



3 3433 06181927 6



J. Hill Pinx.

Ab. K. G. sculp.

Mr. Duncan Campbell

Ætat. 40.

3614
THE
Supernatural Philosopher :

OR, THE
MYSTERIES OF MAGICK,

In all its BRANCHES, clearly Unfolded.

CONTAINING,

- | | |
|---|--|
| I. An Argument proving the <i>Perception</i> which Mankind have, by all the Senses, of <i>Demons, Genij,</i> or <i>Familiar Spirits</i> , and of the several Species of them both Good and Bad. | III. A full <i>Answer</i> to all <i>Objections</i> that can be brought against the <i>Existence of Spirits, Witches, &c.</i> |
| II. A Philosophical Discourse concerning the <i>Second Sight</i> , demonstrating it to be Hereditary to some Families. | IV. Of Divination by Dreams, Spectres, Omens, Apparitions after Death, Predictions, &c. |
| | V. Of Inchantment, Necromancy, Geomancy, Hydromancy, Aeromancy, Pyromancy, Chiromancy, Augury, and Aruspicy. |

All exemplified in the History of the LIFE and surprizing ADVENTURES of Mr. DUNCAN CAMPBELL, a *Scotts Gentleman*; who, though Deaf and Dumb, writes down any Stranger's Name at first Sight, with their Future Contingencies of Fortune.

Collected and compiled from the most approved Authorities. Wherein is inserted, that most celebrated Tract written by Dr. WALLIS, *The Method of Teaching Deaf and Dumb Persons to Read, Write, and Understand a Language.*

By WILLIAM BOND, Esq;
Of Bury St. Edmond's, Suffolk.

The SECOND EDITION.

L O N D O N :

Printed for E. CURLL over-against Catherine-Street
in the Strand. M. DCC. XXVIII. (Price 5 s.)

THE NEW YORK
PUBLIC LIBRARY

291639B

ASTOR, LENOX AND
TILDEN FOUNDATIONS

R 1944 L



TO THE
LADIES
 AND
GENTLEMEN
 OF
GREAT-BRITAIN.



A M not unacquainted, that, ever since this Book was first promis'd by way of Advertisement to the World, it was greedily coveted by a great many Persons of airy Tempers, for the same reason, that it has been condemn'd by those of a more

iv Epistle Dedicatory.

formal Class, who thought it was calculated partly to introduce a great many new and diverting Curiosities in the way of Superstition, and partly to divulge the secret Intrigues and Amours of one part of the Sex, to give the other part room to make favourite Scandal the Subject of their Discourse; and so to make one half of the fair Species very merry, over the Blushes and the Mortifications of the other half. But when they come to read the following Sheets, they will find their Expectations disappointed; (but I hope I may say too) very agreeably disappointed. They will find a much more elegant Entertainment than they expected. Instead of making them a Bill of Fare out of patchwork Romances of polluting Scandal; the good old Gentleman who wrote the Adventures of my Life, has made it his Business to treat them with a great variety of entertaining Passages, which always terminate in Morals that tend to the Edification of all Readers,

Epistle Dedicatory. V

ders, of whatsoever Sex, Age, or Profession. Instead of seducing young, innocent, unwary Minds into the vicious Delight, which is too often taken in reading the gay and bewitching Chimeras of the Caballists, and in perusing the enticing Fables of new invented Tricks of Superstition, my ancient Friend, the Writer, strikes at the very Root of these Superstitions, and shews them, how they may be satisfy'd in their several Curiosities, by having recourse to Me, who by the Talent of the Second-sight (which he so beautifully represents, how Nature is so kind frequently to implant in the Minds of Men born in the same Climate with my self) can tell you those Things naturally, which when you try to learn your selves, you either run the Hazard of being impos'd upon in your Pockets by Cheats, Gypsies and common Fortune-tellers, or else of being impos'd upon, in a still worse way, in your most lasting Welfare, by having recourse to

vj Epistle Dedicatory.

Conjurers or Inchanters that deal in Black Arts, and involve all their Consulters in one general Partnership of their execrable Guilt ; or lastly, of imposing worst of all on your own selves, by getting into an Itch of practising and trying the little Tricks of Female Superstition, which are often more officiously handed down, by the Tradition of credulous Nurses and old Women, from one Generation to another, than the first Principles of Christian Doctrine, which 'tis their Duty to instill early into little Children. But I hope when this Book comes to be pretty generally read among you Ladies, (as by your generous and numerous Subscriptions, I have good reason to expect) that it will afford a perfect Remedy and a thorough Cure to that Distemper, which first took its Rise from too great a Growth of Curiosity, and too large a Stock of Credulity, nursed prejudicially up with you in your more tender and infant Years.

Epistle Dedicatory. vij

Whatever young Maid hereafter has an innocent, but longing Desire to know who shall be her Husband, and what time she shall be marry'd, will, I hope, when she has read in the following Sheets of a Man that can set her right in the Knowledge of those Points, purely by possessing the Gift of the Second-sight, sooner have recourse innocently to such a Man, than use unlawful Means to acquire it, such as running to Conjurers to have his Figure shewn in their enchanted Glasses, or using any of those traditional Superstitions, by which they may dream of their Husbands, or cause visionary Shapes of them to appear on such and such Festival Nights of the Year; all which Practices are not ordinarily wicked and impious, but downright diabolical. I hope that the next twenty ninth of June, which is St. John Baptist's Day, I shall not see the several Pasture Fields adjacent

viii Epistle Dedicatory.

to this Metropolis, especially that behind Montague House, throng'd, as they were the last Year, with well drest young Ladies crawling busily up and down upon their Knees, as if they were a parcel of Weeders, when all the Business is to hunt superstitiously after a Coal under the Root of a Plantain, to put under their Heads that Night, that they may dream who should be their Husbands. In order to shame them out of this silly but guilty Practice, I do intend to have some Spies out on that Day, that shall discover who they are, and what they have been about; and I here give notice to the Publick, that this ill-acted Comedy (if it be acted at all this Year) must begin according to the Rule of their Superstition, on that Day precisely at the Hour of Twelve. And so much for the pretty Weeders: But as you, (Ladies) have had several Magical Traditions deliver'd to you, which, if you put in Exercise and Practice, will
be

Epistle Dedicatory. ix

be greatly prejudicial to your Honour and your Virtue, let me interpose my Counsels, which will conduct you innocently to the same End which some Ladies have labour'd to arrive at by these Impieties. Give me leave first to tell you; that tho' what you aim at may be arriv'd to by these Means, yet these Means make that a miserable Fortune which would have been a good one; because in order to know human Things before-hand, you use preternatural Mediums, which destroy the Goodness of the Courses, which Nature her self was taking for you, and annex to them diabolical Influences, which commonly carry along with them Fatalities in this World as well as the next. You will therefore give me your Pardon likewise, Ladies, if I relate some other of these Practices, which bare relation of it self, after what I have said before, seems to me sufficient to explode them.

Another

x Epistle Dedicatory.

Another of the Nurses Prescriptions is this. Upon a St. Agnes's Night, the 21st Day of January, take a Row of Pins, and pull out every one, one after another, saying a Pater-noster, or Our Father, sticking a Pin in your Sleeve, and you will dream of her you shall marry. Ben. Johnson in one of his Masks makes some mention of this.

*And on sweet St. Agnes Night
Please you with the promised Sight,
Some of Husbands, some of Lovers,
Which an empty Dream discovers.*

Now what can be more infinitely prophane than to use the Prayer of our Lord instituted in such a Way?

*There is another Prescription, which is as follows: You must lie in another County, and knit the left Garter about the right-legg'd Stocking (let the other
Garter*

Epistle Dedicatory. xj

Garter and Stocking alone) and as you rehearse these following Verses, at every Comma knit a Knot.

This Knot I knit,
To know the Thing I know not yet,
That I may see,
The Man that shall my Husband be,
How he goes, and what he wears,
And what he does all Days and
Years.

Accordingly in your Dream you will see him : If a Musician, with a Lute or other Instrument ; if a Scholar, with a Book, &c. Now I appeal to you, Ladies, what a ridiculous Prescription is this ? But yet as slight a Thing as it is, it may be of great Importance if it be brought about, because then it must be construed to be done by preternatural Means, and then these Words are nothing less than an Application to the Devil.

Mr.

xij Epistle Dedicatory.

Mr. Aubrey of the Royal Society says, a Gentlewoman that he knew, confessed in his hearing that she used this Method, and dreamt of her Husband whom she had never seen : About two or three Years after, as she was one Sunday at Church, up pops a young Oxonian in the Pulpit ; she cries out presently to her Sister, this is the very Face of the Man I saw in my Dream. Sir William Somes's Lady did the like.

Another way is to charm the Moon thus, (as the old Nurses give out ;) At the first Appearance of the Moon after New-years-day, (some say any other New Moon is as good) go out in the Evening, and stand over the Sparrs of a Gate or Stile, looking on the Moon (here remark, that in Yorkshire they kneel on a Ground-fast Stone) and say,

All

Epistle Dedicatory. xiiij

All hail to the Moon, all hail to thee,
I prithee good Moon reveal to me
This Night, who my Husband shall
be.

*You must presently after go to Bed:
The aforesaid Mr. Aubrey knew two
Gentlewomen that did thus when they
were young Maids, and they had
Dreams of those that married them.*

*But a great many of the wittiest
part of your Sex laugh at these common
Superstitions ; but then they are apt to
run into worse : They give themselves
up to the reading of the Cabalistical
Systems of Sylphs, and Gnomes, and
Mandrakes, which are very wicked
and delusive Imaginations.*

*I would not have you imagine, (La-
dies) that I impute these Things as In-
firmities and Frailties peculiar to your
Sex. No ; Men, and great Men too,
and*

xiv Epistle Dedicatory.

and Scholars, and even Statesmen and Princes themselves have been tainted with Superstitions ; and where they infect the Minds of such great Personages, they make the deeper Impression, according to the stronger and more Manly Ideas they have of them. Their greater degree of Strength in the Intellect only subjects them to greater Weaknesses ; such was even the great Paracelsus, the Wonder and Miracle of Learning in the Age wherein he lived, and such were all his Followers, Scholars, Statesmen, Divines, and Princes that are Talismanists.

These Talismans that Paracelsus pretends to owe to the Excogitation and Invention of honest Art, seem to me to be of a very Diabolical Nature, and to owe their Rise to being dedicated by the Author to the Heathen Gods. Thus the Cabalists pretending to a vast Penetration into Arts and Sciences (tho' all their Thoughts are Chimeras and
Extra-

Epistle Dedicatory. xv

Extravagancies, unless they be help'd by preternatural Means) say they have found out the several Methods appropriated to the several Planets: They have appropriated Gold to the Sun on the Sunday, Silver to the Moon on the Monday, Iron to Mars on the Tuesday, Quicksilver to Mercury on the Wednesday, Tin to Jupiter on the Thursday, Copper or Brass to Venus on the Friday, and Lead to Saturn on the Saturday. The Methods they take in forming these Talismans are too long to dwell upon here. But the Properties which they pretend belong to them, are, that the first Talisman, or Seal of the Sun, will make a Man beloved by all Princes and Potentates, and cause him to abound with all the Riches his Heart can wish. The second preserves Travellers from Danger, and is favourable to Merchants, Tradesmen, and Workmen. The third, carries Destruction to any Place where it is put; and 'tis said that a certain
great

xvj Epistle Dedicatory.

great Minister of State order'd one of these to be carry'd into England in the Times of the Revolution of Government caused by Oliver Cromwell. The fourth, they pretend, cures Fevers and other Diseases; and if it be put under the Bolster, it makes the Proprietor have true Dreams, in which he sees all he desires to know. The fifth, according to them, renders a Man lucky and fortunate in all his Businesses and Undertakings. It dissipates Melancholy, drives away all importunate Cares, and banishes panic Fears from the Mind. The sixth, by being put into the Liquor which any one drinks, reconciles mortal Enemies, makes them intimate Friends; it gains the Love of all Women, and renders the Proprietor very dextrous in the Art of Musick. The seventh, makes Women easily brought to Bed without Pain; and if a Horseman carries it in his left Boot, himself and his Horse become invulnerable.

This

Epistle Dedicatory. xvij

This Paracelsus and his learned Followers say is owing to the Influence of the Stars; but I can't help arguing these to be Arts of diabolical Impiety. But as these Arts are rarely known among the middling part of Mankind, I shall neither open their Mysteries, nor inveigh against them any farther.

The Persons, who are most to be avoided, are your ordinary Fortune-telling Women and Men about this Town, whose Houses ought to be avoided as a Plague or a Pestilence, either because they are Cheats and Impostors, or because they deal with Black Arts, none of them that I know having any Pretensions to the Gift of a Second-sight. Among many, a few of the most notorious, that I can call to mind now, are as follow. The first, and chiefest of these mischievous Fortune-tellers is a Woman that does not live far from the Old Baily. And truly the Justice Hall in that Place

a

is

xviii Epistle Dedicatory.

is the properest Place for her to appear at; where, if she was try'd for pretending to give Charms written upon Paper with odd Scrawls, which she calls Figures, she would be probably convicted, and very justly condemn'd, and doom'd to have her last Journey from the Old Baily to Newgate, and from Newgate to Tyburn. The other, is a Fellow that lives in Moorfields, in which Place, those who go to consult him, ought to live all their Life-times at the famous Palace of the senseless Men: He is the Successor of the famous Dr. Trotter, whose Widow he marry'd; and from being a Taylor and patching Mens Garments, he now cuts Flourishes with his Sheers upon Parchment, considers the Heavens as a Garment, and from the Spangles thereupon, he calculates Nativities, and sets up for a very profound Astrologer. The third is an ignorant Fellow that kaws out strange Predictions in Crow-Alley, of whose croaking Noise I shall here
take

Epistle Dedicatory. xix

take no Notice, he having been sufficiently maul'd in the most ingenious Spectators. These, and such Counterfeits as these, I would desire all Gentlemen and Ladies to avoid. The only two really learned Men, that I ever knew in the Art of Astrology, were my good Friends Dr. Williams and Mr. Gadbury; and I thought it necessary to pay this Esteem to their Manes, let the World judge of them what it will. I will here say no more, nor hinder you any longer, Gentlemen and Ladies, from the Diversion which my good old Friend, who is now departed this Life, has prepared for you in his Book, (which a young Gentleman of my Acquaintance revised,) than only to subscribe my self,

Yours, &c.

*Exeter-Court,
April 7th,
1720.*

DUNCAN CAMPBELL.

a 2

THE



T H E
C O N T E N T S.

C H A P. I.



R. Campbell's *Descent, Family, Birth, &c.* Page 8.
Also an Account of Mr. Archibald Campbell's Travels into Lapland, where he married a rich Lady of that Country, who was Daughter to the Under-Præfect or Deputy Governor of the District of Uma Lapmark ; with some Letters from him to his Father in the Isle of Schetland in Scotland, particularly one, concerning the Birth of his Son our present Mr. Duncan Campbell.

p. 16.

C H A P.

The CONTENTS.

C H A P. II.

After the Death of Mr. Duncan Campbell's Mother in Lapland, his Father Mr. Archibald Campbell return'd into Scotland with his little Son and Family. His second Marriage, and how his Son being born Deaf and Dumb, was first learn'd to read and write. P. 32.

C H A P. III.

The Method of teaching Deaf and Dumb Persons to write, read, and understand a Language. P. 38.

C H A P. IV.

Young Duncan Campbell returns with his Mother to Edinburgh. The Earl of Argyll's Overthrow. The Ruin of Mr. Archibald Campbell, and his Death : Young Duncan's Practice

The CONTENTS.

Grace in Prediction at Edinburgh, while yet a Boy. P. 55.

C H A P. V.

An Argument proving the Perception, which Men have had, and have, by all the Senses, as Seeing, Hearing, &c. of Dæmons, Genit, or Familiar Spirits. P. 78.

C. H A P. VI.

A Narrative of Mr. Campbell's coming to London, and taking upon him the Profession of a Predictor; together with an Account of many strange Things that came to pass just as he foretold. P. 124

G H A P. VII.

A Philosophical Discourse concerning the Second-sight. P. 175

C H A P.

The CONTENTS.

CHAP. VIII.

A Dissertation upon Magick under all its Branches ; with some remarkable Particulars, relating to Mr. Campbell's private Life. p. 205.

The first Objection against the Existence of Spirits, and the Refutations thereof. p. 260

The second Objection against the Existence of Witches. p. 270

The Appendix. p. 297.



T H E



VERSES

TO

Mr. *CAMPBELL*.

ON THE

HISTORY

Of his Life and Adventures.



Court no Muse amidst the tuneful

Throng,

Thy *Genij*, *CAMPBELL*, shall inspire

my Song;

The gentle Summons every Thought obeys,

Wakens my Soul, and tunes it all to Lays.

B

Among

Among the Thousand Wonders, thou hast shown
 I, in a Moment, am a Poet grown;
 The rising Images each other meet,
 Fall into Verse, and Dance away with Feet;

Now with thy *Cupid* and thy *Lamb* I rove,*
 Thro' ev'ry Bloomy Mead, and Fragrant Grove.

A thousand Things, I can, my self, Divine,

Thy little *Genij* whisper 'em to Mine;

Beyond the Grave I see thy deathless Fame,

The Fair and Young all Singing CAMPBELL'S
 Name;

And Love himself, — for Love and Thou art Friends,
 He joins the Chorus, and his Dart defends.

What noisy-Talker can thy Magick Boast?

Let those dull Wretches try who scorn Thee most.

O sacred Silence! let me ever dwell,

With the sweet Muses in thy lonely Cell;

Or else bind up, in thy Eternal Chain,

Scandal and *Noise*, and all that *Talk in vain*.

M. FOWKE.

* See Mr. Campbell's Life. p. 71



T O

Mrs. FOWKE,

Occasioned by the foregoing Verses.

SWEET Nightingale! whose artful Num-
bers show,

Expressive Eloquence to Silent Woe,

Sing on, and in thy Sex's Power presume,

By Praising CAMPBELL, to Strike Nations Dumb!

Whene'er you Sing, silent, as he, they'll stand,

Speak by their Eyes, grow Eloquent by Hand:

Tongues are Confusion, but as learnt by You,

All but *Pythagoras's* Doctrine's true;

4 *V E R S E S* to

CAMPBELL and HE taught Silence ---- had HE
heard,

How much thy Lays to Silence were preferr'd,
He had recanted from Thy powerful Song,
And justly wish'd each Organ had a Tongue.

But could He see, what You, in every Line,
Prophetick tell of CAMPBELL'S *Sight-Divine*;
Like *Cræsus*' Son's his loosned Nerves must break,
And ask the Cause--- or make his CAMPBELL
Speak.

G. S.





To Mr. CAMPBELL.

MILTON's Immortal Wish * You sure
must feel,

To Point those Fates, which You to All reveal;
If second *Sight* so much alarms Mankind,
What Transports must it give, to know thy Mind?
Thy Book, is but the Shadow of thy worth,
Like distant Lights, which set some Picture forth:
But if the Artist's Skill we nearer trace,
And strictly view each Feature of the Face,
We find the Charm, that Animates the whole,
And leave the Body, to Adore the Soul.

MILTON's Immortal Wish you sure must
feel,

To Point those Fates, which You to All reveal.

I. Philips.

* To see and tell
Of things invisible to Mortal Sight.

Parad. Lost,



JAMES THE
 PARALELL,
 TO
 Mr. CAMPBELL.

As *Denham* Sings, Mysterious 'twas, the
 fame,

Should be the Prophet's and the Poet's Name; *
 But while the Sons of *Genius* join to Praise,
 What Thine presaging dictates to their Lays,
 The things They sweetly Sing and You foresaw,
 Open the *Sampson*-Riddle to our View;
 Strong are thy Prophecies, their Numbers sweet,
 And with the Lion, Combs of Honey meet.

Late

Late on Fantastic Cabalistic Schemes,
 Of waking Whimsies, or of Feverish Dreams,
 New Cobweb Threads of Poetry were spun,
 In gaudy Snares, like Flies, were Wirlings won,
 Their Brains intangled, and our Art undone.

Pope first descended from a Monkish Race,
 Cheapens the Chafms of Art, and daubs her Face;
 From *Gabalıs*, * his Mushroom Fictions rise,
 Lop off his *Sylphs* — and his *Belinda* † dies;
 The attending Insects hover in the Air,
 No longer, than they're present, is She Fair;
 Some Dart those Eye-beams, which the Youths be-
 guile,
 And some sit Conquering in a dimpling Smile.
 Some pinch the Tucker, and some smooth the
 Smock,
 Some guard an Upper some a Lower Lock;

But

* See the History of the Count *de Gabalis*, from whence he has taken the Machinery of his *Rape of the Lock*.
 † Mrs. F—m—r.

8 *V E R S E S* to

But if these truant Body-Guards escape,
 In whip the *Gnomes*, and strait commit a
 Rape;

The curling Honours of her Head they seize,
 Hairs less in Sight, or any Hairs *they please*;
 But if to angry Frowns, her Brow she bends,
 Upon her Front some sullen *Gnome* descends;
 Whisks thro' the furrows, with its Airy Form,
 Bristles her Eye-brows, and *directs the Storm*.

As wide from these, are *Addisonian* Themes,
 As Angels Thoughts are from distempred Dreams;
Spenser and *He*, to Image Nature, knew,
 Like living Persons, Vice and Virtue drew:
 At once instructed and well-pleas'd we read,
 While in sweet Morals these two Poets laid,
 No less to Wisdom, than to Wit, pretence;
 They led *by Musick*, but they led to *Sense*.

But

But *Pope* scarce ever *Force* to *Fancy* Joins,
 With *Dancing-Master's* Feet equips his Lines,
Plumes empty *Fancy*, and in *Tinsel* shines.

Or, if by chance his Judgment seems to lead,
 Where one poor Moral faintly shews its Head;
 'Tis like a Judge, that reverently dress'd,
 Peeps thro' the Pageants, at a Lord May'r's Feast;
 By starts he Reasons, and seems Wise by Fits,
 Such Wit's call'd *Wisdom*, that has lost its Wits.

Un-nam'd by me this witting Bard had been,
 Had not the Writer's caus'd the Reader's Sin;
 But Less by Comedies and lewd Romances,
 Are ruin'd, Less by *French* lascivious Dances,
 Than by such Rhimes Masqueraded Fancies.

From *sach*, the Root of Superstition grew,
 Whose Old Charms fertile, daily Branch'd in
 New;

From *such Chimeras* first inspir'd, the Fair
 The *Confessors* Ring Approach'd and *Jesuits* Chair;
 Throng'd to the Doors, where *Magick Rogues*
 Divin'd,
 And sold out *Ignis fatui* to the Mind.

Wizards and *Jesuits* differ but in Name,
 Both *Demon's* Envoys, and their Trade the same;
 Weak Wills they lead, and vapour'd Minds com-
 mand,
 And play the Game into each others Hand;
 Like *Spiritual Juglers* at the *Cup and Ball*.
 Rising by foolish Maids, that long to Fall.
 Some into Love they *Damn*, and some they
 Pray,
 For *Greenfick* Minds are sought a different way;
 To the same End, tho' several Paths, they run,
 Priests to Undo, and Maids to be Undone;
 Some *blacker* Charms, some *whiter* Spells cajole,
 As some lick *Wall* and some devour a *Coal*.

Here

Here Ladies, strong in Vapours, see Men's Faces
 Imprinted in the Conjurers dazling Glasses,
 There, when, in Spring Time, the too-praying
 Priest,

Toasts, and does something *better*,—*to the best*
 A Spouse is promis'd on next *Baptist's* * Feast.

First some young *Contrite* Rake's enjoind to
 Marry

Least — Madam's forc'd to squeak for't—*or*—Mif-
 carry:

In *June*, the Lads does to the Fields repair,

Where good Sir *Domine* just took the Air.

When, O strange Wonder!—near a *Plantane*-
Root,

She finds a *Coal*—and so a *Spouse* to boot,

She longs to Dream—and to secure the Sport

That very Day the Youth design'd—must Court,

He does—She struck with rapture and delight.

Bespeaks her Fancy—strongly--Dreams at Night.

* See the Dedication of Mr. Campbell's *Life*.

12 *V E R S E S* to

The yielding Fair, the ravish'd Youth obtains,
A Maid she passes — so His Child's free gains,
He has the pleasure, yet is sav'd the Pains.

Thus when Priest's *Wench*—to Cure the *growing*
Evil

Poor St. *John Baptist* must forerun the Devil.

But if the Ladies fall, at fall of Leaf,
Or in the Winter—still there's fresh relief;
Let her Lace *close* four Months, and if she *can*
St. *Agnes* * heals the Breach and brings the *Man*.
Thus a *lewd Priest* to *Vapour'd Virgins* cants
And into *Pimps* reverts his *Vestal-Saints*.

O! dire Effects of Masqu'd Impiety!
And shall they (Christian Muse!) have Aids from
Thee;
Wilt Thou, like witty Heathens, lewdly given,
To a *Gebenna* Metamorphose *Heaven*?

Wilt

* See Mr. *Campbell's* Dedication.

Wilt Thou,—O no— forbid th' unhallow'd Song!
Such Prophanations to *Rome's* Bard belong.

Let ONE, who *Gods* and *Goddesses* Adores
Paint them like *Rakes* and *Bullies*, *Bawds*, and
Whores,

Our *Genij*, CAMPBELL, shall be all Divine, }
Shall high o'er *Theirs* as much distinguish'd shine, }
As o'er such *Priests* or *Chiromancers*, Thine. }

Thine, which does future *Time's* events Command
To Leap to Sight, and in thy Presence stand,

Thine, whose Eyes glowing with a *gifted* Ray, }
New Roads of Life o'er *Wisdom's Alps* survey, }
And guide benighted Travellers to Day. }

Let Me, for once, a Daring Prophet be }
Mark from this Hour—And Poetry thou'lt see }
Date a New *Era* from thy Book and Thee; }

Thy Book, where, thro' the Stories, thou hast laid,
All Moral *Wisdom's* to the Mind convey'd;

And thus far Prophecys each Page, that all
Must rise by *Virtues*, or by *Vices* fall:

Poets

Poets shall blush to see their Wit outdone,
 Resume their Reason, and assert it's Throne,
 Shall *Fables* still for *Virtues*-sake Commend
 And *Wit* the *means*, shall *Wisdom* make its *End*.

Who hopes to Please, shall strive to Please by
 Pains,
 Shall gaining Fame, earn hard what'er he gains,
 And DENHAM'S Morals join, to DENHAM'S
 Strains.

Here Paint the *Thames* * " When running to
 " the Sea

" Like Mortal Life to meet Eternity.

There show both Kings and Subjects " one
 " excess,

" Makes both, by striving to be Greater, Less.

Shall climb and sweat, and falling, climb up still,
 Before he gains the height of *Coopers-Hill*.

In

* See *Coopers-Hill*.

In *Windsor-Forest*, if some trifling Grace,
 Gives, at first blush, the whole a pleasing Face,
 'Tis *Wit*, 'tis true; but then 'tis *Common Place*.
 The *Landscape-Writer*, branches out a *Wood*,
 Then digging hard for't, finds a *Silver Flood*.
 Here Paints the *Woodcock* quiv'ring in the Air,
 And there, the bounding *Stag* and quaking *Hare*.
 Describes the *Pheasant's* Scarlet-circled Eye,
 And next the *slaught'ring-Gun*, that makes him Die.
 From *common* Epithets that Fame derives,
 By which his most *uncommon* Merit lives.
 'Tis true! if finest Notes alone could show,
 (Tun'd justly high, or regularly low,)
 That we should Fame to these mere *Vocals* give;
 POPE more, than we can offer, should receive.
 For, when some gliding River is his Theme,
 His Lines run smoother, than the smoothest Stream;
 Not so, when thro' the Trees fierce *Boreas* blows,
 The Period blustering with the Tempest grows.

But

But what Fools Periods read, for Period's sake?
 Such Chimes improve not Heads, but make 'em
 Ach;

Tho' strict in Cadence on the Numbers rub,
 Their frothy substance is Whip-Syllabub;
 With most *Seraphic emptiness* they roll,
 Sound without Sense, and Body without Soul.

Not such the Bards, that give you just Applause,
 Each, from Intrinsick worth, Thy Praises draws,
 Morals, in ev'ry Page, where e'er they look,
 They find divinely scatter'd thro' thy Book:
 They find Thee studious, with Praise-worthy
 strife,

To smooth the future Roads of Human Life,
 To help the Weak, and to Confirm the Strong,
 Make our Grievs vanish, and our Bliss prolong,
 With *Phineas*' equal find Thy large Desert
 And in Thy Praise would equal *Milton's* Art.

Some

Some Fools, we know, in spite of Nature born,
Would make thee Theirs, as they are Mankind's
scorn,

For still 'tis one of Truth's unerring Rules
No Sage can rise without a Host of Fools.

Coxcombs, (by whose Eternal Din o'er come,
The Wise, in just revenge, might wish them
Dumb.)

Say, on the World Your Dumbness you impose,
And give You Organs they deserve to lose.

Impose, indeed, on all the World you would,

If You but held Your Tongue, because you could;

'Tis hard to say, if keeping Silence still, ;

In one, who, could he speak, would speak with
Skill,

Is worse, or Talk in these, who Talk so Ill.

Why on that Tongue, should purpos'd silence
dwell

Whence every Word would drop an Oracle?

D

more

More Fools of thy known foresight make a Jest, }
 For all late greatest Gifts, who share the least }
 (As *Pope* calls *Dryden* often to the Test. *)

Such from thy Pen, should *Irwin's* Sentence † wait
 And at the Gallows, own the Judge of Fate.

Or, while with feeble Impotence They rail
 Write Wonders on, and with the *Wise* prevail.

Sooner shall *Denham* cease to be renown'd,
 Or *Pope* for *Denham's* Sense quit empty sound,
 To *Addison's* Immortal heights shall rise,
 Or the Dwarf reach him in his native Skies.
 Sooner shall real Gypsies grow most fair,
 Or false ones, mighty Truths, like thine, declare,
 Than these poor Scandal-Mongers hit their Aim,
 And blemish *Thine* or *CURLL'S* acknowledg'd
 Fame.

Great

* See many Places of his Notes on *Homer*.

† See *Mr. Campbell's* Life, pag. 140.

Great *Nostradamus* thus, his Age advis'd;
 The Mob His Counsels jeer'd, *some Bards*, *
 despis'd
 Him still, neglecting these, His *Genius* fir'd,
 A King encourag'd, and the World admir'd;
 Greater (as Times great Tide increas'd) He grew,
 When distant Ages prov'd what Truths He knew;
 Thy nobler Book, a Greater KING receiv'd,
 Whence I predict, and Claim, to be believ'd,
 That by Posterity, less Fame shall be,
 To *Nostradamus* granted, than to *Thee*;
 Thee! whom the best of KINGS does so defend
 And (Myself Barring) the best *Bards* commend.

White-Hall
 June 6. 1720.

H. Stanhope.

D 2

* Alluding to this Verse, *sed cum falsa Damus, nil nisi Nostra Damus.*



A Remarkable
PASSAGE
 OF AN
APPARITION. 1665.

IN the beginning of this Year, a Disease happened in this Town of *Launceston*, and some of my Scholars died of it. Among others who fell under the Malignity then triumphing, was, *John Eliott* the eldest Son of *Edward Eliott* of *Treberse*, Esq; a Stripling of about Sixteen Years of Age; but of more than common Parts and Ingenuity. At his own particular Request I Preached at the Funeral, which happened on the 20th Day of *June*, 1665. In my Discourse (*ut mos rei; lociq; postulabat*) I spake some Words in Commendation of the Young Gentleman; such as might endear his Memory to those that knew him, and withall tended to preserve his Example to the Fry which

which went to School with him, and were to continue there after him. An *Ancient Gentleman*, who was then in the Church, was much affected with the Discourse, and was often heard to repeat the same Evening, one Expression I then used out of *Virgil*.

Et Puer ipse fuit cantari dignus. —

The reason why this grave Gentleman was so concerned at the Character, was a Reflection he made upon a Son of his own, who being about the same Age, and but a few Months before, not unworthy of the like Character I gave of the Young Mr. *Elliot*; was now by a strange Accident quite lost as to his Parents hopes, and all expectations of any farther Comfort by him.

The Funeral Rites being over, I was no sooner come out of the Church, but I found my self most courteously accosted by this Old Gentleman; and with an unusual importunity, almost forced against my Humour to see his House that Night; nor could I have rescued my self from his kindness, had not Mr. *Elliot* interposed and pleaded title to me for the whole Day, which (as he said) he would resign to no Man. Hereupon I got loose for that time, but was constrained to leave a Promise behind me, to wait upon him at his own House the *Monday* following. This then seemed to satisfy, but before *Monday* came, I had a new Message to request me that if it were possible I would be there the *Sunday*. The second attempt I resisted, by answering that it was against my convenience, and the Duty which mine own
 People

22 *A Remarkable Passage*

People expected from me. Yet was not the Gentleman at Rest, for he sent me another Letter the *Saturday* by no means to fail the *Monday*, and so to order my Business as to spend with him two or three Days at least. I was indeed startled at so much eagerness, and so many dunnings for a Visit, without any Business; and began to suspect that ~~there must~~ needs be some design in the Bottom of all this excess of Courtesy. For I had no Familiarity, scarce common Acquaintance with the Gentleman, or his Family; nor could I imagine whence should arise such a flush of Friendship on the sudden.

On the *Monday* I went and paid my promised Devoir, and met with Entertainment as free and plentiful, as the Invitation was importunate. There also, I found a Neighbouring Minister, who pretended to call in accidentally, but by the Sequel I suppose it otherwise. After Dinner this Brother of the Coat undertook to show me the Gardens, where as we were Walking, he gave me the first discovery of what was mainly intended in all this Treat and Complement.

First he began to tell the Infortunity of the Family in general, and then gave Instance in the Youngest Son. He related what a hopeful sprightly Lad he lately was, and how Melancholick and Sottish he was now grown. Then did he with much Passion lament, that his ill Humour should so incredibly subdue his Reason; for (saith he) the poor Boy believes himself to be haunted with Ghosts, and is confident that he meets with an Evil Spirit in a certain Field about half a Mile from this Place, as often as he goes that way to School.

School. In the midst of our Twattle, the Old Gentleman and his Lady (as observing their Cue most exactly) came up to us. Upon their Approach, and pointing me to the Arbour, the Parson renews the Relation to me, and they (the Parents of the Youth) confirmed what he said, and added many minute Circumstances, in a long narrative of the whole: In fine they all Three desired my Thoughts and Advice in the Affair.

I was not able to collect Thoughts enough on the sudden, to frame a Judgment upon what they had said. Only I answered, that the thing which the Youth reported to them, was strange, yet not incredible, and that I knew not then what to think or say of it, but if the Lad would be free to me in talk and trust me with his Counsels, I had hopes to give them a better Account of my Opinion the next Day.

I had no sooner spoken so much, but I perceived my self in the Springle their Courtship had laid for me; for the old Lady was not able to hide her impatience, but her Son must be call'd immediately; this I was forced to comply with, and consent to, so that drawing off from the Company to an Orchard near by, she went her self, and brought him to me, and left him with me.

It was the main drift of all these Three to persuade me, that either the Boy was lazy, and glad of any excuse to keep from the School, or that he was in love with some Wench, and ashamed to confess it; or that he had a Fetch upon his Father to get Money and new Clothes, that he might range to *London* after a Brother he had there; and therefore they begg'd of me, to discover the Root
of

24 *A Remarkable Passage*

of the Matter; and accordingly to dissuade, advise, or reprove him; but chiefly by all means to undeceive him, as to the fancy of Ghosts and Spirits.

I soon entred a close Conference with the Youth, and at first was very cautelous not to displease him, but by smooth Words to ingratiate my self and get within him, for I doubted he would be too distrustful, or too reserved. But we had scarce past the first Scituation and began to speak to the Business, before I found, that there needed no Policy to skrew my self into his Heart; for he most openly and with all obliging Candour did aver, that he loved his Book, and desired nothing more than to be bred a Scholar; that he had not the least respect for any of Womankind as his Mother gave out; And that the only request he would make to his Parents was, that they would but believe his constant Assertions, concerning the Woman he was disturbed with, in the Field, called the *Higher-Broom-Quartils*. He told me with all naked freedom and a Flood, of Teares, that his Friends were unkind and unjust to him, neither to believe nor pity him; and that if any Man (making a bow to me) would but goe with him to the Place he might be convinc'd that the Thing was real, &c.

By this Time he found me apt to compassionate his Condition, and to be attentive to his Relation of it; and therefore he went on in this Manner.

This Woman which appears to me (saith he) lived a Neighbour here to my Father; and dyed about Eight Years since; her Name *Dorothy Dingley*, of such a Stature, such Age, and such Complexion. She never speaks to me, but passeth by
hastily,

hastily, and always leaves the foot Path to me, and she commonly meets me twice or three Times in the breadth of the Field.

It was about two Months before I took any Notice of it, and though the Shape of the Face was in my Memory, yet I could not recall the Name of the Person; but without more thoughtfulness, I did suppose it was some Woman who lived thereabout, and had frequent Occasion that way. Nor did I imagine any Thing to the contrary, before she began to meet me constantly Morning and Evening, and always in the same Field, and sometimes twice or thrice in the breadth of it.

The first Time I took notice of her, was about a Year since; and when I first began to suspect and believe it to be a Ghost, I had Courage enough not to be afraid; but kept it to my Self a good while, and only wondred very much at it. I did often speak to it, but never had a Word in Answer. Then I changed my Way and went to School the under Horse Road, and then she always met me in the narrow Lane, between the Quarry Parke and the Nursery, which was worse.

At length I began to be terrified at it, and prayed continually, that God would either free me from it, or let me know the meaning of it. Night and Day, sleeping and waking, the Shape was ever running in my Mind; and I often did repeat these Places of Scripture (with that he takes a small Bible out of his Pocket) Job. 7. 14. *Thou scarest me with Dreams, and terrifiest me through Visions*; and Deut. 28. 67. *In the Morning thou shalt say, would God it were Evening, and at Evening thou*

26 *A Remarkable Passage*

thou shalt say would God it were Morning, for the fear of thine Heart, wherewith thou shalt fear, and for the sight of thine Eyes which thou shalt see. I was very much pleased with the Lad's Ingenuity, in the Application of these pertinent Scriptures to his Condition, and desired him to proceed. (Thus saith he) by degrees I grew very pensive, insomuch that it was taken Notice of by all our Family; whereupon being urged to it, I told my Brother *William* of it; and he privately acquainted my Father and Mother; and they kept it to themselves for some Time.

The success of this discovery was only this; they did sometimes laugh at me; sometimes chide me, but still commanded me to keep my School, and put such Fopperies out of my Head. I did accordingly goe to School often, but always met the Woman in the way.

This and much more to the same purpose (yea as much as held a Dialogue of near two Hours) was our Conference in the Orchard; which ended with my proffer to him, that (without making any privy to our Intents) I would next Morning, walk with him to the Place about Six a Clock. He was even transported with Joy at the mention of it, and replied, but will you sure, Sir? Will you sure, Sir? Thank God, now I hope I shall be believed. From this Conclusion we retired into the House.

The Gentleman, his Wife and Mr. *Sam.* were impatient to know the Event, insomuch that they came out of the Parlour, into the Hall to meet us; and seeing the Lad look chearfully, the first Complements from the Old Man was, come Mr. *Ruddle*,
you

you have talked with *Sam*. I hope now he will have more Wit; an idle Boy, an idle Boy. At these Words the Lad ran up the Stairs to his Chamber without replying; and I soon stop'd the Curiosity of the three Expectants, by telling them I had promis'd Silence, and was resolv'd to be as good as my Word; but when Things were riper they might know all; at present, I desired them to rest in my faithful Promise, that I would do my utmost in their Service, and for the good of their Son. With this they were silenced, I cannot say, satisfied.

The next Morning before five a Clock, the Lad was in my Chamber, and very brisk; I arose and went with him. The Field he led me too, I guess'd to be twenty Acres, in an open Country, and about three Furlongs from any House. We went into the Field, and had not gone above a third part, before the Spectrum, in the shape of a Woman, with all the Circumstances he had described her to me in the Orchard the Day before, (as much as the suddenness of its Appearance, and evanition would permit me to discover) met us and pass'd by. I was a little surpris'd at it; and though I had taken up a firm Resolution to speak to it, yet I had not the power, nor indeed durst I look back, yet I took care not to shew any fear to my Pupil and Guide, and therefore only telling him, that I was satisfied in the Truth of his Complaint, we walked to the end of the Field, and returned, nor did the Ghost meet us at that Time above once. I perceived in the young Man a kind of Boldness mixt with Astonishment; the first caused by my Presence, and the Proof he had given of his own Relation, and the other by the sight of his Persecutor.

28 *A Remarkable Passage.*

In short, we went home; I somewhat puzzled, he much animated. At our return, the Gentlewoman (whose inquisitiveness had mis'd us) watch'd to speak with me, I gave her a convenience, and told her that my Opinion was, that her Son's Complaint was not to be slighted, nor altogether discredited, yet that my Judgement in his Case was not settled. I gave her Caution moreover, that the Thing might not take wind, least the whole Country should ring, with what we yet had no Assurance of.

In this juncture of Time, I had Business, which would admit no delay; wherefore I went for *Lancoston* that Evening, but promised to see them again next Week. Yet I was prevented by an Occasion which pleaded a sufficient excuse. For my Wife was that Week brought home from a Neighbours House very ill. However my Mind was upon the Adventure; I studied the Case; and about three Weeks after went again; resolving by the help of God to see the utmost.

The next Morning being the 27th Day of *July* 1665. I went to the haunted Field by myself, and walked the breadth of it without any encounter, I returned, and took the other Walk, and then the Spectrum appeared to me, much about the same Place I saw it before when the young Gentleman was with me: In my Thoughts it moved swifter than the Time before, and about ten Foot distant from me on my right Hand; inso-much that I had not Time to speak as I determined with my self before Hand.

The Evening of this Day, the Parents, the Son, and my self, being in the Chamber where I lay;

I propounded to them, our going altogether to the Place next Morning, and some attestation, that there was no danger in it, we all resolved upon it. The Morning being come, lest we should alarm the Family of Servants, they went under the pretence of seeing a Field of Wheat, and I took my Horse, and fetcht a Compass another way, and so met at the Stile we had appointed.

Thence we all four walked leisurely into the Quarts; and had past above half the Field, before the Ghost made Appearance. It then came over the Stile just before us, and moved with that swiftness, that by the Time we had gone six or seven Steps it passed by. I immediately turn'd Head and ran after it, with the young Man by my side; we saw, it pass over the Style at which we entred, but no farther, I stept upon the Hedge at one Place, he at another but could discern nothing; whereas I dare averr, that the swiftest Horse in *England* could not have conveyed himself out of sight, in that short space of Time. Two Things I observed in this Days Appearance:

1. That a Spaniel Dog, who followed the Company unregarded, did bark and run away, as the Spectrum passed by; whence 'tis easy to conclude that 'twas not our Fear or Fancy which made the Apparition.

2. That the motion of the Spectrum was not gradatim, or by Steps, and moving of the Feet; but a kind of gliding as Children upon the Ice, or a Boat down a swift River, which punctually answers the Descriptions, the Ancients gave of the Motion of their *Lemures*, which was,

Ka 708

30 *A Remarkable Passage*

Κατὰ πρόσω αἰετον καὶ ὄραται ἀσθαπιδισον.

Heliodor.

But to proceed, this ocular Evidence clearly convinc'd, but withall strangely affrighted the Old Gentleman and his Wife; who knew this *Dorothy Dingly* in her Life Time, were at her Burial, and now plainly saw her Features in this present Apparition. I encourag'd them as well as I could; but after this they went no more. However I was resolv'd to proceed, and use such lawful Means as God hath discovered, and learned Men have successfully practis'd, in these un-vulgar Cases.

The next Morning being *Thursday*, I went out very early by my self, and walked for about an Hours space in Meditation and Prayer in the Field next adjoining to the Quartils. Soon after Five I stept over the Stile, into the disturb'd Field; and had not gone above thirty or forty Paces before the Ghost appeared at the farther Stile. I spake to it with a loud Voice, in some such Sentences as the way of these dealings directed me, whereupon it approached but slowly, and when I came near it moved not. I spake again and it answered, in a Voice neither very Audible nor Inteligible. I was not in the least terrify'd, and therefore persisted, until it spake again, and gave me Satisfaction. But the Work could not be finish'd at this Time; wherefore the same Evening an Hour after Sun-set, it met me again near the same Place, and after a few Words of each side it quietly vanished, and neither doth appear

pear since, nor ever will more, to any Man's disturbance. The discourse in the Morning lasted about a quarter of an Hour.

These Things are true, and I know them to be so with as much certainty as Eyes and Ears can give me, and until I can be perswaded that my Senses do deceive me about their proper object; and by that perswasion deprive my self of the strongest Inducement to believe the *Christian Religion*, I must and will assert, that these Things in this Paper are true.

