

# WONDERFUL PROPHECIES.

BEING A  
DISSERTATION  
ON THE  
EXISTENCE, NATURE, AND EXTENT  
OF THE  
PROPHETIC POWERS  
IN THE  
HUMAN MIND:  
WITH UNQUESTIONABLE EXAMPLES  
OF SEVERAL  
EMINENT PROPHECIES,  
OF WHAT IS NOW ACTING, AND SOON TO BE FULFILLED,  
UPON THE  
GREAT THEATRE OF EUROPE.

PARTICULARLY THOSE, WORTHY OF NOTICE,  
BY RICHARD BROTHERS,

And a remarkable Prophecy of DR. SMOLLET, just before his  
Death; also others, never before made public, by DANIEL  
DEFOE, JAMES LAMBERT, MARTHA ERY, and  
HANNAH GREEN.

To which are added, selected from the most authentic Authors,  
THOSE OF

Dr. Goldsmith,  
Dr. John Harvey,  
Michael Nostrodamus,  
William Lilly,  
Anna Trapnel,  
Mr. Love,  
John Tillinghaft,  
Peter Jurieu,  
Seth Darwin,  
Robert Nixon,  
Robert Flemming,

Dr. Priestley,  
John Lacy,  
John Maximilian Daut,  
Rev. Mr. John Wilson  
Bishop Newton,  
Baron Swedenbourg,  
Dr. Hoan,  
Hannibal,  
King James V.  
Alexander the Great,  
Thomas Wotton,

Abbe Raynal,  
Counts of York,  
St. Thomas a Becket,  
Dr. Sibly,  
Barclay,  
Dr. Gideon Hervey,  
Bradwarain,  
Augustus, the Roman  
Emperor,  
Cæsar,  
Sir Christopher Wren.

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## ADVERTISEMENT.

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THE wonderful effects of inspiration and pre-science in prophecy, waking and sleeping visions, and other communications of the divine will and knowledge, being now the awful subject of public enquiry and curiosity, we most respectfully present the subjects of the subsequent pages to the general community. The tremendous events that have lately happened in kingdoms, &c. and those with which the womb of time is teeming, has induced us to make all the possible researches in the most valuable and authentic authors. In this part of our labours, we trust that every reader will find such irresistible testimony, from the remarkable visions, prophecies, &c. related here with fidelity, that he will be confirmed

confirmed in the universal providence of heaven, and that the Creator of All is incessantly preparing human nature by his chosen inspired, and other as wonderful means, to apprise man of impending evil, or approaching prosperity. With this assurance, it is hoped mankind will listen with faith and reverence to the communications of the Divine Being.

## DISSERTATION

ON THE

*PROPHETIC POWERS OF THE HUMAN MIND.*


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THE Almighty Creator of the World, to manifest his provident and benevolent care of his creatures, and to leave them without excuse for their distrust of his guardianship, has not only furnished them with a particular, but also with a general and constant, revelation of his divine will and dispensations. This supernatural communication of the Godhead with man is that spirit of prophecy with which certain individuals have ever been endowed in all nations. The Scriptures evince, that this prophetic power was not confined either to the Jews or to any other particular rank, age, sex, or condition of men. Jews and Gentiles, noble and ignoble, learned and ignorant, have been occasionally chosen by the all-wise Governor of the universe to warn the guilty, console the afflicted, and confirm the dubious, with prophetic views of futurity. These chosen vessels, being filled with the divine emanations of prescience, issued forth and made known to the people their celestial mission; either by cheering them with the glad tidings of approaching felicity, or warning them, and their governors, with the prospect of distant or impending misfortune. Thus we find that all those remarkable events that were destined to aggrandize, punish,

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nish, destroy, or disperse, that bigotted and ungrateful people, the Jews, were regularly foretold by their soothsayers and prophets.

To doubt of the truth and reality of the antient Prophecies, would be to sap the very foundation of religion, and to reject the universally concurring testimony of antient history. John Tillinghast, who was himself inspired, observes, "It is a most certain truth, that every prophecy, left us in the word of God, hath, in itself, sufficient characters to lead us, by comparing the characters of it with the mind of God in other prophecies, to the knowledge of the substance of that truth that is in it held forth; for otherwise the word should be imperfect, and not able to expound itself," and "that, as those characters of truth, left us in the naked letter of the text, are the most certain rule to follow, to find the mind of the Holy Ghost in prophecies, so walking by that rule, Daniel's little horn is and can be no other than the whole body of the Romish Antichrist." Dan. xi: 41, 42, 43. Chap. vii.—1 Tim. iv. 1, 2, 3.

The prophetic spirit hath continued to these latter ages: even the present age has afforded persons distinguished for the divine gift of natural prescience. That such a power has existed, the most learned men have acknowledged. A distinguished character in the law \* thus candidly expresses his sentiments on the subject. "To deny the possibility, nay actual existence, of witchcraft and sorcery, is at once flatly to contradict the revealed word of God

\* Justice Blackstone. Comment. vol. iv. p. 60.

in various passages both of the Old and New Testament: and the thing itself is a truth to which every nation in the world hath, in its turn, borne testimony, either by examples seemingly well attested, or by prohibitory laws; which, at least, suppose the possibility of a commerce with evil spirits." If, therefore, evil spirits have the power of giving the knowledge of futurity to their devotees, surely the Almighty must be able to confer this power on his elect in the most consummate purity and perfection. The celebrated Mr. Addison, in his *Spectators*, No. 117, acknowledges his belief of persons being endowed with presaging powers.

As the nature of the human mind hath been ever the same, from the creation, its capacity and aptitude to receive the divine impulse must be as great, at this moment, as in the most early ages of the world; and as the benign Author and Governor of the universe has ever imparted it to his chosen, to be lights and guides to mankind, in the wilds of error and impending difficulties and dangers, so we are led to hope that similar situations and circumstances will be attended with the same beneficent advantages. Surely the Almighty must be sensible that man, in this vale of oblivious darkness, has now equal necessity to receive the illuminations of his infinite wisdom, as at any other period of his creation. Were he to withdraw those rays of beneficent prescience, which guided the ways of our fore-fathers in the paths of virtue and cheering promise, man might plead that he was necessarily more prone to evil, from being left undirected, uncheered, and unconfirmed in the ways which lead to truth and happiness.

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The rise, continuance, and destruction of the Assyrian, Median, Persian, and Roman Empires, were predicted. Those measures that tended to prolong posterity, or accelerate their downfall, were fore-shewn. But their hearts were hardened, and their attention diverted from the prospect of future vicissitude, by the prosperity they were then possessing. They disregarded the warning voice until adversity dispelled their intoxication, and left them, too late, convinced of the truth, and their own negligence. The fruitless sense of their own misery was the crisis and consequence of their being convinced of the truth of the prophetic admonitions they had received.

The unconquerable obstinacy of the Jews, who, although more particularly favoured by the cares of Providence, and who had witnessed the completion of more prophecies than any nation under heaven, not only slighted the predictions of the birth of the Messiah, but even rejected the immediate testimony of their senses to the divine truth and reality of his miracles.

We are here speaking of the direct and immediate influence of the unerring spirit upon the human mind, which, by a forcible impulse, turns its view towards futurity, and imparts to it an intuitive knowledge of succeeding events, as far as they relate to certain particular transactions, Providence thinks expedient to have revealed. But whether, the natural weakness of the human intellect being incapable of comprehending (in its full extent and energy) the divine light, or that, conformably to the system of subordinate nature, something must be left to exercise human sagacity; the facts are often represented in a manner dubious and obscure.



scure. Metaphorical ideas and similitudes are obtruded upon the mind, blended with literal representations. The apostle, St. Peter, says of prophecy, —“ That it is a light shining in a dark place; and we do well to give heed to it until the day dawn.” This bishop Sherlock thus explains: “ The time will come when the things ye hope for shall be placed in a clear light, when you shall see all your expectations fully justified in the accomplishment; in the mean time, ye do well to attend to prophecy, though but a small glimmering light and shining at a distance in a dark place, yet the best you have or can have at present.” This gift then is bestowed upon mankind, not as a resource for the absolute prevention of the evil foretold, but as a guide to such as are wise enough to embrace it towards the mitigation of calamity, according to the imperfect state of human nature.

The greater part of the prophecies, recorded in the Old Testament, respecting the Jews in particular, and other nations in general, were fulfilled at the redemption. At that glorious and awful conjuncture, when the Son of God, at the command of his father, offered himself up as a willing sacrifice to atone for the sins of men of all nations, and to insure eternal salvation to all mankind, the Spirit of God descended in fuller measure, and upon a greater number of the sons of men, of all nations, than at any former period. Then it was that, not only the fate of empires and kingdoms, the distractions on account of religion, and the sufferings of the faithful, were foretold, but also the duration of this globe itself was prefigured; the final dissolution of which is to be preceded by the glorious Millennium,

um, or reign of Jesus Christ upon earth for a thousand years.

