godly, essential Sight, and true Experience.*

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From the German Translation of Dr. PORDAGE's MSS. into English by One of the UNITAS FRATRUM, the original English MSS. being lost.

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THIS blessed world is called the heavenly Jerusalem, and Kingdom of Love; it is inhabited in common by saints and angels. A heaven of a burning, flaming, sweet rapturous fire; a clear, thorough shining, chrystalline, joyful light. The angelic world appears encompassed by a circle of infinity, having a firmament in which the angelic elements operate, in harmonious unison, and equal temperament, which makes a clear, serene, and eternal day. The angelical world is the metropolis of eternity, the temple of God and glorious palace of His Most High Majesty, wherein He appears without



obscurity to his angels, clear and plain in his Holy Trinity, which they contemplate in the mirror of godly wisdom; and through the love which is in them of God, they are united in humility and obedience to one Spirit. The angelic world is but one heaven, in as much as Christ and his Saints live together with the angels; but, in regard to its variety, there are three heavens, answerable externally to the Trinity, and internally according to three degrees of glory, the first, second, and third heaven.

In the angelical world there is an external transparent Paradise, to the angelical senses, and an internal understanding or mental sight; and it is by its most spiritual nature, that it is every where present to the temporal world we inhabit, by which the communications and knowledge of it is given to men.

And as the time is at hand, when the second advent of our Lord, will fully open the intercourse, men will be justified, sanctified, and glorified, even in their earthly bodies, by having their conversation in heaven. And here appears the wisdom of God, that, although heaven is every where present on earth, it cannot appear but by his permission.

The nature of the angelical world is to draw the mind into it, so far as it is prepared, by denying itself, and mortifying its hellish or earthly passions. The saints, in the lowest heaven, may be compared to the stars, which are distinguished among themselves, as to their size and splendor; those in the mid heaven, to the moon in its beauty; and those in the higher heaven, or most holy place, to the sun in its full glory. All these mansions are dwellings of purity. In the outward court, or lowest heaven, there is no selfishness in the saints and angels; all its inhabitants are in the life of love, peace, and righteousness. The saints in the second, or inward court, are in a more exalted glory; those, in the most holy place, are absorbed still deeper in the Deity, and consequently more gloriously sanctified.

The heavens, or the angelical world, is surrounded by a holy and pure element, which is an agreeable, sweet, quiet, and heavenly air.

The angels see, feel, taste, smell, and hear, the heavenly sights, substances, odours, and delightful sounds, in their innumerable societies in the empire of love, in which they dwell; and there is no other beatitude than they may have outwardly in Paradise, and inwardly in God. Yet these are not divided, because the outward is transparent, and discovers the inward through it.

The angels, though spiritual, are not without form and matter, with respect to themselves; it is only with regard to the grossness of mortality, that they are accounted wholly spiritual, for they enjoy infinite and innumerable wonders and glories in food, entertainments, and pleasures, springing newly forth from eternity to eternity, in pomp and glory.

The government of the three Princes of Heaven, is executed by seven angels or servants to the Trinity. The Prince, according to the second Person of the Trinity, is our Saviour, and has the most glorious throne; all these are in the harmony of the One only Wisdom: And the lowest place of his dominion, is a majestic glorious dwelling; a stately palace, an excellent building; a garden of delight, encompassed with the angelic principle, and enclosed in the cope of a pure and holy element. In the most outward court, all is light and eternal day; the tree of life grows and greens in it, and the river of life flows through, pure as chrystal. I truly advise all lovers of the truth to come to this school, which the writer of this hath experienced and seen. There is nothing but blessedness, flowing from the influences of the Holy Trinity, in balmy strength, purity, and joy. There is no care for meat, drink, or garments; all these things are ready at the desire of an angel, in a heavenly manner; and their variety and wonderful distinctions are of such excellent curiosity, that the angels and saints of the higher courts de-

scend to look at and admire them. These wonders are so innumerable, and past description, that I can only endeavor to relate the following, as I have heard and beheld.

(*To be continued.*)

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EXTRAORDINARY RELATION,  
*Of great Abstinence and Supernatural Experience.*

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When Gabriel, (no blest spirit more kind or fair,) Bodies, and clothes himself, with thicken'd air,  
All like a comely youth, in life's fresh bloom,  
Rare workmanship, and wrought by heavenly loom!  
He took for skin, a cloud most soft and bright,  
That ere the mid day sun, pierced thro' with light;  
Upon his cheeks a lively blush he spread,  
Washed from the morning beauties deepest red;  
An harmless flaming meteor, shone for hair,  
And fell adown his shoulders with due care;  
He cuts a silken mantle from the skies,  
Where the most lively azure, pleased the eyes;  
This he with starry vapours, spangled all,  
Took in their prime, e'er they grow ripe and fall;  
Of a new rainbow, ere it fret or fade,  
The choicest piece took out, a scarf is made;  
Small streaming clouds, he does for wings display—  
Not virtuous lovers sighs more soft than they:  
These he gilds o'er with th' sun's richest rays,  
Caught gliding o'er pure streams, on which he plays.  
Thus drest, the joyful Gabriel posts away,  
And carries with him his most glorious day.—COWLEY.

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*Dublin, July, 25, 1809.*

Mrs. W——, a widow, about thirty years ago was confined to bed, by a general debility of her frame, and loss of appetite, during which she retained such health and spirits, as made her fasting appear very extraordinary. Those about her, heard her with astonishment, talk of seeing angels, and perceived that her abstaining from gross food, was, for the most part, voluntary, for several weeks together. She was now removed to the house of one who observed these particulars, partly through curiosity, and partly through charity, as she was very poor. Every means were used to

detect imposition, and she lived on bread-tea for two months. A strict watch was kept over her, and she took no other food; the consequence was, that her emaciation increased to an extreme; her skin was uncommonly white, and she was rather handsome with dark expressive eyes, and delicate features. She was often perceived to wave about her right arm, as if taking something from an invisible hand; and, indeed, the extreme whiteness and emaciation of her arm, made her not seem of mortal mold.

She preserved her faculties as cool and rational as any one; but that she asserted the visitations of angels, and other extraordinary revelations of the celestial world.

The sacrament she said was administered to her by an angel, whose name was Gabriel. Several were present when she seemed to receive it reverently, reaching out her hand to that which she looked at, with a devout vacancy of countenance. She had visions of Heaven, and appeared so spiritualized, that the specific gravity of her body was balanced by the internal buoyancy, and before several witnesses she rose up in a horizontal position; and frequently sat up without the aid of her arms in rising, which would have been impossible to mere nature in her weak state.

Of her visions there was no proof but her assertion; but the following fact was left without doubt, by the testimony of a lady whose religious character makes her veracity unquestioned: that there was generally in her room, a star like a spark of bright fire, sometimes stationary, sometimes moving. She pointed it out, and two or three persons saw it, as a clear shining globule of light.

One morning, she sent for the lady of the house. She appeared to have passed the night in great horror of mind; her looks were wild and despairing, instead of the sweet placid beauty of her countenance, which had hitherto been remarkable for serenity. She said, "I am a deceiver! all I have said was imagination and lies!" She was then interrogated in all she formerly professed, and she accounted for it as delusion; or acquired from books. She left that house, and in a month was seen begging; in some time after she got into a prosperous livelihood, was married to a soldier, had a child, and appeared to be of a devout and reputable character to her death.

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