As for the manner of my proceeding, I find no Reason to be asham'd of it, for I can justify it, to Men of good Principles, Discretion, and recondite Learning. Though in this Case I chose to content my self in the assurance of the Thing, rather than be at the unprofitable trouble to perswade others to believe it. For I know full well with what difficulty, Relations of so uncommon a Nature and Practice, obtain Belief. He that tells such a Story, may expect to be dealt withal, as a Traveller in *Poland* by the Robbers, *viz.* first Murdered and then Search'd, first condemn'd for a Lyar, or Superstitious, and then (when 'tis too late) have his 'Reasons and Proofs examined. This Incredulity may be attributed,

1. To the infinite abuses of the People, and impositions upon their Faith by the cunning *Monks* and *Friars*, &c. in the Days of Darknes and Popery. For they made Apparitions as often as they pleased, and got both Money and Credit by quieting the *terriculamenta Vulgi*, which their own Artifice had raised.

2. To

32 *A Remarkable Passage*

2. To the prevailing of *Somatism* and the *Hobbean* Principle in these Times; which is a Revival of the Doctrine of the Sadduces, and as it denies the Nature, so cannot consist with the Apparition of Spirits, of which see, *Leviath.* p. 1 c. 12.

3. To the Ignorance of Men in our Age, in this peculiar and Mysterious Part of Philosophy and Religion, namely the Communication between Spirits and Men. Not one Scholar of ten Thousand (though otherwise of excellent Learning) knows any Thing of it, or the way how to manage it. This Ignorance breeds fear, and abhorrence of that, which otherwise might be of incomparable benefit to Mankind.

But I being a Clergy Man, and young, and a Stranger in these Parts, doe apprehend silence and secrecy to be my best security.

In rebus abstrusissimis abundans cautela non nocet,

September 4th. 1665.

POSTSCRIPT.

TIS possible that the unacquaintedness of some Men with Church History, and the Writings of the Ancient Fathers may be one Cause of their Prejudice against Things and Narratives of this Nature; I could cite out of them Hundreds of Passages in confirmation (*a pari*) of what I have now done and Written. But a single Testimony shall serve to fill up this Page.

Saint

Saint *Cyprian* was a Father of the third Century, Cotemporary with *Origen*, *Tertullian*, *Lactantius*, *Clem. Alexand.* and other learned Men. Observe his Words,

St. Cyprianus
Episcopus
Carthago.
Martiris hono-
ratus An. Dom.
250.

S. Cypriani Epist. ad Demetrium Ethnicum p. 328.

Si audire velles & videre quando Spiritus mali a nobis adjurantur & torquentur Spiritualibus flagris; quando Demones ejulantes & gementes humana Voce venturum judicium confitentur: Videbis nos rogari ab ijs quos tu Rogas, & tamen ab ijs quos tu adoras: Videbis sub manu nostrâ stare vinc̄tos & tremere captivos, quos tu veneraris ut Dominos. Certè vel sic in erroribus tuis confundi poteris, cum conspexeris & audieris Deos, tuos quid sint, nostra Interrogatione, statim prodere, &c.

See *Pamelius's* Notes on *Tertullian*, N. 64.

“ If you would hear and see, when evil Spirits
“ are by us adjured and put to spiritual Torture;
“ when the very Devils, groaning and lamenting
“ with a Human Voice, confess a future Judg-
“ ment, You shall hear us intreated by those, whom
“ you intreat, and by those, whom you adore:
“ You shall see those, stand Fetter'd as it were
“ under our Hands, and tremble like *Captive Slaves*,
“ whom you worship as Deities. Certainly you
“ must be thus Confounded in your Errors, when
“ You shall see and hear your Gods, upon Questi-
“ ons we put to them, immediately betray, what
“ they are.

F I N I S.



THE
HISTORY
OF THE
LIFE

AND

Surprizing ADVENTURES
OF

Mr. Duncan Campbell.

The INTRODUCTION.



Of all the Writings delivered in an
Historical Manner to the World,
none certainly were ever held
in greater Esteem, than those,
which give us the Lives of distin-
guished private Men at full length; and, as I

B

may

may say, to the Life. Such curious Fragments of *Biography* are the Rarities, which great Men seek after with eager Industry; and, when found, prize them as the Chief Jewels and Ornaments, that enrich their Libraries: And deservedly; for they are the Beauties of the greatest Men's Lives handed down by way of Example or Instruction to Posterity, and commonly handed down likewise by the greatest Men. Since therefore, Persons distinguished for Merit in one Kind or other, are the constant Subjects of such Discourses, and the most Elegant Writers of each Age have been usually the only Authors, who chuse upon such Subjects to employ their Pens; and since Persons of the highest Rank, and Dignity, and *Genij* of the most refined and delicate Relish, are frequently curious enough to be the Readers of them, and to esteem them the most valuable Pieces in a whole Collection of Learned Works: It is a wonder to me, that when A Man's Life has something in it peculiarly Great and Remarkable in its Kind, it should ~~not move some more skilful Writer than my~~ self to give the Publick a Taste of it, because it must be at least vastly Entertaining, if it be not, which is next to impossible, immensely Instructive and Profitable withal.

If ever the Life of any Man under the Sun was Remarkable, this Mr. *Duncan Campbell's*, which I am going to treat upon, is so, to a very eminent Degree.

2 It

It affords such variety of Incidents, and is accompanied with such diversity of Circumstances, that it includes within it, what must yield entire Satisfaction to the most learned, and Admiration to Persons of a moderate Understanding. The Prince and the Peasant will have their several Ends of worthy Delight in reading it; and Mr. Campbell's Life is of that Extent, that it concerns and collects (as I may say) within it self every Station of Life in the Universe. Besides, There is a Demand in almost every Page, that relates any new Act of his, for the finest and closest Disquisitions that Learning can make upon Human Nature, to account how those Acts could be done by him. For he daily practised; and still practises those Things naturally; which puts Art to the rack to find out how Nature can so operate in him; and his fleshly Body, by these Operations, is a living practical System or Body of new Philosophy; which exceeds even all those that have hitherto been compounded by the Labour and Art of many Ages.

If one, that had speculated deep into abstruse Matters, and made it his Study, not only to know how to assign natural Reasons for some strange new Acts, that looked like Miracles by being peculiar to the individual Genius of some particular admired Man, but carrying his Enquiry to a much greater Height, had speculated like wise, what might possibly

4 *The LIFE and ADVENTURES*

possibly be achieved by a human Genius in the full Perfection of Nature, and had laid it down as a *Thesis* by strong Arguments, that such Things might be compassed by a Human Genius (if in its true degree of Perfection) as are the Hourly Operations of the Person's Life I am writing, he would have been counted a wild Romantick Enthusiast, instead of a Natural Philosopher. Some of the wisest would be Infidels to so new and so refined a Scheme of Thinking, and demand Experiment, or cry it was all against Reason, and would not allow the least Tittle to be true without it. Yet the Man that had found out so great a Mystery, as to tell us, what might be done by a Human Genius, as it is here actually done, would have been a great Man within himself; but wanting farther, Experimental Proof, could lay no claim to the Belief of others, or consequently to their Esteem: But how great then is the Man, who makes it constantly his Practice, actually to Do, what would not otherwise have been thought to be of such a Nature, as might ever be acquired by mortal Capacity, tho' in its full Complement of all possible Perfection? He is not only great within himself, he is great to the World; his Experiments force our Belief, and the amazing Singularity of those Experiments, provokes both our Wonder and Esteem.

If any learned Man should have advanced this Proposition, That meer Human Art could
give

give to the Deaf Man what should be equal to his Hearing, and to the Dumb Man an Equivalent for his want of Speech, so that he should converse as freely almost, as other Hearing or Talking Persons; that he might, tho' born Deaf, be by Art taught, how to Read, Write, and understand any Language, as well as Students that have their Hearing; would not the World, and many even of the Learned Part of it say, that nothing could be more extravagantly Wild, more Mad and Frantick? The learned Dr. Wallis, Geometry-Professor of Oxford, did first of all lay down this Proposition, and was counted by many to have overshot the Point of Learning; and to have been the Author of a whimsical Thesis. And I should not have wondered, if, after a Man's having asserted This might be done, before it was actually done, some blind devout People, in those Days, had accused him of Heresy, and of attributing to Men a Power of working Miracles. The Notion of the *Antipodes* was by the most learned Men of the Age in which St. *Augustin* lived; and by the Great St. *Austin* himself treated in no milder a manner; yet if the Ability of teaching the Deaf and the Dumb a Language, proved a Truth in Experience afterwards, ought not those to turn their Contempt into Admiration, ought not those very People to Vote him into the Royal Society for laying down this Proposition, who, before it proved true in Fact, would have been very

forward to have sent him to *Bedlam*? The first Instance of this Accomplishment in a Dumb Person, was proved before King *Charles. II.* by this same *Dr. Wallis*, who was a Fellow of the *Royal Society*, and one of the most ingenious of that Society. *Q. And is it so?*
 But notwithstanding this, should I come afterwards and say, that there is now living a Deaf and Dumb Man, and born so, who could by dint of his own Genius teach all others Deaf and Dumb to Read, Write, and converse with the Talking and Hearing Part of Mankind; some would, I warrant, very religiously conclude, that I was about to introduce some strange new Miracle-Monger and Impostor into the World; with a Design of setting up some new Sect of Antichristianism, as formidable as that of the *Beabmans*. Should I proceed still farther and say, that this same Person so Deaf and Dumb, might be able also to shew a presaging Power, or kind of prophetic Genius (if I may be allowed the Expression) by telling any strange Persons he never saw before in his Life, their Names at first Sight in Writing, and by telling them the particular Actions of their Lives, and predicting to them determined Truths of future Contingencies; notwithstanding what Divines say, that *in futuris contingentibus non datur determinata veritas*, would not they conclude, that I was going to usher in a new *Mahomet*? Since therefore there does exist such a Man in *London* who actually is Deaf and

and Dumb, and was born so, who does Write and Read, and Converse as well as any Body, who teaches others Deaf and Dumb to Write and Read, and Converse with any Body; who likewise can, by a presaging Gift, set down in Writing the Name of any Stranger at first Sight, tell him his past Actions, and predict his future Occurrences in Fortune; and since he has practised this Talent as a Profession with great Success, for a long Series of Years, upon innumerable Persons in every State and Vocation of Life, from the Peeres to the Waiting-Woman, and from the Lady Mayores to the Milliner and Sempstress; will it not be wonderfully Entertaining to give the World a perfect History of this so singular a Man's Life? And while we are relating the pleasant Adventures with such prodigious Variety, can any Thing be more agreeably instructive in a New Way, than to interperse the Reasons, and account for the manner how Nature, having a mind to be remarkable, performs by him Acts so mysterious.

I have premised this Introduction, compounded of the Merry and the Serious, with the Hopes of engaging many curious People of all sorts to be my Readers; even from the Airy Nice Peruser of Novels and Romances, neatly Bound, and finely Gilt, to the grave Philosopher, that is daily thumbing over the musty and tatter'd Pieces of more solid Antiquity.

quity, I have all the Wonders to tell, that such a merry kind of a Prophet has told, to Entertain the Fancies of the first gay Tribe, by which means I may entice them into some solid Knowledge and Judgment of Human Nature; and I have several solid Disquisitions of Learning to make, accounting for the manner of these Mysterious Operations, never touched upon before, in due Form and Order, by the Hands of the Antient or Modern Sages, that I may Bribe the Judgment of this last Grave Class so far, as to endure the intermixing of Entertainment with their severer Studies.

CONRAD A. P. L. M. a. 1711

Mr. CAMPBELL'S *Descent, Family, Birth, &c.*

OF the Goodness and Antiquity of the Name and Family of this Gentleman, no Body can ever make any Question: He is a *Campbell*, Lineally Descended from the House of *Argyll*, and bears a distant Relation to the present Duke of that Name in *Scotland*, and who is now Constituted a Duke of *England*, by the Style and Title of the Duke of *Greenwich*.

It happens frequently, that the Birth of Extraordinary Persons is so long disputed by different People, each claiming him for their own, that the real Place where he first took
Breath

Breath grows at last dubious: And thus it fares with the Person who is the Subject of the following Sheets; as therefore it is my Proposal to have a strict regard to *Historical Faith*, so am I obliged to tell the Reader, that I can, with no certainty, give an Account of him, till after he was Three Years Old; from which Age I knew him even to this Day: I will answer for the Truths which I impart to the Publick during that Time; and as for his Birth and the Circumstances of it, and how the first Three Years of his Life passed; I can only deliver them the same Account I have received from others, and leave them to their own Judgments, whether it ought to be deemed Real or Fabulous.

The Father of our Mr. *Duncan Campbell* (as these relate the Story) was from his Infancy of a very curious inquisitive Nature, and of an Enterprizing Genius; and if he heard of any Thing surprizing to be seen, the Difficulty in Practice was enough to recommend to him the attempting to get a sight of it at any Rate or any Hazard. It is certain, that during some Civil Broils and Troubles in *Scotland*, the Grandfather of our Mr. *Campbell* was driven with his Wife and Family by the Fate of War into the Isle of *Schetland*, where he lived many Years; and during his Residence there, Mr. *Archibald Campbell*, the Father of our *Duncan Campbell*, was Born.

Schet-

10 *The LIFE and ADVENTURES*

Sabetland lies North-East from *Orkney*, between 60 and 61 Degrees of Latitude. The largest Isle of *Sabetland*, by the Natives called the *Main-Land*, is sixty Miles in Length, from South-West to the North-East; and from sixteen to one Mile in Breadth.

The People who live in the smaller Isles, have Abundance of Eggs and Fowl; which contributes to maintain their Families during the Summer.

The ordinary Folks are mostly very nimble and active, in climbing the Rocks in quest of those Eggs and Fowl. This Exercise is far more diverting than Hunting and Hawking among us; and would certainly, for the Pleasure of it, be followed by People of greater Distinction, was it not attended with very great Dangers, sufficient to turn Sport into Sorrow, and which have often prov'd fatal to those, who too eagerly pursue their Game.

Mr. Archibald Campbell, however, delighted extremely in this way of Fowling; and used to condescend to mix with the Common People for Company, because none of the Youths of his Rank and Condition were venturesome enough to go along with him.

The most remarkable Experiment of this Sort, is at the Isle called the *Noss* of *Bressay*; the *Noss* standing at sixteen Fathom Distance from the Side of the opposite *Main*; the higher and lower Rocks have two Stakes fasten'd in each of them, and to these there are



are Ropes tied: Upon the Ropes there is an Engine hung, which they call a Cradle; and in this a Man makes his way: over from the greater to the smaller Rocks, where he makes a considerable Purchase of Eggs and Fowl: But his Return being by an Ascent, makes it the more dangerous; tho' those of the great Rock have a Rope tied to the Cradle, by which they draw it and the Man safe over for the most part. Over this Rock *Mr Archibald Campbell*, and Five others, were in that manner let down by Cradles and Ropes; but before they could be all drawn back again, it grew dark; and their Affidavits not daring to be benighted, were forced to withdraw; and *Mr. Campbell* was the unfortunate Person left behind, having wandered too far; and not minded how the Day declined, being intent on his Game. He passed that Night, you may easily guess, without much Sleep, and with great Anxiety of Heart. The Night too (as he lay in the open Air) was, to add to his Misfortune, as boisterous and tempestuous as his own Mind: But in the end the Tempest proved very happy for him. The Reader is to understand, that the *Hamburgers*, *Bremens* and *Hollanders*, carry on a great Fish Trade there. Accordingly a *Holland Vessel*, that was just coming in the Sound of *Brassab*, was by this Tempest driven into a Creck of the Rock, which Nature had made into a Harbour; and

and they were Providentially saved from the Bottom of the Sea by a Rock, from which, humanly speaking, they could expect nothing but Destruction, and being sent to the Bottom of that Sea. As never could a Man be taken hold of with so sudden and surprizing a Disaster, so no body could meet with a more sudden and surprizing Relief than Mr. *Campbell* found, when he saw a Ship so near. He made to the Vessel, and begged the *Hollanders* to take him in. They asked him, what he would give them for, said the Barbarous Sailors, we will even leave you where you are. He told them his Disaster; but they asked Money, and nothing else would move them. As he knew them a self-interested People, he bethought himself, that if he should tell them of the Plenty of Fowls and Eggs they would get there, he might not only be taken in a Passenger, but made a Partner in the Money arising from the Stock. It succeeded accordingly, when he proposed it; the whole Crew were all at work, and in four Hours pretty well stored the Vessel; and then returning on Board, set Sail for *Holland*. They offered Mr. *Campbell* to put him in at his own Island; but having a mind to see *Holland*, and being a Partner, to learn their Way of Merchandize; which he thought he might turn to his Countrymen's Advantage; he told them he would go the Voyage out with them, and see the

the Country of those who were his Deliverers : A necessary way of Speech, when one has a Design to sooth *Barbarians* ; who, but for Interest, would have left him undecorated, and, for ought they know, a perpetual sole Inhabitant of a dreadful Rock, incircumscribed round with Precipices, some Three Hundred Fathom high. Not so the Islanders ; (who are wrongly called a Savage Set of Mortals ;) no ; they came in quest of him after so bitter a Night, not doubting to find him, but fearing to find him in a lamentable Condition. They hunted and ransack'd every little Hole and Corner in the Rock, but all in vain. In one Place, they saw a great Slaughter of Fowls, enough to serve Forty Families for a Week ; and then they guessed, tho' they had not the ill Fortune to meet the Eagles, (frequently noted to hover about those Isles) that they might have devoured Part of him on some Precipice of the Rock, and dropt the Remnant into the Sea. Night came upon them, and they were afraid of falling into the same Disaster they went to relieve Mr. *Campbell* from. They returned each to their proper Basket, and were drawn up safe by their respective Friends ; who were amazed that one Basket was drawn up empty, which was let down for Mr. *Campbell* ; and that there was not the least Intelligence to be had concerning him, but the supposititious Story of his having been devour'd by Eagles.

Eagles. The Story was told at Home ; and, with the Lamentation of the whole Family, and all his Friends, he was look'd upon to be murdered, or dead.

Return we now to Mr. *Archibald Campbell* still alive, and on Board the *Holland* Vessel ; secure, as he thought within himself, that from the Delivery he lately had by the Gift of Providence, he was not intended to be liable to any more Misfortunes and Dangers of Life, in the Compass of so small a Voyage. But his Lot was placed otherwise in the Book of Fate, than he too fondly imagined : His Time of Happiness was dated some Pages lower down ; and more Rubs and Difficulties were to be encounter'd with, before his Stars intended to lead him to the Port of Felicity. Just as he arrived within sight of *Amsterdam*, a terrible Storm arose, and, in danger of their Lives for many Hours, they weather'd out the Tempest ; and a Calm promising fair afresh, they made to the Coast of *Zealand* ; but a new Hurricane prevented the Ship from coming there also. And after having lost their Masts and Rigging, they were driven into *Lapland*. There they went ashore, in order to careen and repair their Ship, and take in Provisions. While the Ship was Repairing by the *Dutch*, our Islander made merry with the Inhabitants ; being the most inclined to their Superstitious Customs. He there became acquainted with

of *Mr. DUNCAN CAMPBELL* by

with a very beautiful Woman, who fell in Love with him ; and after a very short Space of Time, he married her. About the Time when the Ship departed, his Wife (who was very rich) was big with Child of a Son ; namely, *Mr. Duncan Campbell*. He wrote a Letter by the Master of the Vessel to his Parents in *Scotland*, concerning the various Adventures he had met with ; which was deliver'd the *June* following, about the Time of Fishing, to his Parents ; and several Persons had Copies thereof, and for ought I know, some retain them to this very Day. Sure I am, that many remember the Particulars of this surprizing Affair, who are now living in that Island.

The Letter being very remarkable, and singular in all its Circumstances, I shall present it the Reader word for word, as it was given into my Hands, together with some others which he wrote afterwards ; in all which, I am assured by very credible Persons, and undoubted Authorities, there are not the least Alterations, but what the Version of it from the then *Scotts* Manner of Expression into a more Modern *English* Dialect, made absolutely necessary.

My

My Dearest FATHER,

THE same odd Variety of Accidents, which put it out of my Power to be personally present with you for so long a Time, put it likewise out of my Power to write to you. At last Fortune has so ordered it, that I can send a Letter to you, before I can come my self; and it is written expressly to tell you the Adventures I have met with, which have detained me this tedious Space of Time from my Dear Father; and because the same Captain of a Ship, that brings you this, might as easily have brought your Son to speak for himself; I shall, in the next place, lay before you the Necessity there is for my Stay a little longer among the strange Natives of the Country where I now inhabit, and where I am in a manner become Naturalized.

You have, no doubt of it, been inform'd by my Companions, (some of whom I hope got safe back again, if not all) that I was lost, (where many a brave Man has perish'd before me) by going over the high Precipices of the Mountain *Brassab* in a Basket, sliding down by a Rope. I must suppose I have given you the Anguish of a Father for a Son, who, you thought, had lost his Life by such a Fool-hardy Attempt; and I implore your Pardon with all the Power of Filial Contrition, Penitence and Duty. You have always shewed me such
singular

singular Marks of Paternal Affection, that I know your Receipt of this Letter will fill your Heart with Joy, and cause you to sign me an Absolution and free Pardon for all the Errors I have committed ; and think the Sufferings I have undergone for my Rashness and Indiscretion, a sufficient Atonement for my Crime of making you, by my Undutifulness, a Partner of my Sorrows. To free you the more from this Uneasiness, I know I need only tell you, that every Grief of mine is gone, excepting one, which is, that I must still lose the Pleasure of seeing you a little longer. There was never surely a more bitter Night, than that which must by me be for ever remember'd ; when I was lost in the Mountain of *Brassab*, where I must for ought I know have liv'd for ever, a wild, single Inhabitant, but that the Storm (which made the Night so uneasy to me) render'd the first Approach of Daylight beyond Measure delightful. The first Providential Glimpse of the Morning, gave me a View of a Ship driven by the Tempest into a Creek of the Rock, that was by Nature form'd like a Harbour ; a miraculous Security of Deliverance, as I thought, both for the Ship's Crew, and my self. I made all the Haste I could, you may be sure, to them ; and I found them to be *Dutchmen*, that were come for Fish : But in Lieu of Fish, I instructed them to load it with Eggs and Fowl ; which we compassed very happily in a short

C

Space

Space of Time ; and I was to be a Sharer with the Captain in the Lading, and bargain'd to go for *Holland*, to see the Sale, and the Nature of Traffick : But when we were at Sea, after much bad Weather, we made towards *Zealand* ; but we were driven upon the Coast of *Finland* by a new Storm, and thence into *Lapland*, where I now am, and from whence I send you this Letter.

I could not come into a Place so properly named for my Reception. As I had been un dutiful to you, and Fortune seem'd to make me an Exile, or banished Man, by way of Punishment for the Vices of my Youth ; so *Lapland* (which is a Word originally deriv'd from the *Finland* word *Lappi*, that is, Exiles ; and from the *Swedish* word *Lap*, signifying Banished ; from which Two Kingdoms most of our Inhabitants were banish'd hither, for not embracing the Christian Religion ;) was certainly the properest Country in the World to receive me.

When first I enter'd this Country, I thought I was got into quite another World : The Men are all of them Pigmies to our tall, brawny *Higblanders* : They are, generally speaking, not above Three Cubits high ; in somuch that tho' the whole Country of *Lapland* is immensely large, and I have heard it reckon'd by the Inhabitants to be above a Hundred *German* Leagues in Length, and Fourscore and Ten in Breadth : Yet I was
I the

the tallest Man there, and look'd upon as a Giant. The District in which I live now, is called *Uma Lapmark*. ---- You must understand, Sir, that when I landed at *North Cape*, in *Kimi-Lapmark*, another District of *Lapland*; there was at that Time a most beautiful Lady come to see a Sick Relation of her Father's, who was Prefect, or Governor of *Uma Lapmark*; which is a Post of great Distinction.---This Lady, by being frequently in the Company of *French* Merchants, (who Traffick now and then in that Province of *Uma Lapmark*) understood *French*; and having heard of a Man Six Foot and a half high, desired to see me; and when I came, she happen'd mightily to like my Person: And she talk'd *French*; which when I answer'd, she made great Signs of Joy, that she could communicate her Sentiments to me; and she told me who she was, how rich, and that not one in the Company besides could understand a Syllable we said, and so I might speak my Mind freely to her. She told me the Customs, of the Country; that it was divided into Cantons, like our Shires, and those Cantons into *Rekars*, or certain Grounds allotted to Families, that are just like our *Clans*. As she was beyond measure beautiful, she was extremely good-humour'd, (a Thing rarely to be met with among *Lapland* Women) of better Stature than her Country-Women; very rich, and of good Birth: I thought

it would be a prodigious Turn of Fortune for a Man in my Circumstances, if I could make any Progress in her Heart ; which she seem'd a little to open to me, in such a manner, for the beginning, as if such a successful Event, if managed with Prudence, might not be despaired of. Souls that are Generous, are apt to Love ; and Compassion is the best Introducer of Love into a generous Bosom ; and that was the best Stock I had to go upon in my Courtship. I told her of all my Calamities, my Dangers, and my Escapes ; the Goodness of my Birth ; as being allied to one of the greatest Nobles in our Island : And still she would ask me to tell it her over again ; tho' every Time I told it, just at such and such Passages, she was forced to drop the Tears from her Eyes. In fine, I grew more in Love with her, out of a Sense of Gratitude now, than by the Power of her Charms before. The Matter in a few Days went so far, that she owned to me I had her Heart. As to Marriage, I did not then know the Custom of the Nation ; I thought that if it proved only dangerous to me, I lov'd her so well, that I intended to marry her, tho' the Law was to pronounce me dead for it ; but I did not know whether it might not be perilous for her too, to engage in such a State with me ; and I resolv'd in that Case, rather to be singly unhappy, than to involve her in Distress, and make her the fair Companion of

of my Woes. I would not tell her so, for fear she should out of Love hide from me those Dangers ; and therefore using a kind Sort of Disimulation, I conjured her to tell me the Laws and Customs of Marriages in that Country to a Tittle ; and that nothing should hinder us from Happiness. She told me exactly, as I find since. Our Marriage, said she, will be very hard to compass ; provided we follow the strict Rule of the Country. For our Women here are bound not to see the Men who make their Addresses to them, in some Time. His way of Courtship, is to come to the Parents ; and his nearest Friends and Relations must make her Father Presents, and supplicate him like a King, to grant him his Daughter. The Courtship often lasts two or three Years, and sometimes has not its Effect at last : But if it has, the Woman is dragged by her Father and Brother to Church, as unwilling to go to be married ; which is look'd upon as a greater Part of Modesty in her, according to the greater Disinclination she shews. My Father and Brother, said she, will both be against it : You have no Relations in this Country to move your Suit : I cannot be so hypocritical, as to be dragged unwillingly to him I own I desire for my Lawful Husband ; and therefore, as I have an Inclination to you, and I dare own I have, I will not follow those Methods which I disapprove. I have talked with se-

veral *Swedes*, and several *Polite Frenchmen*, about their Manner of *Espousals* ; and I am told, that when Souls are naturally united by Affection, the Couple so mutually and reciprocally loving, tho' they had rather have their Parents Leave, (if likely to be got) yet unwilling to be disappointed, only go to the next Minister's, and marry for better for worse. This way I approve of ; for where two Persons naturally love each other, the rest is nothing but a modest Restraint to their Wishes : And since 'tis only Custom, my own Reason teaches me, there is no Error committed, nor any Harm done in breaking thro' it, upon so commendable an Occasion. I have, added she, a Thousand *Rain-Deer* belonging to me, beyond my Father's Power of taking away ; and a Third Share in a *Rekar*, or *Clan*, that is Ten Leagues in Compass, in the *Byar* or Canton of *Una Lapmark*. This is at my own *Disposal* ; and it is all your own, if you please to accept of it with me. Our Women are very coy, when they are courted, tho' they have never so much an Inclination to their Suitor ; but good Reason, and the Commerce I have had with Persons of Politer Nations than ours is, teach me, that this proceeds entirely from Vanity and Affectation ; and the greatest Proof of a Woman's Modesty, Chastity, and Sincerity, certainly consists (contrary to the general corrupted Opinion) in yielding up her

her self soon into the Arms of the Man she loves. For she that can dally with a Heart she prizes, can give away her Heart (when she is once baulked) to any Man, even tho' she dislikes him. You must judge, (my dear Father) I must be touch'd with a Woman that was exceeding beautiful beyond any of her Nation, and who had Thoughts as beautiful as her Person : I therefore was all in Rapture, and long'd for Matrimony ; but still loved her enough to propose the Question I resolv'd to her ; viz. If it would not be in her Nation accounted a Clandestine Marriage, and prove of great Damage to her ?

To this she answer'd, with all the Wisdom which could be expected from a Woman, who had given such Eminent Tokens of her Judgment on other Points, amidst a Nation so barbarous in its Manners, and so corrupt in its Principles as *Lapland* is. I am, said she, answerable to my Father for nothing, by our Laws ; having no Portion of him, but only what was presented me by my Relations, at my Birth, according to Custom, in Lands and Rain-Deer. My Father is but Deputy-Governor ; 'tis a *Swede* who is the Governor of *Uma* ; and if I pay to him at every Mart and Fair, the due Tribute, (which must either consist of Fifty Rain-Deer, or One Hundred and Fifty Rixdollars) he will have the Priest that marries us present at the Court of Justice, according

ding to our Custom, and keep us in Possession of our Rights, that we may be enabled to pay Tribute to the Crown of *Sweden*. Indeed, before the Abolition of the *Birkarti*, which were our Native Judges, we could not have Married thus without Danger to us both ; but now there is none at all.

My dear Father, You must easily imagine that I could not help embracing with all Tenderness so dear and so lovely a Woman. In fine, I am Married to her ; I have lived very happily hitherto, and am now grown more happy, for she is big with Child ; and like, before my Letter comes to your Hands, to make you a Grandfather of a pretty Boy. You will perhaps wonder, that I name the Sex of the Child before it comes into the World ; but we have a way in *Lapland* of finding that out ; which tho' some Judicious People call superstitious, I am really persuaded of by Experience ; and therefore I indulged my dear Wife's Curiosity, when she signified to me, she had a Mind to make the usual Tryal, whether the Child she was going to be deliver'd of, would be a Boy or a Girl ?

You must understand, (*My Dear Father*) the People here judge of the Sex of the Child by the Moon, unto which they compare a big-belly'd Woman. If they see a Star appear just above the Moon, it is a Sign it will be a Boy ; but if the Star be just below the Moon, they conjecture her to be big with a Girl.

This

This Observation and Remark of *Laplanners* has (I know) been accounted by some, and those wise and judicious Men too, to be ridiculously superstitious ; but I have been led into an easy Belief of this Mystery, by a Mistress (that is superior to Wisdom it self) constant, and therefore probably infallible, Experience. I therefore indulg'd my Wife in this her Request, and went with her to the Ceremony : The Star appeared above the Moon, which prognosticates a Boy , which I wish may, and I scarce doubt will prove true ; and when she is brought to Bed, I will send you word of it. It is remarkable likewise, that a Star was seen just before the Moon, which we also count a very good *Omen*. For it is a Custom likewise here in *Lapland*, to consult the Moon as an Oracle, about the Health and Vigor of the Child. If a Star be seen just before the Moon, we count it a Sign of a lusty and well-grown Child, without Blemish ; if a Star comes just after, we reckon it a Token, that the Child will have some Defect or Deformity, or die soon after it is born.

Having thus told you the Manners of the Country I live in at present, as much at large as the Space of a Letter will permit, and related to you my own happy Circumstances, and the kindly Promises of the Heavens, that are ushering in the Birth of my Child ; I would not have you think that I addict my self

self to the Superstitions of the Country, which are very many, and groundless ; and arising partly from the Remainder of *Pagan* Worship, which is still cultivated among some of the more obstinate Inhabitants. I have, on the contrary, (since I married her) endeavour'd to repay my Wife's Temporal Blessings to me, with those that are endless ; instructed her in all the Points of Religion, and made her perfectly a Christian : And she, by her Devotion and Prayers for me, makes me such Amends for it, that I hope in Us Two *St. Paul's* Saying will be verified ; viz. *That the Woman shall be sanctified in her Husband, and the Husband shall be sanctified in his Wife.*

However, I must take notice in this Place, with all due Deference to Christianity, that tho' I am oblig'd to applaud the Prudence and Piety of *Charles* the Ninth, King of *Sweden*, who constituting *Swedish* Governors over this Country, abrogated their Practice of Superstitions, and Art Magick, upon Pain of Death : Yet that King carried the Point too far, and intermingled with these Arts the Pretensions to the Gift of a Second Sight ; which you know how frequent it is with us in *Scotland*, and which I assure you, my Wife (tho' she durst not publickly own it, for fear of incurring the Penalty of those *Swedish* Laws) does as it were inherit (for all her Ancestors before her have had it from Time immemorial ;) to
a great-

a greater Degree, than ever I knew any of our Countrywomen, or Countrymen.

One Day this last Week she distracted me, between the Extreams of Joy and Sorrow : She told me I should see you shortly ; and that my coming Son would grow to be one of the most remarkable Men in *England* and *Scotland*, for his Power of Foresight : But that I should speedily lose her, and meet with Difficulties in my own Country, in the same manner as my Father (meaning you, Sir) had done before me, and on the same Account ; *viz.* of Civil Broils, and intestine Wars in *Scotland*.

These unfortunate Parts of her Relation, I would not conceal from you ; because the Veracity of her Notions should appear, if they are true ; tho' you may be sure I much wish they all may prove false to the very last, excepting that wherein she tells me, my Son will be greatly remarkable, and that I shall shortly see my dear Father, which I daily long for, and will endeavour to do as soon as possible. Pray remember me to all Friends ; being,

Honour'd Sir,

Your most Dutiful

and Loving Son,

ARCHIBALD CAMPBELL.

The

The Second Letter.

I Am now the happiest Man alive : The prosperous Part of my Wife's Predictions, which I mention'd to you in my last, is come in some measure to pass. The Child she has brought me proves a Boy, and as fine a one as ever I beheld ; if Fondness for my own makes me not blind. And sure it can't be Fondness, because other plain Circumstances join'd at his Birth, to prove it a more than ordinary remarkable one. He was born with a Cawl upon his Head ; which we count one of the luckiest Signs that can be in Nature : He had likewise Three Teeth ready cut thro' the Gums ; and we reckon that an undeniable Testimony and Promise, given to the World by Nature, that she intends such a Person for her extraordinary Favourite, and that he is born for great Things ; which I daily beg of Heaven may come to pass.

Since I have known for some Months what it is to be a Father, it adds a considerable Weight to those Affections which I had for my Wife. I thought that my Tenderness for her was at the Heighth of Perfection before ; which shews how little we know of those Parts of Nature, that we have yet never tried, and of which we have not yet been allotted our Share to act

act upon the Stage of Life. I find that I did love her then, as well as a Husband could love a Wife, that is, a Wife without a Child, but the Love to a Wife that has a Child, is a feeling wonderful and inexpressibly different. A Child is the Seal and the Pledge of Love; Meditating upon this, has likewise doubled my Affection to you; I loved you before as a Son, and because as such I felt your Tenderness; but my Love is much increased now, because I know the Tenderness which you felt for me as a Father: With these pleasing Images of Thought, I often keep you nearer Company at this vast distance, than when I lived irregularly under your Eye. These Reflexions render a Solitary Life dear to me. And tho' I have no manner of Acquaintance with her Relations, who hate me, as I am told, nor indeed with almost any of the Inhabitants, but my own Domesticks, and those I am forced to deal with; yet I have as much methinks, as I wish for, unless I could come over to *Schetland*, and live with you; which I the more ardently desire, because I think I and my Wife could be true Comforts to you in your advanced Years; now I know what living truly is. I am daily persuading my Wife to go with me; but she denies me with kind Expressions, and says, she owes too much to the Place (however less pleasant in it self than other Climates) where she had the Happiness of first joining
Hands

Hands with me in Wedlock, ever to part from it. But I must explain how I ask, and how she refuses. I resolv'd never directly and downrightly to ask her, because I know she can refuse me nothing; and that would be bearing hard upon the Goodness of her Will: But my way of persuading her, consists in endeavouring to make her in Love with the Place, by agreeable Descriptions of it, and likewise of the Human Temper of the People; so that I shortly shall induce her to signify to me, that it is her own Will to come with me; and then I shall seem rather to consent to her Will, than to have moved it over to my own. These Hopes I have of seeing my dear Father very shortly; and I know such News would make this Letter (which I therefore send) more acceptable to him, to whom I will be

A most Dutiful and

Affectionate Son till Death,

ARCHIBALD CAMPBELL.

P. S. If I cannot bring my Wife to change this Country for another, I have brought her to that Pitch of Devotion, that whenever Providence (which, notwithstanding her Predictions, I hope will be long yet) shall call her to change this World for another, it will be

be happy with her there. She joins with me, in begging your Blessing to me, her self, and our little *Duncan* ; whom we Christen'd so, out of a Respect to the Name you bear.

The Third Letter.

My Dear FATHER,

I Am lost in Grief. — I had just brought my Wife (Her that was my Wife, for I have none now ; I have lost all Joy ;) in the Mind of coming over to be a Comfort to you : But now Grief will let me say no more, than that I am coming to beg Comfort from you ; and by this I prepare you to receive, when he comes, a Son in Tears and Mourning,

ARCHIBALD CAMPBELL.

P. S. I have a Babe not much above Two Years old, must bear the Hardships of Travelling over the Ice, and all thro' *Muscovy* ; for no Ships can stir here for many Months, and I cannot bear to live in this inhospitable Place, (where she died, that only could make it easy to me ;) one Moment beyond the first Opportunity I have of leaving it. She is in Heaven ; that should make me easy : But I cannot ; I am not so good a Christian as she was : I am lost and ruin'd.

C H A P.

C H A P. II.

After the Death of Mr. Duncan Campbell's Mother in Lapland, his Father Archibald returned with his Son to Scotland. His Second Marriage, and how his Son was taught to Write and Read.

MR. Archibald Campbell, having buried his Lapland Lady, returned to Scotland; and brought over with him his Son Mr. Duncan Campbell. By that time he had been a Year in his own Country he Married a Second Wife, a Lady whom I had known very well for some Years, and then I first saw the Boy; but as they went into the *Western Islands*, I saw them not again in three Years. She being (quite contrary to the cruel way much in Use among Step-Mothers,) very fond of the Boy, was accustomed to say, she did, and would always think him her own Son. The Child came to be about Four Years of Age (as she has related to me the Story since) and not able to speak one Word, nor to hear any Noise; the Father of him used to be mightily oppressed with Grief, and complain heavily to his new Wife, who was no less perplexed that a Boy so pretty, the Son of so particular a Woman, which he had made his Wife by strange Accidents and Adventures, and a Child coming
into

into the World with so many amazing Circumstances attending his Birth; should lose those precious Senses, by which alone the Social Commerce of Mankind is upheld and maintained; and that he should be deprived of all Advantages of Education, which could raise him to the Character of being the great Man, that so many concurring Incidents at his Nativity promised and betokened he would be.

One Day a Learned Divine, who was of the University of *Glasgow*, but had visited *Oxford*, and been acquainted with the chief Men of Science there, happening to be in Conversation with the Mother-in-Law of this Child, she related to him her Son's Misfortunes; with so many Marks of Sorrow, that she mov'd the good old Gentleman's Compassion, and excited in him a Desire to give her what Relief and Consolation he could; in this unhappy Case. His particular Inclination to do her good Offices, made him recollect, that at the Time he was at *Oxford*, he had been in Company with one Dr. *Wallis*, a Man famous for Learning; who had told him, that he had taught a born-Deaf and Dumb Man to Write and to Read, and even to utter some Sounds articulately with his Mouth; and that he told him, he was then going to commit to Print the Method he made use of, in so Instructing that Person, that others, in the like unfortunate Condition,

D might

might receive the same Benefits and Advantages from other Masters, which his Deaf and Dumb Pupil had received from him. A Dumb Man recovering his Speech, or a Blind Man gaining his Sight, or a Deaf one getting his Hearing, could not be more overjoyed, than Mrs. *Campbell* was at these unexpected Tidings; and she wept for Gladness, when he told it. The good Gentleman animated and encouraged her with the kindest Promises; and, to keep alive her Hopes, assured her he would send to one of the Chief Booksellers in *London*, to enquire after the Book; (who would certainly procure it him, if it was to be got;) and that afterwards he would peruse it diligently, make himself Master of Dr. *Wallis's* Method; and tho' he had many great Works upon his Hands at that Time, he would steal from his other Studies Leisure enough to compleat so Charitable an Office, as teaching the Dumb and Deaf to Read and to Write, and give her Son, (who was by *Nature* deprived of them) the Advantages of Speech, as far as *Art* would permit that *Natural* Defect to be supplied by her powerful Interposition.

When the Mother came Home, the Child (who could hear no knocking, and therefore it must be by a strange and inexplicable Instinct in Nature) was the first that ran to the Door; and falling in a great Fit of Laughter,

ter, (a Thing it was not much used to before, having on the contrary rather a melancholy Cast of Complexion;) it clung round its Mother's Knees, incessantly embracing and kissing them; as if just at that Time it had an Insight into what the Mother had been doing for it, and into its own approaching Relief from its Misery.

When the Mother came with the Child in her Hand to the Father, to tell him the welcome News; the Child burst afresh into a great Fit of Laughter, which continued for an unusual Space of Time; and the Scene of such reciprocal Affection and Joy between a Wife and her own Husband, on so signal an Occasion, is a Thing easier to be felt by Parents of a good Disposition, (imagining themselves under the same Circumstance, with Regard to a Child they loved with Fondness) than to be express'd, or describ'd by the Pen of any Writer. But it is certain, whenever they spoke of this Affair, (as any body, who knows the Impatience of Parents for the Welfare of an only Child, may guess they must be often discoursing it over, and wishing the Time was come;) the Boy, who used seldom so much as to smile at other Times, and who could never bear the greatest Noise that could be made, would constantly look wishfully in their Faces, and laugh immoderately; which is a plain Indication, that there was then a wonderful Instinct in Na-

D z

ture;

ture, as I said before ; which made him fore-taste his good Fortune, and, if I may be allowed the Expression, The Dawnings as it were of the Second Sight, were then pregnant within him.

To confirm this, the happy Hour of his Deliverance being come, and the Doctor having procur'd Dr. *Wallie's* Book, came with great Joy, and desir'd to see his Pupil. Scarce were the Words out of his Mouth, when the Child happen'd to come into the Room, and running towards the Doctor, fell on his Knees, kissed his Hand eagerly, and laugh'd as before ; which to me is a Demonstration, that he had an Insight into the Good which the Doctor intended him.

It is certain, that several Learned Men, who have written concerning the *Second Sight*, have demonstrated by uncontestable Proofs, and undeniable Arguments, That Children, nay, even Horses and Cows, see the *Second Sight*, as well as Men and Women advanced in Years : But of this I shall discourse at large in its proper Place ; having allotted a whole future Chapter for that same Subject of Second-sightedness.

In about Half a Year, the Doctor taught his little Dumb Pupil, First, to know his Letters ; then to name any Thing whatsoever ; to leave off some Savage Motions, which he had taken of his own accord, before to signify his Mind by, and to impart his Thoughts

Thoughts by his Fingers and his Pen; in a Manner as intelligible, and almost as swift thro' the Eyes, as that is of conveying our Ideas to one another by our Voices, thro' the Conduits and Port-holes of the Ears. But in little more than Two Years, he could write and read as well as any body. Because a great many People cannot conceive this, and others pretend it is not to be done in Nature, I will a little discourse upon Dr. *Wallis's* Foundation, and shew in a Manner obvious to the most ignorant, how this hitherto mysterious Help may be easily administred to the Deaf and the Dumb; which shall be the Subject of the ensuing Chapter.

But I cannot conclude this, without telling the handsome Saying, with which this Child, (when not quite Six Years old) as soon as he thought he could express himself well, paid his first Acknowledgment to his Master; and which promised how great his future Genius was to be, when so witty a Child ripen'd into Man. The Words he wrote to him were these; only alter'd into *English*, from the *Scots* Dialect.