The Revelations, as expounded by the ablest and soundest divines, teach us to expect, about this time, the destruction of the Turkish empire, and the gathering together, settlement, and conversion of the Jews. For God has declared he will yet remember his chosen people in his good time.

Since the apostolic age, although miracles have ceased, we have yet experienced the most indubitable proofs of the occasional influence of the spirit of prophecy. Many recent prophecies having been accurately completed, leave us no possible doubt of its continuance in the present time; which seems teeming with such direful events as truly require supernatural light and information.

The coming of the impostor, Mahomed, was precisely foretold both by the early christians and the Brachmans of India.

As to the mode of prophecy operating upon the human mind, it appears to be an impulse entirely external. The prophetic infusion is involuntary, unfought, and, perhaps, not understood by the deliverer. Thus the Prophet Daniel, after a vision which he had seen, saith—"I heard, but I understood not: then said I, O my Lord! what shall be the end of these things? And he said, "Go thy way, Daniel; for the words are closed up and sealed till the time of end." The minds even of idiots and madmen have been instantaneously endowed with the gift of prophecy, as various histories testify. Nixon, the Cheshire Prophet, and Martha Ery, of Suffolk, are of this remarkable instances.

Dreams have also been ever considered as a secondary kind of inspiration, and as a mode usually adopted

adopted by the father of spirits to convey intelligence of good or evil import. Thus, we read of numberless prophetic dreams in the antient histories, sacred \* and profane. Alexander the Great †, before he left Macedonia, saw in a dream the image of Jaddua, the High Priest of the Jews, in his pontifical robes, and upon his head the Tiara, whereon was engraven, in golden letters, the name of Jehovah. When, afterwards on his march towards Jerusalem, the High Priest came out to meet him, the King, instantly recognizing the venerable personage who had appeared to him in his dream, prostrated himself and worshipped the God of the Hebrews.

With respect to periods nearer our own times, there is a well-authenticated ‡ account, that, in the reign of Charles the First, the apparition of old Sir George Villiers, deceased, presented itself, in a dream, for three successive nights to the imagination of a man of the name of Parker, commanding him to go to the Duke of Buckingham, with tidings of his approaching end, and the conditions on which it might be avoided; but, these being neglected by the Duke, Felton murdered him about six months afterwards. Sir Clement Throckmorton § also dreamed an assassin would kill his Grace, of which he gave him intimation.

The sentiments here entertained respecting the prophetic nature of particular dreams, will be testi-

\* Gen. 20. 3; 31. 24; 19. &c. 1 Kings, 3. 5, 15; Matt. 1. 20; 2. 13.

† Josephus.

‡ Clarendon's Hist. Vol. I.

§ Relique Wootton 144.

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fied by almost every person's own experience. For few there are who cannot recollect instances of visions, or prospects of future events, being presented to their minds while asleep, which they afterwards found verified. Thus the occasional existence of a prophetic power in the human mind seems to find a proof in the general experience of mankind; nor can it be otherwise.

This power must proceed, by immediate impulse, from the universal source of intellectual intelligence. The great father of spirits must cause this portion of prescience to emanate from himself, and to fill the chosen person with the prophetic power. For it is well known the soul of man possesses not, generally and absolutely, the faculty of seeing into futurity. Even those select servants of God, the old Prophets, were not always inspired: they only spoke of future events at particular times, and on momentous occasions.

There is also this farther analogy between oral predictions, and those prophetic images presented to the mind whilst the body is in the arms of sleep; that, in some particular cases, in both modes, the facts are foretold literally and exactly as they are to happen; yet, more generally, the intelligence is conveyed in allegoric hints and equivocal figures, which, although not the less certain in their tendency to the general end, require skill and judgment in the interpretation. Thus, in dreams and in the prophetic language, great and violent changes and revolutions, in kingdoms and states, are frequently represented by earthquakes, storms, floods, or conflagrations; and the higher powers on

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earth, by the heavenly bodies, or by the powerful kind of beasts. This equivocation and uncertainty, in the tenor of prophetic warnings, may, perhaps, be designed by the Almighty to bear relation or coincidence with the natural and inherent free agency of the human mind. When the information is not direct and absolute to the point, men may, by a prudent use of that portion of light afforded them, avoid the threatening danger, or obtain the proffered blessing. These resources are generally presented to the mind in times of trouble and agitation, or rather when at our ease and no danger apparently nigh. We are apt to disregard all admonition, as kingdoms and states in the height of prosperity proceed in their full career of wickedness, regardless of those threats of vengeance denounced against them, until the prospect blackens, and the bolts be levelled at their guilty heads.

The following remarkable dream of the celebrated Daniel Defoe, author of Robinson Crusoe and other ingenious works, must convince every rational, considerate person, of dreams being used by the Divinity as the means of warning from danger, or apprizing of some approaching felicity.

Mr. Defoe having incurred the censure of the House of Commons, on account of some pamphlet which he had published, thought proper to withdraw himself from London, to avoid being apprehended. But being obliged to return to town upon particular business, he determined to go on a certain day. Being in bed with his brother-in-law the night before, he dreamt that he was in his lodgings in London, and that two men came to the door, saying they were messengers, while they produced a warrant from the Secretary of State to apprehend him.

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him. They accordingly seized and took him. The vision waking him, he instantly waked his brother, to whom he related his dream. He afterwards went again to sleep, from which he was awakened by the same dream, exactly in every particular as before. In defiance to these plain and obvious warnings, his business being urgent, he set out for London in the morning. To avoid every danger of surprise, he used every precaution in his manner of travelling to town. He still felt a strong foreboding apprehension and heaviness during his journey, and had once or twice resolved to return back to his brother-in-law. But he withstood his fears and persisted, and the result was, that he was taken by the messengers exactly in the same manner as had been previously shewn to him in his dreams. The vision had been so forcibly impressed upon his imagination, that he recollected the very countenance, cloaths, and weapons of the two men.

We must not omit to notice here an inferior species of prophecy, or rather an acquired insight into futurity, possessed by men eminent for a superiority of mental powers, for transcendent wisdom, and great experience in the world. Such men, aided by their high endowments, have, in all ages of the world, made their predictions from the general aspect of things, and from their knowledge of the necessary relation between cause and effect. Their predictions are, therefore, ever entitled to the respectful attention of mankind. Of this we shall offer the best proof, by adducing several late instances, in which the predictions were fully and literally confirmed by the event. As to prophecies in general, this consideration will be our best guide for the degree of credit and attention they merit.

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This seems to be the awful moment when persons of all religions and professions are waiting the important events, which the late political and religious vicissitudes lead all to imagine are impending over the human race. The judgements of God are already begun. The vials of wrath are pouring out on the guilty and the devoted. Woes and calamities hang suspended over the heads of the world. It is, therefore, now the time to meditate on the antient prophecies of the sacred scripture. The divine apocalypse in particular is affirmed, by those men who are most eminent for deep knowledge, in holy writ, to contain the series of all remarkable events and changes that are to happen to the end of the world. It is now the time to attend also solemnly and seriously to those occasional manifestations of the divine spirit which every age has afforded. And the opinions of those great and eminent men, who are so studiously and diligently watching over our temporal and eternal welfare, we ought to treat with confidence and reverence.

That time is now pregnant with the greatest events in politics and religion, is too obvious, from vicissitudes which have lately attended governments and kingdoms, to be disputed. Thus, agreeably to the language of prophecy, the most important of events are to happen before the consummation of all things. And this is the period which Providence seems to have allotted as immediately preceding the fulfilling of those awful scriptural prophecies that have for ages engaged the wisest and most learned of men to explain. That the scriptures must be fulfilled, none but the most abandoned infidels will dispute. A late bishop of Bristol, in his *Dissertations on Scripture Prophecies*, has

surpassed every modern writer in demonstrating the truth and fulfilment of this prescient principle.

The same spirit which inspired the scripture prophets can surely dispense the same power to any other person. It can never be supposed that the most sublime, awful, and interesting passages contained in the sacred depository of all faith and religion, should remain, at any period of time, without its chosen and inspired interpreters. For if religion is essential to the happiness of all mankind, it is contrary to every principle of divine justice and goodness, that we should ever be left without some chosen guide in paths of mystery and perplexity, where our eternal salvation depends on the clearest knowledge of divine promise and prophesy. And in proportion to the affairs of nations, the state of religion, and the alarming events, involving all mankind in the fate of impending calamities or prosperity, it is most rational to expect that the Almighty will inspire some chosen person to illuminate futurity with the rays of truth. This being a time the most momentous, that the history of nations affords, some prophet may be naturally expected to arise for the guidance of man through this maze of awful, impending fatality. The person who seems to claim, at present, the most faith and attention, as an existing prophet, is Richard Brothers, who has in a most candid, unre-served, and interesting manner, published to the world his Interpretations of Scripture Prophets, and his Predictions relative to the fate of Emperors, Kings, Princes, Ministers, Empires, Kingdoms, and even of what awaits some distinguished individuals. He has been visited by the pious, and the learned, who have all heard with astonishment the appearance



appearance of irresistible truth with which his predictions are uttered. The unassumed modesty of the man, the placidity and benevolence of his countenance, and the temperate habits of his life, have gained the general veneration of those who have been to visit this extraordinary character. We shall, therefore, commence our history of the most remarkable persons who have uttered predictive sentiments, with those of

## RICHARD BROTHERS.

He begins with observing, "As the scripture is the only great fountain of knowledge, or book of written truth, in the world; as it contains the sacred records of those things which God has pre-determined shall be hereafter, as well as those which have been already; and as it contains the history of our own creation, with that of every living thing besides, It alone, in preference to any man's, ought to be, without the least doubt, freely believed and confidently depended on.