Sir, It is no little Work you have accomplished: My Thanks are too poor an Amends: The World, Sir, shall give you Thanks; for as I could not have express'd my self without your Teaching me, so those that can talk, tho' they have Eyes, cannot see the Things

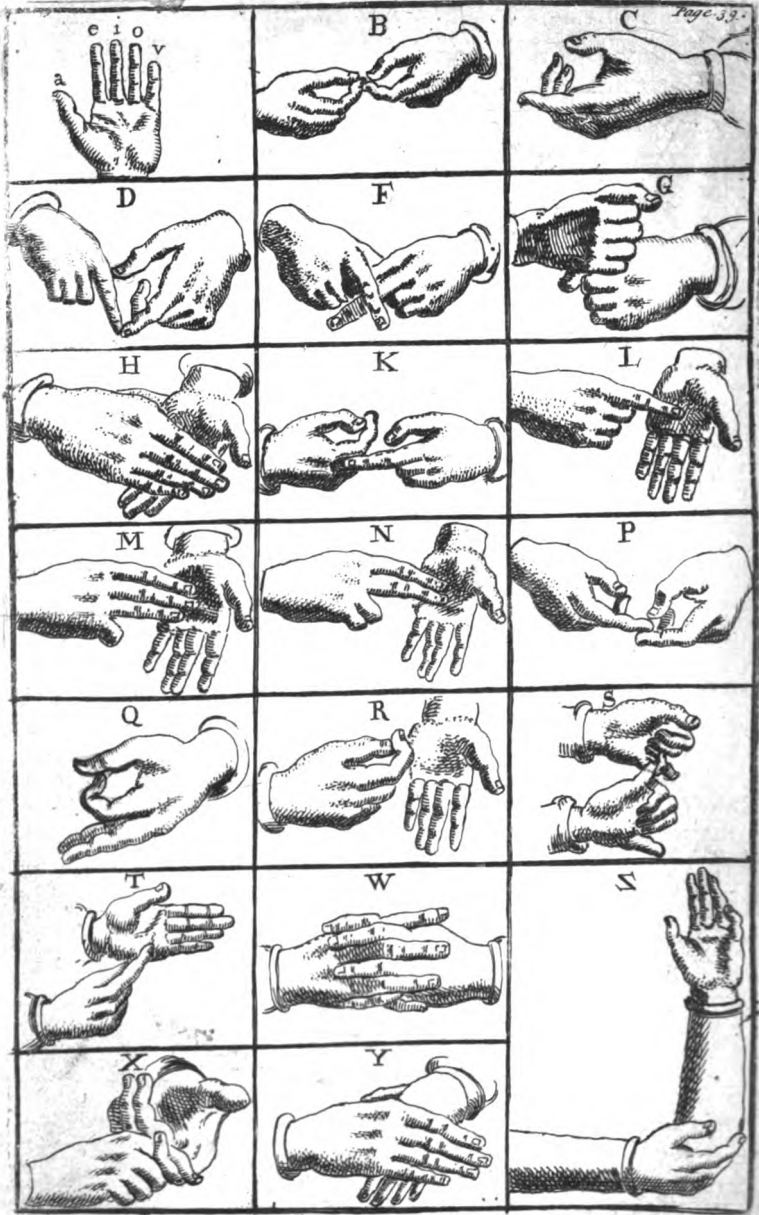
38 *The LIFE and ADVENTURES*
which I can see, and shall tell them ; so that,
in doing me this, you have done a General
Service to Mankind.

C H A P. III.

The Method of Teaching Deaf and Dumb
Persons to Write, Read, and understand
a Language.

IT is, I must confess, in some Measure
amazing to me, that Men (of any moderate Share of Learning) should not naturally conceive of themselves a plain Reason for this Art, and know how to account for the Practibility of it, the Moment they hear the Proposition advanced ; the Reasons for it are so obvious to the very first Consideration we can make about it. It will be likewise as amazing to me, that the most ignorant should not conceive it, after so plain a Reason is given them for it, as I am now going to set down.

To begin : How are Children at first taught a Language that can hear ? Are they not taught by Sounds ? And what are those Sounds, but Tokens and Signs to the Ear, importing and signifying such and such a Thing ? If then there can be Signs made to the Eye, agreed by the Party teaching



ing the Child, that they signify such and such a Thing ; will not the Eye of the Child convey them to the Mind, as well as the Ear ? They are indeed different Marks to different Senses ; but both the one and the other do equally signify the same Things or Notions, according to the Will of the Teacher, and consequently, must have an equal Effect with the Person who is to be instructed : For tho' the Manners signifying are different, the Things signified are the same.

For Example : If, after having invented an Alphabet upon the Fingers, a Master always keeps Company with a Deaf Child, and teaches it to call for whatsoever it wants, by such Motions of the Fingers, which if put down by Letters, (according to each invented Motion of each Finger) would form in Writing a Word of a Thing, which it wanted ; might not he, by these regular Motions, teach its Eye the same Notions of Things, as Sounds do to the Ears of Children that hear ? The Manner of Teaching the *Alphabet* by Fingers, is plainly described in this Plate.

When the Deaf Child has learn'd by these Motions a good Stock of Words ; as Children that hear, first learn by Sounds ; we may methinks call (not improperly) the Fingers of such a dumb Infant its *Mouth*, and the Eye of such a deaf Child its *Ear*. When he has learn'd thus far, he must be taught to

write the *Alphabet*, according as it was adapted to the Motions of his Fingers. As for Instance, the Five Vowels, *a, e, i, o, u*, by pointing to the Top of the Five Fingers; and the other Letters, *b, c, d, &c.* by such other Place or Posture of a Finger, as in the Plate is represented; or otherwise, as shall be agreed upon. When this is done, the Marks *B, R, E, A, D,* (and so of all other Words) corresponding with such Finger, conveys thro' his Eyes unto his Head the same Notion, *viz.* the Thing signified, as the Sound we give to these same Letters, making the Word *Bread* do into our Heads thro' the Ears.

This once done, he may be easily taught to understand the Parts of Speech; as the *Verb*, the *Noun*, *Pronoun*, &c. And so by Rules of *Grammar* and *Syntax*, to compound Ideas, and connect his Words into a Language. The Method of which, since it is plainly set forth in *Dr. Wallis's* Letter to *Mr. Beverly*, I shall set it down by way of Extract; that People in the same Circumstances with the Person we treat of, and of the like Genius, may not have their Talents lost for want of the like Assistance.

When once a Deaf Person has learn'd so far, as to understand the common Discourse of others, and to express his Mind (tolerably well) in Writing; I see no Room to doubt, but that (provided Nature has endow'd him with
a pro-

a proper Strength of Genius, as other Men that hear) he may become capable (upon farther Improvement) of such farther Knowledge as is attainable by Reading. For I must here join with the Learned Doctor *Wallis*, in asserting, (as to the present Case before us) that no Reason can be assigned, why such a Deaf Person may not attain the understanding of a Language as *perfectly* as those that hear; and with the same Learned Author, I take upon me to lay down this Proposition as certain, that allowing the Deaf Person the like Time and Exercise, as to other Men is requisite in order to attain the Perfection of a Language, and the Elegance of it, he may understand as well, and Write as good Language as other Men; and abating only what doth depend upon Sound, as Tones, Cadencies, and such Punctilio's, no whit inferior to what he may attain to, if he had his hearing as others have,

An Extract from Dr. Wallis, concerning the Method of Teaching the Deaf and Dumb to Read.

IT is most natural (as Children learn the Names of Things) to furnish him (by Degrees) with a *Nomenclator*, containing a Competent Number of Names of Things common and obvious to the Eye (that you may shew the Thing answering to such a Name)

Name) and these digested under convenient Titles ; and placed under them, in such convenient order (in several Columns, or other orderly Situation in the Paper) as (by their Position) best to express to the Eye, their Relation or Respect to one another. As *Contraries* or *Correlatives*, one against the other ; *Subordinates* or *Appurtenances* under their Principle, which may serve as a kind of *Local Memory*.

Thus (in one Paper) under the Title *Mankind*, may be placed (not confusedly, but in decent order) Man, Woman, Child Boy, Girl.

In another Paper, under the Title *Body*, may be written (in like convenient Order) Head (Hair, Skin, Ear) Face, Forehead, Eye (Eyelid, Eyebrow) Cheek, Nose, (Nostril) Mouth (Lip, Chin) Neck, Throat, Back, Breast, Side, (Right-Side, Left-Side) Belly, Shoulders, Arm (Elbow, Wrist,) Hand, (Back, Palm) Finger (Thumb, Knuckle, Nail) Thigh, Knee, Leg, (Shin, Calf, Ankle) Foot, (Heel, Sole, Toe.)

And when he hath learned the Import of Words in each Paper, let him write them in like Manner, in distinct Leaves, or Pages of a Book (prepared for that Purpose) to confirm his Memory, and to have Recourse to it upon Occasion.

In a Third Paper, you may give him the *Inward Parts* ; as Skull (Brain) Throat (Wind-

(Windpipe, Gullet) Stomach, Guts, Heart, Lungs, Liver, Spleen, Kidney, Bladder (Urine) Vein (Blood) Bone (Marrow) Flesh, Fat, &c.

In another Paper, under the Title *Beast*, may be placed Horse (Stone-Horse, Gelding,) Mare (Colt) Bull (Ox) Cow, Calf, Sheep, Ram (Wether) Ewe (Lamb) Hog, Boar, Sow, Pig, Dog (Mastiff, Hound, Greyhound, Spaniel) Bitch (Whelp, Puppy) Hare, Rabbit, Cat, Mouse, Rat, &c.

Under the Title *Bird or Fowl*, put Cock, Capon, Hen, Chick, Goose (Gander) Gosling, Duck (Drake) Swan, Crow, Kite, Lark, &c.

Under the Title *Fish*, put Pike, Eel, Place, Salmon, Lobster, Crab, Oyster, Crawfish, &c.

You may then put *Plants or Vegetables*, under several Heads or Subdivisions of the same Head, as Tree (Root, Body, Bark, Bough, Leaf, Fruit, Oak, Ash, Apple-tree, Pear-tree, Vine, &c. Fruit; Apple, Pear, Plumb, Cherry, Grape, Nut, Orange, Lemon. Flower; Rose, Tulip, Gillyflower. Herb; (Weed) Grass, Corn, Wheat, Barley, Rye, Pea, Bean.

And the like of *Inanimates*; as Heaven, Sun, Moon, Star, Element, Earth, Water, Air, Fire; and under the Title Earth, Clay, Sand, Gravel, Stone. Metal, Gold, Silver, Brass, Copper, Iron (Steel) Lead, Tin (Pewter) Glass. Under the Title *Water*, put Sea, Pond,

Pond, River, Stream. Under that of *Air*, put Light, Dark, Mist, Fog, Cloud, Wind, Rain, Hail, Snow, Thunder, Lightning, Rainbow. Under that of *Fire* ; Coal, Flame, Smoak, Soot, Ashes.

Under the Title *Cloaths*, put Woollen (Cloth, Stuff) Linnen (Holland, Lawn, Lockaram) Silk (Satin, Velvet) Hat, Cap, Band, Doublet, Breeches, Coat, Cloak, Stocking, Shoe, Boot, Shirt, Petticoat, Gown, &c.

Under the Title *House*, put Wall, Roof, Door, Window, Casement, Room.

Under *Room*, put Shop, Hall, Parlour, Dining-Room, Chamber, Study, Closet, Kitchin, Cellar, Stable, &c.

And under each of these, as distinct Heads, the Furniture or Utensils belonging thereunto ; with Divisions and Subdivisions, as there is Occasion ; which I forbear to Mention, that I be not too Prolix.

And in like manner, from Time to Time, may be added more Collections, or Clauses of Names or Words, conveniently digested, under distinct Heads, and suitable Distributions ; to be written in distinct Leaves, or Pages of his Book, in such Order, as may seem convenient.

When he is furnished with a competent Number of Names, though not so many as I have mentioned : It will be seasonable to teach him, under the Titles Singular and Plural.

Plural, the Formation of Plurals from Singulars, by adding S or Es. As Hand Hands, Face Faces, Fish Fishes, &c. with some few Irregulars, as Man Men, Woman Women, Foot Feet, Tooth Teeth, Mouse Mice; Lowse Lice, Ox Oxen, &c.

Which, except the Irregulars, will serve for Possessives, to be after taught him; which are formed by their Primitives by like Addition of S or Es, except some few Irregulars, as My Mine, Thy Thine, Our Ours, Your Yours, His, Her, Hers, Their Theirs, &c.

And in all those, and other like Cases, it will be proper first to shew him the Particulars, and then the General Title.

Then teach him in another Page, or Paper, the Particulars, a, an, the, this, that, these, those.

And the Pronouns, I, me, my, mine, thou, thee, thy, thine, we, us, our, ours, ye, you, your, yours, he, him, his, she, her, hers, it, it's, they, them, their, theirs, who, whom, who's.

Then under the Titles *Substantive Adjective*, teach him to Connect these; as, My Hand, your Head, his Foot, his Feet, her Arm, her Arms, our Hats, their Shoes, *John's Coat, William's Band, &c.*

And in order to furnish him with more Adjectives, under the Title *Colours*, you may place, Black, White, Gray, Green, Blue, Yellow, Red, &c. And having shewed the Particulars, let him know that these are called

called Colours. The like for Taste and Smell, as Sweet, Bitter, Sour, Stink.

And for Hearing ; Sound, Noise, Word.

Then for Touch or Feeling : Hot, Warm, Cold, Cool, Wet, Moist, Dry, Hard, Soft, Tough, Brittle, Heavy, Light, &c.

From whence you may furnish him with more Examples of Adjectives with Substantives ; as, White Bread, Brown Bread, green Grass, soft Cheese, hard Cheese, black Hat, my black Hat, &c.

And then inverting the Order, Substantive, Adjective, with the Verb Copulative between. As, Silver is White, Gold is Yellow, Lead is heavy, Wood is light, Snow is white, Ink is black, Flesh is soft, Bone is hard, I am sick, I am not well, &c. which will begin to give him some Notion of *Syntax*.

In like Manner, when Substantive and Substantive are so connected ; as Gold is a Metal, a Rose is a Flower ; they are Men, they are Women, Horses are Beasts, Geese are Fowls, Larks are Birds, &c.

Then as those before relate to Quality, you may give him some other Words relating to Quantity ; as long, short, broad, narrow, thick, thin ; high, tall, low ; deep, shallow, great, big, small (little) much, little ; many, few, full, empty ; whole, part, piece ; all, some, none, strong, weak, quick, slow, equal, unequal, bigger, less.

Then Words of Figure ; as Strait, Crook-ed, Plain, Bowed, Concave, Hollow, Con-
vex ; Round, Square, Three-Square, Sphere,
Globe, Bowl, Cube, Die, Upright, Sloping,
leaning Forward, leaning Backward, Like,
Unlike.

Of Gesture ; as Stand, Lie, Sit, Kneel,
Sleep.

Of Motion ; as Move, Stir, Rest, Walk,
Go, Come, Run, Leap, Ride, Fall, Rise, Swim,
Sink, Drawn, Slide, Creep, Crawl, Fly, Pull,
Draw, Thrust, Throw, Bring, Fetch, Carry.

Then Words relating to Time, Place,
Number, Weight, Measure, Money, &c. are
in convenient Time, to be shewed him di-
stinctly ; for which the Teacher according to
his Discretion, may take a convenient Sea-
son.

As likewise the Time of the Day ; the
Days of the Week, the Days of the Month,
the Months of the Year ; and other Things
relating to the *Almanack*, which he will
quickly be capable to understand, if once
Methodically shewn him.

As likewise the Names, and Situation of
Places, and Countries, which are conveni-
ent for him to know ; which may be order-
ly written in his Book, and shewed him in
the Map of *London, England, Europe, the
World, &c.*

But these may be done at leisure, as like-
wise the Practice of Arithmetick, and other
like Pieces of Learning.

In

In the mean time, after the Concord of Substantive and Adjective, he is to be shew-
ed by convenient Examples; that of the *Nominative* and *Verb*. As for Instance: I go, you see, he sits, they stand, the Fire burns, the Sun shines, the Wind blows, the Rain falls; the Water runs; and the like, with the Titles in the top Nominative, Verb.

After this, (under the Titles Nominative, Verb, Accusative) give him Examples of Verbs Transitive; as, I see you, you see me, the Fire burns the Wood, the Boy makes the Fire, the Cook roasts the Meat, the Butler lays the Cloth, we eat our Dinner.

Or even with a double Accusative; as you teach me Writing or to Write, *John* teacheth me to Dance, *Thomas* tells me a Tale, &c.

After this, you may teach him the Flexion or Conjugation of the Verb, or what is Equivalent thereunto; for in our *English* Tongue, each Verb hath but two Tenses, the Present and the Preter, two Participles, the Active and the Passive, all the rest is performed by Auxiliaries, which Auxiliaries have no more Tenses than the other Verbs.

Those Auxiliaries are, Do, did, will, would, shall, should, may, might, can, could, must, ought, to, have, had, am, be, was. And if by Examples you can insinuate the Signification of these few Words, you have taught him the whole Flexion of the Verb.

And

And here it will be convenient, once for all, to write him out a full Paradigm of some one Verb; (suppose *to see*) through all those Auxiliaries.

The Verb it self hath but these Four Words to be learn'd; see, saw, seeing, seen; save that after thou, in the Second Person Singular, in both Tenses, we add *est*; and in the Third Person Singular, in the Present Tense, *eth* or *es*, or instead thereof, *st*, *th*, *s*; and so in all Verbs.

Then to the Auxiliaries, do did, will would, shall should, may might, can could, must ought to, we join the Indefinite see. And after have, had, am, be, was, the Passive Particle seen: And so for all other Verbs.

But the Auxiliary *Am* or *Be*, is somewhat Irregular in a double Form.

Am art is; Plural are: Was wast was; Plural were.

Be beest be; Plural be: Were wert were; Plural were.

Be, am, was, being, been.

Which, attended with the other Auxiliaries, make up the whole Passive Voice.

All Verbs, without Exceptions, in the Active Participle, are form'd by adding *ing*; as, see seeing, teach teaching, &c.

The Preter Tense and the Participle are formed regularly, by adding *ed*; but are oft subject to Contractions, and other Irregularities; sometime the same in both, sometime

E

diffe-

different ; and therefore it is convenient here to give a Table of Verbs, especially the most usual, for those *Three Cases*, which may at once teach their Signification and Formation : As, boil boiled, rost rosted rosted, bake baked baked, &c. teach taught taught, bring brought brought, buy bought bought, &c. see saw seen, give gave given, take took taken, forsake forsook forsaken, write wrote written, &c. with many more, fit to be learned.

The Verbs being thus dispatched, he is then to learn the Prepositions ; wherein lies the whole *Regimen* of the Noun. For Diversity of Cases we have none ; the Force of which is to be insinuated by convenient Examples, suited to their different Significations. As for Instance, *Of* ; a Piece *of* Bread, a Pint *of* Wine, the Colour *of* a Pot, the Colour *of* Gold, a Ring *of* Gold, a Cup *of* Silver ; the Mayor *of* London, the longest *of* all, &c.

And in like manner, for off on upon to unto, till until, from at in within, out without, into out of, about over under, above below, between among, before behind after, for, by, with, through, against, concerning : And by this Time, he will be pretty well enabled to understand a single Sentence.

In the last Place ; He is in like manner to be taught Conjunctions, which serve to connect not Words only, but Sentences : *As*, and also, likewise, either or whether, neither nor,

nor, if then, why, wherefore, because, therefore, but, though, yet, &c. and these illustrated by convenient Examples in each Case: As, *Because I am cold, therefore I go to the Fire, that I may be warm, for it is cold Weather.*

If it were fair, then it would be good walking; but however, though it rain, yet I must go, because I promised: With other like Instances.

And by this Time, his Book, if well furnished with Plenty of Words, and those well digested under several Heads, and in good Order, and well recruited from Time to Time as new Words occur, will serve him in the Nature of a *Dictionary* and *Grammar*.

And in case the Deaf Person be otherwise of a good Natural Capacity, and the Teacher of a good Sagacity; by this Method, proceeding gradually Step by Step, you may, (with Diligence, and due Application of Teacher and Learner,) in a Year's Time, or thereabouts, perceive a greater Progress than you would expect, and a good Foundation laid for further Instruction in Matters of Religion, and other Knowledge which may be taught by Books.

It will be convenient all along to have Pen, Ink, and Paper ready at Hand, to write down in a word what you signify to him by Signs, and cause him to write, or shew how to write, what he signifies by Signs; which

way of signifying their Mind by Signs, Deaf Persons are often very good at. And we must endeavour to learn their Language, if I may so call it, in order to teach them ours; by shewing what Words answer to their Signs.

It will be necessary also, as you go along, after some convenient Progress made, to express (in as plain Language as may be) the Import of some of the Tables: As, for Instance,

The Head is the highest Part of the Body; the Feet the lowest Part: The Face is the Forepart of the Head: The Forehead is over the Eyes; the Cheeks are under the Eyes: The Nose is between the Cheeks; the Mouth is under the Nose, and above the Chin,
&c.

And such plain Discourse put into Writing, and particularly explain'd, will teach him by degrees to understand plain Sentences. And like Advantages a Sagacious Teacher may take, as Occasion offers it self from Time to Time.

This Extract is mostly taken out of the Ingenious Dr. *Wallis*; and lying hid in that little Book, which is but rarely enquir'd after, and too scarcely known, died in a manner with that Great Man. And as he designed it for the General Use of Mankind, that labour'd under the Misfortune of losing those Two valuable Talents of Hearing and Speak-

Speaking ; I thought it might not be amiss, (in the Life of so particular a Dumb Person, as I am writing) to give them this small but particular Fragment of *Grammar* and *Syntax*.

It is exactly adjusted to the *English* Tongue ; because such are the Persons with whom the Doctor had to deal, and such the Persons whose Benefit alone I consult in this Treatise.

One of the Chief Persons, who was taught by Dr. *Wallis*, was Mr. *Alexander Popbam*, Brother-in-Law (if I am not mistaken) to the present Earl of *Oxford* ; and he was a very great Proficient in this way ; and, tho' he was born deaf and dumb, understood the Language so well, as to give under his Hand many rare Indications of a Masterly Genius.

The Uncle of his present *Sardinian* Majesty, as I have been credibly inform'd, had the want of the same Organs ; and yet was a perfect Statesman, and wrote in Five or Six different Languages elegantly well.

Bishop *Burnet*, in his Book of *Travels*, tells us a Story almost incredible ; but tells it as a Passage that deserves our Belief. It is concerning a young Lady at *Genoa*, who was not only Deaf and Dumb, but Blind too (it seems) into the Bargain ; and this Lady, he assures us as a Truth, could, by putting her Hand on her Sister's Mouth, know every Thing she said.

But to return back to *England*: We have many rare Instances of our own Countrymen, the Principal of whom I shall mention, as their Names occur to my Memory: Sir *John Gawdy*, Sir *Thomas Knotchiff*, Sir — *Gostwick*, Sir *Henry Lydall*, and Mr. *Richard Lyns* of *Oxford*, were all of this Number; and yet Men Eminent in their several Capacities, for understanding many Authors, and expressing themselves in writing with wonderful Facility.

In *Hatton-Garden*, there now lives a Miracle of Wit and Good Nature; I mean the Daughter of Mr. *Loggin*; who, tho' born deaf and dumb, (and she has a Brother who has the same Impediments) yet writes her Mind down upon any Subject with such Acuteness; as would amaze Learned Men themselves, and put many Students, that have pass'd for Wits, to a Blush, to see themselves so far surpass'd by a Woman, amidst that Deficiency of the Common Organs. If any body speaks a word distinctly, this Lady will, by observing narrowly the Motion of the Speaker's Lips, pronounce the Word afterwards very intelligibly.

As there are a great many Families in *England* and *Ireland*, that have several, and some even have Five or Six Dumb Persons belonging to them; and as a great many more believe it impossible for Persons born Deaf and Dumb to Write and Read, and have

have thence taken Occasion to say and assert, that Mr. Campbell could certainly speak ; I could never think it a Digression in the History of this Man's Life, to set down the *Grammar* by which he himself was taught, and which he has taught others ; (Two of which Scholars of his, are Boys in this Town ;) partly to confute the Slander made against him, and partly for the Help of others Dumb and Deaf ; whose Parents may, by these Examples, be encouraged to get them taught.

C H A P. IV.

Young Duncan Campbell returns with his Mother to Edinburgh. The Earl of Argyll's Overthrow. The Ruin of Mr. Archibald Campbell, and his Death. Young Duncan's Practice in Prediction at Edinburgh, while yet a Boy.

OUR young Boy, now between Six and Seven Years of Age, Half a *Highlander* and Half a *Laplander*, delighted in wearing a little Bonnet and Plaid, thinking it look'd very Manly in his Countrymen ; and his Father, so soon as he was out of his Hanging-Sleeves, and left off his Boy's Vest, indulged him with that Kind of Dress, which is truly Antique and Heroick. In this early Part of his Nonage, he was brought to *Edinburgh* by his Mother-in-Law ; where I my self grew afresh acquainted with her, his Father being then but lately dead. Just after the Civil Commotion,

tion, and off and on have known him ever since, and conversed with him very frequently during that Space of Time, which now is about Three or Four and thirty Years; so that whatever I say concerning him in the future Pages, I shall relate to the Reader from my own certain Knowledge; which, as I resolve to continue Anonymous, may perhaps not have so much Weight and Authority, as if I had prefix'd my Name to the Account. Be that as it will; there are Hundreds of living Witnesses, that will justify each Action I relate; and his own future Actions while he lives, will procure Belief and Credit to the precedent ones which I am going to record: So that if many do remain Infidels to my Relations, and will not allow them Exact, (the Fate of many as credible, and more important Historians than my self) I can however venture to flatter my self, that greater will be the Number of those who will have a Faith in my Writings, than of those who will reject my Accounts as incredible.

Having just spoke of the Decease of Mr. *Archibald Campbell*, the Father of our young *Duncan Campbell*; it will not be amiss here to observe, how true the Predictions of his *Lapland* Mother were, which arose from Second Sight, according to the Notices given by the Child's Father to its Grandfather, in his Letter from *Lapland*, even before it was born; which shews, that the Infant held this Se-

cond Sighted Power, or Occult Faculty of Divination even by Inheritance.

In the Year 1685, the Duke of *Monmouth* and the Earl of *Argyll* sailed out of the Ports of *Holland* without any Obstruction, the Earl of *Argyll* in *May* with three Ships for *Scotland*, and *Monmouth* in *June* with the same Number for *England*.

The Earl setting out first, was also the first at Landing. *Argyll* having attempted to Land in the *North* of *Scotland*, and being disappointed by the Vigilance of the Bishop of the *Orcades*, Landed in the *West*, and Incamped at *Dunstaffne* Castle in the Province of *Lorn*, which had belonged to him. He omitted nothing that might draw over to him all the Malecontents in the Kingdom, whom he thought more Numerous than they afterwards appeared to be. He dispersed about his Declarations, wherein, after protesting, that he had taken up Arms only in Defence of Religion and the Laws, against an unjust Usurper (so he stiled King *James* the Second) he invited all good Protestants, and such *Scots* as would assert their Liberty, to join him against a Prince, he said, who was got into the Throne, to ruin the Reformation, and to bring in Popery and Arbitrary Power. Next he sent Letters to those he thought his Friends, (among whom was Mr. *Archibald Campbell*, who according to the vast deference paid by the *Scots* to their Chief, joined him, tho

in

in his Heart of a quite different Principle to call them to his Assistance : He Detached two of his Sons to make Inroads in the Neighbourhood, and compel some by Threats, others by mighty Promises to join him. All his Contrivances could not raise him above three Thousand Men, with whom he Incamped in the Isle of *Boat*, where he was soon in a manner Besieged by the Earl of *Dunbarton*, with the King's Forces, and several other Bodies Commanded by the Duke of *Gordon*, the Marquis of *Arbol*, the Earl of *Arran*, and other Great Men, who came from all Parts to quench the Fire before it grew to a Head.

The Earl of *Argyll* being obliged to quit a Post he could not make good, went over into a Part of the Country of his own Name, where having hastily Fortified a Castle called *Ellingrey*, he put into it the Arms and Ammunition taken out of his Ships, which lay at Anchor under the Cannon of a Fort he Erected near that Place. There his Rout began ; for going out from the Castle with his Forces to make an Incurfion, one of his Parties were Defeated by the Marquis of *Arbol*, who slew Four Hundred of his Men, and Captain *Hamilton* who Attacked his Ships with some of the King's, and took them without any Resistance.

The Earl of *Dunbarton* advancing towards him, at the same time, by long Marches, while he endeavoured to secure himself by Rivers, surprized him passing the *Clyde* in the Village of *Killern*, as he was Marching towards *Lenox*. *Dunbarton* coming upon them at Night, would have staid till the next Day to Attack the Rebels; but they gave him not so much time, for they passed the River in the Night, in such Confusion, that being overcome with Fear they dispersed as soon as over. *Argyll* could scarce rally so many as would make him a small Guard, which was soon scattered again; *Dunbarton* having passed the River, and divided his Forces to pursue those that fled. *Argyll* had taken Guides to Conduct him to *Galloway*; but they mistaking the Way, and leading him into a Bog, most of those, that still followed him, quitted their Horses, every Man misting for himself.

Argyll himself was making back alone towards the *Clyde*, when two Resolute Servants, belonging to an Officer in the King's Army meeting him, tho' they knew him not, bid him Surrender. He fir'd at, and missed them; but they took better Aim, and wounded him with a Pistol Ball. Then the Earl drawing his two Pistols out of the Holsters, quitted his Horse, that was quite tired, and took the River. A Country Fellow, who came with those two that had first assaulted him, pursued

su'd him with a Pistol in his Hand ; the Earl would have fired one of his, but the Flint failing he was dangerously wounded in the Head, by the Peasant. He discovered himself, as he fell Senseless, crying out, *Unfortunate Argyll.* This Nobleman how far soever he may be thought, missed in Principle, was certainly in his Person a very Brave and a very Gallant Hero. They made haste to draw him out and bring him to himself ; after which, being dellyered up to the Officers, the erring unfortunate Great Man was conducted to *Edinburgh* and there Beheaded.

Many Gentlemen that followed the Fortunes of this Great Man, tho' not in his Death, shared in all the other Calamities attending his Overthrow. They most of them fled into the remotest Isles and the obscurest Corners of all *Scotland* ; contented with the saving of their Lives ; they grew Exiles, and Banished Men of their own making, and Abdicated their Estates before they were known to be Forfeited, because, for fear of being informed against by the Common Fellows they Commanded, they durst not appear to lay their Claims. Of this Number was Mr. *Archbald Campbell* ; and this new Disaster wounded him deep into the very Heart, after so many late Misadventures, and sent him untimely to the Grave. He perfectly pined away and wasted ; he was six Months dying Inch by Inch, and the Difference between his Last Breath and his way
of

of Breathing during all that time, was only that he expired with a greater Sigh than he ordinarily fetched every time when he drew his Breath.

Every Thing the *Lapland* Lady had Predicted so long before, being thus come to pass, we may the less admire at the Wonders performed by her Son, when we consider this Faculty of Divination to be so derived to him from her, and grown as it were Hereditary.

Our Young Prophet, who had taught most of his little Companions to converse with him by Finger, was the Head at every little Pastime and Game they play'd at. Marbles (which he us'd to call Children's playing at Bowls) yielded him mighty Diversion; and he was so dextrous an Artist at shooting that little Alabaster Globe from between the end of his Fore-finger and the Knuckle of his Thumb, that he seldom missed hitting *Plum* (as the Boys call it) the Marble he aimed at, tho' at the distance of two or three Yards. The Boys always when they play'd coveted to have him on their Side, and by hearing that he foretold other Things, us'd to consult him, when they made their little Matches (which were Things of great Importance in their Thoughts) who should get the Victory. He us'd commonly to leave these Trifles undecided, but if ever he gave his Opinion in these trivial Affairs, the Persons fared well by their

their Consultation, for his Judgment about them was like a petty Oracle, and the End always Answered his Prediction. But I would have my Reader imagine (that tho' our *Duncan Campbell* was himself but a Boy) He was not consulted only by Boys ; his Penetration and Insight into Things of a high Nature, got Air, and being attested by credible Witnesses won him the Esteem of Persons of Mature Years and Discretion.

If a Beautiful young Virgin languished for a Husband ; or a Widow's Mind was in Labour to have a second Venture of Infants by another Spouse : If a House-keeper had lost any Thing belonging to her Master, still little *Duncan Campbell* was at Hand ; he was the Oracle to be applied to, and the little Chalk'd Circle, where he was diverting himself with his Play-Fellows near the Cross at *Edinburgh*, was frequented with as much Solicitation and as much Credit, as the *Tripod* of *Apollo* was at *Delphos* in Ancient Times.

It was highly Entertaining to see a Young Blooming Beauty come and slyly pick up the Boy from his Company, carry him home with as much eagerness as she would her Gallant, because she knew she should get the Name of her Gallant out of him before he went, and bribe him with a Sugar-Plumb to write down the Name of a Young *Scots* Peer in a green Ribbon that her Mouth watered after.

How

How often, after he has been wallowing in the Dust, have I my self seen nice squeamish Widows help him up in their gilded Chariots and give him a pleasant Ride with them, that he might tell them they should not long lie alone; little *Duncan Campbell* had as much Business upon his Hands as the Parsons of all the Parishes in *Edinburgh*: He commonly was consulted, and named the Couples before the Minister joined them. Thus he grew a rare Customer to the Toyshop, from whence he most an end received Fees and Rewards for his Advices. If Lady *Betty* such a one, was foretold that she should certainly have Beau such a one in Marriage; then little *Duncan* was sure to have a Hobby-Horse from the Toyshop as a Reward for the promised Fop. If such a Widow that was Ugly but very Rich, was to be pushed hard for, as she pretended (tho' in reality easily won) little *Duncan* upon ensuring her such a Captain, or such a Lieutenant Colonel, was sure to be presented from the same Child's Warehouse with a very handsome Drum, and a Silver'd Trumpet.

If a Sempstres had an Itching desire for a Parson, she would upon the first Assurance of him, give this little *Apollo* a Pastboard Temple, or Church finely painted, and a Ring of Bells into the Bargain, from the same Toy-Office.

If a Housekeeper lost any Plate, the Thief was certain to be catch'd ; provided she took little Master into the Store-Room, and ask'd him the Question, after she had given him his Belly-full of Sweetmeats.

Neither were the Women only his Consulters : The grave Merchants, who were anxious for many Ventures at Sea, applied to the Boy, for his Opinion of their Security ; and they look'd upon his Opinion to be as safe, as the *Insurance-Office* for Ships. If he but told them, (tho' the Ship was just set Sail, and a Tempest rose just after on the Ocean,) that it would have a successful Voyage, gain the Port designed, and return home safe laden with the Exchange of Traffick and Merchandize ; they dismiss'd all their Fears, banish'd all their Cares, set their Hearts at Ease, and safe in his Opinion, enjoy'd a Calm of Mind amidst a Storm of Weather.

I my self knew one Count *Cog*, an Eminent Gamester ; who was a Person so far from being of a credulous Disposition, that he was an Unbeliever in several Points of Religion, and the next Door to an Infidel. Yet as much as he was a Stranger to Faith, he was master'd and overpower'd so far in his Incredulity, by the strange Events, which he had seen come frequently to pass from the Predictions of this Child, that he had commonly daily Access to this Boy, to learn his more adverse and more prosperous Hours of Gaming. At first

first indeed he would try, when the Child foretold him his ill Fortune, whether it would prove true; and relying upon the mere Hazard and Turn of the Dye, he had always (as he observed) a Run of ill Luck on those forbidden Days, as he never fail'd of Good, if he chose the fortunate Hours directed by the Boy. One Time above all the rest, just before he was departing from *Edinburgh*, and when the Season of Gaming, was almost over, most Persons of Wealth and Distinction withdrawing for Pleasure to their Seats in the Country; he came to young *Duncan Campbell*, to consult; and was extremely solicitous to know, how happily or unluckily he should end that Term (as we may call it) of the Gamesters *weighty Business*, viz. *Play*; there being a long *Vacation* likely to ensue; when the Gaming-Table would be empty, and the Box and Dice lie idle, and cease to rattle. The Boy encouraged him so well with his Predictions on this Occasion, that Count *Cog* went to the Toy-shop, brought him from thence a very fine *Ivory Totum*, (as Children call it) a pretty Set of painted and gilded little Nine-pins and a Bowl, and a large Bag of Marbles: And what do you think the Gamester got by this little Present and the Prediction of the Boy? Why, without telling the least Tittle of Falshood, within the Space of the last Week's Play, the Gains of Count *Cog* really amounted to no less than

F

Twent-

Twenty Thousand Pounds *Sterling*, Nett Money.

Having mention'd these Persons of so many different Professions, by borrow'd Names, and perhaps in a manner seemingly ludicrous ; I would not have my Reader from hence take Occasion of looking upon my Account as fabulous : If I was not to make use of borrow'd Names, but to tell the Real Characters and Names of the Persons, I should do Injury to those old Friends of his, who first gave Credit to our young Seer ; while I am endeavouring to gain him the Credit and Esteem of new ones, in whose way it has not yet happen'd to consult him. For many Persons are very willing to ask such Questions as the foregoing ones ; but few or none willing to have the Publick told they ask'd them ; tho' they succeeded in their Wish, and were amply satisfy'd in their Curiosity. I have represented them perhaps in a ludicrous manner ; because tho' they are mysterious Actions, they are still the Actions of a *Boy* ; and as the Rewards he receiv'd for his Advices did really and truly consist of such Toys as I mention'd, so could they not be treated of in a more serious manner, without the Author's incurring a Magisterial Air of Pedantry, and shewing a Mind, as it were, of being mighty grave and sententious about Trifles. There are however some Things of greater Weight and Importance, done by him in a more advanc'd Stage of Life,

2

which

which will be deliver'd to the Publick with that Exactitude and Gravity which becomes them ; and in some of those Relations, the Names of some Persons that are concern'd, shall be printed ; because it will not at all be injurious to them, or because I have their Leave, and they are still living to testify what I shall relate.

In the mean time, as the greatest Part of his *Non-age* was spent in Predicting almost innumerable Things, which are all however reducible to the *General Heads* above-mention'd ; I will not tire the Reader with any Particulars ; but instead of doing that, before I come to shew his Power of Divination in the more active Parts of his Life, and when, after Removing from *Edinburgh* to *London*, he at last made it his publick Profession ; I shall account how such Divinations may be made ; and divert the Reader with many rare Examples (taken from several faithful and undoubted Historians) of Persons, who have done the like before him, some in *one way*, and some in *another* ; tho' in this he seems to be peculiar, and to be (if I may be allow'd the Expression) a *Species by himself* alone in the *Talent of Prediction* ; that he has collected within his own individual Capacity, all the Methods which others severally us'd, and with which they were differently and singly gifted in their several Ways of Foreseeing and Foretelling.

This Art of Prediction is not attainable any otherwise, than by these Three Ways : *First*, It is done by the Company of Familiar Spirits and *Genij* ; which are of Two Sorts, (some good, and some bad) who tell the gifted Person the Things of which he informs other People. *2dly*, It is perform'd by the Second Sight ; which is very various, and differs in most of the Possessors ; it being but a very little in some, very extensive and constant in others ; beginning with some in their Infancy, and leaving them before they come to Years : Happening to others in a Middle Age ; to others again in an old Age, that never had it before, and lasting only for a Term of Years, and now and then for a very short Period of Time ; and in some intermitting, like Fits as it were of Vision, that leave them for a Time, and then return to be as strong in them as ever : And it being in a manner Hereditary to some Families, whose Children have it from their Infancy (without Intermission) to a great old Age, and even to the Time of their Death ; which they often foretel before it comes to pass, to a Day, nay, even to an Hour. *3dly*, It is attain'd by the diligent Study of the lawful Part of the Art of Magick.

Before I give the Reader an Account, (as I shall do in Three distinct Discourses) *1st*, Concerning the Intercourse which Familiar Spirits, *viz.* the good and bad *Genij*, have had,
and

and continue to have to a great Degree with some select Parts of Mankind. *2dly*, Concerning the wonderful and almost miraculous Power of a Second Sight, with which many (beyond all Controversy) have been extraordinarily, but visibly gifted. And *3dly*, Concerning the Pitch of Perfection, to which the Magick Science has been carry'd and promoted by some Adepts in that mysterious Art: I will premise a few Particulars about the *Genij*, which attended our little *Duncan Campbell*, and about the Second Sight, which he had when yet a Child, and when we may much more easily believe, that the Wonders he perform'd and wrote of, must have been rather brought about by the Intervention of such *Genij*, and the Mediation of such a Sight; than that he could have invented such Fables concerning them, and compass'd such Predictions, as seem'd to want their Assistance, by the mere Dint of a Child's Capacity.

One Day, I remember, when he was about Nine Years of Age, going early to the House where he and his Mother liv'd, and it being before his Mother was stirring, I went into little *Duncan Campbell's* Room, to divert my self with him: I found him sitting up in his Bed, with his Eyes broad open, but as motionless as if he had been asleep, or even (if it had not been for a lively, beautiful Colour, which the little, pretty, fair, Silver-hair'd Boy always had in his Cheeks;) as if he had

been quite dead. He did not seem so much as to breathe : The Eyelids of him were so fix'd and immovable, that the Eyelashes did not so much as once shake, which the least Motion imaginable must agitate : Not to say that he was like a Person in an *Ecstasy*, he was at least in (what we commonly call) a *brown Study* to the highest Degree, and for the largest Space of Time I ever knew. I, who had been frequently inform'd by People, who have been present at the Operations of Second-sighted Persons, that, at the Sight of a Vision, the Eyelids of the Person are erected, and the Eyes continue staring till the Object vanishes, I, I say, sat my self softly down on his Bedside, and with a quiet Amazement observ'd him ; avoiding diligently any Motion, that might give him the least Disturbance, or cause in him any Avocation, or Distraction of Mind, from the Business he was so intent upon. I remark'd, that he held his Head *sideways*, with his Mouth wide open, and in a *list'ning* Posture ; and *that* after so lively a manner, as, at the first general Thought, made me forget his Deafness, and plainly imagine he heard something, till the Second Thought of Reflection brought into my Mind the Misfortune that shut up all Passage for any Sound through his Ears. After a stedfast Gaze, which lasted about Seven Minutes, he smil'd; and stretch'd his Arms, as one recovering from a Fit of Indolence, and rubb'd his Eyes ; then turning
towards



towards me, he made the Sign of a Salute, and hinted to me upon his Fingers his Desire for Pen, Ink and Paper; which I reach'd him from a little Desk, that stood at his Bed's Feet.

Placing the Paper upon his Knees, he wrote me the following Lines; which, together with my Answers I preserve by me, for their Rarity, to this very Day; and which I have transcribed Word for Word, as they form a little Series of Dialogue.

Duncan Campbell. *I am sorry I can't stay with you; but I shall see my pretty Youth and my Lamb by and by, in the Fields near a little Coppice, or Grove, where I go often to play with them; and I would not lose their Company for the whole World: For they and I are mighty familiar together; and the Boy tells me every thing, that gets me my Reputation among the Ladies and Nobility; and you must keep it secret.*

My Question. I will be sure to keep it secret. But how do you know you are to meet them there To-day? Did the little Boy appoint you?

Duncan Campbell. *Yes, he did; and signified, that he had several Things to predict to me, concerning People that he foreknew would come to me the Week following, to ask me Questions.*

My Question. But what was you staring at, when I came in?

Duncan Campbell. *Why, at that little Boy,*

that goes along with the Lamb I speak of; and 'twas then he made me the Appointment.

My Question. How does he do it? Does he write?

Duncan Campbell. No, he writes sometimes, but oftner he speaks with his Fingers, and mighty swift: No Man can do it so quick, or write half so soon. He has a little Bell in his Hand, like that which my Mother makes me a Sign to shake, when she wants the Servants; with that he tickles my Brain strangely, and gives me an incredible Delight of Feeling in the Inside of my Head; he usually wakes me with it in the Morning, when he comes to make me an Appointment. I fancy, 'tis what you call Hearing, which makes me mighty desirous I could hear in your way; 'Tis sweeter to the Feeling, methinks, than any Thing is to the Taste: It is just as if my Head was tickled to death, as my Nurse used to tickle my Sides; but 'tis a different Feeling, for it makes Things like little Strings, tremble in my Temples, and behind my Ears. Now I remember, I will tell you what 'tis like, that makes me believe 'tis like your Hearing, and that strange Thing, which you, that can speak, call Sound or Noise: Because, when I was at Church with my Mother, who told me the Bells could be heard ringing a Mile off; as I was kneeling on the Bench, and leaning over the Top of the Pew, and gnawing the Board; every time the Man pull'd the Rope, I thought all my Head beat, as if it would come to Pieces; but yet it pleased me, methought,

metbought, rather than pain'd me, and I would be always gnawing the Board, when the Man pull'd the Rope, and I told my Mother the Reason: The feeling of that was something like the little Bell, but only that made my Head throb as if it would break, and this tickles me and makes, as it were, little Strings on the back of my Ears dance and tremble like any Thing; is not that like your way of Hearing? — If it be, it is a sweet Thing to hear. — It is more pleasant than to see the finest Colours in the World. — It is something like being tickled in the Nose with a Feather till one Sneezes, or like the feeling, after one strikes the Leg, when it has been numb or asleep; only with this difference, that those Two Ways give a Pain and the other a Pleasure; I remember too, when I had a great Cold for about Two Months, I had a feeling something like it, but that was blunt, dull, confused and troublesome. Is not this like what you call Hearing?

My Question. It is the finest kind of hearing, my Dear, it is what we call Musick. But what sort of a Boy is that, that meets you? And what sort of a Lamb?

Duncan Campbell. Oh! tho' they are like other Boys and other Lambs which you see, they are a Thousand Times prettier and finer; you never saw such a Boy nor such a Lamb in your Life-time.

My Question. How big is he? As big as you are? And what sort of a Boy is he?