"While war continues in the world, Jerusalem, the capital of the King of Peace, is decreed to lie desolate: the restoration of the Jews will commence with the destruction of war, to favour their return, and build the city; when all nations will rejoice with them, and once more receive from Jerusalem the commands of the living God."

After expounding the Prophets, Daniel, Isaiah, Zechariah, he observes—"Days are mentioned by the Angel, instead of years, to conceal the mystery of the prophecy until the proper time, and the appointed

pointed person for it to be revealed to: the present is the time that was then intended; I am the appointed person for it to be revealed to, and the prophet commanded to make it known."

He says that the Jews will return to Jerusalem in the year of Christ 1798; and that the Turks are descended from Esau, the brother of Jacob; but their emperor and all his family are descended from Jonathan, the son of Saul, King of Israel. "Told me by revelation."

According to him, "When the armies invade the land of Israel, it will be with a resolution to seize on every moveable thing, and destroy the people; the Jews then acknowledging the Messiah as God, will believe under an excess of grief that he was crucified; sensible of their perilous condition, and knowing that it is he only can save them, they will, every man and family, implore him for compassion and deliverance. The Hebrews will be delivered, and the Heathens entirely destroyed."

The great prophet alluded to in the 4th chapter of Malachi, he says "is the same that will be revealed to the Jews, to order their return to Jerusalem before the expiration of 1798; he will possess the Spirit of God and the power of fire equal to Elijah; he will make known the judgments of God, that all nations may be benefited, and may endeavour to survive them when they are commanded to be fulfilled." "The alterations I have made in copying some of the prophecies, is by the direction and command of the Lord God."

### THE JUDGMENTS OF GOD.

"The very loud and unusual kind of thunder that was heard in the beginning of January, 1791, was,"

was," he states, " the voice of the angel mentioned in the 18th chapter of Revelation, proclaiming the judgment of God, and the fall of Babylon the great."

" The great flashes of lightning proceeded also from the angel, and was, according to the first verse, reflected from the brightness of his glory." The following is a most curious account which he gives of his immediate communications and influence with the Divinity, and the manner in which, he says, he has interfered in favour of several popular and distinguished characters.

" The Lord God was so exceedingly angry at the time of the loud thunder, I have mentioned in the preceding part, that he determined to leave his other judgments unfulfilled, relative to London, and burn her immediately with fire from heaven: soon afterwards I was informed, by revelation, of what the thunder meant, and was commanded to go from London beyond the distance of eighteen miles. I had, similar to the Prophet Daniel at Babylon, an attending angel to explain all the visions, and support me under the grief I was loaded with for its approaching fall.

" The Lord God knowing that I loved him with all my heart, and had often resisted the calls of hunger and distress, rather than comply with customs that would offend him, pitied me; for I had beseeched him to let me inform the people of London of their danger, and try by all possible means to save them; but was refused permission, because they would imprison and use me very ill for it.

" In addition to all that God had promised and repeated by his angel to make me happy, he was now pleased to give me another proof of his unalterable

terable regard, and convince me by that, although he could not, in justice to his recorded judgment, spare London, yet, for my sake, he would shew mercy to some; and take care, by sickness and other causes, to remove the persons I desired should be saved to a sufficient distance beyond the limits to be destroyed and sunk.

" After thanking the Lord God, I mentioned several, both men and women, and called the remembrance of his mercy to others, whose names I did not know, but pointed them out in my mind.

" Among those I mentioned was William Pultney, William Pitt, Gilbert Elliot, Charles Grey, the Earl of Buckinghamshire, the Marquis of Lansdown, the Earl of Chatham, Maitland, now called Earl of Lauderdale, Henry Phipps, for I remembered his brother to have done me an act of friendship; John Dalrymple, John Griffin Griffin, Alderman Pickett, because that, during his mayoralty he opposed, by a public advertisement, the frequency of taking oaths; in doing so, he honoured that all-remembering God who will, in due time, as publicly honour him for it. Wilberforce, Basset, Sheridan, Philip Stephens, Charles Fox, John Luke, a poor Quaker; Samuel Hood, the King and his family, for they were to be gathered in London; Ponsonby, for whom I conceived an esteem, from observing in his countenance openness and honesty, and possessing, as I thought, a heart similar to my own, I was lead to entreat for him: until last year I could assign no other reason for mentioning that name than what I have given; but the true one is, that as God had not only determined to keep in London the people then in it, but likewise to allow great multitudes to be drawn to it from all parts of the

the country, he would be found among the number to be destroyed; for which, to prevent his death in such a place, the Lord God influenced me to regard him, that I might afterwards remember such a person, and be mindful of his safety.

" I am not the least acquainted with the man I have mentioned, whom God was pleased to distinguish by a great testimony of his regard; but although I am not, and our names are different, he is, as well as myself, descended from David, King of Israel. The Countess of Buckinghamshire, whom I am no more acquainted with than the stranger I mentioned before, is likewise descended from David, King of Israel; the family she is married into are also of the Hebrews, and are descended from Joseph, the once president of Egypt.

" After entreating for the persons I have set down, and pointing from my mind to numbers whose names I did not know, I was, to prepare me for the designation of God, carried up to heaven in a vision, and saw on my right side, at a small distance, a beautiful silver-white bird in the shape of a dove, but a little larger; it was the Holy Ghost, and was the very same that descended on the head of my blessed Saviour, when he came up from being baptized in the river Jordan; he kept between me and Satan, who was then revealed that I might witness it, and great power given to him to visit the earth. The Lord God then spoke to me from the middle of a white shining cloud.

" After this I was in a vision, having the angel of God near me, and saw Satan walking leisurely into London; his face had a smile, but under it his looks were sly, crafty and deceitful. On the  
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right side of his forehead, were seven dark spots; he was dressed in white and scarlet robes.

“ Again I was in a vision, and saw London a scene of confusion; all the people were armed, and appeared quite furious: I was carried through the city in the Spirit of God to see all things that were designed should come to pass, and to be informed how quick they should be accomplished.

“ After this I was in a vision, and saw a large river run through London coloured with blood.

“ Exceedingly unhappy for all that I saw, and which I knew would soon be fulfilled, I prayed and entreated the Lord God to give me one more instance of his mighty regard, by sparing London and the great multitude in it. I said, I acknowledge, O Lord my God, that the people do very wrong, but it is through compulsion and for want of knowing better.

“ The Lord God was so highly displeased that I should, after all his former kindness, strain his affection and entreat him to annul his recorded judgment, as to stop me, and in a voice of great sharpness and anger say—They have my blessed Gospel and will not obey it. The Angel that was appointed to give me instruction forsook me in an instant on hearing this answer. I trembled for my life, and seemed to be another man; for I was afraid of being destroyed with the City. It was three days after this before the Lord God would be reconciled to hear my prayers, and speak to me with his former kindness.

“ In ten days after the three, I was in a vision; and being carried up to Heaven, the Lord God spoke to me from the middle of a large white cloud, and said in a strong clear voice, “ All, All !

All! I pardon London and all the people in it, for your sake: there is no other man on earth that could stand before me to ask for so great a thing."

"For ever, O Lord my God, I will praise and thank you for this great instance of your blessed regard: all nations will hear it, and may all nations honour you by their obedience; your great mercy is over them all; and, by its goodness, the world is now safe.

"Had London been destroyed in the year 1791, the place where it stands would have formed a great bay, or inlet of the Channel: all the land between Windsor and the Downs would have been sunk, including a distance of 18 miles each side, but considerably more towards the sea coast; it would have been sunk to the depth of 70 fathoms, or 420 feet, that no traces of the city might be ever found, or even so much as looked for.

"The 15th of August, 1793, was the appointed time by the Lord God to fulfil the parts of the Revelation I have mentioned, and punish the world with desolation; but from his great mercy and regard for me, that I may be esteemed in this country, and by all others when I am revealed, suspended his judgment for a time; it hangs however over all nations.

"I am the prophet that will be revealed to the Jews to order their departure from all nations to go to the land of Israel, their own country, in a similar manner to Moses in Egypt, but with additional power.

"I was an officer in the English navy, and necessarily so, although I did not know it, that the judgment of God on David, King of Israel, might

be fulfilled, which was, that the sword should never depart from his house.