Duncan

Duncan Campbell. *He is a little pretty Boy, about as tall as my Knee, his Face is as white as Snow, and so are his little Hands; his Cheeks are as red as a Cherry, and so are his Lips; and, when he breathes, it makes the Air more perfumed than my Mother's sweet Bags that she puts among the Linnen; he has got a Crown of Roses, Cowslips, and other Flowers upon his Head, such as the Maids gather in May; his Hair is like fine Silver Threads, and shine like the Beams of the Sun; he wears a loose Veil down to his Feet, that is as Blue as the Sky in a clear Day, and embroider'd with Spangles, that look like the brightest Stars in the Night; he carries a Silver Bell in one Hand, and a Book and Pencil in the other; and he and the little Lamb will dance and leap about me in a Ring as high as my Head; the Lamb has got a little Silver Collar with Nine little Bells upon it; and every little piece of Wooll upon its Back, that is as white as Milk, is tied up all round it in Puffs like a little Misses Hair, with Ribbands of all Colours; and round its Head too are little Roses and Violets stuck very thick into the Wool that grows upon its Forehead, and behind and between its Ears in the Shape of a Diadem. They first meet me dancing thus; and after they have danc'd some time, the little Boy writes down wonderful Things in his Book, which I write down in mine; then they dance again, till he rings his Bell, and then they are gone*
all

all of a sudden I know not where ; but I feel the Tickling in the Inside of my Head, caus'd by the Bell, less and less, till I don't feel it at all ; and then I go home, read over my Lesson in my Book, and when I have it by heart, I burn the written Leaves, according as the little Boy bids me, or he would let me have no more. But I hear the little Bell again ; the little Boy is angry with me ; he pull'd me Twice by the Ear, and I would not displease him for any Thing ; so I must get up, and go immediately, to the Joy and Delight of my Life.

I told him he might, if he would promise me to tell me more another Time : He said he would, if I would keep it secret. I told him I would ; and so we parted : Tho' just before he went, he said he smelt some Venison, and he was sure they would shortly have some for Dinner : And nothing was so sure, as that my Man had my Orders to bring a Side of Venison to me the next Day to Mrs. Campbell's ; for I had been Hunting, and came thither from the Death of a Deer that Morning ; and intended, as usual, to make a Stay there for Two or Three Days.

There are, I know, many Men of severe Principles, and who are more Strict, Grave and Formal, in their Manner of Thinking, than they are Wise ; who will be apt to judge of these Relations, as Things merely Fabulous and Chimerical, and, not contented with being Disbelievers by themselves, will labour

bour to insinuate into others this pernicious Notion, that it is a Sign of Infirmity and Weakness in the Head, to yield them Credit. But tho' I could easily argue these *Sir Gravities* down ; tho' a Sentence or Two would do their Business, put them beyond the Power of replying, and strike them dumb ; yet do I think it not worth my while : Their greatest and most wonted Objection against these *Eudemons* and *Cacodemons*, being, that it arises all from the Work of Fancy, in Persons of a melancholick Blood. If we consider the Nature of this Child's Dialogue with me, will it not be more whimsically strange and miraculous, to say, that a Child of Nine Years old had only a Fancy of such Things as these, of which it had never heard any body give an Account, and that it could by the mere Strength of Imagination predict such Things as really after came to pass ; than it is (when it does so strangely predict Things) to believe the Child does it, in the *Manner* it self owns it does ; which is by the Intervention of a good *Dæmon*, or a happy *Genius* ? Departing therefore from these singular wise Mens Opinions, who will believe nothing Excellent can happen to others, which it has not been their Lot to enjoy a Share of ; I shall take my Farewel hastily of them (without losing my own Time, or theirs) in the Words of the Ingenious and Learned Monsieur *Le Clerc* : *Acerbos homines non moror, Indignos quippe, qui hæc Studia tractent,*

tractent, aut quorum Judicij ulla ratio habeatur.

I shall rather see how far these Things have lain open to the Eyes of, and been explain'd by the Ancient Sages : I will relate who among them were happy in their *Genij*, and who among the Moderns ; whose Examples may be Authorities for our Belief. I will set down as clearly as I can, what Perception Men have had of *Genij*, or Spirits, by the Sense of Seeing ; what by the Sense of Hearing ; what by the Sense of Feeling, Touching or Tasting ; and, in fine, what Perception others have had of these *Genij* by all the Senses ; what by Dreams, and what by Magick ; a Thing rarely to be met with at once in any single Man, and which seems particular to the Child who was the Subject of our last little Historical Account. When I have brought Examples, and the Opinions of wise Philosophers, and the Evidence of undeniable Witnesses ; which one would think sufficient to evince Persons, of the Commerce Men have with Spirits, if they were not past all Sense of Conviction ; I shall, not so much to corroborate what I say, as to shame some Wiseacres, who would by their frail Reason scan all Things, and pretend to solve the Mysteries ascribed to Spirits, as Facts merely natural, and who would banish from the Thoughts of Men all Belief of Spirits whatsoever ; I shall, I say, (in order to put to shame these Wiseacres,

acres, if they have any Shame left) produce the Opinions of the Fathers as Divines, shew the Doctrine of Spirits in general to be consistent with Christianity ; that they are deliver'd in the Scripture, and by Christian Tradition ; in which if they will not acquiesce, I shall leave them to the Labyrinth of their own wild Opinions, which in the end will so perplex their Judgments of Things, that they will be never able to extricate themselves. And these different Heads will be the Subject of the Chapter ensuing ; and will (or I am greatly mistakēn) form both an instructive, edifying and entertaining Discourse, for a Reader really and truly intelligent, and that has a good Taste and Relish for sublime Things.

C H A P. V.

An Argument, proving the Perception which Men have had, and have, by all the Senses, as Seeing, Hearing, &c. of Dæmons, Genij, or Familiar Spirits.

IT is said in the Ninth Book of the *Morals of Aristotle*, *It is better to come at the probable Knowledge of some Things above us in the Heavens, than to be capable of giving many Demonstrations relating to Things here below.* This is, no doubt, an admirable Proposition, and speaks the lofty Aims
of

of that sublime Mind from whence it proceeded. Among all the Disquisitions in this kind, none seem to me more excellent, than those, which treat concerning the *Genii*, that attend upon Men, and guide them in the Actions of Life. A Genius or *Dæmon* of the good Kind is a sort of mediate Being, between Human and Divine, which gives the Mind of Man a pleasant Conjunction with Angelick and Celestial Faculties, and brings down to Earth a faint Participation of the Joys of Heaven. That there have been such fortunate Attendants upon wise Men, we have many rare Instances. They have been ascribed to *Socrates*, *Aristotle*, *Plotinus*, *Porphyrius*, *Jamblicus*, *Cicero*, *Scaliger* and *Cardan*. The most celebrated of all these Ancients was *Socrates*; and as for his having a Genius or *Dæmon*, we have the Testimonies of *Plato*, *Xenophon* and *Antisthenes*, his Contemporaries, confirm'd by *Laertius*, *Plutarch*, *Maximus Tyrius*, *Dion Chrysostomus*, *Cicero*, *Apuleius*, *Ficinus*, and others, many of the Moderns besides *Tertullian*, *Origen*, *Clemens Alexandrinus*, *Austin* and others; and *Socrates* himself in *Plato's Theage*, says, *By some Divine Lot I have a certain Dæmon, which has followed me from my Childhood as an Oracle*; and in the same Place intimates, that the Way he gain'd his Instruction was by hearing the *Dæmon's* Voice. Nothing is certainly so easy as for Men to be able to contradict Things, tho' never

ver so well attested with such an Air of Truth, as to make the Truth of the History doubted by others as well as themselves where no demonstrative Proof can be brought to convince them. This has been the easy Task of those who object against the *Dæmon* of *Socrates*; but when no demonstrative Proof is to be had on either Side, does not Wisdom incline us to lean to the most Probable? Let us then consider whether the Evidences are not more credible, and Witnesses of such a Thing are not Persons of more Authority, than *these* Men are, who vouchsafe to give *no* reason but their own *Incredulity* for maintaining the contrary; and whether *those* therefore by the right Rule of judging, ought not much sooner than *these*, to gain over our Assent to their Assertions?

We will however, laying aside the Histories of those ancient Times, the Sense whereof, by various Readings and Interpretations being put upon the Words, is render'd obscure and almost unintelligible, descend to more modern Relations, the Facts whereof shall be placed beyond doubt, by reason of the Evidences we will bring to attest them, and shall consequently prove the Perception Men have of Spirits or *Genij* by every Sense.

SECTION I.

We will first begin as to the Perception of Spirits by the Sight.

Mr.

Mr. Glanvil, in his Collection of Relations, for proving Apparitions, Spirits, &c. tells us of an *Irishman*, that had like to have been carried away by Spirits, and of the Ghost of a Man who had been Seven Years dead, that brought a Medicine to his Bedside.

The Relation is thus :

A Gentleman in *Ireland*, near to the Earl of Orrery's, sending his Butler one Afternoon to buy Cards ; as he pass'd a Field, to his Wonder, he espy'd a Company of People sitting round a Table, with a deal of good Cheat before them, in the Midst of the Field : And he going up towards them, they all arose and saluted him, and desir'd him to sit down with them ; but one of them whisper'd these Words in his Ear ;—*Do nothing this Company invites you to.* Hereupon he refus'd to sit down at the Table ; and immediately Table and all that belong'd to it were gone, and the Company are now dancing and playing upon Musical Instruments. And the Butler being desir'd to join himself with them, but he refusing this also, they all fall to work ; and he not being to be prevail'd with to accompany them in working, any more than in feasting or dancing, they all disappear'd, and the Butler is now alone : But instead of going forwards, Home he returns, as fast as he could drive, in a great Consternation ; and was no sooner enter'd his Master's Door, but he fell down, and lay some Time senseless ; but coming

G

again

again to himself, he related to his Master what had pass'd.

The Night following, there comes one of his Company to his Bedside, and tells him, *That if he offered to stir out of Doors the next Day, he would be carried away.* Hereupon he kept within; but towards the Evening, having need to make Water, he adventurd to put one Foot over the Threshold, several standing by; which he had no sooner done, but they espy'd a Rope cast about his Middle; and the poor Man was hurried away with great Swiftnes, they following him as fast as they could, but could not overtake him: At length they espy'd an Horseman coming towards him, and made Signs to him to stop the Man whom he saw coming near him; and both Ends of the Rope, but no body drawing. When they met, he laid hold of one End of the Rope, and immediately had a smart Blow given him over his Arm with the other End; but by this means the Man was stopp'd; and the Horseman brought him back with him.

The Earl of *Orrery* hearing of these strange Passages, sent to the Master, to desire him to send this Man to his House; which he accordingly did; and the Morning following, or quickly after, he told the Earl, that his *Spectre* had been with him again, and assur'd him, that that Day he should most certainly be carry'd away, and that no Endeavours should avail

avail to the saving of him. Upon this, he was kept in a large Room, with a considerable Number of Persons to guard him; among whom was the famous Stroaker, Mr. *Greatrix*, who was a Neighbour. There were, beside other Persons of Quality, Two Bishops in the House at the same Time, who were consulted concerning the making use of a Medicine; the *Spectre* or *Ghost* prescrib'd; of which Mention will be made anon; but they determin'd on the Negative.

Till Part of the Afternoon was spent, all was quiet; but at length he was perceiv'd to rise from the Ground, whereupon Mr. *Greatrix* and another lusty Man clapt their Arms over his Shoulders, one of them before him, and the other behind, and weigh'd him down with all their Strength; but he was forcibly taken up from them, and they were too weak to keep them Hold; and for a considerable Time he was carry'd into the Air, to and fro over their Heads; several of the Company still running under him, to prevent his receiving Hurt, if he should fall: At length he fell, and was caught before he came to the Ground, and had by that means no Hurt.

All being quiet till Bed-time, My LORD order'd Two of his Servants to lie with him; and the next Morning he told his Lordship, that the *Spectre* was again with him, and brought a wooden Dish with grey Liquor in it, and bid him drink it off. At the first Sight

of the *Spectre*, he said, he endeavour'd to awake his Bed-fellows; but it told him, that that Endeavour should be in vain; and that he had no Cause to fear him, he being his Friend, and he that at first gave him the good Advice in the Field, which had he not followed, he had been before now perfectly in the Power of the Company he saw there. He added, that he concluded it was impossible, but that he should have been carried away the Day before, there being so strong a Combination against him; but now he could assure him, there would be more Attempts of that Nature; but he being troubled with Two Sorts of sad Fits, he had brought that Liquor to cure him of them, and bid him drink it: He peremptorily refusing, the *Spectre* was angry, and upbraided him with great Disingenuity; but told him, however, he had a Kindness for him; and that if he would take *Plantain Juice*, he should be well of one Sort of Fits, but he should carry the other to his Grave. The poor Man having by this somewhat recover'd himself, ask'd the *Spectre*, whether by the Juice of *Plantain*, he meant that of the *Leaves*, or *Roots*? It reply'd, the *Roots*.

Then it ask'd him, whether he did not know him? He answer'd, No. It reply'd, I am such a one! The Man answer'd, he had been long dead. I have been dead, said the *Spectre* or *Ghost*, Seven Years; and you know that I liv'd a loose Life, and ever since I have been

been hurried up and down in a restless Condition with the Company you saw, and shall be to the Day of Judgment. Then he proceeded to tell him, that had he acknowledg'd God in his ways, he had not suffer'd such severe Things by their Means. And farther said, You never pray'd to God that Day, before you met with this Company in the Fields.

This Relation was sent to Dr. *Henry More*, by Mr. *E. Fowler*; who said, Mr. *Greatrix* told it several Persons. The Lord *Orrery* also own'd the Truth of it: And Mr. *Greatrix* told it to Dr. *Henry More* himself; who particularly enquir'd of Mr. *Greatrix* about the Man's being carried up into the Air, above Men's Heads in the Room; and he did expressly affirm, that he was an Eye-Witness thereof.

A Vision which happen'd to the Ingenious and Learned Dr. *Donne*, may not improperly be here inserted. Mr. *Isaac Walton*, writing the Life of the said Doctor, tells us, That the Doctor and his Wife living with Sir *Robert Drury*; who gave them a free Entertainment at his House in *Drury-Lane*; it happen'd, that the Lord *Haye* was by King *James* sent in an Embassy to the French King, *Henry IV.* whom Sir *Robert* resolv'd to accompany, and engag'd Dr. *Donne* to go with them; whose Wife was then with Child, at Sir *Robert's* House. Two Days after their Arrival at *Paris*, Dr. *Donne* was left alone in that Room, in

which Sir Robert and he, and some other Friends, had dined together. To this Place Sir Robert return'd within Half an Hour; and as he left, so he found Dr. Donne alone, but in such an Extasy, and so alter'd in his Looks, as amaz'd Sir Robert to behold him; inso-much that he earnestly desir'd Dr. Donne to declare, what had befallen him in the short Time of his Absence? To which Dr. Donne was not able to make a present Answer; but after a long and perplex'd Pause, did at last say, I have seen a dreadful Vision, since I saw you: I have seen my dear Wife pass Twice by me, through this Room, with her Hair hanging about her Shoulders, and a dead Child in her Arms: This I have seen, since I saw you. To which Sir Robert reply'd, Sure, Sir, you have slept since I saw you; and this is the Result of some melancholy Dream; which I desire you to forget, for you are now awake. To which Dr. Donne's Reply was, I cannot be surer that I now live; than that I have not slept since I saw you; and am as sure, that at her second Appearing, she stopp'd, and look'd me in the Face, and vanish'd. Rest and Sleep had not alter'd Dr. Donne's Opinion the next Day; for he then affirm'd this Vision with a more deliberate and so confirm'd a Confidence; that he inclin'd Sir Robert to a faint Belief, that the Vision was true. I who immediately sent a Servant to Drury House, with a Charge to hasten back, and

and bring him word whether Mrs. Donne were alive; and if alive, what Condition she was in as to her Health. The Twelfth Day the Messenger return'd with this Account: That he found and left Mrs. Donne very Sad and Sick in Bed; and that after a long and dangerous Labour, she had been deliver'd of a dead Child: And upon Examination, the Abortion prov'd to be the same Day, and about the very Hour, that Dr. Donne affirm'd he saw her pass by in his Chamber. Mr. Walton adds this, as a Relation which will beget some Wonder; and well it may; for most of our World are at present possess'd with an Opinion, that Visions and Miracles are ceas'd: And tho' tis most certain, that Two Lutes, being both strung and tuned to an equal Pitch, and then one play'd upon, the other, that is not touch'd, being laid upon the Table, at a fit Distance, will (like an Echo to a Trumpet) warble a faint audible Harmony, in Answer to the same Tune; yet many will not believe, that there is any such Thing as a Sympathy with Souls, &c.

SECTION II.

I shall next relate some little Histories, to shew what Perception Men have had of Spirits by the Sense of Hearing: For (as Hierus says) Spirits appear sometimes invisibly,

sibly, so that only a Sound, Voice or Noise; is perceived by Men; viz. a Stroke, Knocking, Whistling, Sneezing, Groaning, Lamenting, or Clapping of the Hands, to make Men attend to enquire or answer.

In *Luther's Colloquia Mensalia*, or *Table-Talk*, set forth in *Latin at Frankfort, Anno 1557*, (it being a different Collection from that of *Aurifaber*, which is translated from *High-Dutch into English*;) we have the following Relation.

It happen'd in *Prussia*, that as a certain Boy was born, there presently came to him a *Genius*, or what you please to call it, (for I leave it to Men's Judgments;) who had so faithful a Care of the Infant, that there was no need either of Mother or Servant; and as he grew up, he had a like Care of him. He went to School with him; but so, that he could never be seen, either by *himself*, or any *others*, in *all* his Life. Afterwards he travell'd into *Italy*; he accompanied him, and whensoever any Evil was like to happen to him, either on the Road or in the Inn, he was perceiv'd to foretel it by some Touch or Stroke: He drew off his Boots, as a Servant. If he turn'd his Journey another way, he continu'd with him; having the same Care of him in foretelling Evil. At length he was made a *Canon*; and as on a Time he was sitting and feasting with his Friends, in much Jollity, a vehement

ment Stroke was struck on a sudden, on the Table, so that they were all terrify'd : Presently the *Canon* said to his Friends, Be not afraid ; some great Evil hangs over my Head. The next Day he fell into a great Fever, and the Fit continued on him for Three whole Days, till he died miserably.

Captain *Henry Bell*, in his Narrative prefix'd to *Luther's Table-Talk*, printed in *English*, Anno 1652, having acquainted us how the *German Copy* printed of it had been discover'd under Ground, where it had lain hid Fifty two Years ; that Edition having been suppress'd by an Edict of the Emperor *Rudolphus II.* so that it was Death for any Person to keep a Copy thereof : And having told us that *Casparus Van Spar*, a *German Gentleman*, with whom he was familiarly acquainted, while he negotiated Affairs in *Germany* for King *James I.* was the Person that discover'd it, Anno 1626, and transmitted it into *England* to him, and earnestly desired him to translate the said Book into *English*, says, he accordingly set upon the Translation of it many times, but was always hinder'd from proceeding in it, by some intervening Business. About Six Weeks after he had received the Copy, being in Bed with his Wife one Night, between Twelve and One of the Clock, (she being asleep, but himself awake ;) there appear'd to him an *ancient Man* standing at his Bedside, array'd all in *White*, having a long
and

and *broad white Beard*, hanging down to his *Girdle*; who taking him by his *right Ear*, said thus to him: *Sirrah!* Will you not take *Time* to translate that *Book*, which is sent into you out of *Germany*? I will shortly provide for you both *Place* and *Time* to do it: And then he *vanish'd*. Hereupon being much affrighted, he fell into an extream *Sweat*; so that his *Wife* awaking, and finding him all over *wet*, she ask'd him what he ail'd? He told her what he had *seen and heard*; but he never regarded *Visions* nor *Dreams*, and so the same fell out of his *Mind*. But a *Fort-night* after, being on a *Sunday* at his Lodging in *King's-street, Westminster*, at *Dinner* with his *Wife*, *Two Messengers* were sent from the whole *Council-Board*, with a *Warrant* to carry him to the *Gatehouse*, there to be kept till farther *Order* from the *Lords* of the *Council*; upon which *Warrant* he was kept there *Ten* whole *Years* close *Prisoner*, where he spent *Five Years* of it in *Translating* the *said Book*; having *good Cause* to be mindful of the *Old Man's Saying*, I will shortly provide for you both *Place* and *Time* to *Translate* it.

Tho' the *Perception* of *Spirits* chiefly affects the *Hearing* and *Seeing* *Faculties*, yet are not the *other Senses* without some *Participation* of these *Genial Objects*, whether *Good* or *Evil*: For, as *St. Austin* says, the *Evil Work* of the *Devil* creeps through all the

the Passages of the Senses; he presents himself in Figures, applies himself to Colours, adheres to Sounds, introduces Odors, insafes himself in Savours, and fills all the Passages of Intelligence; sometimes cruelly tormenting with Grief and Fear, sometimes sporting by diverting Man, or taunting with Mocks: And, on the other Hand, as the learned *Walter Hinton* (a great Master of contemplative Life) in his Scale of Perfection, sets forth, that Appearances or Representations to the Corporeal Senses, may be both *Good* and *Evil*.

But before I conclude upon this Head, to give still more Weight and Authority to the Perception Men have had of these *Genijj*, both by the Senses of *Hearing* and *Seeing*, I will relate Two very remarkable Fragments of History of this kind, told us by Persons who demand our Credit, and done within the Memory of our Grandfathers and Fathers.

The first is concerning the Duke of *Buckingham*, who was stabb'd by *Felton*, August the 23d, 1628.

Mr. *Lilly* the *Astrologer*, in his Book entitled, *Monarchy or no Monarchy in England*, printed in *Quarto*, 1651, having mention'd the Duke of *Buckingham*, writes as follows: *Since I am upon the Death of Buckingham, I shall relate a true Story of his being*
admi-

admonish'd often of the Death he should die, in this manner.

An aged Gentleman, one *Parker*, as I now remember, having formerly belonged unto the Duke, or of great Acquaintance with the Duke's Father, and now retired, had a *Demon* appear'd several Times to him, in the Shape of *Sir George Villars*, the Duke's Father. This *Demon* walk'd many times in *Parker's* Bed-Chamber, without any Action of Terror, Noise, Hurt or Speech; but at last, one Night, broke out in these Words: *Mr. Parker*, I know you lov'd me formerly, and my Son *George* at this Time very well: I would have you go from me, (you know me very well to be his Father, old *Sir George Villars*, of *Leicestershire*;) and acquaint him with *these* and *these Particulars*, &c. and that he *above all, refrain* the Council and Company of *such* and *such*, (whom he then *nominated*) or else he will come to *Destruction*, and that *suddenly*. *Parker*, tho' a very *discreet* Man, partly imagin'd himself in a Dream all this Time; and being unwilling to proceed upon no better Grounds, forbore addressing himself to the Duke; for he conceived, if he should acquaint the Duke with the Words of his Father, and the Manner of his Appearance to him, (such Apparitions being not usual) he should be *laugh'd at*, and thought to *doat*, in regard he was *aged*. Some few Nights pass'd without further

ther

ther Trouble to the old Man : But not very many Nights after, old Sir George Villars appeared again, walk'd quick and furiously in the Room, seem'd angry with Parker, and at last said, Mr. Parker, I thought you had been my Friend so much, and lov'd my Son George so well, that you would have acquainted him with what I desired ; but I know you have not done it. By all the Friendship that ever was betwixt you and me, and the great Respect you bear my Son, I desire you to deliver, what I formerly commanded you, to my Son. The old Man seeing himself thus solicited, promised the *Demon* he would ; but first argued it thus ; That the Duke was not easy to be spoken withal ; and that he would account him a vain Man, to come with such a Message from the Dead : Nor did he conceive the Duke would give any Credit to him. To which the *Demon* thus answer'd : If he will not believe you have this Discourse from me, tell him of such a Secret, (and name it) which he knows none in the World ever knew but my self and him. Mr. Parker being now well satisfied that he was not asleep, and that the Apparition was not a vain Delusion, took a fit Opportunity, and seriously acquainted the Duke with his Father's Words, and the Manner of his Apparition. The Duke laugh'd heartily at the Relation, which put old Parker to a Stand ; but at last he assum'd Courage, and told the Duke, that he acquaint-

ed

ed his Father's Ghost, with what he found now to be true; *viz.* *Scorn and Derision*. But, my Lord, says he, your Father bid me acquaint you by *this Token*; and he said, it was such as none in the World but your *True Selfes* did yet know. *Hereat* the Duke was amazed, and much astonished, but took no Warning or Notice thereof; keeping the *same Company* still; advising with *such Counsellors*, and performing *such Actions*, as his Father by *Parker* countermanded. Shortly after, old Sir *George Killars*, in a very quiet but sorrowful Posture, appears again to *Parker*, and said, Mr. *Parker*, I know you deliver'd my Words to *George* my Son; I thank you for so doing; but he slighted them. And now I only request this more at your Hands, That once again you repair to my Son, and tell him, that if he will not amend, and follow the Counsel I have given him, this Knife or Dagger (and with that he pull'd a Knife or Dagger from under his Gown) shall end him: And do you, Mr. *Parker*, set your House in Order, for you shall die at such a Time. Mr. *Parker* once more engag'd, who very unwillingly, to acquaint the Duke with the last Message; and so did; but the Duke desir'd him to trouble him no further with such Messages and Dreams, and told him he perceiv'd he was now an old Man, and doated. And within a Month after, meeting Mr. *Parker* on *Lambeth-Bridge*, said, Now, Mr. *Parker*, what say

say you of your Dream? Who only return'd
 Sir, I wish it may never have Success, &c.
 But within Six Weeks after, he was stab'd
 with a Knife, according to his Father's Ad-
 monition beforehand, and Mr. Parker died
 soon after he had seen the Dream or Vision
 perform'd.

This Relation is inserted also in the Great
 Lord *Clarendon's* History, and in *Sir Richard
 Baker's* Chronicle. The Lord *Clarendon*, in
 his History, Vol. I. L. 1. having given some
 Relations, says, that amongst others, there
 was one (meaning this of *Parker*) which was
 upon a better Foundation of Credit, than usu-
 ally such Discourses are founded upon. And
 he tells us, that *Parker* was an Officer in the
 King's Wardrobe in *Windsor-Castle*, of a good
 Reputation for Honesty and Discretion, and
 then about the Age of Fifty Years, or more.
 This Man had in his Youth been bred in a
 School in the Parish where *Sir George Villars*
 (the Father of the Duke) liv'd; and had been
 much cherish'd and oblig'd in that Season of
 his Age, by the said *Sir George*, whom after-
 wards he never saw. About Six Months be-
 fore the miserable End of the Duke of *Buck-
 ingham*, the Apparition was seen. After the
 Third Appearance, he made a Journey to
 London, where the Court then was. He was
 very well known to *Sir Ralph Freeman*, one
 of the Masters of the Requests, who had
 married a Lady, that was near allied to the
 Duke,

Duke, and was himself well receiv'd by him. He inform'd the Duke with the Reputation and Honesty of the Man; and Sir *Ralph Freeman* carry'd the Man the next Morning, by Five of the Clock, to *Lambeth*, according to the Duke's Appointment, and there presented him to the Duke; who received him courteously at his Landing, and walk'd in Conference near an Hour with him; and Sir *Ralph's* and the Duke's Servants at such a Distance, that they heard not a word: But Sir *Ralph* always fix'd his *Eyes* on the Duke, who sometimes spoke with great *Commotion* and *Disorder*: And that the Man told Sir *Ralph*, in their Return over the Water, that when he mention'd those *Particulars* that were to gain him *Credit*, the Duke's *Colour* changed, and he swore he could come to that Knowledge only by the *Devil*; for that those *Particulars* were known only to himself; and to one Person more, who (he was sure) would never speak of them. So far the Lord *Clarendon*.

I will now subjoin an authentick Relation, which Dr. *Beaumont* tells us at the End of his Book of *Genij*, or Familiar Spirits, printed in the Year 1705, he had just before received from the Mouth of Dr. *Fowler*; then Bishop of *Gloucester*, himself. It is as follows, Word for Word.

Sir *Charles Lee*, by his first Lady, had only one Daughter, of which she died in Child-birth; and when she died, her Sister, the
Lady

Lady *Everard* desir'd to have the Education of the Child ; and she was by her very well educated, till she was Marriageable ; and a Match was concluded for her with Sir *William Perkins*, but was then prevented in an extraordinary manner. Upon a *Thursday-Night*, she thinking she saw a Light in her Chamber after she was in Bed, knock'd for her Maid, who presently came to her ; and she ask'd why she left a Candle burning in her Chamber ? The Maid said, she left none ; and there was none, but what she brought with her at that Time. Then she said it was the Fire : But that, the Maid told her, was quite out ; and said, she believ'd it was only a Dream ; whereupon she said, it might be so ; and compos'd her self again to Sleep : But about Two of the Clock she was awaken'd again, and saw the Apparition of a little Woman, between her Curtain and her Pillow : Who told her, she was her Mother ; and that she was Happy ; and that by Twelve of the Clock that Day, she should be with her : Whereupon she knock'd again for her Maid, called for her Cloaths ; and when she was dress'd, went into her Closet, and came not out again till Nine ; and then brought out with her a Letter seal'd to her Father, brought it to her Aunt, the Lady *Everard*, told her what had happen'd ; and desir'd, that as soon as she was dead, it might be sent to him ; But the Lady thought she was suddenly fallen

H Mad ;

Mad ; and thereupon sent presently away to *Chelmsford*, for a Physician and Surgeon, who both came immediately ; but the Physician could discern no Indication of what the Lady imagined, or of any Indisposition of her Body ; notwithstanding the Lady would needs have her let Blood, which was done accordingly : And when the young Woman had patiently let them do what they would with her, she desir'd that the Chaplain might be called to read Prayers ; and when Prayers were ended, she took her *Guittar* and *Psalm-book*, and sat down upon a Chair without Arms, and play'd and sung so melodiously and admirably, that her Musick-Master, who was then there, admir'd at it : And near the Stroke of Twelve, she rose and sat her self down in a great Chair with Arms ; and presently fetching a strong Breathing or two, immediately expir'd ; and was so suddenly cold, as was much wonder'd at by the Physician and Surgeon. She died at *Waltham*, in *Essex*, Three Miles from *Chelmsford* ; and the Letter was sent to Sir *Charles*, at his House in *Warwickshire* ; but he was so afflicted with the Death of his Daughter, that he came not till she was buried : But when he came, he caus'd her to be taken up, and to be buried by her Mother at *Edmonton*, as she desir'd in her Letter. This was about the Year One Thousand Six Hundred and Sixty Two, or Sixty Three. And this Relation the Right

Reverend the Lord Bishop of *Gloucester* had from Sir *Charles Lee* himself ; and Dr *Beaumont* printed it in his Book abovementioned, from the Bishop's own Mouth.

The Relations which I have given above, are not like the trifling Accounts too often given of these Things, and therefore causing grave ones to be ridicul'd in common with them. They are of that Nature, that whoever attempts to ridicule them, will, instead of turning them into Jest, become the Object of Ridicule himself.

The first Story, which has in it such amazing Circumstances, and such uncommon and dreadful Incidents concerning the Butler in *Ireland*, is (as the Reader sees) attested by no less a Personage than an Earl of *Orrery*; Two Bishops, and many other Noblemen and Gentlemen, being present, and Eye-witnesses of what the Earl said. What greater Testimony would the most Incredulous have ? They say, such Things are told for Interest : What Interest could an Earl, and many Noblemen have, in promoting such an Imposture ? The Incredulous say likewise, Great and Learned Men delight sometimes in putting Frauds upon the World, and after laugh at their Credulity. Would a Number of *Noble* Laymen chuse *Two Prelates* to carry on such a *Fraud* ? And would *Two Pious Bishops* probably combine with *several*, and *some Servants* there present, in spreading such a *Deceit* ? 'Tis past belie-

H 2

ving,

ving, and it demands the strictest of Moral Faith that can be given, to the most unquestion'd History that the Pen of Man ever wrote.

The Second Story is founded, first, upon the Experience of one of the most ingenious Men of that Age, *Dr. Donne*; and then upon the Proof made by his Friend, *Sir Robert Drury*, who could at first scarce believe it: And shall we doubt the Credit of Men, whose Company (for their Credit be it spoken) a *British* Ambassador was proud of gaining?

The Third Story is told by *Luther* himself, who began the great Work of the *Reformation*.

The Fourth is told by one that was a King's Publick Minister, and told from his own Trial of the Matter, where he could have no Interest in the telling it.

The Fifth is related by those great Historians, the Lord *Clarendon*, and *Sir Richard Baker*; as a Truth rely'd upon by themselves, and fit to be credited by their Readers.

The Sixth and last was related to *Dr. Beaumont*, by the Lord Bishop of *Gloucester*, who receiv'd the Account from *Sir Charles Lee* himself, to whose Grand-Daughter the Matter happen'd.

Men, who will not believe such Things as these, so well attested to us, and given us by such Authorities, because they did not see them themselves, nor any Thing of the like Nature, ought not only to deny the *Dæmon*
of

of *Socrates* ; but that there was such a Man as *Socrates* himself. They should not dispute the *Genij* of *Cæsar*, *Cicero*, *Brutus*, *Marc Anthony* ; but avow, that there were never any such Men existing upon Earth, and overthrow all credible History whatsoever. Mean while, all Men, but those who run such Lengths in their fantastical Incredulity, will, from the Facts above-mention'd, rest satisfied, that there are such Things as Evil and Good *Genij* ; and that Men have sometimes a Commerce with them by all their Senses, particularly those of *Seeing* and *Hearing* ; and will not therefore be startled at the strange Fragments of Histories, which I am going to relate of our young *Duncan Campbell*, and look upon some wonderful Adventures which he perform'd by the Intervention of his Familiar *Dæmon* or *Genius*, as Falshoods, only because they are uncommon and surprizing ; more especially since they were not done in a Corner, but by an open way of Profession of a Predictor of Things, in the Face of the Metropolis of *London*, where he settled young ; as will appear in the Progress of his Life. However, some People, notwithstanding all this, may alledge, that tho' a Man may have a *Genius* appear to him, so as to convey into his Mind, thro' his Senses, the Knowledge of Things that are to come to pass ; yet this happens but on very eminent and extraordinary Occasions. The Murder, for Example, of a Prime

Minister, and the Favourite of a Monarch, in such a manner as it was perform'd on the Great *Buckingham* by *Felton*, was a Thing so uncommon, that it might perhaps deserve, by the Permission of Heaven, an uncommon Prediction. The others likewise are Instances eminent in their way, particularly that of the Lady *Everard's* Niece : For that young Lady being then Marriageable, and a Treaty for that End being on Foot with Sir *William Perkins* ; the Divine Providence foreseeing that such a State might call away her Thoughts, hitherto bent on him and Spiritual Affairs, and fix them on the Trifles of this World, might perhaps permit her to be called by a Holy Mother to the State of Happiness she before her enjoy'd, lest her Daughter's Mind should change, and she go into the Ways of a Sinner. But if these super-eminent, these scarce and rare Examples may be admitted, of Man's holding a Conversation with the spiritualiz'd Beings of another World ; it will, however, be far below the Dignity of Human Reason, methinks, to make such large Concessions to People, who pretend to converse that wonderful way, as to allow them the Credit of being able to do it upon every slight Occasion, and every indifferent Occurrence of Human Life.

I cannot help acknowledging, that a Man of Wisdom may, at first Thought, make such an Objection ; but Reflection will presently retract

retract it ; and the same good Sense that taught him to make an Objection so well upon the first Thought, will teach him, upon second Thoughts, to acquiesce in the Answer.

Infants may have, no doubt, the Benefit of such an attending *Genius*, as well as People more advanc'd in Years ; as may be seen in one of the Instances, which is a very famous one, relating to the Boy born in *Prussia*, who was attended by one constantly from the Time of his Birth to his Death. Besides, it is a Mistake in the Understanding, to imagine, that Death, which is the Determination and End of Life, is of more Consequence to be known, than the Manner of regulating that Life. For, in Reality, according to the right way of considering, Death, or the Determination of a Man's Life, derives its Importance from the Steps which he took in the due Regulation of it ; and therefore every the least Step, proper to be taken for the due Regulation of Life, is of more Consequence to be known, than the Death of a Person ; tho' this, at first Sight, carries the Face of Significance, and the other nothing better than the Look of a Trifle. Marriage, for Example, is a Step in Life of the utmost Importance, whether we consider that Estate with Regard to this, or the next World. Death is but the Finishing of one Person ; but Marriage may be the Introducing of many into the World with Happiness : It is there-

fore a Thing of more importance to be known beforehand, and consequently more worthy of the Communication of a *Genius* to the Man with whom he convers'd. *Possidonius* tells us, that a certain *Rhodian* dying, nominated Six of his Equals, and said who should die first, who next, and so on, and the Event answer'd the Prediction ; why then (tho' some People are apt to make a Jest of it) may not a Man by the intervention of his good *Genius*, tell a Woman, that is to have six Husbands, who she shall have first, who next, and so on, and the Event answer the Prediction ? If Men of Learning may acquire such Knowledge, as to attain to extraordinary Things by their ordinary Faculties, why may not ordinary Things be taught others in this extraordinary Way ? For will any Body say that it is easier for a Man to accommodate himself to the knowledge of a *Demon* or *Genius*, than for a *Demon* or *Genius* to accommodate himself to the knowledge of a Man ? Certain it is indeed that if this good *Genius* (that endues a Man with a prophetick kind of Science) be any Thing resembling a good Angel, the *primary end* of his being permitted to direct Mankind, must consist in Things relating more to their Welfare hereafter ; yet I know not why they may not sometimes inspire, or openly direct them in human Knowledge, and in Things relating to Human Life, so they are of a good Tendency ; more especially

cially since such a good Inspiration may be a Counter-balance to the bad Knowledge which some have been inspir'd with by evil Spirits. I would not be thought to go too far in a Point of this Nature, and have therefore (though perhaps I could say much more if I follow'd entirely my own private Opinion, and would venture to introduce it here, in order to communicate it to others, and make it a publick one) said no more on this Head than what Divines generally teach.

But the most unexceptionable Mistress, that teaches these Things to be in Nature, is Experience. If we had very many People gifted this Way, the extraordinary Thing would have been become ordinary, and therefore I can't help wondering that it should be so ordinary a Thing for wise Men themselves to wonder too much at Things, because they are extraordinary, and suspect them as Frauds, because they are uncommon.

There has scarce been any Period of Time, in which some Person of this Prophetick Class, has not existed, and has not been consulted by the greatest of Men, and their Predictions found at the long run to come true; ignorant Men always rise to their Belief of them by Experience, and the most learned Men submit their great Opinions to Experience, but your Men of *middling Talents*, who make up their want of Reason with bustling Obstinacy and noisy Contradiction, have been and still con-

continue to be their own Opposers, and without discovering the reason for what they say, they content themselves with having the Laugh on their Sides, and barely affirming without proving, that it is a kind of *ideal Juggle* and *intellectual Legerdemain*, by which these Modern Predictors impose Things upon the Eye of Reason, as the corporeal Eye is impos'd upon by sleight of Hand; but it is a strange Thing that Men of such quick Reason can't give us a Sample of the Frauds. Thus I remember to have read (I can't tell where) a Story of some Courtiers, who when a great Artist of *Legerdemain* was to act before the King, pretended to be so quick-sighted, that nothing he did should escape their Discovery, were left by his nimble Fingers in the Dark, and forc'd at last with Blushes to own they had no better Eyes than other People. In a word, if People will be led by Suspicions and remote Possibilities of Fraud and Contrivance of such Men, all Historical Truth shall be ended, when it consists not with a Man's private Humour or Prejudice to admit it. Now therefore to prove by Experience and undeniable Testimonies, that these kind of *Genij* will submit to little Offices in order to bring Men to greater Good; I will give the Reader Three or Four curious Passages, that will set the reasonable Reader at ease, and prepare him for reading the Passages of *Mr. Campbell's Life* with Pleasure, and as a fine History of wonderful

derful Facts, that though they seem to surpass Belief, yet ought to have his Credit.

What in Nature can be more trivial than for a Spirit to employ himself in knocking on a Morning at the Wainscot by the Bed's-head of a Man who got Drunk over Night, according to the Way that such Things are ordinarily explain'd? And yet I shall give you such a Relation of this, that not even the most devout and precise *Presbyterian* will offer to call in Question. For Mr. *Baxter* in his Historical Discourse of Apparitions writes thus.

There is now in *London* an understanding sober pious Man, oft one of my Hearers, who has an elder Brother, a Gentleman of considerable Rank, who having formerly seem'd Pious, of late Years does often fall into the Sin of Drunkenness; he often Lodges long together here in his Brother's House; and whensoever he is Drunk and has slept himself Sober, something knocks at his Bed's-head, as if one knock'd on a Wainscot; When they remove his Bed it follows him: Besides other loud Noises, on other Parts where he is, that all the House hears; they have often watch'd him, and kept his Hands lest he should do it himself: His Brother has often told it me, and brought his Wife, a discreet Woman, to attest it; who avers moreover, that as she watch'd him, she has seen his Shoes under the Bed taken up, and nothing Visible to touch them. They brought the Man himself to

to me, and when we ask'd him, how he dare Sin again after such a Warning, he had no Excuse : But being Persons of Quality, for some special Reason of Worldly Interest I must not name him.

Two Things are remarkable in this Instance, (says Mr. *Baxter* ;) *first*, What a powerful Thing Temptation and fleshly Concupiscence is, and what an harden'd Heart Sin brings Men to ; if one rose from the Dead to warn such Sinners, it would not of it self persuade them.

Secondly, (says Mr. *Baxter*) It poses me to think what kind of *Spirit* this is, that has such a care of this Man's Soul, which makes me hope he will recover. Do good *Spirits* dwell so near us, or are they sent on such Messages ? Or is it his Guardian Angel ? Or is it the Soul of some dead Friend that suffers ; and yet retaining Love to him as *Dives* to his Brethren, would have him saved ? God yet keeps such Things from us in the Dark.

So far we have the Authority of the renown'd and famous Mr. *Baxter*, who makes this knocking of the *Spirit* at the Beds-head (though what we commonly call frivolous) an important Errand.

Another Relation of this Kind was sent to Dr. *Beaumont* (whom I my self personally knew, and which he has inserted in his Account of *Genii* or *familiar Spirits*) in a Letter by an ingenious and learned Clergyman of *Wiltshire* ; who had given him the Relation
likewise

likewise before by Word of Mouth. It is as follows.

Near Eighty Years since, in the Parish of *Wilcot* (which is by the *Devizes*) in the Vicar's House, there was heard for a considerable Time the sound of a Bell, constantly tolling every Night ; the Occasion was this : A debauch'd Person who liv'd in the Parish, came one Night very late and demanded the Keys of the Church, of the Vicar, that he might ring a Peal, which the Vicar refused to let him have, alledging the unseasonableness of the Time, and that he should by granting his Desires give a Disturbance to Sir *George Wroughton* and his Family, whose House adjoined to the Church-yard. Upon this Refusal the Fellow went away in a Rage, threatening to be reveng'd of the Vicar, and going some time after to the *Devizes*, met with one *Cantle* or *Cantlow*, a Person noted in those Days for a *Wizard* ; and he tells him how the Vicar had serv'd him, and begs his Help to be even with him. The Reply *Cantell* made him was this : Does he not love Ringing ? He shall have enough of it : And from that Time a Bell began to Toll in his House, and continued so to do till *Cantell's* Death, who confessed at *Fisberton* Goal in *Sarum*, (where he was confin'd by King *James* during his Life) that he caus'd that Sound, and that it should be heard in that Place during Life. The Thing was so notorious, that
Persons

Persons came from all Parts to hear it. And King *James* sent a Gentleman from *London*, on Purpose to give him Satisfaction concerning the Truth of the Report. Dr. *Beaumont* had likewise this Story as he tells, from the Mouth of Sir *George Wroughton's* own Son ; with this remarkable Circumstance, That if any in the House put their Heads out of the Window, they could not hear the Sound ; but heard it immediately again, as soon as they stood in the Room.

The Reader here sees, that good and bad *Genij* exercise themselves upon very little Functions ; Knocking at Bed's-Heads, and Ringing of Bells. For Proof of this, we have the Testimonies of Two Divines, of a Man of Quality and Probity, and the same Satisfaction that a Learned King had, who sent to enquire into the Matter : And after this, there can be, I think, no room for Doubt.

But to carry the Point still nearer Home : Inasmuch as I know some will leave no Stone unturn'd, to make the Extraordinary Actions, which the Person whose Life I write, has perform'd, appear Impostures ; and inasmuch as for this End they may say, that tho' many People may have been gifted in this extraordinary manner, yet not so as to make a Profession of it, and therefore from thence they take their Suspicions ; I shall, in this Place, to remove every nicest Scruple they can have touching this Affair, give the Reader one Instance

Instance of this kind likewise, before I proceed with my History.