"It is 1500 hundred years since my family was separated from the Jews, and lost all knowledge of its origin; the last on record in the Scripture is James: 13 chap. 55 ver. of St. Matthew. Told me by revelation.

"The government of the Jewish nation will, under the Lord God, be committed to me, that the everlasting covenant from him to David may be manifested in the visible Prince and Governor of the Jews."

From the predictions of the Second Book, the following are selected as the most remarkable.

That he wrote more than twelve months since to the King, Queen, and Minister of State, beseeching them not to join in the war against France; for the death of Louis was decreed, and the establishment of the Republic determined in the Scripture of Truth.

The present Empress of Russia is, according to the judgment of God, in Dan. 7, 5, decreed to suffer death, and, as he is informed by revelation, by the hands of man.

The German Electors are to be entirely destroyed, and their territories to be possessed by the Emperor, who is to spread his dominion over Italy. Rome and Venice are to be submitted to his power; but the former is to be retaken by France, while the latter is plundered and almost destroyed. After this, he says the Emperor will suffer death from the hands of man.

He stated, on the 11th of last April, that the  
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Austrian army would most surely be defeated. This prediction has been too fatally verified.

The Emperor, after making peace with France, will, he says, begin his ambitious projects, with seizing on the Electorate of Hanover.

His prediction of the King of Prussia, acknowledging and making peace with the French, seems nearly, if it is not actually, fulfilled.

The King of Prussia is to have his dominions increased with the possession of three electorates. But, in his turn, he is to lose his own by Russia and Austria. Berlin is to be set on fire by the Bear, which he says means Russia.

The Turkish Empire is to be attacked by the combined forces of Russia and Austria, which will penetrate to Constantinople, and no farther.

Warsaw is to be set on fire, and the government entirely changed.

The Russian General will proclaim himself Emperor of Greece.

Sweden is to enter Russia, and destroy, with great fury, the ships of war and capital.

The Russian Empire is to be agitated with convulsions by its Generals and Governors.

The Spanish Monarchy is to cease this war.

The Imperial Family, he says, will be all cut off.

"The Stadtholdership of Holland," in his words, "is to be cut off close to the ground."

### DR. JOHN HARVEY.

In the year 1580, Dr. John Harvey, an eminent physician, of Lynn in Norfolk, related in his Treatise an Eastern Prophecy, which obviously is the same

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. The Greeks and Egyptians universally apply this prediction to the late war between the Russians and Turks; and, as according to the terms of the prophecy, if the Christian sword did not prevail in the first attempt, the final catastrophe was to be delayed for twelve years, it is highly probable it will be consummated about the year of our Lord 1802, and that, at that time, the Turkish empire will be dissolved and laid in ruins, and the Mahometan imposture totally eclipsed and extinguished by the truth of the Christian Revelation. If we advert to the present critical situation of affairs between the Turks and Russians, we shall be compelled to assent to the strong probability that exists of the period alluded to being the real epoch of the accomplishment of the prophecy.

### MICHAEL NOSTRODAMUS.

In 1555, the famous astrologer Michael Nostrodamus 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 of 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

him to come to his court at Paris, where he received the most honourable tokens of royal patronage and munificence. This monarch gave him, beside 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, in 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 dissention among the perfidious Gauls; they shall massacre each other 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.

Anna Trapnel, as we read in the chronicles of those troublesome times in which she lived, 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

totally blotted out. For this, she was cast into prison, where she laid some months, uttering remarkable sayings and prophecies; and, as was said, subsisting for a great length of time without food. She predicted, that kingly 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 destruction of popery 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 1805 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 to the world, purity, sanctity, tranquility, and prosperity.

### PETER JURIEN.

About the time of the revocation of the edict of Nantz, by that cruel and perfidious tyrant Louis the Fourteenth, Mr. Peter Jurien, an eminent and pious minister of God's word, uttered many prophecies. The most remarkable part of his works, and the most applicable to the present times, is the following commentary on the Revelation, chap. 11. ver. 13. *And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain* of

of men seven thousand, and the remnant were affrighted, and gave glory to God. Now what is this tenth part of the city that shall fall? In my opinion, we cannot doubt that it is *France*. This kingdom is the most considerable part or piece of the ten horns, or states, which once made up the great Babylonian city: it fell. *This does not signify that the French monarchy shall be ruined*; it may be humbled; but, in all appearance, Providence does design a great elevation for her afterwards. 'Tis highly probable, that God will not let go unpunished the horrid outrages which it acts at this day. Afterwards it must build its greatness upon the ruins of the *Papal empire*, and enrich itself with the spoils of *those who shall take part with the papacy*. They, who, at this day, persecute the Protestants, know not whither God is leading them: this is not the way by which he will lead France to the height of glory. If she come thither, 'tis because she shall shortly change her road. *Her greatness will be no damage to the Protestant States*: on the contrary, the Protestant States shall be enriched with the spoils of others, and be strengthened by the fall of Antichrist's empire. The tenth part of the city shall fall with respect to the Papacy; it shall break with Rome, and the Roman religion. One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the ten kings who had given their power to the beast. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and several sovereign states in Germany, have withdrawn themselves from the jurisdiction of the Pope. They have spoiled the harlot of her riches: they have eaten her flesh; i. e. seized on her benefices and revenues, which she had in their countries. This must go on, and be finished

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as it is begun. The kings, who yet remain under the empire of Rome, must break with her, and leave her solitary and desolate.

But who must begin this last revolt? 'Tis most probable that France shall; not Spain, which as yet is plunged in superstition, and is as much under the tyranny of the clergy as ever. Not the Emperor, who, in temporals, is subject to the Pope, and permits, that, in his states, the Archbishop of Strigonium should teach, that the Pope can take away the Imperial Crown from him. *It cannot be any country but France*; which, long since, hath begun to shake off the yoke of Rome. 'Tis well known how solemnly and openly war hath been declared against the Pope by a declaration of the King, ratified in all the parliaments, by the decisions of the assembly of the French clergy; by a disputation against the authority of the Pope, managed in the Saborne solemnly, and by order of the court; and, to heighten the affront, the theses were posted up, even upon the gates of his Nuncio. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the Pope had given occasion by his insolences. Besides this, *superstition and idolatry lose their credit much in France*. There is a secret party, though well enough known, which greatly despiseth the popular-devotions, images, worship of saints, and is convinced that these are human inventions. God is beforehand preparing for this great work.

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These great events deserve to be distinguished from all others; for they have changed, or shall change, the face of the whole world.

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## SETH DARWIN.

In the reign of King Charles I. Seth Darwin, one of the first of the people called Quakers, published many strange and wonderful prophecies. He was author of a book, called "Old Truth's First Messenger." He was apprehended for going naked to the waist into a church, and disturbing the congregation with alarming speeches. When before the magistrate, he said, the voice of Nature commanded him to speak the truth before he answered any questions; and being permitted, he spoke as follows, which was instantly committed to writing by the \* clerk as he uttered it: "This fair kingdom travaileth with sore travail; but as a woman bringeth forth with sore pain, so are kingdoms regenerated in turmoil and trouble. There must be many new births among us before our perfection cometh. For, lo! wisdom is tardy; and when she be fully come, she shall not make long tarrying; because when you behold the tide at full, it pauseth but a short season; and neither the sun nor the seasons stand still. And behold man is the creature of folly, and the foe of truth. All things change; yea, men's minds change more than all things; and they who are now the most blind, and the greatest enemies of truth, shall, among our posterity, become the grand restorers of it. Our neighbour kingdom (France) is now at peace; but, before the death of the next hundred years, she shall be in travail,

\* An attested copy of this paper was given to the editor in the year 1759, by the late Rev. Mr. John Wesley.

and bring forth such plagues, that the like has not been known in these latter ages of the world. In those days *the life of man shall be valued as nought*; and men shall see truth, and own it, but belie it in their deeds: and they shall cast off all foolish opinions, and put on all wicked acts. And their hand shall be upon all the world, and all the world upon them; and their fashion shall prevail over all the West," Being urged to speak of the Holy Scriptures, he called them smoke, dead embers, and rotten bones of dead men.

### ROBERT NIXON.

The famous Cheshire prophet Nixon, besides his prophecies relative to the fate of private families, also predicted much of public affairs, which we find literally verified by the sequel. On the Christmas \* before he went to court, being among the servants at Mr. Cholmondely's house, to the surprize of them all, he suddenly started up, and said, "I must prophesy."—He went on, "If the favourite † of a King shall be slain, the master's neck shall be cleft in twain. And the men of the North ‡ shall sell precious blood; yea, their own blood. And they shall sacrifice a noble warrior § to the idol, and hang up his flesh in the high places: and a storm shall come out of the North, which shall blow down the steeples of the South: and the labourer shall rise

\* Collection of old pamphlets.

† The Duke of Buckingham, (favourite of James and Charles I. who was beheaded) assassinated by John Felton.

‡ The Scots, who sold their king, Charles I. for a large sum of money, to the English rebels.