There liv'd, not many Years since, a very aged Getlewoman in *London*; in *Water-Lane* by *Fleetstreet*, whose Name was *Pight*, who was endow'd with a *Prophetick Spirit* : And the ingenious *Dr. Beaumont* (whom I personally knew, and who had a *Familiar Genius* himself) gives the World this Account of her. She was very well known, says he, to many Persons of my Acquaintance, now living in *London* : Among others, a Gentleman, whose Candour I can no way suspect, has told me, that he often resorted to her, as to an Oracle ; and that as soon as he came into her Presence, she would usually tell him, that she knew what he was coming for, for that she had seen his *Spirit* for some Time before : And without his saying any Thing to her, she would commonly tell him what the Business was, which he came to consult her about, and what the Event of it would be ; which he always found to fall out as she said ; and many other Persons now living, can testify the like Experience of her as to themselves.

Before I conclude this Chapter, I am willing to give the Publick one farther little History of the like kind with the foregoing ones ; with this only Difference, That if it be valued according to the Worth the World has always attributed to the very ingenious Person whom it concerns, it will be far the most famous

mous of them all, and therefore fittest to finish this Chapter, and to crown this part of the Work, in which we are showing that Persons have had a Perception of *Genii* or *Spirits*; not visible at the same time to others.

The famous *Torquatus Tasso* Prince of the *Italian* Poets, and scarce inferior to the immortal *Virgil* himself, and who seems to enjoy the intermingled Gifts of the most accurate *Judgment* of this *Latin* Poet; and the more *fertile* and *copious* *Invention* and *Fancy* of the *Greek* one, *Homer*; strongly asserted his own Experience in this kind. His Life was written and published in *French*, Anno 1692, by *D. C. D. D. V.* who, in his Preface tells us, that, in what he writ, he has followed chiefly the History given us in *Italian* by *John Baptista Manso*, a *Neapolitan* Gentleman, who had been a very *intimate* Friend to *Tasso*. In his Life, among other Things, he acquaints us, that *Tasso* was naturally of that melancholick Temperament, which has always made the greatest Men, and that this Temperament being aggravated by many Hardships he had undergone, it made him sometimes *beside himself*, and that those melancholick Vapours being dispatched, he came again to himself, like those, that return from Fits of the falling Sickness, his *Spirit* being as free as before. That, near his latter End, he retired from the City of *Naples*, to his Friend *Manso*, at *Bisaccia*, a small Town in
the

the Kingdom of *Naples*, where *Manso* had a considerable Estate, and pass'd an *Autumn* there in the Diversions of the Season.

And here the *French* Author gives us an Account of *Tasso's* sensible Perception of a *Genius*, as follows. As, after these Amusements, he usually retir'd to his Chamber, to entertain himself there with his Friend *Manso*, the latter had the Opportunity to enquire into one of the most singular Effects of *Tasso's* Melancholy, (of this *Heroick Melancholy*, as I may call it) which rais'd and brighten'd his *Spirit*; so far it was from depressing, or rendering it obscure; and which, among the Ancients, would have reasonably caus'd them to have ascrib'd a *Familiar Daemon* to him, as to *Socrates*. They were often in a warm Debate, concerning this *Spirit*, with which *Tasso* pretended to have so free a Communication. I'm too much your Friend, said *Manso* to him one Day, not to let you know what the World thinks of you concerning this Thing, and what I think of it my self. Is it possible, that being enlighten'd as you are, you should be fallen into so great a Weakness, as to think you have a *Familiar Spirit*? And will you give your Enemies that Advantage, to be able to prove by your own Acknowledgment, what they have already published to the World? You know, they say you did not publish your *Dialogue of the Messenger*, as a *Fiction*; but you would have Men believe,

I

that

that the *Spirit*, which you make to speak there, was a *real and true Spirit*: Hence Men have drawn this injurious Consequence, That your Studies have *embroil'd* your Imagination; so that there is made in it a *confused Mixture* of the Fictions of the *Poets*, the Inventions of the *Philosophers*, and the Doctrine of *Religion*.

I am not ignorant, answer'd *Tuffo*, of all that is spread abroad in the World, on the Account of my *Dialogue*: I have taken care divers Times to disabuse my Friends, both by Letter and Word of Mouth: I prevented ev'n the Malignity of my *Enemies*, as you know, at the Time I publish'd my *Dialogue*. Men could not be ignorant, that I compos'd it for the young Prince of *Mantua*; to whom I would explain, after an agreeable manner, the principal Mysteries of the *Platonick Philosophy*. It was at *Mantua* it self, after my Second Flight from *Ferrara*, that I form'd the *Idea* of it; and I committed it to Paper a little after my unfortunate Return. I address'd it to this Prince; and all Men might have read in the *Epistle Dedicatory*, the Protestation I there make, that this *Dialogue* being writ according to the Doctrine of the *Platonicks*, which is not always conformable to reveal'd Truths; Men must not confound what I expose there as a *Philosopher*, with what I believe as a *Christian*. This Distinction is by so much the more reasonable, that at that Time
nothing

nothing extraordinary had happen'd to me ; and I spake not of any *Apparition*. This can be attested by all those with whom I lodg'd, or whom I frequented in this Voyage ; and therefore there is no Reason for confounding the Fiction of my *Dialogue*, with what has happen'd to me since. I am perswaded of all you say to me, reply'd *Manso* ; but truly I cannot be, of what you believe, at present, concerning your self. Will you imagine, that you are in Commerce with a *Spirit* ? And I ask you, of what Order is that *Spirit* ? Shall we place him in the Number of the Rebels, whom their Pride precipitated into the *Abys* ? Or of the Inteligences, who continued firm in Faith, and Submission to their Creator ? For there is no Meen to take in the true Religion ; and we must not fall into the Extravagances of the *Gnomes* and *Sylphs* of the *Cabalists*.

Now the *Spirit* in Question cannot be a *Demon*. You own, that instead of inspiring you with any Thing contrary to Piety and Religion, he often fortifies in you the Maxims of Christianity ; he strengthens your Faith by profound Reasonings, and has the same Respect with you for sacred Names and Things. Neither can you say that it's an *Angel* ; for tho' you have always led a regular Life, and far from all Dissoluteness ; tho', for some Years past, you have apply'd your self after a particular manner to the Duties of a true Christian ; you will agree with me, that these Sorts

of Favours are not common ; that a Man must have attained to a high Degree of Sanctity, and not be far from the Pureness of Cœlestial *Spirits*, to merit a familiar Converse, and bear a Harmony with them. Believe me, there is nothing in all these Discourses, which you imagine you have with this *Spirit*. You know, better than any Man, those Symptoms, which the black Humours, wherewith you are tormented; causes in you. Your Vapours are the Source of your Visions ; and your self would not judge otherwise of another Person, to whom a like Thing should happen : And you will come to this in your own Respect also, if you will make a mature Reflection, and apply your self to blot out, by an Effort of Reason, these Imaginations, which the Violence of your evil Effects causes in you. You may have Reason, reply'd *Tasso*, to think so of the Things that pass in me ; but as to my self, who have a sensible Perception of them, I am forced to reason after another manner. If it were true, that the *Spirit* did not shew himself to me, but in the violent Assault of my Vapours ; if he offer'd to my Imagination, but wandring and confus'd *Species*, without Connection or due Sequel ; if he us'd to me frivolous Reasonings, which ended in nothing ; or if, having begun some solid Reasoning, he broke it off on a sudden, and left me in Darkness ; I should believe with you, that all Things that pass, are but mere Dreams
and

and Phantoms. But it's quite otherwise: This *Spirit* is a *Spirit* of Truth and Reason; and of a Truth so distinct, of a Reason so sublime, that he raises me often to Knowledges that are above all my Reasonings, tho' they appear to me no less clear; That he teaches me Things, which, in my most profound Meditations, never came into my Spirit, and which I never heard of any Man, nor read in any Book. This *Spirit* therefore is somewhat of *real*; of whatsoever Order he be, I hear him and see him, nevertheless for its being impossible for me to comprehend and define him. *Manso* did not yield to these Facts, which *Tasso* would have pass'd for Proofs: He press'd him with new *Questions*, which were not without *Answers*. Since you will not believe me on my Word, said *Tasso* to him, another Day, after having well disputed, I must convince you by your own Eyes, that these Things are not pure Imaginations. And the next Day conversing together in the same Chamber, *Manso* perceiv'd, that on a sudden he fix'd his Eyes towards the Window, and that he stood, as it were, immovable; he call'd to him, and jogg'd him many times: But instead of answering him; See there the *Spirit*, says *Tasso* at last, that has been pleas'd to come and visit me, and to entertain himself with me: Look on him, and you will acknowledge the Truth of what I say.

Manso, somewhat surprized, cast his Eyes towards the Place he shew'd him, and perceiv'd nothing but the Rays of the Sun passing through the Glass; nor did he see any Thing in all the Chamber, tho' he cast his Eyes round it with Curiosity: And he desir'd him to shew him the *Spirit*, which he look'd for in vain, while he heard *Tasso* speak with much Vehemency. He declares in a Letter, which he writ concerning this to the Admiral of *Naples*, that he really heard no other Voice but *Tasso's* own: But there were sometimes *Questions* made by him to the pretended *Spirit*, sometimes *Answers*, that he made to the pretended *Questions* of the *Spirit*; and which were couch'd in such admirable Terms, so efficacious, concerning Subjects so elevated and so extraordinary, that he was ravish'd with Admiration, and dared not to interrupt him. He hearken'd therefore attentively; and being quite beside himself at this mysterious Conversation, which ended at last by a Recess of the *Spirit*, as he found by the last Words of *Tasso*. After which, *Tasso* turning himself to him, Well, said he, are your Doubts at last dissipat'd? On the contrary, answer'd *Manso*; I am more embroil'd than ever: I have truly heard wonderful Things; but you have not shew'd me what you promis'd me. You have seen and heard, resum'd *Tasso*, perhaps more than —. He stopp'd here; and *Manso*, who could not recover him-

him-

himself of his Surprize, and had his Head filled with the *Ideas* of this extraordinary Entertainment, found himself not in a Condition to press him farther. Mean while he engag'd himself not to speak a Word to any Man of these Things he had heard, with a Design to make them Publick, tho' he should have Liberty granted him. They had many other Conversations concerning this Matter; after which, *Manso* own'd, he was brought to that Pass, that he knew not what to think or say; only, that if it were a Weakness in his Friend to believe these Visions, he much fear'd it would prove contagious to him; and that he should become at last as credulous as himself.

Dr. *Beaumont*, who is still living, and with whom I have had formerly some Acquaintance my self, has set down, among others, this Relation at large concerning *Tasso*; and gives this Reason for it: *Because*, says the Doctor, *I think it contains a sufficient Answer to what many Learned Friends have said to my self on the like Occasion.*

Perhaps it may not be ungrateful to the Reader, if I subjoin here the short *Elogium* writ on *Tasso*, by the famous *Thuanus*; which is as follows.

Torquatus Tasso died about the Forty fifth Year of his Age; a Man of a wonderful and prodigious Wit, who was seized with an incurable Fury in his Youth, when he lived at the

Court of Ferrara, and nevertheless, in lucid Intervals, he writ many Things, both in Verse and Prose, with so much Judgment, Elegancy, and extreme Correctness of Stile, that he turn'd at length that Pity, which many Men had conceiv'd for him, into an Amazement; while by that Fury, which, in others, makes their Minds outrageous, or dulls them, after it was over, his Understanding became as it were more purified, more ready in inventing Things, more acute in aptly disposing them after they were invented, and more copious in adorning them with choice Words and Weight of Sentences; and that which a Man of the soundest Sense would scarce excogitate at his Leisure, with the greatest Labour and Care imaginable, he, after a violent Agitation of the Mind set beside it self, naturally perform'd with a wonderful Facility, so that he did not seem struck with an Alienation of Mind, but with a divine Fury. He that knows not these Things, which all Men know that have been in Italy, and concerning which himself sometimes complains, tho' modestly, in his Writings; let him read his Divine Works, and he must necessarily conclude, either that I speak of another Man than Tasso, or that these Things were written by another Man than Tasso.

After having given my Readers so many memorable Accounts, concerning the Perception Men have had in all Ages, and still continue to have, of Genij, or Familiar Spirits, by all the Senses, as Seeing, Hearing, &c. which

Accounts

Accounts have been attested by Men of the greatest Learning and Quality; if any of them still remain dissatisfied, I am contented, and desire them, for their Punishment, to lay down the Book, before they arrive at the more pleasant Parts of it, which are yet to come, and not to read one Tittle further. These unbelieving Gentlemen shall then be at Liberty, according as their different *Spirits* dictate, to ridicule me in the same manner, as many more learned and greater Men than I have been satyriz'd, before my Time, by Persons of a like infidel Temper, who would fain pass Incredulity upon the World, as Wisdom; and they may, with all the Freedom in Nature, bestow upon me those merry Appellations, which I very well know, such extraordinary Free-thinkers imagine to belong of Right to any Author, that either believes himself, or would possess the World with an Opinion and Belief, that there is such a Thing, as the holding Commerce and Conversation, in this habitable World, with *Genii* and *familiar Spirits*. I shall only first tell them all I have to say to terminate the Dispute between them and me.

Those, who, to give themselves the Air and Appearance of Men of solid Wisdom and Gravity, load other Men, who believe in *Spirits*, with the Titles of being Men of Folly, Levity, or Melancholy, are desired to learn, that the same Folly (as they are pleas'd to term

termit) of Opinion is to be found in the greatest Men of Learning that ever existed in the Universe. Let them, in order to be convinced of this read, *Apuleius's Book de deo Socrate*. *Censorinus's Book de die Nat. t. 3*. *Porphyrius* in his *Book de Abſtinentia*, *Agrippa* in his *Treatiſe de Occult. Phil. l. 3. c. 22.* and alſo *c. 21*. *Natalis Comes* in his *Myth. l. 4. c. 3*. *Maraviglia* in his *Pſeudomantia. Diſſertation. 9.* and *11.* and *Animadverſion. 10*. *Platob* in his *Timæus & Cratylus*, *Ammianus Marcellinus's* *History*, *Book 21*. *Hieronimus Cardanus* in his *Book de vita propria. c. 47*. The great *Kircher* in his *Oedipus Oegyptiacus. Vol. 3. p. 474*. *Pausanius* in *Cliac. Poëter*. That immortal Orator *Cicero Lib. 1. de divinatione. Lib. 2. de Natura Deorum*; the *Hiſtoire prodigieuſe*, written by *Pere Arnault*. And a Book intituled *Lux & Tenebris*, which is a Collection of modern Viſions and Prophecies in *Germany*, by ſeveral Perſons; translated into *Latin* by *Jo. Amos Comenius*, Printed at *Amſterdam*, 1655. And if they will be at the pains of having due reſort to theſe Quotations, they will find, that all theſe Men, whoſe Learning is unqueſtionable, and moſt of whom have been in a firm and undisputed Poſſeſſion of Fame for many Centuries, have all unanimoſly agreed in this Opinion, (how fooliſh ſoever they may think it) that there ever was and ever would be a Communication held between ſome ſelect Men and Geni or familiar Spirits.

Spirits. I must therefore desire their Pardon, if I rejoice to see them remain Wise by themselves, and that I continue to be esteemed by them a Fool among so much good Company.

Others, out of a meer contempt of Religion, or cowardly, for fear of being thought Pusillanimous by Men, turn Bravo's to Heaven, and laugh at every Notion of *Spirits*, as imbibed from the Nurse, or imposed upon us by Priests, and may top these Lines upon us with an elegant and a convincing magisterial Saecr, though the divine *Socrates* was of our Opinion, and even experienc'd it to be true, having a *Genius* himself.

*The Priests but finish, what the Nurse began,
And thus the Child imposes on the Man.*

These bring into my Mind, a Saying of Sir Roger L' Estrange on *Seneca*, which I must apply to *Socrates*: 'I join in Opinion with a Christian Heathen, while they remain Heathen Christians.'

The Third Sort, out of a pretended Veneration to Religion and Divinity, may call me Superstitious and Chimerical. To them I answer, I will continue Chimerical and Superstitious with *St. Austin*; who gives the same Opinion in his *Civitate Dei* with *Ludovicus Vives*; let them be solder and more religious Divines than *St. Austin* in disowning it. Thus I bid these austere Criticks hear-

heartily farewell; but let my better natured Readers go on and find a new Example of this Conversation, being held with the *Genii* by our *Duncan Campbell*.

C H A P. VI.

A Narrative of Mr. Campbell's coming to London, and taking upon him the Profession of a Predictor; together with an Account of many strange Things that came to pass just as he foretold.

TO proceed on regularly with the Life of young *Duncan Campbell*, I must let the Reader know that he continued thus conversing with his little *Genius*, as is set forth above in the Dialogue he had with me, and predicting many Things of the like Nature, as I have described, till the Year 1694, when he was just Fourteen Years of Age, and then he left *Scotland*.

But before I come to speak of the manner of his departure from thence, his half native Country, inasmuch as his Father was of that Country, and he had his Education there, (what Education he could have, being Deaf and Dumb) I must let the Reader know that in the Year 1692, my very good Friend *Mrs. Campbell*, his Mother-in-Law, died, and left him

him there at *Edinburgh*, an Orphan of Twelve Years of Age.

He was, I may venture to say, the most beautiful Boy of his Age I ever knew; and the sensible Reader, who considers a Child of good Birth, with the Misfortunes of being Deaf and Dumb, left Fatherless and Motherless in the wide World, at Twelve Years Old, without any Competency for his Maintenance and Support, without any Relations, in a manner that knew him or assisted him, all the little Fortune his Father had, having been lost in the civil Commotions in *Scotland*, as I have related above, need not hear me describe the Compassion, I and many more, had for him; because such a Reader must certainly feel in his own Bosom the same lively Acts of Pity and Commiseration, at the hearing of such a Mishap, as I had at the seeing it, or at least as I have now reviv'd afresh within me at the relating it.

However, it came so to pass, that a Person of the Name of *Campbell*, and who was a distant Relation of the Boy, though he himself was but in indifferent Circumstances, was resolv'd to see him provided for one way or another, in a manner somewhat suitable to his Condition, and till that Time to take the best care of him himself, that he was able.

Several Ladies of Quality, who had known his Perfections, coveted to make the Boy one of their Domesticks; as a Page, or Playfellow

follow to their Children; for though he could not speak, he had such a Vivacity in all his Actions, such a Sprightliness of Behaviour, and such a Merriment accompanying all his Gestures, that he afforded more Entertainment, than the prettiest and wittiest little Prattlers at those Years are wont to do. Mr. *Campbell* had certainly accepted of some of these fortunate Offers for his little Cousin, which were many of them likely to prove very Advantageous, if it had not been put in his Head by some Friends, particularly myself, that if he had a mind to dispose of the Boy in that manner, the best way he could take, would be, to present him to the late Earl of *Argyll*, who for his Name's Sake, and for his Father's Sake, as well as the Qualifications, and Endowments of the Boy, would more naturally (according to all Probability) take a greater Pleasure and Delight in him, and consequently provide better for him, and with a more lasting Care, than any other Person of Quality, that had a sudden liking to him, which might change, and took him as a Stranger out of a bare Curiosity. Mr. *Campbell* was by these Reasons over-ruled in the disposal of his little Dumb Prophetic Cousin, as he call'd him, and resolv'd that an Offer should be made of him to the present illustrious Duke of *Argyll's* most noble Father. But it so unfortunately happened, that the Earl making very much a longer

longer stay at *London* than was expected, Mr. *Campbell*, the Uncle, sent our young *Duncan Campbell*, his Nephew, handsomely accouter'd, and with a handsome Sum of Money in his Pocket, by Sea, with Captain *Meek* of *Kircaldie* to *London*, with Letters of Recommendation to the Earl's Favour; and just a few Days before young *Duncan* arrived in *London*, the Earl was set out on his Journey to his Seat in *Scotland*.

I had now left him for near Three Years, not having seen him since about a Year after his Mother's Death; and then coming to *London*, I had by mere Accident an Appointment to meet some *Scots* Gentlemen at the *Buffalo's Head Tavern* at *Charing-cross*. There happen'd at that Time to be a great Concourse of *Scots* Nobility there at an Entertainment, and one of the Ladies and Gentlemen passing by and seeing one of my Friends, desir'd him to come in, and told him both he and his Companions should be very welcome to partake of the Diversion. The Lady told him they had got a lovely Youth, a *Scots* Miracle among them, that would give us exquisite Delight, and write down to us all the Occurrences of our future Lives, and tell us our Names upon our first Appearance. The Moment I heard of it, *Duncan Campbell* came into my Head; but as it is a Thing not rare to be met with in *Scotland*, for second-sighted Persons to tell such Things, and as the Earl of *Argyll* was
in

in the *North*, I thought little *Duncan* had been under his Protection, and with him, and did not dream of meeting with him there, and accordingly told my Friend, before I went in, that I believed I knew a Lad in *Scotland* would exceed this in Foresight, let him be as dextrous in his Art as he would.

As soon as I enter'd the Room, I was surpriz'd to find my self encompass'd and surrounded by a Circle of the most beautiful Females that ever my Eyes beheld. In the Centre of this Angelick Tribe was seated a heavenly Youth, with the most winning comeliness of Aspect, that ever pleased the Sight of any Beholder of either Sex; his Face was divinely Fair, and ting'd only with such a sprightly Blush, as a Painter would use to Colour the Picture of Health with, and the Complexion was varnish'd over by a Blooming, like that of flourishing Fruit, which had not yet felt the first Nippings of an unkind and an uncivil Air; with this Beauty was join'd such a smiling Draught of all the Features, as is the result of Pleasantry and good Humour. His Eyes were large, full of Lustre, Majestick, well set, and the Soul shone so in them, as told the Spectators plainly, how great was the inward Vivacity of his *Genius*: The Hair of his Head was thick and reclin'd far below his Shoulders; it was of a fine Silver Colour, and hung down in Ringlets like the curling Tendrils of a copious Vine. He was by the
Women

Women entertain'd, according to the Claim, which so many Perfections joining in a Youth just ripening into Manhood, might lay to the benevolent Dispositions of the tender Sex. One was holding the Bason of Water, another washing a Hand, a Third with a Towel drying his Face, which another Fair had greedily snatch'd the Pleasure of washing before, while a Fourth was disposing into order his Silver Hairs with an Ivory Comb, in an Hand as White; and which a Monarch might have been proud to have had so employ'd in adjusting the Crown upon his Head; a Fifth was setting into Order his Cravat; a Sixth stole a Kiss, and blush'd at the innocent Pleasure, and mistook her own Thoughts as if she kiss'd the Angel and not the Man; and they all rather seem'd to adore than to love him, as if they had taken him not for a Person that enjoy'd the frequent Gift of the second Sight, but as if he had been some little Prophet peculiarly inspired; and while they all thus admir'd and wonder'd, they all consulted him as an Oracle. The Surprize of seeing a young Man so happy amidst the general concurring Favours of the *Fair*, made me be for a while lost in a kind of delightful Amazement, and the Consideration of what Bliss he was possessed, made me scarce believe my own Eyes, when they told me it was *Duncan Campbell*, who I had left an unhappy Orphan at *Edinburgh*. But so it was, though he was much

K

altered

altered in Stature, being now shot up pretty fast in his Growth since I had seen him, and having gain'd a kind of a fix'd Comportment; such as we may daily observe in those, who are taking leave of their Minority, and stepping into a Stage of maturer Life.

The first remarkable Thing I knew him do in *London*, being in this splendid Company, where there were so many undoubted Witnesses of Quality too, that had Ocular Proof of his Predictions, was at that *Tavern*: I chuse to Record it here, according to its due Order. It was in the Year 1698.

Among this Angelical Class of Beauties, were *Dr. W--lw--d's* Lady and Daughter. Upon Earth there was not sure a more beautiful Creature than the Daughter; she was the leading Light of all the sparkling Tribe; and *Otway's* Character suits her exactly; for she was,

Among Ten Thousand, eminently Fair.

One would imagine prosperous and lucky Fortune was written upon her Face, and that nothing unhappy could be read in so fair a Book; and it was therefore the unanimous Consent of all, that, by way of good Omen to the rest, his Predictions should begin to be open'd luckily that Day, and that therefore he should first of all be consulted about her.

Accordingly the Mother to be satisfied of his Talent, before she proceeded to any other Questions, ask'd him in Writing, if he knew

knew the young Lady, her Name, and who she was. After a little ruminating and pondering upon the Matter, and taking an exact View of the Beauty, he wrote down her Name, told Mrs. *W--l--d* she was her Daughter, and that her Father was a Physician. Convinced by his so readily telling the Name and Quality of Persons he had never seen in his Life-time, that Fame had not given a false Character of his Capacity, she proceeded in her Questions as to her future Fortune. He gaz'd afresh at her very eagerly for some time, and his Countenance during that time of viewing her seem'd to be ruffled with abundance of Disturbance and Perplexity. We all imagin'd that the Youth was a little touch'd at the Heart himself with what he saw, and that instead of telling hers, he had met in her bright Eyes with his own Destiny, the Destiny of being for ever made a Slave and a Captive, to so many powerful and almost irresistible Charms.

At length, after having a long Debate within himself, which we thought proceed'd from the Strugglings of Love and Passion, he fetching a great Sigh, which still convinc'd us more, took the Pen and wrote to Mrs. *W--l--d*, that he begg'd to be excus'd, and that his Pen might remain as Dumb and Silent as his Tongue, on that Affair. By this Answer we concluded one and all,

that our former Conjectures were true, and we join'd in pressing him the more earnestly to deliver his real and sincere Opinion concerning the Accidents upon which the future Fortunes of her Life were to turn and depend. He shew'd many mighty Reluctances in the doing it ; and I have often since considered him in the same Anguish as the late great Dr. *Radcliffe*, who was endeavouring by Study to save a certain Fair One, whom he lov'd with a vehemence of Temper, and who was (as his Reason told him) got far away beyond the reach of the Art of Physick to recover. At last he wrote in plain Terms, that his Backwardness and Unwillingness to tell it, arose from his Wishes that her Fortune would be better than his certain Foreknowledge of it told him it would be, and begg'd that we would rest satisfied with that general Answer, since it was in so particular a Case, where he himself was a Well-wisher in vain, to the Lady about whom he was consulted. The young Lady herself thinking, that, if she knew any Disasters, that were to befall her, she might by knowing the nature of them beforehand, and the time when they were likely to happen, be able by timely Prudence and Forecast to avert those Evils ; with many Beseechings, urg'd him to reveal the fatal Secret. After many Struggles to avoid it, and as many Instances made to him, both by Mother and Daughter, for the Discovery

covery of his Prescience in that Point, he complied with very great Difficulty, and blotting the Paper with Tears that trickled fast from his Eyes, he gave her the lamentable Scroll, containing the Words that follow, *viz.* I wish it had not fallen to my Lot to tell this Lady, whom every Body, that but once looks at her, must admire, though they must not have leave to love, that she is not much longer to be Possessor of that lovely Face, which gains her such a number of Adorers. The Small Pox will too soon turn a Ravisher, and rife all those Sweets and Charms that might be able to vanquish a King, and to subdue a Conqueror of mighty Battels. Her Reign is doom'd alas to be as short as it is now Great and Universal! I believe she has internal Beauties of the Mind, not the least inferior to those external Excellencies of the Body, and she might perhaps by the Power of her Mind alone, be absolute Queen of the Affections of Men, if the Small Pox threaten'd not too surely to be her farther Enemy; and, not contented to destroy the Face, was not perversly bent to destroy the whole Woman. But I want Words to express my Sorrow. ---I would not tell it, if you did not extort the baneful Secret from my Bosom. ---This fair Creature, whose Beauty would make one wish her Immortal, will by the cruel means of the Small Pox, give us too sudden a Proof of her Mortality. ---But nei-

ther the Mother nor herself ought too much to repine at this, seeing it appears to be the Decree of Providence, which is always to be interpreted as meant for our Good, and seeing it may be the means of translating her the sooner only to her kindred Angels, whose Beauty she so much resembles here on Earth, and to be among the lowest Class of whom, is better than being the greatest Beauty of the World here below, and wearing an Imperial Crown. --- While I comfort you, I can't help the force of Nature, which makes me grieve my self, and I only give you because you compel me to it, so particular and so exact an Answer, to so particular and so exacting a Question.

The Mother, who took the Paper, was prudent enough to conceal from the Daughter what he said, but Nature would force its Way, and bubbled from her Eyes; and the Daughter perceiving that, pressed hard to see it, and wept at the Consideration of that hard Fate (though she knew not particularly what Way) was to befall her. Never surely was any Thing so beautiful in Tears, and I obtain'd of the Mother to see the Writing. --- At last, in general Terms, to free her from a suspense of Mind, it was told her that some Trouble should happen to her that would diminish her Beauty. She had Courage enough to hear that Misfortune with Disdain, and crying, If that be all, I am arm'd, I don't place much
Pride

Pride in that, which I know Age must shortly after destroy, if Trouble did not do it before; and she dry'd up her Tears, and (as what Monsieur de la Bruyere says be true, *That the last Thing a celebrated Woman thinks of when she dies, is the loss of her Beauty*) she shew'd an admirable Pattern of Female Philosophy, in bearing such a cruel Prediction with such unspeakable Magnanimity, as exceeded even the Patience of stern Stoicism, considering she was a Woman, to whom Beauty is more dear than Life.

If any Evil that is impending over Peoples Heads could be evaded by Foreknowledge, or eluded by Art, she had the fairest Opportunity of having this Prediction annulled (which would have been more to the satisfaction of the Predictor than knowing it verified) than ever any Woman had. Her Mother was specifically told, that the fatal Distemper should be the Small Pox; her Father was, and is still a very eminent Physician; and Distempers of that Kind, especially, are much more easily prevented by Care, than cur'd by Art, and by Art more easily set aside, when there is a timely warning given to a Physician to prepare the Body against the Danger of the Poison, than when the Distemper has once catch'd hold of a Body at unawares, when it is unpurg'd of any gross Humours that may accompany it. But neither the Foreknowledge and Caution of the

Mother, nor the Skill and Wisdom of the great Physician her Father, were sufficient to ward off the approaching Harm, that was written in the Books of Fate. Not many Suns had finished their yearly Courses before she was forc'd to submit to the inevitable Stroke of Death, after the infectious and malicious Malady had first ravag'd her Beauty, rioted in all her Sweets, and made an odious deform'd Spectacle of the Charmer of Mankind. The predicted Fate of the Daughter work'd so hard upon the Mother's Bowels, that it dragged her first, with a broken Heart to the Grave.

This Lady, whose Fortune so great and so distinguish'd an Assembly had chosen to hear as a happy Forerunner and lucky Omen of all their own, which were to be ask'd afterwards in their Turns, proving so contrary to their Expectations already unfortunate in the Prediction, and having been in Tears about the Matter, dishearten'd all the rest of the Beauties from consulting him farther that Day. The Person, who kept the Tavern, by Name Mrs. *Irwin*, alledg'd that as some People were very fortunate, and others unfortunate upon the same Day; so one Lady might be before told a Mishap one Minute, and another Lady all the Prosperity in Nature the very next Minute following; and therefore that what the unfortunate Lady had heard was not to be taken as Ominous, or

as

as what could malignantly influence the Day, neither ought it to be the least hindrance to any who had the curiosity of being let into the Secrets of Time before-hand. However, whether the Ladies were convinc'd or no; if she prevail'd over their Belief in that Point, she could not prevail over their Humour, which (though they might not believe the former Prediction ominous to themselves) was naturally aw'd for fear of the like, per-adventure, for a Time; and so it was agreed, *nemine Contradicente*, as a witty Lady wrote it down, that no more Petitions should for that Day be presented by any of that Company to his Dumb, yet oracular, Majesty. Mrs. Irwin, however, would have her way; said, she did not presume to such Honour as to call her self of that Company, and that therefore she might consult him without breaking through the Votes of the Assembly. Many endeavour'd to dissuade her, but as she was passionately fond of knowing future Events; and had a mighty Itch to be very inquisitive with the Oracle, about what might happen, not only to herself, but her Posterity; it was agreed that he should have the liberty of satisfying her Curiosity, since she presum'd her Fortune was sure to be so Good, and was so forward and eager for the knowledge of it. But (alas!) such is too often the fantastical Impulse of Nature unluckily depraved, that it carries us often into Wishes of
know-

knowing, that when known we would be glad to unknow again, and then our Memory will not let us be untaught.

Mrs. *Irwin* was at that time in a pretty commodious way of Business, every Thing in Plenty round about her, and liv'd more like a Person of Distinction, that kept such a Cellar of Wine, open House, and a free Table, than like one who kept a Tavern. She brought in her three pretty Children, that were then almost Babies, the youngest having not long been out of the Nurse's Arms, or trusted to the use of its own Legs. These Children she lov'd as a Mother should love Children; they were the Delight of her Eyes all Day, and the Dream of her Imagination all Night. All the Passions of her Soul were confin'd to them; she was never pleas'd but when they were so, and always angry if they were cross'd; her whole Pride was center'd in them, and they were cloath'd and went attended more like the Infants of a Princess, than of a Vintner's Relict. The Fortune of these was what she had near at Heart, and of which she was so eager of being immediately apprized. Her Impatience was proportionable to the Love she had for them, and which made her wish to foreknow all the Happiness that was like to attend them. She sat cheerfully down, presented one to him, and smiling, wrote the Question in general Terms, *viz.* Is this Boy to be Happy or Unhappy?

A

A melancholy Look once more spread it self all over the Face of the Predictor, when he read the too inquisitive Words; and he seem'd mightily to regret being ask'd a Question, to which he was, by his Talent of Foreseeing, compell'd to give so unwelcome an Answer. The Colour of the poor Woman flush'd and vanish'd alternately, and very quick; and she look'd not quite like the Picture of Despair, but a disconsolate Woman, with little Hopes on one Hand; and great Doubts and dismal Fears on the other. She profess'd, she read great Evil in the Troubles of his Face; thank'd him for his good Nature; told him, that they all knew, that tho' he could foretel, he could not alter the Acts and Decretals of Fate; and therefore desir'd him to tell her the worst; for that the Misfortunes, were they never so great, would be less dreadful to her, than remaining in the State of Fear and Suspension. He at last wrote down to her, that great and unexpected, and even unavoidable Accidents, would involve the whole Family in new Calamities; that the Son she ask'd him about, would have the bitterest Task of Hardship to go thro' withal, while he lived; and that to finish all more unhappily, he would be basely and maliciously brought to an untimely End, by some mortal Enemy or other; but that she should not trouble her self so much on that Head, she would never see it, for it would happen some Years after she was departed

parted from the World. This melancholy Account clos'd up the Book of Predictions for that Day, and put a sad Stop to all the projected Mirth and Curiosity. Now I must tell the Reader, how and when the Event answer'd the Prediction : And in a few Words, it was thus : Poor Mrs. *Irwin*, by strange Accidents decay'd in the World, and dying Poor, her Sons were forc'd to be put out Apprentices to small Trades ; and the Son, whom the abovemention'd Prediction concern'd, was, for stealing one Cheese from a Man in the *Hay-Market*, severely prosecuted at the *Old-Baily* ; and on *Wednesday*, the Twenty-third of *December 1713*, hang'd at *Tyburn* with several other Criminals.

The Two foregoing Passages are of so Tragical a Nature, that it is Time I should relieve the Minds of my Readers, with some Histories of Ladies, who consulted him with more Success and Advantage ; to whom his Predictions were very entertaining, when they so came to pass in their Favour ; the Relation whereof will consequently be agreeable to all Readers, who have within them a Mixture of happy Curiosity, and good Nature.

Two Ladies, who were the most remarkable Beauties in *London*, and the most courted, turn'd at the same Time their Thoughts to Matrimony ; and being satiated, I may say wearied, with the Pleasure of having continually after them a great Number and Variety of

of Adorers; resolv'd each, about the same Time, to make Choice of their several Men, to whom they thought they could give most Happiness, and from whom they might receive most. Their Names (for they are both Persons of Distinction) shall be *Christallina*, and *Urbana*. *Christallina* was a Virgin, and *Urbana* a young Widow. *Christallina* engross'd the Eyes, the Hearts, and the Sighs of the whole Court, and wherever she appear'd, put any Court-Lady out of her Place, that had one before in the Heart of any Youth; and was the celebrated Toast among the *Beau Monde*. *Urbana's* Beauty made as terrible Havock in the City: All the Citizens Daughters, that had many Admirers, and were in fair Hopes of having Husbands, when they pleas'd themselves; as soon as *Urbana* had lost her old Husband, found that they every Day lost their Lovers; and 'twas a general Fear among the prettiest Maids, that they should remain Maids still, as long as *Urbana* remain'd a Widow. She was the Monopolizer of City Affection; and made many Girls, that had large Stocks of Suiters, Bankrupts in the Trade of Courtship, and broke some of their Hearts, when her Charms broke off their Amours. — Well; but the Day was near at Hand, when both the *Belles* of the Court, and the City Damsels, were to be freed from the Ravages, which these Two Tyrants, triumphant in Beauty, and insolent in Charms, made among the
the

the Harvest of Love. Each had seen her proper Man, to whom the Enjoyment of her Person was to be dedicated for Life : But, it being an Affair of so lasting Importance, each had a Mind, to be let into the Knowledge of the Consequences of such a Choice, as far as possible, before they stepp'd into the irrevocable State of Matrimony. Both of them happen'd to take it into their Heads, that the best way to be entirely satisfied in their Curiosity, was to have Recourse to the great Predictor of future Occurrences, Mr. *Duncan Campbell*, whose Fame was at that Time spread pretty largely about the Town. *Christallina* and *Urbana* were not acquainted with each other, only by the Report which Fame had made of Beauty. They came to Mr. *Campbell's* on the same Day, and both with the same Resolution of keeping themselves concealed, and under Masks, that none of the Company of Consulters, who happen'd to be there, might know who they were. It happen'd that on that very Day, just when they came, Mr. *Campbell's* Rooms were more than ordinarily crowded with Curious Clients of the Fair Sex; so that he was oblig'd to desire these Two Ladies, who express'd so much Precaution against, and Fear of having their Persons discover'd, to be contented with only one Room between them; and with much ado, they comply'd with the Request, and condescended to sit together *Incog*. Distant
Com-

Compliments of Gesture pass'd between them, (the Dress and Comportment of each making them appear to be Persons of Figure and Breeding;) and after three or four Modish Court-sies, down they sat, without so much as once opening their Lips, or intending so to do. The Silence between them was very formal and profound, for near Half an Hour; and nothing was to be heard but the Snapping of Fans, which they both did very tuneably, and with great Harmony, and play'd (as it were) in Confort.

At last one of the *Civil, well-bred Muses* happening to sneeze, the other very gracefully bow'd; and, before she was well aware, out popp'd the Words—*Bless you, Madam*: The fair Sneezer return'd the Bow, with an—*I thank you, Madam*. They found they did not know one another's Voices; and they began to talk very merrily together, with pretty great Confidence; and they taking a mutual Liking from Conversation, so much Familiarity grew thereupon instantly between them, that they began not only to unmask, but to unbosom themselves to one another, and confess alternately all their Secrets. *Christallina* own'd who she was; and told *Urbana* the Beau and Courtier, that had her Heart. *Urbana* as frankly declar'd, that she was a Widow; that she would not become the Lady's Rival; that she had pitch'd upon a Second Husband, an Alderman of the City,
Just

Just by that Time they had had their Chat out, and wish'd one another the Pleasure of a successful Prediction, it came to *Christallina's* Turn to visit the Dumb Gentleman, and receive from his Pen Oracular Answers, to all the Questions she had to propose. Well ; he accordingly satisfy'd her in every Point she ask'd him : But while she was about this, one of Mr. *Campbell's* Family going with *Urbana*, to divert her a little ; the Widow rail'd at the Virgin as a Fool, to imagine that she should ever make a Conquest of the brightest Spark about the Court ; and then let fly some random Bolts of Malice, to wound her Reputation for Chastity. Now it became the Widow's Turn, to go and consult : And the same Person of Mr. *Campbell's* Family, in the mean Time entertain'd *Christallina*. The Maid was not behind-hand with the Widow : She rail'd against the Widow ; represented her as sometimes a Coquet, sometimes a Lady of Pleasure, sometimes a Jilt ; and lifted up her Hands in Wonder and Amazement, that *Urbana* should imagine so Rich a Man, as Alderman *such a one* should fall to her Lot. Thus *Urbana* swore and protested, that *Christallina* could never arrive at the Honour of being the Wife to the Courtly *Secretarius*, let Mr. *Campbell* flatter her as he would : And *Christallina* vow'd, that *Campbell* must be a downright *Wizard*, if he foretold, that such a one as *Urbana* would get Alderman *Stiff-rump*

rump for a Husband, provided a Thing so improbable should come to pass.

However, it seems, *Duncan* had told them their own Names, and the Names of their Suiters ; and told them farther, how soon they were both to be married, and that too, directly to their Hearts Content ; as they said rejoicingly to themselves, and made their mutual Gratulations.

They went away, each satisfied that she should have her own Lover ; but *Christallina* laugh'd at Mr. *Campbell*, for assigning the Alderman to *Urbana* ; and *Urbana* laugh'd at him, for promising the Courtier to the Arms of *Christallina*.

This is a pretty good Figure of the Tempers of Two reigning Toasts, with regard to one another.

First, Their Curiosity made them, from resolving to be concealed, discover one another wilfully ; from utter Strangers, grow as familiar as old Friends in a Moment ; swear one another to Secrecy, and exchange the Sentiments of their Hearts together, and from being Friends, become envious of each other's enjoying a Similitude of Happiness. The Compliments made on either Side, Face to Face, were, upon the turning of the Back, turn'd into Reflections, Detraction and Ridicule : Each was a Self-Lover, and Admirer of her own Beauty and Merit, and a Despiser of the other's.

L

How-

However, *Duncan Campbell* prov'd at last to be in the right : *Urbana* was wrong in her Opinion of *Christallina's* want of Power over *Secretarius* ; and *Christallina* was as much out in her Opinion, that *Urbana* would miss in her Aim of obtaining *Stiff-rump* : For they both prov'd in the right of what they thought, with regard to their own dear single Persons, and were made happy according to their Expectations, just at the Time foretold by Mr. *Campbell*.

Christallina's ill Wishes did not hinder *Urbana* from being Mistress of Alderman *Stiff-rump's* Person and Stock ; nor did *Urbana's* hinder *Christallina* from shewing her self a shining Bride at the Ring, in *Secretarius's* gilded Chariot, drawn by Six Prancers of the proud *Belgian* Kind, with her Half Dozen of Liveries, with Favours in their Hats, waiting her Return at the Gate of *Hide-Park*.

Both lov'd, and both envy'd ; but both allow'd of Mr. *Campbell's* Foreknowledge.

Having told you Two very sorrowful Passages, and one tolerably successful and entertaining ; I shall now relate to you another of my own Knowledge, that is mix'd up with the Grievous and the Pleasant, and chequer'd, as it were, with the Shade and the Sunshine of Fortune.

Though there are Vicissitudes in every Stage of Life under the Sun ; and not one ever ran continually on with the same Series of

of Prosperity ; yet those Conditions, which are the most liable to the signal Alterations of Fortune, are the Conditions of Merchants : For profess'd Gamesters I reckon, in a manner, as Men of no Condition of Life at all, but what comes under the Statute of Vagabonds.

It was indeed, as the Reader would guess, a worthy and a wealthy Merchant, who was to run thro' these different Circumstances of Being : He came and visited our Mr. *Campbell*, in the Year 1707 : He found him amidst a Crowd of Consulters ; and being very eager and solicitous to know his own Fortune, just at that Critical Juncture of Time, he begged of him, if possible, to adjourn his other Clients to the Day following, and sacrifice that one wholly to his Use ; which, as it was probably more important than all the others together, so he wrote down, that he would render the Time spent about it more advantageous to Mr. *Campbell* ; and, by way of previous Encouragement, threw him down Ten Guineas, as a retaining Fee.

Mr. *Campbell*, who held Money in very little Esteem, and valued it so much too little, that he has often had my Reprehensions on that Head, paused a little ; and after looking earnestly in the Gentleman's Face, and reading there, as I suppose, in that little Space of Time in general, (according to the Power of the Second Sight) that what concern'd him was highly momentous ; wrote him this An-

swer ; “ That he would comply with his
 “ Requests, adjourn his other Clients to the
 “ Day following, and set apart all the Rem-
 “ nant of that, till Night, for inspecting the
 “ future Occurrences, of which he had a
 “ Mind to be made a Master.

There is certainly a very keen Appetite in Curiosity ; it cannot stay for Satisfaction ; it is pressing for its necessary Repast, and is without all Patience. Hunger and Thirst are not Appetites more vehement, and more hard and difficult to be repress'd, than that of Curiosity : Nothing but the *present NOW* is able to allay it. A more expressive Picture of this I never beheld, than in the Faces of some, and the Murmurs and Complaints of others, in that little inquisitive Company, when the unwelcome Note was given about, signifying an Adjournment for only Twenty four Hours.