§ Suppose the Marquis of Montrose.

above



above his lord, and the harvest shall in part be trampled down by horses, and the remainder lie waste, to be devoured by birds. When *an oak tree* shall be softer than men's hearts, then look for better times, but they be but beginning. The departure of a great man's \* soul shall trouble a river hard by, and overthrow trees, houses, and estates. From that part of the house, from whence the mischief came, you must look for the cure. First comes joy, then sorrow; after mirth comes mourning. I see men, women, and children, spotted † like beasts, and their nearest and dearest friends affrighted at them. I see towns on fire, and innocent blood shed; but when men and horses walk upon the water, then shall come peace and plenty to the people, but trouble is preparing for kings: and the *great yellow fruit* ‡ shall come over to this country, and flourish: and I see this tree take deep root, and spread into a thousand branches, which shall afterwards be at strife one with another, because of their number: and there shall come a wind from the South, and the West, which shall shake the tree. I see multitudes of people running to and fro, and talking in a strange tongue. And there shall be a famine § in the midst of great plenty, and earthquakes and storms shall level and purify the earth." After these sayings, every one, with the slightest knowledge of our history, will instantly apply to those events which they so wonderfully foretold. Nixon

\* Suppose Oliver Cromwell, at whose death the greatest storm of wind happened that had been known in England.

† The plague and fire of London foretold.

‡ The Great Yellow Fruit, suppose the Prince of Orange, King William III.

§ This was said, in the book from whence these predictions were extracted, to mean oppression of the poor.

was silent, and relapsed into his wonted stupidity; from which he did not recover until many weeks after, when he became again inspired, and gave vent to those remarkable predictions which were collected by Mr. Oldmixon. Those which we have just now related, were taken down from the prophet's mouth, by the steward, in pursuance of the orders of Mr. Cholmondeley himself; and the original manuscript is now in the hands of a gentleman in Shropshire.

### - ROBERT FLEMMING.

In the beginning of the present century, Mr. Robert Flemming, taking the Revelations for his guide, clearly and explicitly pointed out the fall of the French monarchy, about the time, and according to the circumstances in which it has happened. The following are his remarkable and foreboding words, on this grand and solemn occasion: "If any enquire farther, Whether the sun of the Popish kingdom is not to be eclipsed himself at length? I must positively assert, he will, else this vial were not a judgment upon him and the Romish party. But if yet again the question be, When this is to fall out, and how? I must tell you, that I have nothing farther to add to what I have said as to the time. But as to the manner how this is to be done, our text does lay a foundation for some more distinct thoughts. Therefore, in the fourth and last place, we may justly suppose that the French monarchy, after it *has scorched others*, will itself consume by doing so; its fire, and that which is the fuel that maintains it, wasting insensibly, until it be exhausted at last towards *the end of this century.*" We, of the present day, have seen

seen this part of the prophesy completed in a wonderful and fearful manner; and Mr. Flemming farther says, "that the expiration of one of the seven vials, prefigured in the Revelations, will be in the year 1794, when some new mortification will happen to the chief supporters of *Antichrist*." Thus we may look for the event of some new calamity to the Popish party before the conclusion of the current year; and, according to Mr. Flemming's interpretation of the divine Apocalypse, the downfall of Antichrist, or the Popedom, will soon follow. After that, he says, things will again alter for the better; and in the year 2000, will commence that glorious sabbatical millenary (or the millenium) when saints shall reign on the earth in a peaceable manner, for a thousand years more. See Revelations, iv. 1, &c. x. 5, 6, 7. —Also xvii. 1, 5, 18.

### JOHN LACY.

In the year 1787, John Lacy, a man greatly noted at that time throughout the whole kingdom for his prophetic spirit, among his other warnings, wrote the following prophesy of the destruction of the French monarchy: "The Lord will destroy those images, which thou hast set up for thyself (speaking of the then king of France) and all thy statues; the courtiers of France, and all the court of France. Versailles, which thou hast raised for thy lust and grandeur, shall be thrown to the ground. Paris, that imperial city, shall be convulsed; the Royal Family shall be dreadfully afflicted, and thy iniquities shall be avenged on thy grand-children. Lyons shall scourge thee —thou Toulouse shalt be reduced to ashes, and thou  
Bordeaux

Bourdeaux (though favoured) shalt not be without chastening. Thus shall England be less visited with my judgments than France."

### JOHN MAXIMILIAN DAUT, 1712.

The following is the prophetic vision of John Maximilian Daut, as delivered before the senate at Frankfort, together with his last prediction, extracted from the public records of that city by a Lutheran minister.—“ Behold the God of armies called aloud unto me by night, and said, arise, my faithful messenger, arise, and tell unto the world this saying which I shall give thee, thus—Jehovah, the jealous God, will arise with his judgment, and afflict the city of Vienna, with all the cities and countries round about her, far and wide; with plague, pestilence, and famine; from the East to the North, and from the West to the South, according as I before made manifest unto thee in the vision of the Virgin, and of the table I command thee, preach repentance unto the guilty city of Vienna, and to the towns and countries around her; saying, thus saith the Lord Jehovah, turn from the wickedness of Cain to the righteousness of Abel. And you princes, who inherit authority, eschew your wickedness, with which you have defiled the land; and with which you have enticed the people to sin; and cause justice to be done among them. And all ye, the inhabitants of cities, towns, and countries, whether young or old, rich or poor, humble or exalted, fail not to humble yourselves

yourselves to the dust in my presence, and in my house; for I am the jealous and avenging God.

And the Lord farther said unto me, take up a lamentation for the whole Roman empire, and for all their kings and princes, from the 32d chapter of Ezekiel, with an addition which I shall give unto thee. "And on the first day of the twelfth month, the word of God came unto me, saying," ver: 2d. "son of man take up a lamentation for the destroyer who hath destroyed my chosen people Israel, whom I have chosen in the spirit, in the land of Romish oppression. Say unto him, Behold thou art a lion among the nations, and as a whale in the seas; and thou issuest forth with thy waters, which are thy subjects, and troublest the waters of the people with thy feet, of emperors, kings, mighty ones, earls, nobles, captains, judges, sheriffs, wherewith thou vexest the waters of the people. Furthermore, I will make the hearts of many people, of all nations, to quake, when they see thy plagues, and many countries which now know thee not; yea, many kingdoms shall be astonished because of thee, and *their kings shall be sore affrighted* when I shall draw the sword against thee; they shall stand terror-struck and appalled, and their hearts shall sink as they witness thy destruction."

And the Almighty shewed me a city of abominations in a trance, that was full of murders and idolatry. I asked the Lord the name of that city, by which it was known. And the Most High answered and said, It is the great city Babylon, called Rome, with the whole territory thereof; the scarlet whore, the greatest of harlots, the foul beginner of all abominations that have defiled the inheritance of

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Christ.

Christ. Woe, woe unto thee! thou blood-thirsty, murderous city! I will send famine, plagues worse than Egyptian, and a flaming sword, the fierce messengers of my relentless wrath, upon your murderers: for you Romans, even you, have caused to be shed more of the blood of my righteous servants and prophets than can be comprehended by number or measure. Therefore, thus sweareth the Most High God, lo! I will bring strangers upon thee, ver. 7. The Turks and the tyrants of the North, with all the tyrants of Christendom and their vassals, shall turn their arms against the beauty of thy wisdom; and they shall utterly deface thy splendor, and cast thee down into the pit; and thou shalt sink and perish, as those that are slain in the midst of the waters. O Rome! Rome! I will consume thee to ashes upon the earth, before the eyes of the *whole world*. *Rome, like Sodom, shall be utterly burnt with fire—she shall sink like a great millstone in the sea, and her smoke shall rise up for ever and ever.* All they who know thee among the nations shall be astonished at thee, that thou art so suddenly brought low, and can't never rise again, saith the Lord.

The foregoing prophecies, out of the prophet Ezekiel, God commanded his servant to set down here; for the Lord spoke *mouth to mouth with my spirit*, and commanded me to speak in all things, as he should tell me. And, lo! here it stands to a tittle as the Lord did command, Whoever now shall again say it, and despise it, or speak or think evil of it, that same shall draw down a heavy judgment on his own head. Thus hath the Almighty written by me, John Maximilian, his chosen penman, as a warning to all men, and let no man's pride or foolishness

ishness deceive him, for the Lord is a jealous God, and will not be laughed to scorn, for whatsoever he sayeth, cometh of good.