The Colour of a young Woman there came and went a Hundred times (if possible) in the Space of two Minutes : She blush'd like a red Rose this Moment ; and in the Switch of an Eyelash, she was all over as pale as a white one. The Suiter, whose Name her Heart had gone pit-a-pat for the Space of an Hour, to be inform'd of from the Pen of a Seer, was now deferr'd a whole Day longer ; she was once or twice within an Ace of swooning away ; but he comforted her in particular, by telling her, (tho' he said it only by way of Jest)

Jest) that the Day following would be a more lucky Day to consult about Husbands, than the present that she came on. The Answer was a kind of Cordial to her Hopes, and brought her a little better to her self.

Two others, I remember, Sisters and old Maids, that it seems were Misers, Women ordinarily dress'd, and in blue Aprons, and yet (by Relation) worth no less than Two Thousand Pounds each, were in a Peck of Troubles about his going and leaving them unsatisfied. They came upon an Enquiry after Goods that were stolen; and they complained, that by next Morning, at that Time, the Thief might be got far enough off, and creep into so remote a Corner, that he would put it beyond the Power of the Devil, and the Art of Conjururation to find him out, and bring him back again. The Disturbance and Anxiety that was to be seen in their Countenances, was just like that which is to be beheld in the Face of a losing Gamester, when his All, his last great Stake lies upon the Table, and is just sweeping off by another winning Hand, into his own Hat.

The next was a Widow; who bounc'd, because, as she pretended, he would not tell her what was best to do with her Sons; and what Profession it would be most happy for them to be put to: But in Reality, all the Cause of the Widow's fuming and fretting, was, not that she wanted to provide for her

Sons, but for her self : She wanted a Second Husband ; and was not half so solicitous about being put in a way of Educating those Children she had already, as of knowing when she should be in a Likelihood of getting more. This was certainly in her Thoughts ; or else she would never have flounc'd about in her Weed from one End of the Room to the other, and all the while of her Passion, smile by Fits upon the Merchant, and leer upon a young pretty *Irish* Fellow that was there. The young *Irishman* made use of a little Eye-Language : She grew pleas'd ; went away in quite a good Humour ; skuttled too airily down Stairs, for a Woman in her Cloaths ; and the Reason was certainly, that she knew the Matter before, which we took notice of presently after. The *Irishman* went precipitately after her down Stairs, without taking his Leave.

But neither were the Two Misers for their Gold, the Virgin for a first Husband, nor the Widow for a Second, half so eager, as another married Woman there was for the Death of her Spouse. She had put the Question in so expecting a manner for a lucky Answer, and with so much keen Desire appearing plainly in her Looks, that no big-belly'd Woman was ever more eager for devouring Fruit ; no young hasty Bridegroom, just married to a Beauty, more impatient for Night and Enjoyment, than she was to know, what she thought a more happy Moment, the Moment

of

of her Husband's last agonizing Gasp. As her Expectation was the greatest, so was her Disappointment too, and consequently her Disorder upon his going and leaving her unresolv'd. She was frantick, raging and implacable : She was in such a Fury at the Delay of putting off her Answer to the Day following, that in her Fury she acted as if she would have given her self an Answer, which of the Two should die first, by choaking her self upon the Spot, with the Indignation that swell'd in her Stomach, and rose into her Throat on that Occasion. It may look like a Romance to say it ; but indeed they were forc'd to cut her Lace ; and then she threw out of the Room with great Passion---But yet had so much of the enraged Wife left, (beyond the enrag'd Woman) as to return instantly up Stairs, and signify very calmly, she would be certain to be there next Day ; and beseech'd earnestly, that she might not meet with a Second Disappointment.

All this Hurry and Bustle created a Stay, a little too tedious for the Merchant ; who began to be impatient himself, especially when Word was brought up, that a fresh Company was come in : But Mr. *Campbell* was deny'd to them ; and to put a Stop to any more Interruptions, the Merchant and the Dumb Gentleman agreed to slip into a Coach, drive to a Tavern in the City, and settle Matters of Futurity over a Bottle of *French Claret*.

The first Thing done at the Tavern, was, Mr. *Campbell's* saluting him upon a Piece of Paper by his Name, and drinking his Health. The next Paper held a Discourse of Condolance, for a Disaster that was past long since ; namely, a great and considerable Loss that happen'd to his Family, in the dreadful Conflagration of the City of *London*. In the Third little Dialogue which they had together, he told the Merchant, that Losses and Advantages were general Topicks, which a Person unskill'd in that Art might venture to assign to any Man of his Profession ; it being next to impossible, that Persons who traffick, should not sometimes gain, and sometimes lose.--- But, said Mr. *Duncan Campbell*, I will sketch out particularly, and specify to you some future Misfortunes, with which you will unavoidably meet : 'Tis in your Stars ; it is in Destiny, that you should have some Trials ; and therefore when you are forewarn'd, take a prudent Care to be forearm'd with Patience ; and by Longanimity, and meekly and resignedly enduring your Lot, render it more easy, since Impatience can't avert it, and will only render it more burthensome and heavy. He gave these Words to the Merchant ; who press'd for his Opinion that Moment. By your Leave, (resuming the Pen, said the Dumb Gentleman in writing) we will have this Bottle out first, and tap a fresh one, that you may be warm'd with Courage enough to receive

ceive the first speculative Onset of ill Fortune; that I shall predict to you, with a good Grace; and that may perhaps enable you to meet it, when it comes to reduce it self into Action, with a manful Purpose, and all-becoming Resolution. The Merchant agreed to the Proposal, and put on an Air of the careless and indifferent as well as he could; to signify, that he had no need to raise up an artificial Courage from the auxiliary Forces of the Grape. But Nature, when hard press'd, will break thro' all Disguises; and not only, notwithstanding the Air of Pleasantry he gave himself, which appear'd forc'd and constrain'd, but in Spite of two or three sparkling and enlivening Bumpers, a Cloud of Care would ever and anon gather and shoot heavily cross his Brow, tho' he labour'd all he could to dispel it as quickly, and to keep fair Weather in his Countenance. Well; they had crack'd the first Bottle, and the Second succeeded upon the Table, and they call'd to blow a Pipe together. This Pipe Mr. *Campbell* found had a very ill Effect: It is certainly a pensive kind of Instrument, and fills a Mind any thing so disposed, with disturbing Thoughts, black Fumes, and melancholy Vapours, as certainly as it doth the Mouth with Smoke. It plainly took away even the little Sparks of Vivacity, which the Wine had given before; so he wrote for a Truce of Firing those Sort of noxious Guns any longer; and they laid down their Arms by Consent, and drank

drank off the Second Bottle. A Third immediately supply'd its Place ; and at the first Glass of the opening of the Bottle, Mr. *Campbell* began to open to him his future Case, in the following Words : ‘ Sir, You have now some
 ‘ Ventures at Sea, from such and such a Place,
 ‘ to such a Value: Don't be discomforted at the
 ‘ News which you certainly will have within
 ‘ three Months, (but 'twill be false at last) that
 ‘ they are by three different Tempests made the
 ‘ Prey of the great Ocean, and enrich the Bot-
 ‘ tom of the Sea, the Palace of *Neptune*. A worse
 ‘ Storm than all these attends you at home ; a
 ‘ Wife who is, and will be more the Tempest of
 ‘ the House wherein she lives. The high and
 ‘ lofty Winds of her Vanity, will blow down
 ‘ the Pillars of your House and Family ; the
 ‘ High-tide of her Extravagance, will roll on
 ‘ like a resistless Torrent, and leave you at low
 ‘ Water, and the Ebb of all your Fortunes.
 ‘ This is the highest, and the most cutting Di-
 ‘ saster that is to befall you. Your real Ship-
 ‘ wreck is not foreign, but domestick ; your
 ‘ Bosom-Friend is to be your greatest Foe, and
 ‘ even your powerful Undoer for a Time. Mark
 ‘ what I say, and take Courage ; it shall be but
 ‘ for a Time, provided you take Courage. It
 ‘ will, upon that Condition, be only a short and
 ‘ wholesome Taste of Adversity given to you,
 ‘ that you may relish returning Prosperity with
 ‘ Virtue, and with a greater Return of Thanks
 ‘ to him that dispenses it at Pleasure to Man-
 ‘ kind.

kind. Remember, Courage and Resignation
is what I advise you to ; use it (as becomes
you) in your Adversity ; and believe, that as
I foretold that Adversity, so I can foretel, a
Prosperity will again be the Consequence of
those Virtues ; and the more you feel the one,
ought not to cast you down, but raise your
Hopes the more, that he who foretold you
that so exactly, could likewise foretel you the
other.' The Merchant was by this put into
a great Suspense of Mind ; but somewhat ea-
sier, by the Second Prediction being annex'd
so kindly to the first fatal one. They crown'd
the Night with a Flask of *Burgundy* ; and then
parting, each went to their respective Homes.

The Reader may perchance wonder, how I,
who make no mention of my being there, (as
in Truth I was not at the Tavern,) should be
able to relate this as of my own Knowledge ;
but if he pleases to have Patience to the End
of the Story, he will have entire Satisfaction
in that Point.

About Half a Year after, the Merchant came
again, told him that his Prediction was too
far verify'd, to his very dear Cost ; and that
he was now utterly undone, and beyond any
visible Means of a future Recovery ; and doubt-
ing lest the other fortunate Part of the Pre-
diction was only told him by way of Encou-
ragement, (for groundless Doubts and Fears
always attend a Mind implung'd in Melan-
choly ;) besought him very earnestly to tell
him

him candidly and sincerely, if there was no real Prospect of Good, and rid him at once of the Uneasiness of such a Suspension of Thought : But pray, too, said he, with all the Vehemence of repeated Expostulation, satisfy me, if there are any farther Hopes on this side the Grave ?

To this, *Duncan Campbell* made a short, but a very significant Reply in Writing. ‘May the
 ‘Heavens preserve you from a threaten’g Dan-
 ‘ger of Life. Take care only of your self ;
 ‘great and mighty Care ; and if you outlive
 ‘*Friday* next, you will yet be great, and more
 ‘fortunate than ever you was, in all the
 ‘Height of your former most flourishing Space
 ‘of Life.’ He colour’d inordinately, when *Dun-*
can Campbell said *Friday* ; and conjur’d him to
 tell him as particularly as he could, what he
 meant by *Friday* ? He told him, he could not
 particularize any farther ; but that great Dan-
 ger threaten’d him that Day ; and that with-
 out extraordinary Precaution, it would prove
 fatal to him, even to Death. He shook his
 Head, and went away in a very sorrowful
 Plight. *Friday* past, *Saturday* came ; and on
 that very *Saturday* Morning came likewise the
 joyful Tidings, that what Ventures of his
 were given over for lost at Sea, were all
 come safe into the Harbour. He came the
 Moment he receiv’d those Dispatches from his
 Agent, to Mr. *Duncan Campbell*’s Apartment,
 embrac’d him tenderly, and saluted him with
 much

much Gladness of Heart, before a great Room full of Ladies, where I happen'd to be present at that Time; crying out in a loud Voice, before he knew what he said, that Mr. *Campbell* had sav'd his Life; that *Friday* was his Birth-day, and he had intended (with a Pistol) to shoot himself that very Day. The Ladies thought him mad; and he, recover'd from his Extacy, said no more, but sat down, till Mr. *Campbell* dismiss'd all his Clients; and then we Three went to the Tavern together, where he told me the whole little History, or Narrative, just as is above related.

The Fame which Mr. *Duncan Campbell* got by the foregoing, and several other Predictions of the like kind, was become very large and extensive, and had spread it self into the remotest Corners of this Metropolis. The Squares rung with it; it was whisper'd from one House to another, thro' the more magnificent Streets, where Persons of Quality and Distinction reside; it catch'd every House in the City; like the News of Stock from *Exchange-Alley*, it run noisily thro' the Lanes and little Thoroughfares where the Poor inhabit: It was the Chat of the Tea-Table, and the Babble of the Streets; and the whole Town, from the Top to the Bottom, was full of it. Whenever any Reputation rises to a Degree like this, let it be for what Art or Accomplishment, or on what Account-soever it will; Malice, Envy and Detraction, are sure to

to be the immediate Pursuers of it with full Mouth, and to hunt it down, if possible, with full Cry. Even the great *Nostradamus*, tho' favour'd by Kings and Queens, (which always without any other Reason creates Enemies) was not more pursued by Envy and Detraction, for his Predictions in *Paris*, and throughout *France*, than our *Duncan Campbell* was in *London*, and even throughout *England*. Various, different, and many were the Objections rais'd, to blot his Character, and extenuate his Fame; that, when one was confuted, another might not be wanting to supply its Place; and so maintain a Course and Series of back-biting, according to the known Maxim,---*Throw Dirt, and if it does not stick, throw Dirt continually, and some will stick.*

Neither is there any wonder; for a Man that has got Applauders of all Sorts and Conditions, must expect Condemners and Detractors of all Sorts and Conditions likewise. If a Lady of high Degree, for Example, should say, smiling, (tho' really thinking absolutely what she says) for fear of being thought over-credulous:---'Well, I vow, some Things
' *Mr. Campbell* does, are surprizing, after all;
' they would be apt to incline one to a Belief,
' that he is a Wonder of a Man, for one would
' imagine the Things he does impossible---Why
then a Prude, with an assumed, supercilious Air, and a scornful *Tehee*, would, in order to seem more wise than she was, reply, 'Lard,
' Madam,

' Madam, 'tis more a Wonder to me, that you
 ' can be imposed upon so.—I vow to God,
 ' Madam, I would as soon consult an *Almanack*,
 ' *Maker*, and pin my Faith upon what he pricks
 ' down ; or believe like my Creed, in the Cross
 ' which I make upon the Hand of a *Gypsie*.—
 ' Lard, Madam, I assure your *Laship* he knows
 ' no more than I do of you.—I assure you so,
 ' and therefore believe me.—He has it all by
 ' *Hearsay*.—If the Lady that believ'd it, should
 ' reply, 'That if he had notice of every Stranger
 ' by *Hearsay*, he must be a greater Man than
 ' she suspected, and must keep more Spies in
 ' Pay than a Prime Minister : The *Prude's*
 ' Answer would be with a loud *Laugh*, and gig-
 ' gling out these Words : ---' Lard, Madam, I
 ' assure you, nothing can be more easy ; and so
 ' take it for granted.' Because she was inclin'd
 ' to say so, and had the Art of Wisdom on her
 ' side, forsooth, that she appear'd hard of Be-
 ' lief, (which some call hard to be put upon)
 ' and the other Lady credulous, (which some,
 ' tho' believing upon good Grounds, are
 ' call'd) and so thought foolish ; the *Prude's*
 ' Answer would be thought sufficient and con-
 ' vincing.

Thus Malice and Folly, by Dint of Noise
 and Impudence, and strong tho' empty Af-
 fertions, often run down Modesty and good
 Sense. Among the common People it is the
 same, but only done in a different manner.
 For Example : An ordinary Person, that had

consulted, might say, (as he walk'd along) There goes the Dumb Gentleman, who writes down any Name of a Stranger at first Sight. Steps up a blunt Stranger, that takes Stubbornness for Sense, and says,---That is a confounded Lye ; he is a Cheat and an Impostor, and you are one of his Accomplices. He'll tell me my Name, I suppose, if you tell it him first. He is no more dumb than I am ; he can speak and hear as well as us : I have been with those, that say they have heard him. I wish I and Two or Three more had him in our Stable ; and I warrant you, with our Cartwhips, we would lick some Words out of his Chops, as dumb as you call him.--- I tell you, 'tis all a Lye, and all a Bite.---If the other desires to be convinc'd for himself by his own Experience---the rougher Rogue, who perhaps has stronger Sinews than t'other, answers, If you lye any farther, I will knock you down : And so he is the vulgar Wit, and the Mouth of the Rabble-Rout. And thus the Detraction spreads below with very good Success, as it does above in another kind.

As there are Two Comical Adventures in his Life, which directly suit and correspond with the foregoing Reflections, this seems the most proper Place to insert them in. The first consists of a kind of Mob Way of Usage he met with from a Fellow, who got to be an Officer in the Army, but by the following Behaviour, will be found unworthy of the Name, and the Commission: In

In the Year 1701, a Lady of good Quality came and address'd her self to him much after the following manner. She told him she had Choice of Lovers, but preferr'd one above the rest ; but desired to know his Name, and if she made him her Choice, what would be the subsequent Fate of such a Matrimony. *Mr. Duncan Campbell* very readily gave her down in Writing this plain and honest Reply ; that of all her Suiters she was most inclin'd to a Captain, a distinguish'd Officer, and a great Beau, (naming his Name) and one that had a great many outward engaging Charms, sufficient to blind the Eyes of any Lady that was not thoroughly acquainted with his Manner of living. He therefore assured her, (and thought himself bound, being conjured so to do, having received his Fee, though there was Danger in such plain and open Predictions,) that he was a Villain and a Rogue in his Heart, a profligate Gamester, and that if she took him to her Bed, she would only embrace her own Ruin. The Lady's Woman, who was present, being in Fee with the Captain, resolving to give Intelligence, for fear the Officer her so good Friend should be disappointed in the Siege ; slyly shuffled the Papers into her Pocket, and made a Present of them to the military Spark. Fir'd with Indignation at the Contents, he vow'd Revenge ; and in order to compass it, conspires with his Female Spy about the Means.

M

In

In fine, for fear of losing the Lady though he quarrel'd with *Duncan Campbell*, a Method was to be found out how to secure her by the very Act of Revenge. At last it was resolv'd to discover to her, that he had found out what she had been told by Mr. *Campbell*, but the Way how he had been inform'd was to remain a Secret. He did do so, and ended his Discovery with these Words: I desire, Madam, that if I prove him an Impostor, you would not believe a Word he says. — The Lady agreed to so fair a Proposal. — Then the Captain swore that he himself would never eat a Piece of Bread more till he had made Mr. *Campbell* eat his Words; nay he insisted upon it, that he would bring him to his Tongue, and make him own by Word of Mouth, that what he had written before was false and calumnious. To which the Lady answer'd again, that, if he perform'd what he said she would be convinced. This brave Military Man, however, not relying upon his own single Valour and Prowess, to bring about so miraculous a Thing as the making a Person that was dumb to speak; he took with him for this End three lusty Assistants to combine with him in the Assassination. The Ambuscade was settled to be at the Five Bells Tavern in *Wich-street* in the *Strand*. After the Ambush was settled with so much false Courage, the Business of decoying Mr. *Campbell* into it, was not practicable any other way, than

than by sending out false Colours. The Lady's Woman, who was by her own Interest tied fast to the Interest of the Beau, was to play the Trick of *Dalilah*, and betray this deaf and dumb *Sampson* (as he will appear to be a kind of one in the Sequel of the Story) into the Hands of these *Philistines*. She smooths her Face over with a complimenting Lye from her Mistress to Mr. *Campbell*; and acted her Part of Deceit so well that he promis'd to follow her to the Five Bells with all haste; and so she skuttled back to prepare the Captain, and to tell him how lucky she was in Mischief; and how she drew him out by Smiles into Perdition. The short of the Story is, when they got him in among them, they endeavour'd to assassinate him; but they miss'd of their Aim; yet 'tis certain they left him in a very terrible and bloody Condition; and the Captain went away in as bad a Plight as the Person was left in, whom he assaulted so cowardly with Numbers, and to such Disadvantage. I was sent for to him upon this Disaster, and the Story was deliver'd to me thus, by one of the Drawers of the Tavern, when I enquir'd into it. They began to banter him, and speaking to him as if he heard, ask'd him if he knew his own Fortune; they told him it was to be beaten to Death. This was an odd way of addressing a deaf and dumb Man. They added they would make him speak before they had done. The Boy

seeing he made no Reply, but only smiled; thought what pass'd between them was a Jest with an old Acquaintance, and withdrew about his Business. The Door being fasten'd, however, before they began the honourable Attack, they vouchsafed to write down their Intent in the Words above-mentioned which they had uttered before, to make sure that he should understand their Meaning, and what this odd way of Correction was for. All the while the Maid, who had brought him into it, was peeping through a Hole, and watching the Event, as appears afterwards. Mr. *Campbell* wrote them the following Answer, *viz.* that he hop'd for fair Play; that he understood *Beargarden* as well as they; but if a Gentleman was amongst them, he would expect Gentlemanly Usage. The Rejoinder they made to this consisted, it seems, not of Words but of Action. The Officer, in Conjunction with another Russian, one of the strongest of the Three he had brought, commenced the Assault. As good Luck would have it, he warded off their first Blows (it seems) with tolerable Success; and a Wine-Quart-Pot standing upon the Table, *Duncan* took to his Arms, and at Two or Three quick Blows, well manag'd, and close laid in upon the Assailants, fell'd them both to the Ground. Here it was that the Maid discover'd her Knowledge of it, and Privity to the Plot, to the whole House; for she no sooner sees the
famous

famous Leader, the valiant Captain, lie sprawling on the Floor with bleeding Temples, but she shriek'd out, with all the Voice she could exert, Murder, Murder, Murder! Alarm'd at this Out-cry, the Master and all the Attendants of the Tavern scamper'd up Stairs, burst into the Room, and found *Duncan Campbell* struggling with the other Two, and the Quart-Pot still fast clench'd in his Hand, which they were endeavouring to wrench from him. The Drawers rescu'd him out of their Hands, and enquir'd into the Matter. The Maid in a Fright confess'd the whole Thing. The Officer and his Associate rubb'd their Eyes, as recovering from a stunning Sleep, reel'd as they went to rise, paid the Reckoning, and slunk pitifully away, (or as the Rake's Term for it is,) they brush'd off, and for all their odds had the worst of the Lay. I who had some Authority with Mr. *Campbell*, by reason of my Years, and the strict Acquaintance I had with his Mother, when I came and found him in that Pickle, and had the whole Relation told me by the People of the House; though I could not forbear pitying him within my own Mind, took upon me to reprehend him, and told him that these Hardships would by Providence be daily permitted to fall upon him (for he met with them Twenty Times) while he continued in that irregular way of Living and spending his Time; that might be so precious to himself,

and many others, in Drunkenness, and Debauchery; and I think the Lessons I wrote down to him upon that Head, though a little severe just at that Juncture, were notwithstanding well-tim'd, and did, as I guess'd they would, make a more solid Impression in him than at any other. In all these Scuffles (whether it is that being deaf and dumb an Affront works deeper upon a Man, and renders him far more fierce or resolute) it must be said, that though Nature has been kind in making him very Strong, Robust, and Active withal, yet he has bore some Shocks, one would imagine beyond the Strength of a Man, having sometimes got the better of Five or Six *Ruffians* in Rencounters of the like kind.

The next Banter he met with was in a genteeler Way, from an unbelieving Lady; and yet she came off with very ill Success, and the Banter turn'd all upon herself in the End.

A Lady of Distinction (whose Name shall therefore be conceal'd in this Place) came with Two or Three of her special Friends who took her for the most merry innocent spotless Virgin upon Earth, and whose Modesty was never suspected in the least by her Relations or Servants that were nearest about her; after having rally'd Mr. *Campbell* with several frivolous Questions, doubting his Capacity, and vexing and teasing him with gay Impertinencies beyond all Patience, was
by

by him told, that he did not take Fees in his Profession to be made a Jest of like a common Fortune-teller, but to do real Good to those who consulted him, as far as he was able by his Predictions; that he was treated with more Respect by Persons of a higher Condition, though her own was very good, and so offer'd her Guinea back again with a Bow and a Smile. She had a little more Generosity of Spirit than not to be a little nettled at the Proffer she had caus'd by so coarse an Usage, She affected appearing grave a little, and told him she would be serious for the future, and ask'd him to set down her Name, which she had neglected before, to ask other Questions that were nothing to the Purpose. He promis'd to write it down, but pausing a little longer than ordinary about it, she return'd to her former way of uncivil Merriment and ungallant Raillery. She repeated to him in Three or Four little Scraps of Paper one after another as fast as she could write them, the same Words, *viz.* — That he could not tell her Name, nor whether she was Maid, Wife, or Widow; and laugh'd as if she would split her Sides, triumphing to the rest of her Companions, over his Ignorance and her own Wit, as if she had pos'd him and put him to an entire Stand. But see what this over-weening Opinion of Security ended in: The Man of the *Second-Sight* was not to be so easily baffled. Vex'd at being so disturb'd, and con-

ming out of his brown Study, he reaches the Paper, and begins to write.—Now it was the Lady's Turn to suffer ; she had deserv'd hearty Punishment, and it came into her Hands with the Note, to a Degree of Severity ; as you will perceive by the Contents of it just now.—She read it, and swooning away, dropp'd from her Chair. The whole Room being in a Bustle, I, that was in the outward Chamber, ran in. While Mr. *Campbell* was sprinkling Water in her Face, a Lady snatch'd up the Note to read it, at which he seem'd mightily displeas'd : I therefore, who understood his Signs, recover'd it out of her Hands by Stratagem, and ran to burn it ; which I did so quick, that I was not discover'd in the Curiosity, which I must own I satisfied my self in, by reading it first : A Curiosity rais'd too high, by so particular an Adventure, to be overcome in so little a Time of Thought, as I was to keep it in my Hands ; and so I came by the Knowledge of it my self, without being inform'd by Mr. *Campbell*. This shews, how a sudden Curiosity, when there is not Time given to think and correct it, may overcome a Man as well as a Woman : For I was never over-curious in my Life ; and tho' I was pleas'd with the Oddness of the Adventure, I often blush'd to my self since, for the unmanly Weakness of not being able to step with a Note, from one Room to another, to the Fireside, without peeping into the Contents of it.

The

The Contents of it were these: "Madam, since
" you provoke me, your Name is ———
" You are no Widow, you are no Wife, and
" yet you are no Maid: You have a Child at
" Nurse at such a Place, by such a Gentleman;
" and you were brought to Bed in *Leicestershire*.
The Lady, convinc'd by this Answer, of his
strange and mystical Power, and pleas'd with
his Civility in endeavouring to conceal from
others the Secret, after so many repeated Pro-
vocations, tho' she shew'd great Disorder for
that Day, became one of his constant At-
tenders some Time after, and would not take
any Step in her Affairs without his Advice;
which, she often has said since, she found very
much to her Advantage. She was as serious in
her Dealings with him afterwards, and im-
prov'd by being so, as she was gay and turbu-
lent with him before, and smarted for it. In
fine, she was a thorough Convert, and a Vo-
tary of his; and the only Jest she us'd after-
wards to make concerning him, was a Civil
Witticism to his Wife; to whom she was wont,
every now and then, smiling, to address her
self after this manner: 'Your Husband, Ma-
' dam, is a Devil; but he is a very hand-
' some, and a very civil one.

Not long after this came another Lady,
with a like Intent to impose upon him; and
was resolv'd (as she own'd) to have laugh'd
him to scorn, if she had succeeded in her At-
tempt. She had very dextrously dress'd her
self

self in her Woman's Habit, and her Woman
 in her own; her Footman *squired* the new-
 made Lady in a very gentlemanly Dress, hir'd
 for that Purpose of a Disguise from *Monmouth-
 Street*. The strange and unknown Masquera-
 ders enter'd Mr. *Campbell's* Room with much
 Art. The Fellow was by Nature of a clear
 Make, and had a good Look, and from fol-
 lowing a genteel Master, when he was young,
 copy'd his Gait a little, and had some Appear-
 ance of a Mien, and a tolerable good Air
 about him. But this being the first time of
 his being so fine; and he a little vain in his
 Temper; he over-acted his Part; he strutted
 too much; he was as fond of his Ruffles, his
 Watch, his Sword, his Cane, and his Snuff-
 Box, as a Boy of being newly put into Breech-
 es; and view'd them all too often to be thought
 the Possessor of any such Things long. The Affe-
 ctation of the Chambermaid was insufferable;
 She had the Toss of the Head, the Jut of the
 Bum, the side-long Leer of the Eye, the impe-
 rious Look upon her Lady, now degraded in-
 to her Woman, that she was intolerable, and
 a Person without the Gift of the *Second-Sight*;
 would have guess'd her to have been a prag-
 matical Upstart, tho' tis very probable, that
 during that time, she fancy'd herself real-
 ly better than her Mistress: The Mistress
 acted her Part of Maid the best, for it is ea-
 sier for genteel Modesty to act a low Part, than
 for affected Vanity to act a high one. She
 kept

kept her Distance like a Servant ; but would, to disguise Things the better, be every now and then pert ; according to their way, and give Occasion to be chid. But there is an Air of Gentility, in-born and in-bred to some People ; and even when they aim to be awkward, a certain Grace will attend all their minutest Actions and Gestures, and command Love, Respect and Veneration. I must therefore own, that there was not need of a Man's being a Conjuror, to guess who ought to be the Lady, and who the Maid ; but to know who absolutely was the Lady, and who was the Maid, did require that Skill. For how many such real Ladies have we, that are made so from such Upstarts ? And how many genteel Waiting-Women of great Descent, that are born with a Grace about them ; and are bred to good Manners ? Mr. Campbell's Art made him positive in the Case : He took the Patches from the Face of the Maid, and plac'd them on the Mistress's : He pull'd off her Hood and Scarf, and gave it the Lady ; and taking from the Lady her Ridinghood, gave it the Maid in Exchange ; for Ladies at that Time of Day, were not enter'd into that Fashion of Cloaking themselves. Then he wrote down, that he should go out, and ought to send his Maid in, to undress them quite, and give the Mistress her own Cloaths, and the Maid her's ; and, with a Smile, wrote down both their Names, and commended her Contrivance. But
after

after that, it was remark'd by the Lady, that he paid her less Respect than she expected; and more to her Footman, who was in a Gentleman's Habit; whom he took aside, and told a great many fine Things; whereas he would tell the Lady nothing farther. The Lady, nettled at this, wrote to him, that she had Vanity enough to believe; that she might be distinguish'd from her Maid in any Dress; but that he had shown his want of Skill, in not knowing who that Gentleman was. Mr. *Campbell* told her her Mistake in sharp Terms; and begging her Pardon, assur'd her he knew several Chambermaids as genteel and as well-born as her, and many Mistresses more awkward and worse-born than her Maid: That he did not go therefore by the Rule of Guess and Judging what ought to be; but by the Rule of Certainty, and the Knowledge of what actually was. She, however, unsatisfy'd with that Answer, perplex'd him mightily to know, who the Man was. He answer'd, he would be a Great Man.—The Lady laugh'd scornfully, and said, she wanted to know who he was, not what he would be.—He answer'd again—He was her Footman; but that she would have a worse.—She grew warm, and desir'd to be inform'd, Why, since he knew the Fellow's Condition, he respect'd her so little, and him so much? And accus'd him of want of practising Manners, if he had not want of Knowledge. He answer'd, “*Y*

“ dam, since you will be asking Questions too
“ far—This Footman will advance himself to
“ the Degree of a Gentleman, and have a Wo-
“ man of Distinction to his Wife ; while you
“ will degrade your self by a Marriage, to be
“ the Wife of a Footman. His Ambition is
“ laudable, your Condescension mean ; there-
“ fore I give him the Preference. I have given
“ you fair Warning, and wholesome Advice :
“ You may avoid your Lot by Prudence ; but
“ his will certainly be what I tell you.

This coming afterwards to pass exactly as was predicted, and his disappointing so many that had a Mind to impose upon him, has render'd him pretty free from such wily Contrivances since ; tho' now and then they have happen'd, but still to the Mortification and Disappointment of the Contrivers. But as we have not pretended to say, with regard to these Things, that he has his *Genius* always at his 'Elbow, or his Beck, to whisper in his Ear the Names of Persons, and such little constant Events as these ; so, that we may not be deem'd to give a fabulous Account of his Life and Adventures, we think our selves bound to give the Reader an Insight into the particular Power and Capacity which he has, for bringing about these particular Performances, especially that of writing down Names of Strangers at first Sight ; which, I don't doubt, will be done to the Satisfaction of all
Per-

Persons, who shall read the succeeding Chapter, concerning the Gift of the *Second-Sight*.

C H A P. VII.

*A Philosophical Discourse concerning the
SECOND-SIGHT.*

MR. *Marten* has publish'd a Book, entitled, *A Description of the Western Isles of Scotland, called by the Ancient Geographers, Hebrides*: It contains many Curious Particulars, relating to the Natural and Civil History of those *Islands*, with a Map of them. And in his *Preface* he tells us, 'That perhaps it is peculiar to those *Isles*, that they have never been describ'd till now, by any Man that was a Native of the Country, or had travell'd them, as himself has done: And in the Conclusion of the said *Preface* he tells us, 'He has given here such an Account of the *Second-Sight*; as the Nature of the Thing will bear, which has always been reckon'd sufficient among the *unbias'd* Part of Mankind: But for those that will not be satisfy'd, they ought to oblige us with a new Scheme, by which we may judge of Matters of Fact.' The chief Particulars he has given us concerning the *Second Sight*, are here set down, by way of Abstract or *Epitomes*, that they may not be too tedious to the Reader.

I. In

1. In the *Second-Sight*, the *Vision* makes such a *lively Impression* on the *Seers*, that they neither *see* nor *think* of any *Thing else*. but the *Vision*, as long as it continues : And then they appear *Pensive* or *Jovial*, according to the *Object* which was presented to them.

2. At the *Sight* of a *Vision*, the *Eyelids* of the *Person* are erected, and the *Eyes* continue staring till the *Objects* vanish ; as has often been observ'd by the *Author*, and others present.

3. There is one in *Skye*, an *Acquaintance* of whom observ'd, that when he sees a *Vision*, the inner Part of his *Eyelids* turns so far upwards, that, after the *Object* disappears, he must draw them down with his *Fingers* ; and sometimes employs others to draw them down, which he finds to be much the easier way.

4. The *Faculty* of the *Second-Sight* does not lineally descend in a *Family*, as some imagine ; for he knows several *Parents* that are endow'd with it, but not their *Children* ; and so on the contrary : Neither is it acquir'd by any previous *Compact*. And after a strict *Enquiry*, he could never learn from any among them, that this *Faculty* was communicable any way whatsoever.

Nota, That this *Account* is differing from the *Account* that is given by *Mr. Aubrey*, a *Fellow* of the *Royal Society* : And I think *Mr. Marten's* Reason here, against the *Descent*
of

of this Faculty from Parents to Children, is not generally conclusive. For tho' he may know Parents endow'd with it, and not Children; and so *vice versa*; yet there may be Parents who are endow'd with it, being qualify'd as Mr. *Aubrey* has said, (*viz.* both being *Second sighted*, or even *one* to an *extraordinary* Degree) whose Children may have it by Descent. And as to this Faculty's being any otherways communicable, (since the Accounts differ) I must leave it to a farther Examination.

5. The *Seer* knows neither the Object, Time nor Place of a *Vision*, before it appears; and the same Object is often seen by different Persons, lying at a considerable Distance from one another. The true Way of Judging, as to the Time and Circumstance of an Object, is by Observation: For several Persons of Judgment, without this Faculty, are more capable to judge of the Design of a *Vision*, than a *Novice* that is a *Seer*. As an Object appears in the Day or Night, it will come to pass sooner or later accordingly.

6. If an Object be seen early in the Morning, (which is not frequent) it will be accomplish'd in a few Hours afterwards: If at Noon, it will commonly be accomplish'd that very Day: If in the Evening, perhaps that Night; if after Candles be lighted, it will be accomplish'd that Night. It is later always in Accomplishment; by Weeks, Months, and sometimes

times Years, according to the Time of the Night the Vision is seen.

7. When a Shroud is perceiv'd about one, it is a sure Prognostick of Death. The Time is judg'd according to the Height of it about the Person; for if it be not seen above the Middle, Death is not to be expected for the Space of a Year, and perhaps some Months longer: And as it is frequently seen to ascend higher towards the Head, Death is concluded to be at hand in a few Days, if not Hours, as daily Experience confirms. Examples of this kind were shown the Author, when the Persons (of whom the Observations were made) enjoy'd perfect Health.

There was one Instance lately of a Prediction of this kind, by a *Seer* that was a Novice, concerning the Death of one of the Author's Acquaintance: This was communicated to a few only, and with great Confidence: The Author being one of the Number, did not in the least regard it, till the Death of the Person, about the Time foretold, confirm'd to him the Certainty of the Prediction. The foresaid *Novice* is now a *skilful Seer*, as appears from many late Instances: He lives in St. Mary's Parish, the most Northern in *Skye*.

8. If a Woman be seen standing at a Man's left Hand, it is a Presage that she will be his Wife; whether they are married to others, or unmarried, at the Time of the Apparition.

N

If

If Two or Three Women are seen at once, standing near a Man's Left Hand ; she that is next him will undoubtedly be his Wife first, and so on, whether all Three, or the Man, be single or married, at the Time of the *Vision* ; of which there are several late Instances of the Author's Acquaintance. It is an ordinary Thing for them to see a Man, that is to come to the House shortly after ; and tho' he be not of the *Seer's* Acquaintance, yet he not only tells his Name, but gives such a lively Description of his Stature, Complexion, Habit, &c. that upon his Arrival, he answers the Character given of him in all Respects. If the Person so appearing be one of the *Seer's* Acquaintance, he can tell by his Countenance whether he comes in good or bad Humour. The Author has been seen thus by *Seers* of both Sexes, at some Hundreds of Miles Distance. Some that saw him in this manner, had never seen him personally, and it happen'd according to their *Visions*, without any previous Design of his to go to those Places ; his coming there being purely accidental. And in the Nineteenth Page of his Book, he tells us, that Mr. *Daniel Morrison* (a Minister) told him, that upon his Landing in the Island *Re-na*, the Natives receiv'd him very affectionately, and address'd themselves to him with this Salutation : ' God save you, Pilgrim ! You ' are heartily welcome here ; for we have had ' repeated Apparitions of your Person amongst ' us ;

us; viz. after the manner of the *Second-Sight*.

9. It is ordinary with them to see Houses, Gardens and Trees, in Places void of all Three; and this, in Process of Time, uses to be accomplish'd: Of which he gives an Instance in the *Island of Skye*.

10. To see a Spark of Fire fall upon one's Arm, or Breast, is a Forerunner of a dead Child, to be seen in the Arms of those Persons; of which there are several fresh Instances.

To see a Seat empty at the Time of one's sitting in it, is a Presage of that Person's Death quickly after.

When a Novice, or one that has lately obtain'd the *Second-Sight*, sees a Vision in the Night-time without Doors, and comes near a Fire, he presently falls into a Swoon.

Some find themselves as it were in a Croud of People, having a Corpse which they carry along with them; and after such Visions, the *Seers* come in sweating, and describe the People that appear'd. If there are any of their Acquaintance among them, they give an Account of their Names, and also of the Bearers: But they know nothing concerning the Corpse.

All those that have the *Second-Sight*, do not always see these Visions at once, tho' they are together at the Time: But if one who has this Faculty, designedly touch his

Fellow-Seer, at the Instant of a Vision's appearing, then the *Second* sees it as well as the *First*.

11. There is the way of foretelling Death by a *Cry*, that they call *Taisk*, which some call a *Wrath* in the *Low-land*. They hear a loud *Cry* without Doors, exactly resembling the Voice of some particular Person, whose Death is foretold by it ; of which he gives a late Instance, which happen'd in the Village *Rigg*, in *Skye-Isle*.

12. Things are also foretold by *Smelling* sometimes, as follows : Fish or Flesh is frequently smelt in the Fire, when at the same Time neither of the two are in the House, or, in any Probability, like to be had in it for some Weeks or Months. This Smell several Persons have, who are endued with the *Second-Sight* ; and it is always accomplish'd soon after.

13. *Children*, *Horses* and *Cows*, have the *Second-Sight*, as well as Men and Women advanc'd in Years.

That *Children* see it, is plain, from their crying aloud at the very Instant that a Corpse, or any other Vision appears to an ordinary *Seer* : Of which he gives an Instance in a Child, when himself was present.

That *Horses* likewise see it, is very plain, from their violent and sudden Starting, when the Rider, or *Seer* in Company with them, sees a Vision of any kind by Night or Day. It is obser-

observable of a Horse, that he will not go forward that way, till he be led about at some Distance from the common Road, and then he is in a Sweat. He gives an Instance of this in a Horse, in the Isle of *Skye*.

That *Cows* have the *Second-Sight*, appears from this ; That if a Woman milking a *Cow*, happens to see a Vision by the *Second-Sight*, the *Cow* runs away in a great Fright at the same Time, and will not be pacify'd for some Time after.

In Reference to this, *Paracelsus*, Tom. 9. *L. de Arte presagã*, writes thus : 'Horses also have their Auguries ; who perceive, by their *Sight* and *Smell*, wandring *Spirits*, *Witches* and *Speñtres*, and the like Things ; and Dogs both see and hear the same.

Here, in the next place, the Author answers Objections, that have lately been made against the *Reality* of the *Second-Sight*.

First, It is objected, that these *Seers* are *Visionary* and *Melancholy* People, who fancy they see Things, that do not appear to them or any body else.

He answers ; The *People* of these *Isles*, and particularly the *Seers*, are very temperate, and their Diet is simple and moderate, in Quantity and Quality ; so that their Brains are not, in all Probability, disorder'd by undigested Fumes of Meat or Drink. Both Sexes are free from *Hysterick Fits*, *Convulsions*, and several other *Distempers* of that

Sort. There are no Madmen among them, nor any Instance of Self-Murder. It is observ'd among them, that a Man *drunk*, never has a Vision of the *Second-Sight*; and he that is a *Visionary*, would discover himself in other Things as well as in that. Nor are such as have the *Second-Sight*, judg'd to be *Visionaries*, by any of their Friends or Acquaintance.

Secondly, It is objected, that there are none among the Learned, able to oblige the World with a satisfactory Account of these Visions; therefore they are not to be believed.

He answers; If every Thing, of which the *Learned* are *not able* to give a satisfactory Account, shall be *condemn'd* as *False* and *Impossible*, we shall find *many* other Things, *generally believ'd*, which must be *reject'd* as *such*.

Thirdly, It is objected, that the *Seers* are Impostors; and the People, who believe them, are credulous, and easy to be impos'd upon.

He answers; The *Seers* are generally illiterate and well-meaning People, and altogether void of Design: Nor could he ever learn that any of them made the least Gain of it; neither is it reputable among them to have that Faculty. Beside, the People of the Isles are not so credulous as to believe an Impossibility, before the Thing foretold be accomplish'd; but when it actually comes to pass, afterwards it is not in their Power to deny it, without offering Violence to their Senses and Reason. Beside, if the *Seers* were *Deceivers*, can

can it be reasonable to imagine, that all the *Islanders*, who have not the *Second-Sight*, should combine together, and offer Violence to their Understandings and Senses, to force themselves to believe a Lye from Age to Age? There are several Persons among them, whose Birth and Education raise them above the Suspicion of concurring with an Imposture, merely to gratify an illiterate and contemptible Sort of Persons. Nor can a reasonable Man believe, that *Children, Horses and Cows*, could be engaged in a Combination, to persuade the World of the *Reality* of a *Second-Sight*.

Every Vision that is seen, comes exactly to pass according to the Rules of Observation; tho' Novices, and heedless Persons, do not always judge by those Rules: Concerning which he gives Instances.

There are Visions seen by several Persons, in whose Days they are not accomplish'd; and this is one of the Reasons, why some Things have been seen, that are said never to have come to pass; and there are also several Visions seen, which are not understood till they are accomplish'd.

The *Second-Sight* is not a late Discovery, seen by one or two in a Corner, or a remote *Isle*; but it is seen by many Persons of both Sexes, in several Isles, separated about Forty or Fifty Leagues from one another. The Inhabitants of many of these Isles never had

the least Converse by Word or Writing. And this Faculty of seeing Visions having continued, as we are inform'd by Tradition, ever since the Plantation of these *Isles*, without being disproved by the nicest *Sceptrick*, after the strictest Enquiry, seems to be a clear Proof of its Reality.

It is observable, that it was much more common Twenty or Thirty Years ago, than at present; for One in Ten does not see it now, that saw it then.

The *Second-Sight* is not confin'd to the *Western Isles* alone; the Author having an Account that it is in several Parts of *Holland*, but particularly in *Bommel*, where a Woman has it, for which she is courted by some, and dreaded by others. She sees a Smoak about one's Face, which is the Fore-runner of the Death of a Person so seen; and she actually foretold the *Deaths* of several that lived there. She was living in that Town a few Winters ago.

The *Second-Sight* is likewise in the *Isle of Man*, as appears by this Instance: Captain *Leathes*, the Chief Commander of *Belfast*, in his Voyage 1690, lost Thirteen Men by a violent Storm; and upon his Landing in the *Isle of Man*, an ancient Man, Clerk to a Parish there, told him immediately that he had lost Thirteen Men there. The Captain enquir'd, how he came to the Knowledge of that? He answer'd, that it was by *Thirteen Lights*, which
he

he had seen come into the Churchyard ; as Mr. *Sacheverell* tells us, in his late Description of the *Isle of Man*. Note, That this is like the Sight of the *Corpsa-Candles* in *Wales*, which is also well attested.

Here the Author adds many other Instances concerning the *Second-Sight*, of which I shall set down only a few.