The last prediction of J. M. Daut, taken from him verbatim, at his own house, by Hans Frederic Gruebber the elder, one of the magistrates of Frankfort :

“ And the Lord said unto me, on the eve of the last sabbath, Arise, Maximilian, and give unto the nations a sign, that they may know that I am the Lord, and that thou art truly my prophet. And say, henceforth there shall be wars, and striving for the mastery, among Christian nations: and they shall divide the spoil among the great ones, who shall wax fat in luxuries and abominations, whilst they heed not the cry of the poor and oppressed; but shed their blood upon the earth like water, and devour their substance. Verily, verily, I have heard the cry of the poor, like the blood of Abel, and I will avenge them an hundred-fold on the oppressor. For, behold they shall eat the flesh, and drink the blood of rich and mighty men—they shall say unto them, ye spared not the blood of us, nor of our little ones, nor our substance. And they shall arise, like the mighty waves of the ocean, and cover and overwhelm all: and the high places shall be pulled down, and dignities shall be trampled upon, and worship shall be laid low, and riches divided; and behold the poor of the earth shall be avenged of the oppressor: and think not these things afar off, although the present generation shall not see them: for the seeds of destruction are now sowing in the chambers and privy places of a king; and when their abominations of incest, whoredom, adultery, and unbelief, shall

be fully ripe, look for the beginning of wrath. And a king shall perish with the edge of the sword, and the blood of Jezabel shall be shed by the walls of the palace, and the churches and high places shall fall, and Baal's priests shall be put to the sword, and sent into captivity by thousands. Woe, woe to that land, for the four winds shall rush against it, and lay it desolate, and it shall not recover until it be fattened with its own blood. And the stench thereof shall be blown by the winds into every kingdom, for my judgments are righteous, saith the Lord, and I will avenge the cause of the oppressed; nor will I take my sword from among the nations, until justice and judgment be fairly rooted. Thus saith the Lord."

### REV. MR. JOHN WILSON.

It was the opinion of the Rev. Mr. John Wilson (and which he well supports by proofs from the Holy Scriptures) that the French Revolution is the prelude to the fall of Antichrist, or of the Romish religion. Here followeth an extract from his sermon. "Before Antichrist's fall, one of the ten kingdoms which supported the beast, shall undergo a marvellous revolution, Rev. ii. 13. *The same hour there was a great earthquake, and the tenth part of the city fell.* By which tenth part is to be understood one of the ten kingdoms, into which the great city, Romish Babylon, was divided: this many take to be the kingdom of France, it being the tenth and last of the kingdoms as to its rise, and that which gave to Rome the denomination of a beast with ten horns, and also it being the only one of the ten that  
was



was never conquered since its rise. However unlikely this and other prophesied events may appear at this time, yet the Almighty Hand of the only wise God can soon bring them about when least expected."

### BISHOP NEWTON.

More than thirty years ago, the good Bishop Newton, in his dissertations on the prophecies, foretold that France should next take the lead in the destruction of the Papal power; which great event having been lately verified, forces, as it were, our assent and belief of what he farther holds out to us. He says, the capital city of Rome shall be *destroyed by fire*; and, after the subversion of the city, the beast and the false prophet, and their complete and total destruction; the powers, civil and ecclesiastical, with those who still adhere to their party, shall make one effort more, but it shall prove as weak and vain as it is impious. (And may not this refer to an attempt to re-establish that religion in France?) The Bishop then proceeds to assure us, that the destruction of Rome shall be followed by the conversion and restoration of the Jews; and after that, by the ruin of the Turkish empire.

### BARON SWEDENBOURG.

Lastly, Baron Swedenbourg, near half a century ago, in his book, has this most remarkable and prophetic sentence: "The noble nation of France will rise as one man, break her chains, and overthrow the whore of Babylon."

ABBE

# ABBE RAYNAL.

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.*

“ If they venture not this far, they will, sooner or later, be punished for having wanted courage to complete the whole of their design.

“ The yoke will be imposed upon them with greater severity than ever, and the affected lenity of their tyrants will only prove a new snare in which they will be caught and entangled without hope of deliverance.”

Abbe Raynal, vol. v. lib. 17.

# 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

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.

### HANNIBAL.

Hannibal, sleeping, had such a vision, that he seemed to see a fair young maid, like an angel, who was sent unto him from heaven to conduct him to assail Italy. He turned himself and saw a serpent, which, by force and violence, broke all that he encountered. This was followed by lightning and tempestuous rain, which darkened the day. Hannibal, filled with alarm at these strange appearances, asked the fair maid, What this marvellous vision portended. The young maid answered, "Thou seest the ruin of Italy; wherefore say not a word, and leave the rest to the Destinies." History has since verified the truth of this remarkable vision.

### KING JAMES THE FIFTH.

This Monarch is reported to have been a great enemy to the religion that was widely spreading in Scotland about the year 1551. Such was his zealous prejudices in favour of his own profession, that he was heard to say, none of the new faith might expect any favour from him. Not even his own sons should be exempted from his anger, if they proved guilty. But not long after, Sir William Hamilton, being suspected to incline to the new religious system, was falsely accused of practising against the King's life. He was tried, condemned, and executed.

cuted. Soon after, the King, being at Linlithgow, on a night as he slept, Thomas Scot, the Justice Clerk, came to him with a company of devils, crying, "Woe to the day that I ever knew thee or thy service; for serving thee against God, and against his servants, I am now adjudged to hell's torments." This awful salutation awaking the King, he called for lights, and told his attendants what he had heard and seen. The next day he received intelligence of Scot's death happening at the time of his vision. This Justice Clerk died in great extremity, uttering these words:—"By the righteous judgment of God I am condemned."

A few nights after, he thought he saw, in his sleep, Sir James Hamilton, whom he had caused to be executed, come, with a drawn sword, and cut off both his arms, threatening, at the same time, that he would soon return and deprive him of life. Awakening, news was brought him of the death of his two sons, James and Arthur, dying at the same hour. Next year he died with grief in Falkland. This is related in Archbishop Spotwood's History of the Church of Scotland.

## ALEXANDER THE GREAT.

Quintus Curtius declares, in the life of this distinguished warrior, that when he was besieging the city of Tyre, the succours of the Carthagenians being entered the city, and they saying they were descended from the Tyrians, he despaired of success, and resolved to raise the siege. But a satyr appearing to him, in a dream, whom he thought he pursued into an adjoining chamber, he was encouraged to  
continue

continue the siege, by the following explanation of his interpreters. "That it was a certain forewarning of success, if he continued before the city four days longer." He followed their advice, and took the place; which also fulfilled a former prophecy, which said, "A Greek shall govern the city of Tyre."

### THOMAS WOTTON.

This gentleman lived at Boston Malherb, in Kent, and was father to the famous Sir Henry Wotton. A little before his death, he dreamed the university treasury was robbed by five townsmen and poor scholars. He wrote this dream, as a postscript, in a letter to his son, Sir Henry, who was then at Queen's College. The letter, dated three days before, arrived the very morning after the robbery was committed. The letter being communicated by Mr. Wotton, gave such information as caused the discovery and apprehension of the five guilty persons.

### COUNTESS OF CORK.

The Countess of Cork, afterwards Burlington, being at Dublin, dreamt that her father, the Earl of Cumberland, who was then at York, was dead. He died at the same hour.

### BARCLAY.

This author in his *Argenis*, in which Henry IV. of France, cotemporary with Queen Elizabeth, is  
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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. PRIESTLEY.—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 righteousness, 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 *place* 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

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 paradisiacal, 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 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 Revelation, 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



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 populous, 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

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

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. Vol. I. Letter 56, p. 292.

*The Prediction of a Writer in the Compleat 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;

verse; 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."*

### JAMES LAMBERT.

*The miraculous Prophecy of James Lambert, now living at Leeds, in Yorkshire, to the Rev. Nathan Dowling, an American Clergyman (now in London) by whom it was communicated to the Editor last Month.*

Mr. Dowling being in England in the year 1779, had occasion to visit Leeds, on some particular business, for a friend in Philadelphia; and being one evening in company with several gentlemen and ladies of that town, the discourse turned on the possibility of a foreknowledge of future events, which Mr. Dowling seemed to doubt, contrary to the opinions of the whole company, who maintained the existence of it, in certain persons, to one of whom they professed to be ready to introduce him, if he still persisted in his incredulity. Having assured them he very much desired such a conviction, a party was made, to attend him to the house of James Lambert on the morrow; a person who had been long famed in that neighbourhood for his skill in foretelling future events. The next day several of the gentlemen accompanied Mr. Dowling, and they found Lambert at home, and, to all appearance, prepared to receive them; although (afterwards) every person privy

privity to the visit declared, in the most solemn manner, that they never dropped even the most distant hint relative to it, nor did any servant hear any thing of the matter. Mr. Dowling was spokesman, and declared his errand to the Seer; observing, at the same time, that he wished for an *immediate example* of his supernatural abilities; because, if he barely related to him what was to come to pass in future, however true it might prove in the end, still he must probably wait a long time, or indeed might not live until the day of conviction. Lambert, without one moment's hesitation, replied, I hastened home, expecting company at this hour; for the truth of which, he appealed to a boy who had been with him. He then proceeded: "In my first sleep last night, I saw a middle-aged man, with a band on, sailing across the great waters, from towards the setting of the sun, to consult me, and you are the man."—Mr. D. then said, Do you know my name? to which L. replied, No, I do not; but you are a minister, and have come from abroad, *where they talk English*; and you have finished all your affairs (save one) and are desirous to return home. Being asked, Whether it would be possible to complete that *one affair*? he said, he could not *then* tell. Mr. D. asked him, If he could tell him any farther particulars respecting himself? and he answered, Yes; you have got a deep scar on the back part of the top of your head. Upon which Mr. D. with the utmost astonishment took off his peruke, and shewed the scar to the company, declaring, that as he was always accustomed to shave himself, he thought it literally impossible that any person in England could have seen that scar, and that, at any

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rate.

rate, no person in Leeds could have seen it. Lambert then proceeded: "I saw a young child laying on its mother's lap, its head covered with blood: but I then saw a lone house, two coffins, and neither wife nor child."—At this, Mr. D. says, he was taken in such an agony of grief and surprize, that he sunk down in his chair, and had not power, for a long time, to ask any farther questions. It was Mr. D.'s hard misfortune to have the only child his wife ever bore him, a fine boy, about two years of age, killed by the kick of a horse, and he lost his amiable wife about two years after. He had no longer courage to ask any more questions respecting his private affairs, but he wished the prophet to tell him, from what country he came? he answered, All I can tell is, that you come from the West, and over a large space of sea, and have not been long here—but your country will, before ten years, be over-run with soldiers of different nations, and of their own kinsfolk, and you will all be in great danger until *they, who have always been your worst enemies*, come to your assistance; and then you shall get great spoil of money and arms; and a great man shall arise in your country, and you shall have a king and no king\*. At this time, Mr. D.'s companions having an engagement, desired to be gone, and he was left alone with Lambert, which indeed he very much wished. He then told L. that he certainly must be mistaken in what he said last respecting his country, which he then told him was North America; as they were in full peace, without the smallest appearance or probability of the occurrence

\* This must allude to the President General Washington.

of any such events as he had related. The other said, he could only speak as to the light he had; and that he would assuredly find all those events must happen, *perhaps to his cost*; which indeed turned out so, as Mr. D. lost nearly his all by the war. Mr. D. then questioned him seriously, as a clergyman, respecting his art; telling him he hoped, for his salvation sake, he made use of no diabolical or magical arts; which Lambert assured him, with some confusion (but not apparently arising from guilt) he did not practise or understand, but that he hoped he was a good christian, and had never injured any one. The only account he seemed able to give, was "that the shapes and shadows of things (to use his own words) came into his mind, sometimes sleeping, and sometimes waking; and that it had been so with him nearly as long as he could remember: that sometimes he had this foresight; at others no more than other 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

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from

from me; for I feel the chill hand of death gradually stealing on me as those calamities are stealing upon 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 there 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 her colonies, and in the least with regard to her affairs at home. At home you have a few radically discontented men, with 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*



*opportunity entirely to shake off.* Nor would such an event, in my ideas, 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 whatever

\* It is impossible here not to recollect the horrors of St. Domingo.  
European

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,

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,

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.

As for our own country, \* \* \* \* \*

### MARTHA ERY.

*The Predictions of Martha Ery, of Cavendish, in Suffolk, in the year 1764, extracted from the Manuscript of Francis —, Esq. of Cambridgeshire*

Martha Ery was a little woman, between fifty and sixty years of age, supported partly by the parish, and in part by her own labour at the spinning-wheel. She was looked upon by her neighbours as a composition of idiotism and lunacy. In general she was totally silent, except sometimes talking to herself as she spun; when her words were invariably, "I don't, I don't; the spirit say I do." But, at particular intervals, she would burst out into the most violent and raving exclamations; talking in a strange manner about the doings and workings of the spirit within her, and foretelling events which were to happen among the neighbours, mixed with a great deal of strange discourse of things and circumstances, of which they had no knowledge. On these occasions she had usually some auditors in the scholars of a well-known academy in the village, kept at that time by Mr. Stephen Brown, a gentleman of high character

character for learning and abilities in his profession, Mr. —, the author of this account, was, at that time, a pupil of Mr. Brown, in order to his preparation for the university. He had often been a hearer of old Pat Ery (as she was called by the scholars) and thinking there was something very wonderful in what she uttered, as repeatedly solicited Mr. Brown to be one of her hearers. The old gentleman never failed to ridicule the mad sallies of Pythia, as he styled the woman, and could not, for a long time, be prevailed upon to throw away a quarter of an hour in attending to her discourses. At last, this woman in one of her raving fits, had many times repeated some very strange speeches respecting the rector of the parish, and was incessantly calling out his name in the night, to the terror and disturbance of the people with whom she lived. This being carried to the Rev. Dr. T—, the rector, he communicated it to his friend Mr. Brown, who was then prevailed upon to accompany him to the woman; the young gentleman (author of this Memoir) being of the party. They found her spinning, and the instant they entered the room, with all the appearance of of the most violent ecstasy painted in her countenance, and expressed by her gestures, she burst out, exclaiming, "Write! write! you that can write; the spirit says write!" She was the next moment calm; but looking with a stedfast and phrenzical kind of look at the Dr. from whom she soon withdrew her eyes, and then silently pursued her spinning. Nor was it possible to obtain another word, or even a look from her. It presently occurred, that the disappointment arose from their not being furnished with writing materials, and which could not be procured

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cured in the cottage; so that they agreed to leave her for that day, and to return precisely at the same hour on the following; but in as private a manner as possible, having enjoined secrecy to the only person who was in the house with her. They found her next day in the same state of mind, and in the same situation which they had at first experienced the preceding: the rector entered first, and she looked up with a strange kind of supernatural fury in her eyes, and thrusting her head forward, and extending her arms, bawled out "the High Priest! the High Priest shall never eat another Christmas \* dinner! Write! write! you that know how to write; write for the spirit!" The young gentleman being aware of this, from the experience of the day before, was prepared, and satisfied her that he was writing. She instantly went on (looking at Mr. Brown in a very earnest and piercing manner) and exclaimed, "five stumps more, and the stumper † shall want a wooden jacket." She then continued to predict death and strange changes in several neighbouring families, many of which predictions have since been fulfilled; but, certain of them being still in suspense, and the period of their accomplishment being plainly marked, it would not be proper to particularize them. She afterwards went into a strange rant about winds and earthquakes, and the spirit crossing the waters, which it was impossible to take down correctly, but all which she uttered, that could be committed intelligibly to

\* Dr. T—— seemed to receive this strange speech with emotion, and said not a word to the woman. He died in less than three months from that day.

† Mr Brown had a wooden leg.

writing

writing, was as follows: "The may-bush \* of four-score, shall set open the prison door—a young man of noble blood shall come out of the North, and he shall ride by the spirit on the winds, and set on the waves, and he shall trouble the money-changers, and he shall fall by the hands of the Queen. O cross the water! cross the water! the spirit says, cross the water! Kings † shall die, and more kings yet! When ‡ white flowers fade, kings and queens shall tremble and be afraid. And I looked and saw carcases buried together by ten thousands. And the whole country covered with a flame, and it reached to the neighbours; and all was on fire when I left it."

The writer was with her many times afterwards, accompanied with another young gentleman of the name of A——r, whom she told "the sea should not drown him, nor strange lands kill him, but he should come home, and go to bed with his father." And it is remarkable, this gentleman afterwards went abroad with Sir George Rodney, and on his return, died the day after his father, with whom he was buried in the same grave. She also farther said, at

\* This appears to have been a prediction of Lord George Gordon's mob, which, in May 1780, set open the prisons. He may be said to have "fallen by the hands of a Queen," having been imprisoned for libelling the Queen of France.

By a most strange concurrence of circumstances, it happened that Lord George, being on a visit to the author of this account, more than five years before the time of the riots, actually read over the prophecies of Martha Ery, and with great apparent attention. The truth of this can be vouched for by Dr. Hugh Mayson, now resident in Edinburgh, and several gentlemen at this time in London. And Lord George himself frequently mentioned the circumstance to his intimate friends while in Newgate.

† King of Sweden assassinated.—King of France.

‡ White flowers, lilies of France, &c. &c.

this time, "and it shall come to pass in times and seasons, and soon and often, and nigh at hand, and mountains shall be pulled down, and crooked trees shall be straightened, and those who are too high by the head shall be shortened, and all shall be made even, and poor ravens shall be fed;" with a vast deal more which could not be collected at that time. Many gentlemen, it is said, who were educated in Cavendish-school, have now in their possession several strange prophecies which she uttered, plainly pointing to the French Revolution, the destruction of the Turkish empire, and those troubles which are now about to agitate the world. She died about the beginning of the year 1766, and was buried on the village side of the church-yard.

A few years after, Mr. —, having occasion to pass through Cavendish, called upon Mr. Brown, who had then retired from the academy; when, in their discourse of old matters which had passed at school, the subject of Martha Ery was accidentally introduced. Mr. B. made a sudden pause, as if to recollect somewhat; and casting his eyes downwards, towards his wooden leg, he said, mournfully and with a sigh, "Aye! surely this is the fifth!" From that time he was seized with a melancholy, which never left him until his death, and that happened in a very few months.