A Man in *Knockow*, in *St. Mary's* Parish, (the *Northernmost* Part of *Skye*) being in perfect Health, and sitting with his Fellow-Servants at Night, was on a sudden taken ill, dropp'd from his Seat backward, and then fell a vomiting ; at which the Family was much concern'd, he having never been subject to the like before : But he came to himself soon after, and had no Sort of Pain about him. One of the Family, who was accusom'd to see the *Second-Sight*, told them, that the Man's Illness proceeded from a very strange Cause ; which was thus : An ill-natur'd Woman (whom he nam'd) who lives in the next adjacent Village of *Bornskittag*, came before him in a very angry and furious Manner ; her Countenance full of Passion, and her Mouth full of Reproaches ; and threaten'd him with her Head and Hands, till he fell over, as you have seen him. This Woman had a Fancy for the Man, but was like to be disappointed as to her marrying of him. This Instance was told the Author, by the Master of the
Fami-

Family, and others, who were present when it happen'd.

Sir *Norman Macklead*, and some others, playing at *Tables*, at a Game called in *Irish Falmermore*; wherein there are Three of a Side, and each of them throw the Dice by Turns; there happen'd to be one difficult Point in the disposing of one of the *Table-men*. This oblig'd the Gamester to deliberate, before he was to change his *Man*; since, upon the disposing of it, the winning or losing of the Game depended. At length the Butler, who stood behind, advis'd the Player where to place the *Man*, with which he comply'd, and won the Game. This being thought extraordinary, and Sir *Norman* hearing one whisper him in the Ear, ask'd who advis'd him so skilfully? He answer'd, it was the Butler; but this seem'd more strange, for it was generally thought he could not play at *Tables*. Upon this, Sir *Norman* ask'd him, how long it was since he had learn'd to play? And the Fellow own'd, that he had never play'd in his Life; but that he saw the Spirit *Browne* (a Spirit usually seen in that Country) reaching his Arm over the Player's Head, and touching the Part with his Finger, where the *Table-man* was to be placed. This was told the Author by Sir *Norman*, and others, who happen'd to be present at the Time.

Daniel Bow, alias *Black*, an Inhabitant of *Bornskittag*, who is one of the precisest *Seers* in

in the Isles, foretold the Death of a young Woman in *Minginis*, within less than Twenty four Hours before the Time ; and accordingly she died suddenly in the Fields ; tho' at the Time of the Prediction, she was in perfect Health : But the Shroud appearing close about her Head, was the Ground of his Confidence that her Death was at Hand.

The same Person foretold the Death of a Child in his Master's Arms, by seeing a Spark of Fire fall on his Left Arm ; and this was likewise accomplish'd soon after the Prediction.

Some of the Inhabitants of *Harries* sailing round the *Isle of Skye*, with a Design to go to the opposite Main-Land, were strangely surprized with an Apparition of Two Men, hanging down by the Ropes that secur'd the Mast, but could not conjecture what it meant. They pursued their Voyage ; but the Wind turning contrary, they were forc'd into *Broadford*, in the *Isle of Skye*, where they found Sir *Donald Mackdonald* keeping a Sheriff's Court, and two Criminals receiving Sentence of Death there. The Ropes and Mast of that very Boat, were made use of to hang those Criminals. This was told the Author by several, who had this Instance related to them by the Boat's-Crew.

Several Persons, living in a certain Family, told the Author, that they had frequently seen Two Men standing at a Gentlewoman's Left Hand, who was their Master's Daughter :
They

they told the Men's Names, and being her Equals, it was not doubted but she would be marry'd to one of them ; and perhaps to the other after the Death of the first. Some time after a Third Man appeared, who seem'd always to stand nearest to her of the Three, but the *Seers* did not know him, though they could describe him exactly ; and within some Months after, this Man, who was seen last, actually came to the House, and fully answer'd the Description given of him, by those, who never saw him but in a Vision ; and he marry'd the Woman shortly after : They live in the *Isle of Skye*, and both themselves and others confirm'd the Truth of this Instance, when the Author saw them.

Archibald Mac Donald, of the Parish of *St. Mary's* in the *Isle of Skye*, being reputed famous in his Skill of foretelling Things to come by the *Second-Sight*, happening to be in the Village *Knockow* one Night, and before Supper, told the Family, that he had just then seen the strangest Thing he ever saw in his Life : *viz.* A Man with an ugly long Cap, always shaking his Head ; but that the strangest of all was a little kind of an Harp, which he had with Four Strings only, and that it had Two Harts-horns fix'd in the Front of it : All that heard this odd Vision fell a Laughing at *Archibald*, telling him, that he was dreaming, or had not his Wits about him, since he pretended to see a Thing which had no Being,
and

and was not so much as heard of in any Part of the World. All this could not alter *Archibald's* Opinion, who told them, that they must excuse him if he laugh'd at them, after the Accomplishment of the Vision. *Archibald* returned to his own House, and within Three or Four Days after, a Man with a Cap, Harp, &c. came to the House, and the Harp, Strings, Horns, and Cap, answer'd the Description of them at first View, and he shook his Head when he play'd ; for he had two Bells fix'd to his Cap. This Harper was a poor Man, who made himself a Buffoon for his Bread, and was never seen before in those Parts, and at the Time of the Prediction he was in the *Isle of Barray*, which is about Twenty Leagues distant from that Part of *Skye*. This Relation is vouch'd by Mr. *Daniel Marten* and all his Family, and such as were then present, and they live in the Village where this happened.

One *Daniel Nickolson*, Minister of *St. Mary's* in *Skye*, the Parish in which Mr. *Archibald Mac Donald* lived, told the Author ; that, one *Sunday*, after Sermon, at the Chapel *Uge*, he took an Occasion to enquire of *Archibald*, if he still retain'd that unhappy Faculty of seeing the *Second-Sight*, and wish'd him to get rid of it, if possible ; for, said he, it is no true Character of a good Man. *Archibald* was highly displeas'd, and answer'd that he hoped he was no more unhappy than his Neighbours,
for

for seeing what they could not perceive. I had, said he, as serious Thoughts as my Neighbours, in Time of hearing a Sermon to-day; and even then I saw a Corpse laid on the Ground, close to the Pulpit; and I assure you, it will be accomplish'd shortly, for it was in the Day-time. There were none in the Parish then sick, and few are buried in that little Chapel; nay, sometimes not one in a Year. Yet when Mr. *Nicholson* return'd to preach in the said Chapel, a Fortnight or Three Weeks after, he found one buried in the very Spot; named by *Archibald*. This Story is vouch'd by Mr. *Nicholson*, the Minister, and several of the Parishioners still living.

Note, That it is counted by many an Argument of somewhat Evil attending this Faculty of the *Second-Sight*, because there are Instances given of some Persons who have been freed of it, upon using some Christian Practices. But I shall hereafter show, that this Opinion cannot be entirely true.

Sir *Norman Mac-Lead*, who has his Residence in the *Isle* of *Bernera*, which lies between the *Isles* of *N. Vist* and *Harries*, went to the *Isle* of *Skye* about Business, without appointing any Time for his Return: His Servants, in his Absence, being all together in the large Hall at Night; one of them, who had the *Second-Sight*, told the rest they must remove, for there would be Abundance of other Company in the Hall that Night. One of his

his Fellow-Servants answer'd, that there was very little Likelihoop of that, because of the Darkness of the Night, and the Danger of coming thro' the Rocks, that lie round the *Isle*: But within an Hour after, one of Sir *Norman's* Men came to the House, bidding them provide Lights, &c. for his Master had newly landed.

Sir *Norman* being told of this, called for the *Seer*, and examin'd him about it. He answer'd, that he had seen the Spirit *Browne*, in human Shape, come several Times, and make a Show of carrying an old Woman (that sat by the Fire) to the Door; and at last seem'd to carry her out by Neck and Heels; which made him laugh heartily, and gave Occasion to the rest to conclude him Mad, to laugh so much without any Reason. This Instance was told the Author, by Sir *Norman's* himself.

Four Men from the *Isle of Skye* and *Harries* went to *Barbadoes*, and stay'd there some Years; who, tho' they had wont to see the *Second-Sight* in their native Country, never saw it in *Barbadoes*; but upon their Return to *England*, the first Night after their Landing, they saw the *Second-Sight*; as the Author was told by several of their Acquaintance.

John Morrison, who lives in *Bernera* of *Harries*, wears the Plant called *Fuga Demoni*, sewed in the Neck of his Coat, to prevent his seeing of Visions; and says, he never saw
any

any since he first carried that Plant about him.

A Spirit, by the Country People called *Brownie*, was frequently seen in all the most considerable Families in the *Isles*, and *North of Scotland*; in the Shape of a tall Man, having very long brown Hair: But within these Twenty Years past he has been seen but rarely.

There were Spirits also that appeared in the shape of Women, Horses, Swines, Cats, and some like fiery Balls, which would follow Men in the Fields, but there have been but few Instances of these for upwards of Forty Years past.

These Spirits us'd also to form Sounds in the Air, resembling those of an Harp, Pipes, crowing of a Cock, and of the grinding of Hand-mills: And sometimes Voices have been heard in the Air at Night, singing *Irish Songs*; the Words of which Songs some of the Author's Acquaintances still retain; one of them resembled the Voice of a Woman, who died some time before, and the Song related to her State in the other World: All these Accounts, the Author says, he had from Persons of as great Integrity as any are in the World. So far Mr. *Marten*, whose Account is so long, that I have given the Reader only a short Abridgment thereof; and shall therefore satisfy myself, without relating any further Passages, by directing the Reader to others also, learned
Men,

Men, who have written on the same Subject. *Laurentius Ananias* printed a Volume in *Latin* at *Venice*, Anno 1581, about the Nature of *Demons*, where, in the Third Book, he writes concerning the *Second-Sight*.—The Learned *Gamerarius* does the like; and names a Person of his own Acquaintance, whom he testifies to have had that Gift. *St. Austin* himself testifies something (not very different from what we now call the Gift of the *Second-Sight*) of one *Carina*, who dived in the Country of *Hippo*, in *Africa*.—*Bonaysteau* tells us something like it, in his *Disc. de Excell. & Dig. Hominis*, concerning the Spirit of *Hermotimus*.—So do likewise *Herodotus* and *Maximus Tyrius*; about the Spirit of *Aristeus*.—*Cardan* does the same, in his *De Rerum variet.* l. 8. c. 84. of his Kinsman *Baptista Cardan*, a Student at *Pavia*.—*Baptista Fulgosus*, tells us of what we call the *Second-Sight*, in other Words, in his *Lit. Fact. & Dich. memorab.* c. 6. Among our own Countrymen; the Lord *Henry Howard*, in the Book he writ against *supposed Prophecies*, in his Seventeenth Chapter, tells us a wonderful Story of this Kind of *Sight*; and sure that Noble Lord may be look'd upon as an unexceptionable Testimony, in a Story he relates of his own Knowledge, he having otherwise little Faith in Things of this Kind. *Mr. Cotton Mather*, a Minister of *New-England*, in his Relation of the *Wonders of the Invisible World*, inserted in his *Ecclesiastical History* of

O

that

that Country, printed in *London, Anno 1702,* in *Folio*, has given us several Instances of this kind, as also of many other Diabolical Operations. Mr. *Baxter's* Book concerning the *Certainty of the World of Spirits*, has the like Proofs in it. Mr. *Aubrey*, Fellow of the *Royal Society*, has written largely concerning *Second-sighted* Persons ; so has Dr. *Beaumont*, in his Book of *Genij and Familiar Spirits*, who has collected almost all the other Accounts together ; and many others, whose very Names it would be tedious to recite. However, as there are a few more Passages very curious in themselves, I will venture so far upon the Reader's Patience, as not only to recite the Names of the Authors, but the Accounts themselves, in as succinct and brief a manner as it is possible for any one to do.

Mr. *Tb. May*, in his History, *Lib. 8.* writes, That an old Man (like an Hermit) *Second-sighted*, took his Leave of K. *James I.* when he came into *England* : He took little Notice of Prince *Henry* ; but addressing himself to the Duke of *York*, [since K. *Charles I.*] fell a weeping, to think what *Misfortunes* he should undergo ; and that *He* should be one of the most *Miserable* and most *Unhappy* Princes that ever was.

A *Scots* Nobleman sent for one of these *Second-sighted* Men out of the *Higblands*, to give his Judgment of the then Great *George Villars*, Duke of *Buckingham*. As soon as ever

he saw him ; *Pish*, said he, *He will come to Nothing : I see a Dagger in his Breast.* And he was stabb'd in the Breast by Captain *Felton*, as has been at large recounted in some of the foregoing Pages.

Sir *James Melvil* hath several the like Passages in his *History*.

A certain old Man in *South-Wales*, told a great Man there of the Fortune of his Family ; and that there should not be a Third *Male* Generation. It has fallen out accordingly.

Sir *William Dugdale*, with his own Mouth, inform'd several Gentlemen, that Major-General *Middleton* (since Lord) went into the *HIGHLANDS* of *Scotland*, to endeavour to make a Party for King *Charles I.* An old Gentleman (that was *Second-sighted*) came and told him, that his Endeavour was good, but he would be unsuccessful : And moreover, *That they would put the King to Death ; and that several other Attempts would be made, but all in vain. But that his Son would come in, but not reign in a long Time ; but would at last be restored.* This Lord *Middleton* had a great Friendship with the Laird *Bocconi* ; and they made an Agreement, that the first of them that died, should appear to the other in Extremity. The Lord *Middleton* was taken Prisoner at *Worcester* Fight, and was Prisoner in the *Tower of London*, under Three Locks. Lying in his Bed, pensive, *Bocconi* appear'd to him : My Lord *Middleton* ask'd him, if he

were dead or alive? He said, dead; and that he was a Ghost: And told him, that within Three Days he should escape; and he did so, in his Wife's Cloaths. When he had done his Message, he gave a Frisk, and said,

Givanni, Givanni, 'tis very strange,

In the World to see so sudden a Change:

And then gather'd up, and vanish'd. This Account Sir *William Dugdale* had from the Bishop of *Edinburgh*; and this Account he hath writ in a Book of *Miscellanies*, which is now repositied (with other Books of his) in the *Museum* at *Oxford*.

Thus the Reader sees, what great Authorities may be produc'd to prove, that wonderful and true Predictions have been deliver'd by many Persons gifted with the *Second-Sight*: The most learned Men in almost all Nations, who are not in all Likelihood deceiv'd themselves; the most celebrated and authentick Historians; and some Divines, in *England*, who, 'tis not to be thought, have combined together, and made it their Business to obtrude upon us Falshoods; Persons of all Ranks, from the highest to the lowest, in *Scotland*, who (it would be even Madness to think) would join in a Confederacy to impose Tricks upon us, and to persuade us to the greatest of Impostures; as solemn Truths delivered from their own Mouths: All these, I say, have unanimously, and (as it were) with *one Voice* asserted, repeated, and confirm'd to us,
that

that there have been at all Times, and in many different Nations, and that still there are Persons, who, possess'd with the Gift of a *Second-Sight*, predict Things that wonderfully come to pass, and seem to merit very little less than the Name of Prophets, for their miraculous Discoveries. Now if any Man should come, and without giving the least manner of Reason for it, (for there is no Reason to be given against such Assertions;) declare his *Disbelief* of all these *authentick*, tho' *strange*, Accounts; can he *with Reason* imagine, that his *Incredulity* shall pass for a *Token* of *Wisdom*? Shall his *Obstinacy* confute the *Learned*? Shall his *Want of Faith* be thought *justly* to give the *Lye* to so many Persons of the *highest Honour* and *Quality*, and of the *most undoubted Integrity*? In fine, shall his *Infidelity*, by a *reverse* kind of Power to *that* which is attributed to the *Philosopher's Stone*, be able to *change* the *Nature* of Things; turn and transmute *Truth* into *Falshood*, and make a *downright plain Matter of Fact*, to be no more than a *Chimera*, or an *Ens Rationis*? And shall a *manifest Experience* be *so easily exploded*?

Taking it therefore for granted, that no modest Man whatsoever, (tho' never so hard of Belief, which is certainly as great a Weakness as that of too much Credulity;) will make bold openly to declare his *Disbelief* of Things so well attested; and taking it much more for granted still, that it is impossible for

any Man of common Sense to have the Front of declaring his Disbelief of them in such a manner, as to urge it for an Argument, and a Reason, why others should disbelieve them too : Taking this, I say, as I think I very well may, for granted ; I think there remains nothing farther for me to offer, before I conclude this Chapter, except a few Remarks, as to the Similitude there is between those Actions, which I have related above to have been perform'd by Mr. *Campbell*, and these Actions which so many Learned, Ingenious, and Noble Authors as I have just now quoted, have asserted to have been perform'd by Persons, whom they knew to be gifted with the *Second Sight*.

As to what is said, (several Pages above.) concerning *Duncan Campbell*, when a Boy at *Edinburgh*, that he even told his little Companions, who would have Success at their little Matches, when they play'd at Marbles ; and that he inform'd a great Gamester there, (whose Name I have disguiz'd under that of Count *Cog*) what Times he should chuse to play, if he would win ; as ludicrous as it may have appear'd to be, and as much as it may have seem'd to my Readers to carry with it nothing better than the Face of Invention, and the Air of Fiction : Yet if they will be at the Pains of comparing that Passage of *Duncan Campbell's*, with the Account given in this Chapter from the Mouth of Sir *Norman Mac-*

First then, if we have a mind to make a tolerable guess, which way Mr. *Campbell* came acquainted that the Death of the beautiful young Lady, Mrs. *W--lw--d* was so near at Hand, and that, tho' she was so universally admired, she would Die unmarried; the Accounts given of other *Second-sighted* Persons in the like Cafes, will put us in the most probable way of guessing right. This is explain'd by the Seventh Observation in this Chapter, where it is said from Mr. *Marten*, that when a Shroud is perceiv'd about one, it's a sure Prognostick of Death; the Time is judg'd according to the Height of it, about the Person; for if it be not seen above the Middle, Death is not to be expected for the space of a Year or longer, but as it comes nearer to the Head it is expected sooner; if to the very Head, it is concluded to be at Hand within a few Days, if not Hours. Of this we have an Example of which Mr. *Marten* was an Eye-witness, concerning the Death of his own Acquaintance; but he did not in the least regard it, till the Death of the Person, about the Time foretold, confirm'd to him the Certainty of the Prediction.

Secondly, As to the ignominious Death that *Irwin* came to, and which He predicted to his Mother, so long before, when she was in flourishing Circumstances, and when there was no Appearance, that any of her Children should be brought to a beggarly Condition,
and

and learn among base Gangs of Company to thieve, and be carried to the Gallows: The Story told in this Chapter of some of the Inhabitants of *Harries*, sailing round the *Isle of Skye*, and seeing the Apparition of two Men hanging by the Ropes on the Mast of their Vessel, and when they came to the opposite Main-Land, finding two Criminals just sentenc'd to Death, by Sir *Donald Mac Donald*, and seeing their own very Mast and Ropes made choice of for their Execution, clears up the manner how Mr. *Campbell* might predict this of *Irwin* likewise by the force of the *Second-Sight*.

Thirdly, As to Mr. *Campbell's* telling *Christina* the *Belle*, and chief *Toast* of the Court, and *Urbana* the reigning Beauty of the City, that they should shortly be married, and who were to be their Husbands; it is a Thing he has done almost every Day in his Life to one Woman or other, that comes to consult him about the Man she is to be married to; the manner, he probably takes in doing this, may be likewise explain'd by the foregoing Story in this Chapter, about the Servants, who said they saw three Men standing by the left Hand of their Master's Daughter; and that he that was *nearest* would marry her *first*, whom they plainly and exactly described, tho' they had never seen him but in their Vision, as appeared afterwards. For within some Months after, the very Man described, did
come

come to the House, and did marry her. *Vide* the Eighth Observation of the *Second-Sight*.

Fourthly, As to the Predictions deliver'd by Mr. *Campbell* to the Merchant, which are set down at length in the foregoing Chapter, I know no better way at guessing the manner how the *Second-Sight* operated in him at that Time, than by comparing them to these Two Instances, which I briefly repeat, because they are set down at length before in this Chapter. And first it may be ask'd, how did the *Second-Sight* operate in Mr. *Campbell*, when it gave him to know, that the Merchant's Ships, which repeated Intelligences had in appearance confirm'd to be lost, were at that time safe, and would return securely home into the Harbour designed? The best way of accounting for it, that I know, is by the Story that Sir *Norman Maclead* is above affirm'd to have told with his own Mouth concerning a Servant of his, who rightly foretold his returning Home, and landing on the *Isle of Bernera* one Night, where his Residence is, when there was very little or no likelihood of it, because of the Darkness of the Night, and the Danger of coming through the Rocks that lie round the *Isle*. When Sir *Norman* examin'd him about it; he answer'd that he knew it by a Vision of the Spirit *Browne*; and hence it may be the most probably conjectured, that Mr. *Campbell's* Knowledge of the Merchant's Ships being safe, came from a Vision of his particular

particular *Genius* or *familiar Spirit*, which we spoke of before. What I have already instanced in, is (I think) sufficient with regard to the wonderful Things which Mr. *Campbell* has perform'd, either by the Intervention of a *Genius*, or the Power of a *Second-Sight*. But as he has frequently done a great many amazing Performances, which seem to be of such a Nature, that they can't be well and clearly explain'd to have been done either by the Intervention of his *familiar Spirit* and *Genius*, or by the Power of the *Second-sighted Faculty*, we must have recourse to the *Third Means*, by which only such Predictions and Practices can be compass'd, before we expound these new Mysteries, which appear like incredible Riddles, and *Ænigma's* at the first; and this *Third Means* which we must have recourse to for expounding these strange Acts of his, is a due Consideration of the Force and Power of *Natural Magick*, which together with a Narrative of the Acts, which he seems *magically* to bring about, will be the Subject of the following Chapter.

C H A P.

C H A P. VIII.

A Dissertation upon Magick under all its Branches, with some remarkable Particulars, relating to Mr. Campbell's private Life:

BUT before we proceed to our Disquisitions concerning the Power and Efficacy of natural Magick, and examine what mysterious Operations may be brought about and compass'd by magical Practices. And before we take a farther Survey of what Mr. Campbell has perform'd in this Kind; that relates to his Profession and the publick Part of his Life, which concerns other People as well as himself; I shall here relate some singular Adventures that he pass'd thorough in his private Life, and which regard only his own Person. In order to this I must return back to the Year 1702; about which time some unaccountable Turns of Fortune attended him in his own private Capacity, which must be very surprizing and entertaining to my Readers, when they find a Man whose Foresight was always so great a Help and Assistance to others, who consulted him in their own future Affairs; helpless (as it has been an Observation concerning all such Men in the Account of the *Second-Sight*) and blind in his own future Affairs, to be toss'd up and down by inevitable and spiteful Accidents of Fortune, and made the May-game of Chance and Hazard,

zard, as if that way-ward and inconstant Goddess was resolv'd to punish him, when she catch'd him on the blind Side, for having such a quick Insight and penetrating Faculty in other Peoples Matters, and scrutinizing too narrowly into her Mysteries, and so sometimes preventing those fatal Intentions of hers, into which she would fain lead many Mortals hood-wink'd, and before they knew where they were. In this Light, these mighty and famous *Seers* seem to be born for the Benefit and Felicity of others, but at the same time to be born to Unhappiness themselves. And certainly, in as much as we consider them as useful and beneficial often, but always satisfactory to Persons who are curious in their Enquiries about their Fortunes; it will be natural to those of us, who have the least Share of Generosity in our Minds, to yield our Pity and Compassion to them, when they are remarkably unfortunatethemselves; especially when that Calamity seems more particularly to light upon them for their Ability, and endeavour to consult the good Fortune of other Folks.

About the above-mentioned Year 1702, *Duncan Campbel* grew a little tired of his Profession. Such a multitude of Followers troubled him, several of whom were wild Youths and came to banter him, and many more too inquisitive Females, to teaze him with endless Imperfinences, and who, the more he told them, had still the more to ask, and whose Curiosity was never to be satisfied: And besides this, he

he was so much envy'd, and had so many malicious Artifices daily practis'd against him, that he resolv'd to leave off his Profession. He had (I know) follow'd it pretty closely from the time I first saw him in *London*, which was I think in the beginning of the Year 1698, till the Year 1702, with very good Success; and in those few Years he had got together a pretty round Sum of Money. Our young *Seer* was now at Man's Estate, and had learn'd the Notion that he was to be his own Governour, so far as to be his own Counsellor too in what Road of Life he was to take; and this Consideration (no doubt) work'd with a deeper Impression on *his* Mind, than it usually does on *others* that are in the same *blooming* Pride of Manhood, because it might appear more natural for him to believe, that he had a sufficient Ability to be his own proper Adviser, who had given so many others, and some more aged than himself, Counsel, with very good Success. Now every experienc'd Person knows, that when Manhood is yet green, it is still in the same dangerous Condition as a young Plant, which is liable to be warp'd by a Thousand cross fortuitous Accidents, if good Measures be not taken to support it against all the contingent Shocks it may meet with from the Weather or otherwise. Now it was his Misfortune to be made averse to Business, which he lov'd before, by having too much of it, and to be so sowred by meeting with numerous Perplexities and mali-

malicious Rubs laid in his way by invidious People, (who are the uselefs and injurious *Busy-bodies*, that always repine at the good of others, and rejoice to do harm to the Diligent and Assiduous, though they reap no Profit by it themselves;) that he was disgusted and deterr'd entirely from the Prosecution of a Profession, by which he got not only a competent but a copious and plentiful Subsistence: Nay, indeed this was another Mischief arising to him from his having so much Business, that he had got Money enough to leave it off, when the Perplexities of it had made him willing to do so, and to live very comfortably and handsomely, like a Gentleman without it for a time; and we know the youngest Men are not wont to look the farthest before them in Matters that concern their own Welfare. Now inasmuch as he had thus taken a Disgust to Business and Application, and was surfeited (as I may say) with the Perplexities of it, it must be as natural for him, we know, to search for Repose in the contrary Extream, *viz.* Recreation and Idleness, as it is for a Man to seek Rest after Toil, to sleep after a Day's Labour, or to sit down after a long and tiresome Walk. But there are two very distinct Sorts of Idleness, and two very different Kinds of Recreation; there is a shameful Idleness which is no better than downright Sloth; and there is a splendid kind of Indolence, where a Man having taken an Aversion

to the Wearisomeness of a Business which properly belongs to him, neglects not however to employ his Thoughts, when they are vacant from what they ought more chiefly to be about, in other Matters not entirely unprofitable in Life, the Exercise of which he finds he can follow with more abundant Ease and Satisfaction. There are some Sorts of Recreations too, that are mean, sordid, and base ; others, that are very innocent, tho' very diverting, and that will give one the very next most valuable Qualifications of a Gentleman, after those which are obtained by a more serious Application of the Mind. The Idea which I have already given my Readers of our *Duncan Campbell*, will easily make them judge, before I tell them, which way (in these two ways) his *Genius* would naturally lead him ; and that, when he grew an idle Man, he would rather indulge himself with applying his Mind to the shining Trifles of Life, than be wholly slothful and unactive ; and that when he diverted himself, he would not do it after a sordid, base manner, as having a better Taste, and a Relish for good Company ; but that his Recreations would still be the Recreations of a Gentleman. And just, accordingly, as my Readers would naturally judge beforehand in his Case, so it really happen'd : The Moment he shook off Business, and dismiss'd the Thoughts of it, his *Genius* led him to a very gallant

P Way

Way of Life ; in his Lodgings, in his Entertainments, in paying and receiving Visits, in Coffee-Houses, in Taverns, in Fencing-Schools, in Balls and other Publick Assemblies ; in all ways, in fine, both at home and abroad, *Duncan Campbell* was a Well-comported and Civil Fine Gentleman : He was a Man of Pleasure ; and nothing of the Man of Business appear'd about him. But a Gentleman's Life, without a Gentleman's Estate, (however shining and pleasant it may be for a Time) will certainly end in Sorrow, if not in Infamy. And comparing Life (as Moralists do) to a Day, one may safely pronounce this Truth to all the splendid Idlers I have mention'd ; That if they have sunshiny Weather till Noon, yet the Afternoon of their Life will be very stormy, rainy and uncomfortable, and perhaps just at the End of their Journey, (to carry on the *Metaphor* throughout) close in the darkest kind of Night. Of this, as I was a Man of Years, and more experienc'd in the World than he, I took upon me to forewarn Mr. *Campbell*, as soon as I perceiv'd the first dangerous Fit of this elegant Idleness had seiz'd him. But when will young Men, by so much the more headstrong, as they have less of the Beard, be guided, and brought to learn ? And when shall we see that happy Age, in which the grey Heads of old Men shall be clapp'd upon the Shoulders of Youth ? I told him, that in this one Thing he ought to consult me,
and

and acknowledge me to be a true Prophet, if I told him the End of the seeming merry Steps in Life he was now taking, would infallibly bring him to a Labyrinth of Difficulties ; out of which if he extricated himself at all, he would at least find it a laborious Piece of Work. His Taste had been already vitiated, with the Sweets which lay at the Top of the bitter Draught of Fortune ; and my honest rugged Counsel came too late to prevail, when his Fancy had decoy'd and debauch'd his Judgment, and carry'd it over into another Interest. I remember I writ down to him the Moral Story, where vicious Pleasure and Virtue are pictur'd by the Philosopher to appear before *Hercules*, to court him into two several Paths. I told him more particularly, since he had not an Estate to go thro' with the Gentlemanly Life, (as he call'd it) that if he follow'd the alluring Pleasures, which endeavour'd to tempt *Hercules*, he would involve himself at last in a whole Heap of Miseries, out of which it would be more than an *Herculean* Labour for him to disentangle himself again. If he had been a Man that could have ever heard with either, I would have told the Reader in a very familiar Idiom, that he turn'd the deaf Ear to me ; for he did not mind one Syllable nor Tittle of the Prescriptions I set down for him, no more than if he had never read them ; but, varying the Phrase a little, I may say at least, when

he should have look'd upon my Counsel with all the Eyes he had, he turn'd the blind Side upon it. I was resolv'd to make use of the Revenge natural to a Man of Years, and therefore apply'd that reproachful Proverb to him, which we Ancients delight much in making use of to Youths, that follow their own false and hot Imaginations, and will not heed the cooler Dictates of Age, Experience, and Wisdom. Accordingly I wrote down to him these Words, and left him in a seeming Passion. ' I am very well assur'd, *young Man*, ' you *think me*, that am *old*, to be a *Fool* ; but ' *I*, that am *old*, absolutely *know you* (who are ' a *young Fellow*) to be a *downright Fool* ; and ' so I leave you to follow your own ways, till ' sad and woful Experience teaches you to ' know it your own self, and makes you come ' to me, to own it of your own accord.' As I was going away, after this tart Admonition and severe Reprimand, I had a Mind to observe his Countenance, and I saw him smile ; which I rightly construed to be done in Contempt of the Advice of Age, and in the Gaiety and Fullness of Conceit, which Youth entertains of its own fond Opinions, and hair-brain'd rash Resolves. He was got into the Company of a very pretty Set of Gentlemen, whose Fortunes were far superior to his ; but he follow'd the same genteel Exercises, as Fencing, &c. and made one at all their Publick Entertainments ; And so being at an equal Expence with

with those who could well afford to spend what they did out of their Estates, he went on very pleasantly for a Time ; still spending, and never getting ; without ever considering, that it must, by inevitable Consequence, fall to his Lot at last, to be entirely reduc'd to a State of Indigence and Want. And what commonly heightens the Misfortunes of such Men, (and so of all Gentlemen's younger Brothers, who live upon the ready Money that is given them for their Portions ;) is, that the Prosperity they live in for a Time, gains them Credit enough just to bring them in Debt, and render them more miserable than those very Wretches, who never had either any Money or Credit at all. They run themselves into Debt out of Shame, and to put off the evil Day of appearing ruin'd Men as long as they can ; and then when their Tempers are sour'd by Adversity, they grow tir'd of their own Lives ; and then in a Quarrel, they, or some other Gentleman, may be, is run through ; or else being hunted by Bailiffs, they exercise their Swords upon those Pursuers. Thus, where Gentlemen will not consider their Circumstances, their very Prosperity is a Cause of, and aggravates their Misery ; their very *Pride* (which was a decent *Pride* at first) in keeping up and maintaining their *Credit*, subjects them too often to the lowest and the meanest Acts ; and their *Courage*, which was of a laudable Kind, turns into a brutish and

savage Rage ; and all the fine, esteem'd-flourishing and happy Gentleman, ends, and is lost, in the contemn'd, poor and miserable *Desperado* ; whose Portion at last is Confinement and a Gaol, and sometimes even worse, and what I shall not so much as name here. Into many of these Calamities Mr. *Campbell* had brought himself before it was long, by his Heedfulness, and running (according to the wild Dictates of Youth) counter to all sound and wholesome Advice. He had, it seems, run himself into Debt ; and one Day, as he was at a Coffee-House, the Sign of the *Three Crowns* in *Great Queenstreet*, in-rush'd Four Bailiffs upon him, who being directed by the *Creditor's Wife*, had watch'd him into that House, and told him they had a Warrant against him ; and upon his not answering, they being unacquainted with his being deaf and dumb, offer'd to seize his Sword. He startled at their offering of Violence ; and taking them for *Ruffians*, (which he had often met with) repell'd the Assaulters ; and drawing his Sword, as one Man (more bold than the rest) closed in with him, he shorten'd his Blade, and, in the Fall, pinn'd the Fellow thro' the Shoulder, and himself thro' the Leg, to the Floor. After that he stood at Bay with all the Four Officers, when the most mischievous Assailant of them all (the *Creditor's Wife*) ventur'd to step into the Fray, and very barbarously took hold of that nameless Part of the
the

the Man, (for which, as she was a married Woman, Nature, methinks, should have taught her to have a greater Tenderness;) and almost squeez'd and crush'd those Vitals to Death. But at last he got free from them all, and was going away as fast as he could, not knowing what Consequences might ensue: But the Woman, who aim'd her self at committing Murder, in the most savage and inhuman manner, ran out after him, crying out *Murder, Murder*, as loud as she could, and alarmed the whole Street. The Bailiff following the Woman, and being bloody from Head to Foot, by means of the Wound he receiv'd, gave Credit to the Outcry. The late Earl Rivers's Footmen happening to be at the Door, ran immediately to stop the suppos'd Murderer; and they indeed did take him at last, but perceiv'd their Mistake, and discover'd, that instead of being Assistants in taking a Man, whom they thought to be a Murderer, endeavouring to make his Escape from the Hands of Justice, they had only been trick'd in by that false Cry, to be Adjutants to a Bailiff in retaking a Gentleman, who by so gallant a Defence, had rescu'd himself from the Dangers of a Prison; and when they had discover'd this their Mistake, they were mighty sorry for what they had done. The most active and busy among the Earl's Footmen, was a *Dutchman*; and the Earl happening to be in a Room next the Street, and hearing the

Outcry of Murder, stepp'd to the Window; and seeing his own Servants in the Midst of the Bustle, examin'd the *Dutchman* how the Matter was: And being told it; he chid the Man, for being concern'd in stopping a Gentleman, that was getting free from such troublesome Companions. But the *Dutchman* excus'd himself like a *Dutchman*, by making a merry Blunder for a Reply. ' *Sacraments*, ' said he to his Lord; if I had thought they ' were Bailiffs, I would have fought for the ' poor dumb *Gentleman*.; but then why had ' not he told me they were Bailiffs, my Lord?

In short, *Duncan Campbell* was carry'd off as their Prisoner; but the Bailiff, that was wounded, was led back to the Coffee-House, where he pretended the Wound was mortal; and that he despair'd of living an Hour. The Proverb, however, was on the Fellow's Side; and he recover'd sooner than other People expected he could. As soon as all Danger was over, an Action for Damages and Smart-Money (as their Term is) was brought against Mr. *Campbell*; the Damages were exaggerated, and the Demand was so extravagant, that *Duncan Campbel* was neither able, just at that Time, nor willing, had he been able, to pay so much, as he thought, in his own Wrong, and having no Bail, and being asham'd to make his case known to his better sort of Friends, who were both able and willing to help him at a dead Lift, he was hurry'd away to

to Gaol by the Bayliffs, who shew'd such a malignant and insolent Pleasure, as commonly attends powerful Revenge, when they put him into the Marshalsea. There he lay in Confinement six Weeks, till at last Four or Five of his chief Friends came by mere Chance to hear of it; immediately they consulted about his Deliverance, and unanimously resolved to contribute for his Enlargement, and they accordingly went cross the Water together, and procured it out of Hand.

Two of his Benefactors were Officers, and were just then going over to *Flanders*. *Duncan Campbell*, to whom they communicated their Design, was resolved to try his Fortune in a Military Way, out of a roving kind of Humour raised in him, partly by his having taken a sort of Aversion to his own Profession in Town, and partly, by his finding that he could not live, without following a Profession as he had done, any longer. He over a Bottle frankly imparted his Mind to them at large; he signify'd to them that he hoped, since they had lately done him so great a Favour, in freeing him from one Captivity, they would not think him too urgent, if he press'd for one Favour farther, upon Natures so generous as theirs; by whom he took as great a Pleasure in being obliged, as he could receive in being capable of obliging others. He wrote to them that the Favour he meant was to redeem him from another Captivity, almost

most as irksome to him, as that, out of which they had lately ransom'd him. This Captivity, continued he, is, being either forc'd to follow my old Profession, which I have taken an entire Disgust to, for a Maintenance, or being forc'd to live in a narrower Way than suits with my *Genius*, and the better Taste I have of higher Life. Such a State, Gentlemen, you know is more unpalatable than Half-Pay; it is like either being forc'd to go upon the *forlorn Hope*; or else like a Man's being an entirely cashier'd and broken Officer, that had no younger Brother's Fortune, and no other Support but his Commission. Thus though you have set my Body at Liberty, my Soul is still under an Imprisonment, and will be till I leave *England*, and can find means of visiting *Flanders*, which I can do no otherwise than by the Advantage of having you for my Convoy. I have a mighty longing to Experience some part of a Military Life, and I fancy, if you will grant me your Interest, and introduce me to the valiant young Lord *Lorne*, and be Spokes-men for a dumb Man, I shall meet with a favourable Reception; and as for you (Gentlemen) after having named that great Patron and Pattern of Courage and Conduct in the Field, I can't doubt but the very Name I bear, if you had not known me, would have made you taken me for a Person of a Military *Genius*, and that I should do nothing but what would become a *British* Sol-

Soldier and a Gentleman ; nothing in fine that should make you repent the Recommendation.

These generous and gallant Friends of his, it seems, comply'd with his Request, and promis'd they would make Application for him to the Lord *Lorne* ; and *Duncan Campbell* had nothing to do but to get his Bag and Baggage ready and provide himself with a Pass. His Baggage was not very long getting together, and he had it in tolerable good Order ; and as for his Pass, a Brother of the Lord *Forbes* was so kind, as to procure him one upon the first Application *Duncan* made to him.

Accordingly in a few Days afterwards they went on Board, and having a speedy and an easy Passage, arrived soon at *Rotterdam*. *Duncan* met with some of his *English* Acquaintance in that Town, and his Mind being pretty much bent upon rambling, and seeing all the Curiosities, Customs, and Humours, he could, in all the Foreign Places he was to pass thorough ; he went out of a Frolick with some Gentlemen, next Day, in a Boat to an adjacent Village, to make merry over a homely *Dutch* Entertainment, the intended Repast being to consist of what the Boors there count a great Delicacy, brown Bread and white Beer. He walk'd out of sight from his Company, and they lost one another ; and strolling about by himself at an unseasonable Hour, as they

they call it there after the Bell has toll'd, *Duncan Campbell*, who neither knew their Laws, nor if he had, was capable of being guided by the notice which their Laws ordain, was taken into Custody in the Village for that Night, and carry'd away the next Day to *Williamstadt*, where he was taken for a Spy, and put into a close Imprisonment for Three or Four Days.

But some *Scots* Gentlemen, who had been in Company with Mr. *Campbell* at Mr. *Cloysterman's* a Painter in *Covent-Garden*, made their Application to the Magistrate, and got him released: He knew his Friends the Officers that carried him over were gone forward to the Camp, and that there was no Hope of finding them at *Rotterdam*, if he should go thither, and so he resolv'd since he had had so many Days Punishment in *Williamstadt*, to have Three or Four Days Pleasure there too by way of Amends, before he would set out on his Journey after his Friends. But on the Third Night he got very much in Drink; and as he went very boisterously and disorderly along, a Centinel challeng'd him; and the want of the Sense of Hearing had like to have occasion'd the Loss of his Life. The Centinel fir'd at him and narrowly miss'd him; He was taken Prisoner, not without some Resistance, which was so far Innocent, as that he knew not any Reason why he should be seized; but very troublesome and unwarrantable

ble in so orderly a Town ; so the Governor's Secretary, after the Matter was examined into, judging it better for the unhappy Gentleman's future Safety, advis'd him to return home to his own Country, and accordingly bespoke him a Place in a Dutch Ship called *Towfrow Catherine*, for his Passage to *England*.

Duncan Campbell had taken up his Humour of rambling first, of his own accord, and the Troubles which he had run himself into by it, we may reasonably suppose, had pretty well cur'd him of that extravagant Itch ; and there is little doubt to be made, but that he rejoyc'd very heartily, when he was got on Board the Ship to return to *England* ; and that, in his new Resolutions, he had reconciled himself to the Prosecution of his former Profession, and intended to set up for a *Predictor* again as soon as he could arrive at *London*. But now Fortune had not a Mind to let him go off so ; he had had his own Fancy for rambling, and now she was resolv'd to have hers, and to give him his Bellyful of Caprice. Accordingly when the Dutch Ship called *Towfrow Catherine*, was making the best of her Road for *London*, and each Person in the Vessel was making merry, fill'd with the Hopes of a quick and prosperous Passage ; a *French Privateer* appeared in sight, crouding all the Sails she could, and bearing towards them with all Haste and Diligence. The Privateer was double-mann'd, and carry'd Thirty

ty Guns : The *Dutch* Vessel was defenseless in comparison ; and the People on Board had scarce time to think, and to deplore that they should be made a Prey of : before they actually were so, and had Reason enough given them for their Sorrow. All the Passengers, to a single Man, were stripp'd, and had *French* Seamens Jackets in exchange for their Cloaths. *Duncan Campbell* had now a Taste given him of the Fate of War, as well as of the Humour of travelling, and wish'd himself again, I warrant him, among his greatest Croud of Consulters, as tiresome as he thought Business to be, instead of being in the Middle of a Crew of *Sea-Savages*. The Town, where the Dumb Prisoner was at last confin'd, was *Denain*. There happened to be some *English* Fryars there, who were told by the others who he was, and to them he apply'd himself in Writing, and receiv'd from them a great deal of civil Treatment. But a certain Man of the Order of *Recollets*, happening to see him there who had known him in *England*, and what Profession he followed, caused him to be called in Question as a Man that made use of ill means to tell Fortunes. When he was question'd by a whole Society of these religious Men, he made them such pertinent and satisfactory Answers in Writing, that he convinced them he had done nothing for which he deserv'd their Reprimand ; and they unanimously acquitted him. The Heads of his
his

his Defence, as I have been informed, were these.