### HANNAH GREEN.

*The Predictions of Hannah Green, commonly called Ling Bob, now living near Leeds, in Yorkshire.*

This woman has been, for many years, famous in her neighbourhood, for the gift of foretelling future



ture events. In the year 1785, Dr. \* \* \* \*, of Sheffield (who has been so obliging as to furnish the editor with the following particulars) being at Leeds, had the curiosity to pay a visit to the noted Hannah Green. He first questioned her respecting the future fortunes of a near relation of his, who was then in circumstances of distress, and indeed in prison. She told him immediately his friend's trouble would continue *full three times three years*, and he would then experience *a great deliverance*; which, in fact, is on the point of being literally verified, as he is at this instant a prisoner in the King's Bench.

He then asked her, If she possessed any foreknowledge of what was about to come to pass upon the great stage of the world? to which she replied in the affirmative. She said, War would be *threatened once, but would not happen*; but, the second time, it would blaze out in all its horrors, and extend to all the neighbouring countries; and that two countries, at a great distance one from the other, would, in consequence, obtain their freedom, although after hard struggles. After the year 1790, she observed, many great persons, even Kings and Queens, would lose their lives, and that *not by fair means*. In 1794, a great warrior, of high blood, is to fall in the field of battle; and, in 1795, a distant \* nation, who have been dragged from their own country, will rise, as one man, and deliver themselves from their oppressors.

\* I know not what people this can allude to, unless the Negro Slaves.

## ST. THOMAS OF BECKET.

The Lily shall remain in the better Park, and shall enter into the land of the Lion, they wanting his assistance, which the beasts of his own kingdom shall tear with their teeth, and shall stand in the field among the thorns of his kingdom; at length shall the Son of Man come with a great army passing the waters, carrying beasts in his arms, whose kingdom is in the Land of Wooll, and feared by the whole world. The Eagle shall come out of the East with his wings spread upon the Sun, and a great multitude of his people to the help of the Son of Man. In that year, camps shall be torn, great fear shall be in the world, and in some parts of the land of the Lion shall war be amongst many Kings, and there shall be a FLOOD OF BLOOD. The *Lily*\* shall lose his *Crown*, with which the Son of Man shall be crowned, and for some years following shall there be many battles amongst Christians.

.....  
 ..... The head of the world shall be to the earth. The Son of Man and the Eagle shall prevail, and there shall be peace over the whole face of the earth: then shall the Son of Man receive a wonderful Sign, and shall go into the Land of Promise.

The above St. Thomas of Becket lived in the twelfth century. The persecution he suffered rendered his name illustrious and venerable. He was born at London of noble parents, who derived more

\* France.

honour

honour from their virtue than their nobility. Fortune placed him under the patronage of Theobald, Archbishop of Canterbury, who discovered in him such talents and disposition, to protect the interests of the church, that he admitted him into holy orders, and gave him the Arch-deaconry of his metropolitan. So much had he noticed in Thomas of Becket, his force of mind and the firmness of his virtue, that, the Chancellor of the kingdom being dead, the Archbishop, who had much influence with Henry II, proposed Becket as the most proper to succeed to the vacant Chancellorship. As the place required a statesman the most able and faithful, and Becket being most eminently possessed of those rare qualities, the king, knowing that he could not make a better choice, did not hesitate to appoint him to the important office. He had no sooner taken possession of the appointment, than he evinced himself not only capable of the charge, but of more difficult and weighty affairs of the cabinet. Theobald having, sometime after, left by death the chair of Canterbury vacant, Henry obliged him to accept of this elevated ecclesiastical dignity. The King desired also, that he would still continue to act as his Chancellor. But Becket refused to obey him, and the zeal that he afterwards shewed, in defence of ecclesiastical rights, greatly offended the King, so as to oblige Becket to leave England. He retired to France, where he was openly protected by Lewis VII. Being afterwards returned to his church at Canterbury, he was murdered by four assassins, at the altar, on the 29th of October, 1170. According to several histories, his tomb was honoured with the power of performing several miracles.

DR.

DR. SIBLY, 1784.

Speaking astrologically, he says, the active position of Venus and Mercury, conjoined, denote much restlessness and instability in the councils of *France*, which seem distracted by the arbitrary will of the Gallic Queen, here represented by Venus, upheld and assisted by light, volatile, time-serving men, pre-noted by Mercury, the creatures of the QUEEN, who, from motives of avarice, and views of ambition, will be forward to raise cabals—to oppose the common hopes and interests of the people—to plunge the nation into discord and contention, and eventually to bring about disputes with their neighbours, or wasteful war among themselves.

Hence will probably follow great disturbances amongst the heads of the church, and new discoveries in the annals of popish superstition and religious persecution, which the people of that unhappy country seem inclined to shake off, with the shackles of slavery, misery, and want. In fine, here is every prospect, that some very important event will happen in the POLITICS of FRANCE, such as may DETHRONE, or very nearly touch the LIFE of the KING, and make victims of many great and illustrious men in church and state, preparatory to a REVOLUTION or change in the affairs of that empire, which will at once ASTONISH AND SURPRISE THE SURROUNDING NATIONS!!

DR.

## DR. GIDEON HERVEY.

Doctor Hervey, one of the College of Physicians in London, when a young man, designed to travel towards Padua. For this purpose, he went to Dover with several others. When he shewed his pass, which was customary at that time, to the Governor, he was told that he must not go, that he must be kept a prisoner. The Doctor desired to know the reason, and in what he had transgressed. To which he was answered, by the Governor, that it was his pleasure. The packet boat hoisted sail in the evening, which was very clear. The Doctor very much lamented that he should be with-held from accompanying his companions. But this regret soon subsided, when he perceived a terrible storm arise. The next day the melancholy news was brought of the packet boat being lost, and all the passengers drowned. The Doctor was unknown to the Governor. But the day before he had, in a dream, a perfect vision of Doctor Hervey, who came to Dover to proceed in the packet to Calais. In the dream, the Governor was warned against suffering him to leave Dover. The next day the Governor related to the Doctor the cause of his detaining him, and which had proved the preservation of his life. The Doctor, who was a pious good man, told this remarkable story to most of his friends and acquaintances.

K

BRAD.

## BRADWARAIN,

In his preface to his learned work, *De Causa Dei*, relates a dream he had in the night, when he was writing his Confutation of Pelagius. He thought he was caught up into the air, where Pelagius came and endeavoured to cast him headlong to the earth. But, after many struggles, Bradwarain prevailed, and cast his antagonist, Pelagius, to the earth. His neck being broken in the fall, Pelagius died at his feet, which, he said, afforded him considerable spirits to pursue the work he had begun.

## AUGUSTUS, THE ROMAN EMPEROR.

The night before this emperor was to fight a decisive battle in the Phillipick fields, his physician dreamt that Pallas appeared to him, and charged him to advise his master, although indisposed, not to neglect being in the field, whatever danger threatened; for that he should assuredly be victorious. Augustus, remembering the fate of Julius Cæsar, who slighted the premonitions of Artemidorus and his wife Calphurnia, took the advice given in the dream of his physician, who ordered him to remove himself from his tent. Observing this precaution, he avoided being killed by the guards of Brutus, who afterwards rushed into it to surprize and murder him. Having escaped in safety, he afterwards gained the battle.

CROESUS.

## CROÆSUS.

This monarch, so distinguished in history for his immense riches, had two sons. One of them, who was considerably stronger than the other, and was to succeed to the crown, dreamt one night that he was killed by a sword. This dream made such an impression upon him, that, to avert such a disaster, he took all precautions imaginable. He suffered no one with any armour to come near him. Even his guards, and every other attendant, he would not suffer to approach him with a sword on, or any other iron instrument. But his destiny was fixed, and was, therefore, beyond his power to avert; for some time after it happened that a monstrous wild boar having devastated the country, the peasants petitioned Croæsus for redress, or some means to be devised for the destruction of this devouring beast. This promising son prevailed with his father to suffer him to go, with some nobles, to destroy the boar. In attacking this furious creature, one of the party made a violent thrust with his sword, which, unluckily, missed the beast, and pierced the thigh of the gallant prince, who unfortunately died soon after of the wound.

## SIR CHRISTOPHER WREN.

This celebrated architect being at Paris, about 1671, he was ill, feverish, made but little water, and had a pain in his reins. He sent for a physician,

fician, who advised him to be bled; for he thought that he had a pleurisy. But losing blood disagreeing with his constitution, he deferred it a day longer. That night he dreamt that he was in a place where palm-trees grew, and that a woman, in a romantick habit, offered him some dates. Considering this as a providential interference in favour of his cure, he the next day sent for dates, which cured him of the pain in his reins.

**FINIS.**

TO THE END



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GREAT BRITAIN being determined to continue a war, in which the interests of all are involved, and on which opinions of all parties are agitating, never was a moment teeming with events so important to the public as the present period.

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