First, He alledg'd that the *Second-Sight* was in-born and in-bred in some Men ; and that every Country had had Examples of it more or less ; but that the Country of *Scotland*, in which he was educated from an Infant, abounded the most of any with those sort of People : And from thence he said he thought he might very naturally draw this Conclusion, that a Faculty that was in-born and in-bred to Men, and grown almost a National Faculty among a People who were remarkably Honest, Upright, and well-meaning People, could not, without some Impiety, be imputed to the Possessors of it as a Sin. And when one of the Fathers rejoind, that it was remark'd by several Writers of the *Second Sight*, that it must be therefore *Sinful*, because it remain'd no longer among the People when the Doctrines of Christianity were fully propagated, and the Light of the Gospel increased among them ; and that afterwards it affected none but Persons of vicious Lives and an ill Character : To this Objection Mr. *Campbell* reply'd, that he knew most (even ingenious) Writers had made that Remark concerning the *Second-Sight*, but begg'd leave to be excused, if he ventured to declare, that it was no better than a vulgar and common Error ; and the Reasons were these which he alledg'd in his own Behalf, and to confirm his Assertion,

Assertion, he told them Men of undoubted Probity, Virtue and Learning, both of *their own Religion*, (*viz.* the Roman Catholick) and also of *the Reformed Religion*, and in several Nations had been affected, and continued all their Lives to be affected, with this *Second-fighting Power*, and that there could be therefore no room to fix upon it the odious Character of being a sinful and vicious (not to say that some call'd it still worse, a diabolical) Talent. He said he would content himself with making but two Instances, because he believ'd those Two would be enough to give Content to them, his Judges too, in that Case. In his first Instance he told them that they might find somewhat relating to this in *Nicolaus Hemingius*, who in his Tract *de Superstitionibus Magicis*, printed at *Copenhagen*, Anno 1575, informs the World; "That *Petrus Paladius*, Bishop of *Saelandt*, and Professor of Divinity at *Copenhagen*, could, from a part of his Body affected, foretel from what part of the Heavens Tempests would come, and was seldom deceiv'd". One of the Fathers immediately ask'd him, if he understood *Latin*?—To this *Duncan Campbell* reply'd no. Oh! Said the Fryar then, I don't remember that Book was ever translated into *English* that you mention:— But rejoind *Duncan Campbell*, The Passage I mention'd to you, I have read in an *English* Book, and Word for Word, according to the best of my Memory,

as I have written it down to you.---In what *English* Book, said the Fryar?---I don't remember the Name of the Book, *Duncan Campbell* answer'd, but very well remember the Passages; and that it was in a Book of Authority, and which bore a Credit and good Repute in the World; and you being Scholars, may, if you please, have recourse to the learned Original; and I doubt not, but you'll find what I say to be a Truth.---For the Second Instance, he told them, That in *Spain*, there are those they call *Saludadores*, that have this kind of Gift. There was (continued he in writing) one of your own Religion, Venerable Fathers, and of a *Religious Order*, nay; a *Fryar* too, that had this Gift: He was a noted *Dominican*, said he; and tho' I forget his Name, you may, by writing a Letter to *England*, learn his Name. "He was a devout *Portuguese*, belonging to *Queen Catharine Dowager's* Chapel; and had the *Second-Sight* to a great degree, and was famous and eminent for it. They then ask'd him, what was the full Power he had to do by the *Second-Sight*? He answer'd, that as they had intimated that they had perus'd some of the skilful Writers concerning the *Second-Sight*, he did not doubt but they had found (as well as he could tell them) that as to the Extent of People's Knowledge in that secret way, it reach'd both present, past, and future Events. They foresee Murders, Drownings, Weddings, Burials,

Q

Com-

Combats, Manlaughters, &c. of all which, there are many Instances to be given. They commonly foresee sad Events, a little while before they happen. For Instance ; If a Man's fatal End be Hanging, they'll see a Gibbet, or Rope about his Neck ; if Beheading, they'll see a Man without a Head ; if Drowning, they'll see Water up to his Throat ; if Stabbing, they'll see a Dagger in his Breast ; if unexpected Death in his Bed, they'll see a Winding-Sheet about his Head. They foretel not only Marriages, but of good Children ; what kind of Life Men shall lead, and in what Condition they shall die ; also Riches, Honours, Preferments, Peace, Plenty, and good Weather. It is likewise usual with Persons that have lost any Thing, to go to some of these Men, by whom they are directed how, with what Persons, and in what Place they shall find their Goods. It is also to be noted, that these Gifts bear a Latitude, so that some have it in a far more eminent Degree than others. And what I have here written down to you, you need not take as a Truth from me, but as it concern'd me so nearly : I remember the Passage by heart, and you will find it very near Word for Word, in Dr. Beaumont's Book of *Familiar Spirits*. Aye, said the Fryars ; but you have a *Genius* too, that attends you, as we are inform'd. So (reply'd *Duncan Campbell*) have all Persons, that have the *Second-sight* in any eminent Degree ; And to prove this, I will
bring

bring no less a Witness than K. James I. who, in his *Demonology*, (*Book III. and Chap. 2.*) mentions also a Spirit call'd *Browne*, that was wont formerly to haunt divers Houses, without doing any Evil, but doing (as it were) necessary Turns up and down the House. He appear'd like a rough Man: Nay, some believ'd, that their House was all the *Sonsier*, as they call'd it; that is, the more lucky or fortunate, that such Spirits resorted there. With these Replies the *Fryars* began to own they were very well satisfy'd, and acquiesc'd in the Account he had given of himself, as a very good, true, and honest Account. But they told him, they had still a further Accusation againt him; and that was, that he practis'd *Magick Arts*; and that he us'd, as they had been inform'd, *unlawful Incantations*. To this he made Answer, That there were two Kinds of *Magick*; of which, he knew, they that were Men of Learning could not be ignorant. The *Art Magick*, which is wicked and impious, continued he, is that which is profess'd, and has been profess'd at all Times in the World, by *Witches, Magicians, Diviners, Inchanters*, and such like notorious Profligates; who, by having an unnatural Commerce with the Devil, do many strange, prodigious, and praternatural Acts, above and beyond all human Wisdom: And all the Arguments I ever did, or ever will deduce (continued he) from that black Art, is a

Q 2

good

good and a shining Argument. It is this, O Fathers : I draw a Reason from these prodigious Practices of *Wizards, Magicians, Incanters, &c.* and from all the *Heathen Idolatry and Superstition,* to prove, that there is a *Deity* : For, from these Acts of theirs, being preternatural and above human Wisdom; we may consequently infer, that they proceed from a supernatural and immaterial Cause, such as *Demons* are. And this is all the Knowledge I ever did, or ever will draw from that black, hellish Art. But (Fathers,) there is another Kind of *Art Magick,* call'd *Natural Magick,* which is directly opposite to theirs; and the Object of which Art is to do spiritual Good to Mankind, as the Object of theirs is to torment them, and induce them to Evil. They afflict People with Torments; and my Art relieves them from the Torments they cause. The publick Profession of these *Magical Arts* has (as you know, Fathers, 'tis a common Distinction between *Black and White Magick,*) been tolerated in some of the most famous Universities of *Christendom*; tho' afterwards, for a very good Reason in *Politics,* making it a publick Study to such a degree, was very wisely retrench'd by a Prohibition. If this therefore be a Fault in your own Opinions, hear my *Accusers*; but if not, you will not only *excuse,* but *commend* me.

The *Fryars* were extremely well pleased with his Defence: But one of them had a
Mind

Mind to frighten him a little if he could, and ask'd him, what he would say, if he could produce some *Witches* lately seiz'd, that would swear he had been frequently at their unlawful Assemblies, where they were making their waxen Images, and other odd mischievous Inventions in *Black Magick*, to torment Folks? What if I can produce such Evidence against you, wrote the Father to him by way of strengthening the Question; will you not own that we have convicted you then? And when he had wrote the Note, he gave it *Duncan Campbell*, with a Look that seem'd to express his Warmth and Earnestness in the Expostulation. *Duncan Campbell* took the Paper, and read it; and far from being startled, return'd this Answer, with a Smile continuing in his Face while he wrote it. "No, said he, Fathers; by your Leave, they will only prove me a good *Magician* by that Oath, and themselves more plainly *Witches*. They will prove their Love to torment good Folks, and only shew their Hatred to me an innocent Man; but wise enough to torment 'em, by hindring 'em from tormenting others." The Fathers were well pleas'd with the Shrewdness of the Answer: But *Duncan Campbell* had a Mind to exert his Genius a little farther with the good *Fryar*, who thought likewise he had put him a very shrewd Question: So taking up another Sheet of Paper; "Fathers, said he, shall I entertain you with a Story of what pass'd, upon

“ upon this Head, between two religious Fa-
 “ thers (as you all of you are) and a Prince of
 “ *Germany*; in which you will find, that mine
 “ ought to be reputed a full Answer to the
 “ Question the last learned Father was pleas’d
 “ to propose to me: The Story is somewhat
 “ long, but very much to the Purpose, and en-
 “ tertaining. I remember it perfectly by heart,
 “ and if you will have Patience while I am
 “ writing it, I don’t doubt but that I shall not
 “ only satisfy you, but please you, and oblige
 “ you with the Relation. The Author I
 “ found it in, quotes it from *Fromartius*, (I
 “ think the Man’s Name was so, and I am
 “ sure my Author calls him a very learned
 “ Man;) in his Third Book of *Magical In-*
 “ *chantment*; and tho’ I don’t understand the
 “ Language the Original is writ in, yet I dare
 “ venture to say, upon the Credit of my *Eng-*
 “ *lish* Author, (from whom I got the Story by
 “ heart) that you will find me right, whenever
 “ you shall be pleas’d to search.

The *Fryars* were earnest for the Story,
 and express’d a Desire that he would write
 it down for them to read; which he did in
 the following Words. *Note, That I have*
since compar’d Mr. Duncan Campbell’s Manu-
script with the Author’s Page out of which he
took it, and find it Word for Word the same:
Which shews how incomparable a Memory this
deaf and dumb Gentleman has got, besides his
other

other extraordinary Qualifications. The Story is this:

“ A Prince of Germany invited two Religious Fathers, of eminent Virtue and Learning, to Dinner. The Prince, at Table, said to one of them; Father! Think you we do right in hanging Persons, who are accused by Ten or Twelve Witches, to have appear'd at their Meetings or Sabbaths? I somewhat fear we are imposed on by the Devil, and that it is not a safe Way to Truth, that we walk in by these Accusations; especially, since many Great and Learned Men every where begin to cry out against it, and to charge our Consciences with it: Tell me therefore your Opinion. To whom the Fathers, being somewhat of an eager Spirit, said; What should make us doubtful in this Case? Or what should touch our Consciences, being convicted by so many Testimonies? Can we make it a Scruple, whether God will permit innocent Persons should be so traduc'd? There is no Cause for a Judge to stick at such a Number of Accusations, but he may proceed with Safety. To which when the Prince had reply'd, and much had been said Pro and Con on both Sides about it, and the Father seem'd wholly to carry the Point; the Prince at length concluded the Dispute, saying, I am sorry for you, Father, that in a Capital Cause you have con-

Q 4

“ demn'd

“ *demn'd your self, and you cannot complain if*
 “ *I commit you to Custody : For no less than*
 “ *Fifteen Witches have deposed, that they*
 “ *have seen you ; ay, start not ! you your own*
 “ *self, at their Meetings. And to show you that*
 “ *I am not in jest, I will presently cause the*
 “ *Publick Acts to be brought, for you to read*
 “ *them. The Father stood in amazement, and,*
 “ *with a dejected Countenance, had nothing*
 “ *here to oppose but Confusion and Silence, for*
 “ *all his Learned Eloquence.*

As soon as Mr. Campbell had wrote down
 the Story, the Fathers perused it, and seem'd
 mightily entertain'd with it. It put an End
 to all further Questions ; and the Man, whom
 they had been trying for a *Conjurer*, they
 join'd in desiring, upon distinct Pieces of
 Paper, under their several Hands, to come
 frequently and visit them ; as being not only
 a harmless and innocent, but an extraordina-
 ry well-meaning, good and diverting Com-
 panion. They treated him for some Time af-
 terwards, during his Stay, with the Friend-
 ship due to a Countryman, with the Civi-
 lity that is owing to a Gentleman, and with
 the Assistance and Support which belong'd to
 a Person of Merit in Distress. Money they
 had none themselves, it seems, to give him,
 being *Mendicants* by their own Profession ;
 but they had Interest enough to get him quite
 free from being Prisoner. He participat'd of
 their *Elemofinary Table* ; had a *Cell* allow'd him
 among

among them in what they call their *Dowry*; he had an odd Coat and a pair of Trowsers made out of some of their brown coarse Habits, by the poor unfashionable Taylor or *Botcher* belonging to the Convent, and at last they found means of recommending him to a Master of a *French Vessel*, that was ready to set Sail, to give him a cast over the Channel to *England*; and to provide him with the Necessaries of Life till he got to the Port. This *French Vessel* was luckier than the *Dutch* one had been before to our dumb Gentleman, it had a quick and prosperous Passage, and arriv'd at *Portsmouth*; and as soon as he landed there, he having experienc'd the Misfortunes and Casualties, that a Man in his Condition wanting both Speech and Hearing was liable to, in Places where he was an utter Stranger to every Body, resolv'd to make no Stay, but move on as fast as he could towards *London*. When he came to *Hampton-Town*, considering the indifferent Figure he made in those odd kind of Cloaths which the poor Fryers had equipp'd him with, and that his long Beard and an uncomb'd Wigg added much to the Disguise; he was resolv'd to put on the best Face he could, in those awkward Circumstances, and stepp'd into the first Barber's Shop he came at, to be trimm'd, and get his Wigg comb'd and powder'd. This proved a very lucky Thought to him; for as soon as he stepp'd into the Barber's Shop, who should

should prove to be the Master of it, but one *Tobit Teates*, who had served him in the same Capacity at *London*, and was but newly set up in the Trade of a Barber-Surgeon at *Hamp-ton-Town*, and followed likewise the Profession of School-master. This *Tobit Teates* had shaved him quite, before he knew him in that Disguise; and *Mr. Campbell*, though he knew him presently, had a mind to try if he should be known himself first: At length the Barber finding him to be a dumb Man by his ordering every Thing with Motions of the Hand, and Gestures of the Body, look'd at him very earnestly, remember'd him, and in a great Surprize, called for Pen, Ink and Paper, and begg'd to know how he came to be in that Disguise; whether he was under any Misfortune, and Apprehension of being discover'd, that made him go in so poor and so clownish a Habit, and tender'd him any Services, as far as his little Capacity would reach, and desir'd him to be free, and command him, if he was able to assist him in any Thing. These were the most comfortable Words, that *Duncan Campbell* had read a great while. He took the Pen and Paper in his Turn; related to him his whole Story, gave the poor Barber thanks for his good natur'd Offer, and said he would make so much use of it, as to be indebted to him for so much Money as would pay the Stage-Coach, and bear him in his travelling Expences up to *London*, from whence

whence he would speedily return the Favour with Interest. The poor honest Fellow, out of Gratitude to a Master, whose Liberality he had formerly experienc'd, immediately furnish'd Mr. *Duncan Campbell* with that little Supply, expressing the Gladness of his Heart that it lay in his Power; and the Stage Coach being to set out within but a few Hours, he ran instantly to the Inn to see if he could get him a Place. By good luck there was Room, and but just Room for one more, which pleas'd *Duncan Campbell* mightily when he was acquainted with it by his true and trusty Servant the Barber; for he was as impatient to see *London* again, it seems, as he had been before to quit it. Well, he had his Wish; and when he came to *London*, he had one Wish more for Fortune to bestow upon him, which appear'd to begin to grow kind again, after her fickle Fit of Cruelty was over; and this Wish was that he might find his former Lodgings empty, and live in the same House; as he did, when he follow'd his Profession. This too succeeded according to his Desire, and he was happily fix'd once more to his Heart's Content in his old Residence, with the same People of the House round about him, who bore him all that Respect and Affection (and shew'd all that Readiness and Willingness to serve him on every Occasion and at every Turn) which could be expected from Persons, that let Lodgings in Town to
a Gen-

a Gentleman, whom they esteem'd the best Tenant they ever had in their Lives or ever could have.

Immediately the Tidings of the dumb Gentleman's being return'd home from beyond Sea, spread throughout all the Neighbourhood, and it was nois'd about from one Neighbourhood to another, till it went through all Ranks and Conditions, and was known as well in a Day or Two's Time all the Town over, as if he had been some great Man belonging to the State, and his Arrival had been notified to the Publick in the *Gazette*, as a Person of the last Importance. And such a Person he appear'd indeed to be taken for, especially among the fair Sex, who throng'd to his Doors, Crowd after Crowd, to consult with him about their future Occurrences in Life. These curious Tribes of People, were as various in their Persons, Sex, Age, Quality, Profession, Art, Trade, as they were in the Curiosity of their Minds, and the Questions they had intended to propound to this *dumb Predictor* of strange Events, that lay yet as Embrios in the Womb of Time, and were not to come, some of them, to a Maturity for Birth, for very many Years after, just as *parcelain* Clay is stored up in the Earth by good Artificers, which their Heirs make *China* of half a Century, and sometimes more than an Age afterwards.

These

These Shoals of Customers, who were to see him well for his Advice as we may suppose, now he stood in need of raising a fresh Stock, were unquestionably as welcome and acceptable to him as they appeared too troublesome to him before, when he was in a State of more Wealth and Plenty.

Fortune, that does nothing moderately, seem'd now resolv'd, as she had been extremely cruel before, to be extremely kind to him. He had nothing to do from early in the Morning till late at Night, but to read Questions, and resolve them as fast, as much frequented Doctors write their Prescriptions and Recipes, and like them also to receive Fees as fast. Fortune was indeed mightily indulgent to the Wants she had so suddenly reduced him to, and relieved him as suddenly by these Crowds of *Curioso's*, who brought him a Glut of Money. But one single fair Lady, that was one of his very first Consulters after his Return, and who had receiv'd satisfactory Answers from him in other Points, before he went abroad; prov'd (so good Fortune would have it) worth all the rest of his Customers together, as numerous as they were, and as I have accordingly represented them.

This Lady was the Relict or Widow of a Gentleman of a good Estate, and of a very good Family, whose Name was *Digby*, and a handsome Jointure, she had out of the Estate. This Lady, it seems, having been with
him

him in former Days, and seen him in a more shining Way of Life, (for he had taken a Humour to appear before all his Company in that coarse odd Dress made out of the Fryar's Habit, and would not be persuaded by the People of the House to put on a Nightgown, till he could provide himself with a new Suit) was so curious, among other Questions, as to ask him, whether he had met with any Misfortunes, and how he came to be in so slovenly and wretched a Habit? Here Mr. Campbell related the whole Story of his Travels to her, and the Crosses and Disappointments he had met with abroad. The Tears, he observ'd, would start every now and then into her Eyes when she came to any doleful Passage, and she appear'd to have a mighty compassionate kind of feeling, when she read of any Hardship more than ordinarily melancholy that had befallen him. Mr. Campbell, it is certain, had then a very good Presence, and was a handsome and portly young Man; and, as a great many young Gentlemen derive the seeming Agreeableness of their Persons from the Taylor and the Barber, the Shoemaker and Hoser, so Mr. Campbell's Person on the other Hand gave a good Air and a good Look to the outward Garb he had on; and, I believe, it was from seeing him in this odd Trim (as they call it,) the Ladies first took up the Humour of calling him *the handsome Slob*: Add to this, that

he look'd his Misfortune in the Face with a jolly Countenance, and smil'd, even while he was penning the Relation of his Calamities: All which are certainly Circumstances, that first foorth a generous Mind into a State of Compassion, and afterwards heighen it in the Breast wherein it is conceiv'd. Hence it came, that this pretty and good-natur'd Widow, Mrs. Dighy, when she had express'd her Compassion of him by her Looks, began to take the Pen, and express it in very tender Terms. Neither did she think that Expression in Words a sufficient Testimony of the Compassion she bore to him; the Generosity of her Mind led her to express it in a more substantial Manner still, and that was to shew it plainly by a very generous Action. She laid a Purse of Twenty Guineas upon the Table, and at the same Time smiling, pointed to the Gold, as signifying her Desire that he would accept it; and running to the Door, dropp'd a Curse, and skuttled away: And by the same Civil Act as she oblig'd him, she put it out of his Power to refuse being so oblig'd; so that tho' the Present was very handsome, the Manner of giving it was still handsomer. If being a handsome young Man of Merit in Distress, and bearing his Misfortunes with an equal Mind, are powerful Motives to excite Compassion in the Mind of a generous Lady; so the Generosity of a young agreeable Widow, express'd in so kind and so bene-

benevolous a way to a young Gentleman, when he had been tasting nothing but the bitter Draughts of Fortune before, must stir up an Affection, in a Mind that had any Sense of Gratitude. And truly just such was the Effect that this Lady's Civility had upon Mr. *Duncan Campbell*: He conceiv'd from that Moment a very great Affection for her, and resolv'd to try whether he could gain her; which he had no small Grounds to hope, from the Esteem which she appear'd to bear towards him already. I remember, Mr. *Dryden* makes a very beautiful Observation, of the near Alliance there is between the Two Passions of Pity and Love in a Woman's Breast, in one of his Plays. His Words are these:

*For Pity still foreruns approaching Love,
As Lightning does the Thunder——*

Mr. *Bruyere*, a most ingenious Member of the French Academy, has made another Remark, which comes home to our present purpose. He says, *That many Women love their Money better than their Friends, but yet value their Lovers more than their Money.* According to the Two Reflections of these fine Writers upon the Tempers of the Fair, Mr. *Campbell* had hopes enough to ground his Courtship upon; and it appeared to in the End by his proving Successful: She from being a very liberal and friendly Client, became at last a most Affectionate Wife. He then began to be a House-keeper, and accordingly took a little neat one, and

and very commodious for his Profession, in *Monmouth-Court*. Here I must take Leave to make this Observation ; That if Mr. *Campbell* inherited the Talents of his *Second-sight-ed* Mother, he seem'd likewise to be an Heir to his Father, Mr. *Archibald Campbell*, both in his strange and accidental Sufferings by Sea, and likewise in his being reliev'd from them, after as accidental and strange a manner, by an unexpected Marriage, just like his Father's. And here we return again, to take a new Survey of him, in the Course of his publick Practice, as a *Predictor*. The Accounts I shall give of his Actions here, will be very various in their Nature from any I have yet presented to the Reader : They are more mysterious in themselves ; and yet I shall endeavour to make the Manner of his operating in this kind, as plain, as I think I have the foregoing ones ; and then I flatter my self, they must afford a fresh Entertainment for every Reader, that has any Curiosity, and a good Taste for Things of so extraordinary a Kind. For what I have all along propounded to my self from the Beginning, and in the Progress to the End of this History, is, to interweave entertaining and surprizing Narratives of what Mr. *Campbell* has done, with curious and instructive Enquiries into the Nature of those Actions, for which he has render'd himself so singularly famous. It was not therefore suitable to my Purpose, to clog

R

the

the Reader with numerous Adventures, almost all of the same Kind ; but out of a vast Number of them, to single some few of those that were most remarkable, and that were Mysteries, but Mysteries of very different sorts. I leave that Method of swelling distorted and commented Trifles into Volumes, to the Writers of Fable and Romance : If I was to tell his Adventures with Regard, for Example, to Women that came to consult him ; I might, perhaps, have not only written the Stories of Eleven Thousand Virgins that died Maids, but have had Relations to give of as many marry'd Women and Widows ; and the Work would have been endless. All that I shall do therefore, is to pick out one Particular, each of a different Kind, that there may be Variety in the Entertainment. Upon Application to this Dumb Man, one is told in the Middle of her Health, that she shall die at such a Time ; another, that she shall sicken, and upon the Moment of her Recovery, have a Suiter, and a Husband : A Third, who is a celebrated Beauty, with a Multitude of Admirers round about her ; that she shall never become a Wife : A Fourth, that is marry'd ; when she shall get rid of an uneasy Husband : A Fifth, that hath lost her Goods ; who stole them ; where and when they shall be restored : A Sixth, that is a Merchant ; when he shall be undone ; and how and when he shall recover his Losses, and be as great on the
the

the *Exchange* as ever : A Seventh, that is a Gamester ; which will be his winning, and which his losing Hour : An Eighth, how he shall be involv'd in a Law-Suit ; and whether the Suit will have an adverse or a prosperous Issue : A Ninth, that is a Woman, with Choice of Lovers ; and who she shall be most happy with for Life : And so on to many others ; where every Prediction is perfectly new and surprizing, and differs from the other in almost every Circumstance. When a Man has so extensive a Genius as this at foretelling the future Occurrences of Life, one Narrative of a Sort is enough in Conscience to present the Reader with ; and several of each kind would not (methinks) be entertaining, but tiresome : For he that can do one Thing in these Kinds by the Power of Prediction, can do Ten Thousand : And those who are obstinate in extenuating his Talents, and calling his Capacity in Question, and that will not be convinc'd by one Instance of his Judgment, would not own the Conviction, if Ten Thousand Instances were given them. The best Passages I can recommend to their Perusal, are those, where Persons, who came purposely to banter him, under the Colour of Consulting him, and cover'd over their sly Intentions with borrow'd Disguizes, and came in Masquerades, found all the Jest turn'd upon themselves in the End, which they meant to our famous

Predictor ; and had the Discouragement of seeing their most conceal'd and deepest-laid Plots discover'd, and all their most witty Fetches and wily Contrivances defeated ; till they were compell'd universally to acknowledge, that endeavouring to impose upon the Judgment of our *Seer*, by any hidden Artifice and Cunning whatsoever, was effectually imposing upon their own. His unusual Talent in this kind was so openly known, and so generally confess'd, that his Knowledge was celebrated in some of the most witty Weekly Papers that ever appear'd in Publick. *Isaac Bickerstaff*, who diverted all the *Beau Monde* for a long Space of Time with his *Lucubrations*, takes Occasion in several of his Papers, to applaud the *Speculations* of this Dumb Gentleman, in an admirable Vein of Pleasantry and Humour, peculiar to the Writer, and to the Subject he writ upon. And when that bright Author, who join'd the uttermost Facetiousness with the most solid Improvements of Morality and Learning in his Works, laid aside the Title of a *Tattler*, and assumed the Name of a *Spectator*, and *Censor* of Men's Actions, he still (every now and then) thought our *Duncan Campbell* a Subject worthy enough to employ his farther Considerations upon. I must take notice of one Letter sent concerning him to the *Spectator*, in the Year 1712. (N^o. 474.) which was at a Time when a Lady wanted

4

him,

him, after he had remov'd from *Monmouth-Street* to *Drury-Lane*.

Mr. SPECTATOR,

“ A Bout two Years ago I was call'd upon
“ by the younger Part of a Country
“ Family, by my Mother's Side related to
“ me, to visit Mr. *Campbell*, the dumb Man ;
“ for they told me, that was chiefly what
“ brought them to Town, having heard
“ Wonders of him in *Essex*. I, who always
“ wanted Faith in such Matters, was not
“ easily prevail'd on to go ; but lest they
“ should take it ill, I went with them ; when,
“ to my own Surprize, Mr. *Campbell* related
“ all their past Life : (In short, had he not
“ been prevented, such a Discovery would
“ have come out, as would have ruin'd their
“ next Design of coming to Town, viz.
“ buying Wedding-Cloaths.) Our Names---
“ tho' he never heard of us before, and we
“ endeavour'd to conceal, were as familiar
“ to him as to our selves. To be sure, Mr.
“ *Spectator*, he is a very *learned* and *wise*
“ Man. Being impatient to know my For-
“ tune, having paid my Respects in a *Family*
“ *Jacobus*, he told me (after his manner)
“ among several other Things, that in a Year
“ and Nine Months I should fall ill of a
“ new Fever, be given over by my Physi-
“ ans, but should with much Difficulty re-

R 3

“ cover :

“ cover : That the first Time I took the Air
 “ afterwards, I should be address'd to by a
 “ young Gentleman of a plentiful Fortune,
 “ good Sense, and a generous Spirit. Mr.
 “ *Spectator*, he is the purest Man in the
 “ World, for all he said is come to pass ;
 “ and I am the Happiest *Sbe* in *Kent*. I
 “ have been in Quest of Mr. *Campbell* these
 “ Three Months, and cannot find him out :
 “ Now hearing you are a dumb Man too, I
 “ thought you might correspond, and be a-
 “ ble to tell me something ; for I think my
 “ self highly obliged to make his Fortune,
 “ as he has mine. 'Tis very possible your
 “ *Worship*, who has Spies all over this Town,
 “ can inform me how to send to him : If you
 “ can, I beseech you be as speedy as possible,
 “ and you will highly oblige your constant
 “ Reader and Admirer,

Dulcibella Thankley.

The *Spectator's* ANSWER.

Ordered, ' That the *Inspector* I employ about
 ' Wonders, enquire at the *Golden-Lyon*, op-
 ' posite to the *Half-Moon Tavern* in *Drury-*
 ' *Lane*, into the Merit of this *Silent Sage*,
 ' and report accordingly.

But

But now let us come to those Passages of his Life the most surprizing of all, during the time that he enjoy'd this Reputation, and when he prov'd that he deserved the Fame he enjoy'd. Let us take a Survey of him while he is wonderfully curing Persons labouring under the Misfortune of Witchcraft; of which the following Story will be an eminent Instance, and likewise clear up how he came by his Reputation in *Essex*, as mentioned in the above-mentioned Letter to the *Spectator*.

In the Year 1709, *Susanna Johnson*, Daughter to one Captain *Johnson*, who liv'd at a Place adjacent to *Rumford* in *Essex*, going one Morning to that Town to buy Butter at the Market, was met there by an old miserable looking Woman, just as she had taken some of her Change of the Market-woman in Copper, and this old Woman rather demanded than begg'd the Gentlewoman to give her a Penny. Mrs. *Johnson* reputed her to be one of those hateful People that are call'd sturdy Beggars, refused it her, as thinking it to be no Act of Charity, and that it would be rather gratifying and indulging her Impudence, than supplying or satisfying her Indigence. Upon the Refusal, the old Hag with a Face more wrinkled still, if possible, by Anger than it was by Age, took upon her to storm at young Mrs. *Johnson*

son very loudly, and to threaten and menace her : But when she found her common Threats and Menaces were of no avail, she swore she would be reveng'd of the young Creature in so signal a manner, that she should repent the Denial of that Penny from her Heart before she got home, and that it should cost her many Pounds to get rid of the Consequences of that Denial and her Anger. The poor innocent Girl despis'd these last Words likewise, and getting up on Horseback return'd Homewards ; but just as she got about half way her Horse stopp'd, and no means that she could use would make him advance one single Step ; but she staid a while to see if that would humour him to go on. At last the Beast began to grow unruly, and snorted and trembled as if he had seen or smelt something that frighted him, and so fell a kicking desperately till he threw the Girl from the Saddle, not being able to cling to it any longer, tho' a pretty good Horfewoman of her Years ; so much were the Horses Motions and Plungings more than ordinarily violent.

As Providence would have it she got not much harm by the Fall, receiving only a little Bruise in the right Shoulder ; but she was dreadfully frighted. This Fear added Wings to her Feet, and brought her home

as

as speedily of her self as she usually came on Horseback. She immediately, without any other Sign of Illness than the pallid Colour with which Fear had disorder'd the Complexion of her Face, alarm'd all the Family at home with the Story, took her Bed upon it, complain'd of inward Rackings of the Belly, and was never at ease unless she lay doubled up together her Head to her Knees, and her Heels to her Rump, just like a Figure of 8. She could not be a single Moment out of that Posture without shrieking out with the violence of anxious Torments and racking Pains.

In this Condition of Misery, amidst this Agony of Suffering, and in this double Posture was the poor wretched young Gentlewoman brought to Town: Physicians were consulted about her but in vain; she was carry'd to different Hospitals for Assistance, but their Endeavours likewise prov'd ineffectual. At last she was conducted to the College of Physicians; and even the collective Wisdom of the greatest Sages and Adept in the Science of Physick was pos'd to give her any Prescription that would do her Service, and relieve her from the inexplicable Mischance she labour'd under. The poor incurable Creature was one constant Subject of her complaining Mother's Discourse in every Company she came into. It happen'd at last, and ve-

ry

ry providentially truly, that the Mother was thus condoling the Misfortune of her Child among five or six Ladies, and telling them among other Things, that by the most skilful Persons she was looked upon to be bewitch'd, and that 'twas not within the power of Physick to compass her Recovery: They all having been acquainted with our Mr. *Duncan Campbell*, unanimously advised her to carry her Daughter to his House, and consult with him about her. The Mother was overjoy'd at these Tidings, and purpos'd to let no Time slip where her Child's Health was so deeply concerned. She got the Ladies to go with her and her Child, to be Eye-witnesses of so extraordinary a Piece of Practice, and so eminent a Tryal of Skill.

As soon as this dismal Object was brought into his Room, Mr. *Duncan Campbell* lifted up her Head and look'd earnestly in her Face, and in less than a Minutes time signify'd to the Company, that she was not only bewitch'd, but in as dreadful a Condition almost as the Man that had a Legion of Fiends within him.

At the reading of these Words the unhappy Creature rais'd up her Head, turn'd her Eyes upwards, and a Smile (a Thing she had been a Stranger to for many Months) overspread her whole Face, and such a kind
of

of Colour as is the flushing of Joy and Gladness, and with an innocent Tone of Voice she said, she now had a firm belief she should shortly be deliver'd. The Mother and the rest of the Company were all in Tears, but Mr. Campbell wrote to them that they should be of good Heart, be easy and quiet for a few Moments, and they should be convinced that it was Witchcraft, but happily convinced by seeing her so suddenly well again. This brought the Company into pretty good Temper ; and a little after Mr. Campbell desired she might be led up Stairs into his Chamber and left there alone with him for a little while ; this occasioned some small Female Speculation, and as much Mirth as their late Sorrow, alleviated with the hopes of her Cure, would permit.

This you may be sure was but a snatch of Mirth, just as the nature of the Thing would allow of ; and all sorts of Waggery being laid instantly aside, and remov'd almost as soon as conceived, the poor young Thing was carried in that double Posture up Stairs. She had not been much above half an Hour there, when by the help only of Mr. Campbell's Arm she was led down Stairs, and descended into that Room full of Company as a Miracle appearing in a Machine from above ; she was led backward and forward in the Room, while all gaz'd at her for a while with joyful

ful Astonishment, for no Arrow was ever more-strait than she. Mr. *Campbell* then prevailed with her to drink a Glass of Wine, and immediately after she evacuated Wind, which she had not done for some Months before, and found her self still more amended and easy; And then the Mother making Mr. *Campbell* some small Acknowledgment at that time, with the Promise of more, and her Daughter giving Thanks, and all the Company commending his Skill, took their Leave and departed with great Demonstrations of Joy. I shall here, to cut the Story, short signify, that she came frequently afterwards to make her Testimonials of Gratitude to him, and continues to enjoy her Health to this very Day at *Greenwich*, where she now lives, and will at any time, if call'd upon, make Oath of the Truth of this little History, as she told me her self with her own Mouth.

The next Thing therefore it behoves me to do in this Chapter, is, to give some satisfactory Account of Magick, by which such seeming mysterious Cures and Operations are brought about.

This Task I would perform in the most perspicuous and most convincing manner I can; for Magick I know is held to be a very hard and difficult Study by those Learned, and universally unlawful and diabolical by those Unlearned, who believe there is such a Science

a Science attainable by Human Genius. On the other Hand, by some Learned Men, who believe there is no such Science, it is represented as an inconsistent System of Superstitions and Chimeras ; and again laugh'd at as such by the Unlearned, who are of an incredulous Temper : What I would therefore undertake to do in this Place, is to shew the Learned Men, who believe there is such an Art, that the Attainment to a tolerable Knowledge of the manner how magical Practices may be brought about, is no such difficult Matter as they have represented it to themselves ; and by doing this, I shall make the System of it *so plain*, that while the Learned approve of it, the Unlearned too, who are not of an unbelieving Kind, may understand clearly what I say ; and the Learned Men who have rejected this Science as *Chimerical*, may be clearly convinced it is *real* ; and then there is nothing left but obstinate unbelieving Ignorance, which I shall not here pretend by Arguments to lead into Sense, but leave it to the work of Time. In fine, I will endeavour to induce Men of Sense to say, that, what has been accounted mysterious, is delivered in a plain, easy, and convincing manner, and to own that they approve ; while Men of the lower Class of Understanding, shall confess and acknowledge that they themselves understand it, and that
what

what has hitherto been, represented as arduous and difficult to a great Genius, is adapted and render'd not only clear, but familiar to Persons of middling Talents. In this Work therefore I shall follow the strictest Order I can (which of all Things render a Discourse upon any Subject the most clear ;) and that it may be plain to the commonest Capacity, I will first set down what Order I intend to follow.

First, I will speak of Magick in general.

Secondly, Of Magick under its several Divisions and Subdivisions.

Thirdly, Concerning the Object of the Art, as it is Good or Bad.

Fourthly, Of the Persons exercising that Art in either Capacity of Good or Bad, and by what means they become capacitated to exercise it.

In the *Fifth* Place I shall come to the several Objections against the Art of Magick, and the Refutation of those Objections.

The first Objection shall be against the Existence of good and bad Spirits. The Refutation of which will consist in my proving the Existences of Spirits both Good and Bad, by Reason, and by Experience.

The second Objection that will be brought, is to contain an Allegation that there are no such Persons as Witches now, and an Argument to support that Allegation, drawn from the Incapacity and Impossibility of any
Things

Thing's making (while it self is incarnate) a Contract with a Spirit. This Objection will be answer'd, by proving the Reality of *Witches* from almost Universal Experience; and by explaining rationally the Manner how the *Devils* hold Commerce with *Witches*: Which Explication is back'd, and authoriz'd, by the Opinion of the most Eminent Divines, and the most Learned Physicians.

From hence, *Sixthly* and Lastly, We shall conclude on the Side of the good *Magick*, that as there are *Witches* on the one hand, that may afflict and torment Persons with *Demons*; so, on the other hand, there are lawful and good Magicians, that may cast out *Demons* from People that are possess'd with them.

And, *First*, As to *Magick* in general: *Magick* consists in the Spirit by Faith; for Faith is that MAGNET of the Magicians, by which they draw Spirits to them, and by which Spirits they do great Things, that appear like Miracles.

Secondly, *Magick* is divided into Three Sorts; *viz.* *Divine*, *Natural*, and *Diabolical*. And *Natural Magick* is again subdivided into Two Kinds, Simple and Compound: And Natural Compound *Magick* is again likewise divided into Two Kinds; *viz.* *Natural Divine Magick*, and *Natural Diabolical Magick*.

Now

Now to give the Reader a clear, and a distinct Notion of each several Species of *Magick* here mention'd, I set down the following Definitions.—Divine *Magick* is a Celestial Science, in which all Operations that are wonderfully brought about, are perform'd by the Spirit of God.—Natural *Magick* is a Science, in which all the mysterious Acts that are wrought, are compass'd by Natural Spirits.— But as this Natural *Magick* may be exercis'd about Things, either in a manner indifferent in themselves, or mere morally good, and then it is mere Natural *Magick*; or else about Things Theologically good, and transcendently bad; and then it is not merely Natural *Magick*, but Mix'd and Compound. If Natural *Magick* be exercis'd about the most Holy Operations, it is then mix'd with the Divine, and may then be call'd (not improperly) Natural Divine *Magick*. But if Natural *Magick* troubles it self about compassing the wickedest Practices, then is it promiscuous with the *Demoniacal*, and may not improperly be call'd Natural Diabolical *Magick*.

Thirdly, The Object of this Art is doing Wonders out of the ordinary appearing Course of Nature, which tend either to great Good or Bad, by the Help and Mediation of Spirits good and bad.

Fourthly,

Fourthly, As to the Persons exercising that Art in either way, whether good or bad, and by what Means they become capacitated to act it ; the Notion of this may be easily deduced from the Notions of the Art it self, as consider'd above in its each different Species : For as all Magick consists in a Spirit, every Magician acts by a Spirit.

Divine Magicians, that are of God, are spoken of in *Holy Writ* ; and therefore I shall not mention the Passages here, but pass them over (as I ought in a Book like this) with a profound and reverential Silence, as well as the other Passages, which speak of Natural and *Dæmoniackal* Magicians ; and in all I shall speak of them in this Place, I shall only speak of them with Regard to Human Reason and Experience, and conclude this Head with saying, That *Natural Magicians work all Things by the Natural Spirits of the Elements* ; but that *Witches and Dæmoniackal Magicians*, as *Jannes and Jambres* in *Ægypt* were, *work their Magical Performances by the Spirit of Dæmons* : And 'tis by the Means of these *different Spirits*, that these *different Magicians* perform their *different Operations*.

These Things thus distinctly settled and explain'd, 'tis now we must come and ground the Dispute, between those who believe there are no such Things as *Magicians* of any Kind,

S

and

and those who assert there are of all the Kinds above specify'd.

Those who contend there are, have Recourse to Experience, and relate many well-witness'd Narratives, to prove, that there have been in all Times, and that there are still Magicians of all these Kinds : But those, who contend that there are no such Persons, will give no Ear to what the others call plain Experience : They call the Stories (let whatever Witnesses appear to justify them) either fabulous Legends, invented by the Authors, or else Tricks of intellectual *Legerdemain*, imposed by the Actors, upon the Relators of those Actions. Since therefore, they say, tho' the Believers in Magick brag of Experience never so much, it may be but a fallible Experience ; they reasonably desire to know, whether these Gentlemen that stand for Magick, can answer the Objections which they propose, to prove, that the Practice of Magick, according to the System laid down, is inconsistent with Reason, before they will yield their Assent ? Let the Stories be never so numerous, appear never so credible, these unbelieving Gentlemen desire to be try'd by Reason, and aver till that Reason is given, they will not be convinc'd by the *Number* of Stories, because, tho' numerous, they are Stories still ; neither will they believe them, because they appear credible : Because seeming so, is
not

not being so; and Appearances, tho' never so fair, when they contradict Reason, are not to be swallow'd down with an implicit Faith as so many Realities. And thus far, no doubt, the Gentlemen, who are on the unbelieving Side, are very much in the right on't. The learned Gentlemen, on the other hand, who are persuaded of this mighty mysterious Power being lodg'd in the Hands of Magicians, answer, That they will take upon them to refute the most subtle Objections, brought by the learned Unbelievers, and to reconcile the Practicability of Magical Mysteries by the Capacity of Men, who study that Art, to *right Rules* and *Laws* of Reasoning; and to shew, that some Stories (tho' never so prodigious) which are told of Magicians, demand the Belief of wise Men on Two Accounts: Because, as Experience backs Reason on the one hand, Reason backs Experience on the other; and so the Issue of the whole Argument (whether there are Magicians or not) is thrown upon both Experience and Reason. These Arguments on each Side, I shall draw up fairly *Pro* and *Con*; for I don't pretend to be the Inventor of them my self; they belong to other Authors many Years ago: Be it enough for me to boast of, if I can draw them up in a better and closer Form together, than they have yet appear'd in: In that I take upon my self a very great Task; I erect my self as it were

into a kind of a *Judge* : I will sum up the Evidences on both sides ; and I shall, wherever I see Occasion, intimate which Side of the Argument bears the most Weight with me. But when I have enforc'd my Opinion as far as I think needful, my Readers (like a Jury) are still at Liberty to bring in their Verdict, just as they themselves shall see fit. And this naturally leads me, where I promised to come to in the Fifth Part of this Discourse, to the several Objections against the Power of *Art Magick*, and the Refutation of those Objections.

The First Objection being against the Existence of Spirits, and the Refutations thereof.

THE First Objection, which they who reject Magick make use of, is, denying that there are any such Things as Spirits ; about which, since those who defend the Art, say it entirely exerciseth it self, the Objectors contend, That if they can make out that there are no such Beings as Spirits, all Pretensions to the Art must be entirely groundless, and for the future exploded.

To make this Part out, that there are no Spirits ; the first Man they produce on their Side, is undoubtedly one of very great Credit and Authority, inasmuch as he has justly born for many Centuries the Title of the
Prince

Prince of Philosophers. They say, that *Aristotle*, in his *Book de Mundo*, reasons thus against the Existence of Spirits; *viz.* 'That since God can do all Things of himself, he doth not stand in need of Ministring Angels and *Dæmons*: A Multitude of Servants shewing the Weakness of a Prince.

The Gentlemen who defend the Science, make this Reply: They allow the Credit and Authority of *Aristotle*, as much as the Objectors; but as the Objectors themselves deny all the Authorities for the Spirits, and desire that Reason may be the only Ground they go upon, so the Refuters, on their Parts, desire, that *Aristotle's*—*ipse dixit* may not be absolutely pass'd upon them for Argument; but that his Words may be brought to the same Touchstone of Reason, and prov'd if they are Standard. If this Argument, say they, will hold good, *Aristotle* should not suppose Intelligences moving the Celestial Spheres; for God sufficeth to move all without Ministring Spirits; nor would there be need of a Sun in the World, for God can enlighten all Things by himself; and so all Second Causes were to be taken away: Therefore there are Angels and Ministring Spirits in the World, for the Majesty of God, not for his Want of them; and for Order, not for his Omnipotency. And here, if the Objectors return, and say, Who told you that there are Spirits? Is not yours a precarious

Hypothesis ? Mayn't we have Leave to recriminate in this Place ? Pray, who told *Aristotle*, that there were Intelligences that mov'd the Celestial Spheres ? Is not this *Hypothesis* as precarious, as any Man may pretend that of Spirits to be ? And we believe there are few Philosophers at present, who agree with *Aristotle* in that Opinion : And we dare pronounce this to be ours, that *Aristotle* took his Intelligences from the *Hebrews*, who went according to the same whimsical (tho' pretty) Notion, which first gave Rise to the Fiction of the Nine Muses. But more than all this, it is a very great Doubt among learned Men, whether this Book, *De Mundo*, be *Aristotle's* or no.

The next Thing the Objectors bring against the Existence of Spirits, is, That it is Nonsense for Men to say that there are such Beings, of which it is impossible for a Man to have any Notion ; and they insist upon it, that it is impossible for any Man to form an Idea of a Spiritual Substance. As to this Part, the Defendants rejoin, That they think our late most judicious *Mr. Locke*, in his elaborate and finish'd *Essay on Human Understanding*, has fairly made out, that Men have as clear a Notion of a *Spiritual Substance*, as they have of any *Corporeal Substance*, *Matter*, or *Body* ; and that there is as much Reason for admitting the Existence of the *one*, as of the *other* ; for that if they admit the *latter*, it is but Humour in them to deny the *former*. It

is

is in his Second Book, *Chap. 29.* where he reasons thus : “ If a Man will examine himself, concerning his Notion of pure Substance in general, he will find he has no other Idea of it, but only a Supposition of he knows not what Support, of such Qualities which are capable of producing simple Ideas in us ; which Qualities are commonly called Accidents. Thus if we talk or think of any particular Sort of Corporeal Substance, as *Horse, Stone, &c.* tho’ the Idea we have of either of them be but the Complication or Collection of those several simple Ideas, or sensible Qualities, which we use to find united in the Thing call’d *Horse* or *Stone* ; yet because we cannot conceive how they should subsist alone not in one another, we suppose them to exist in, and be supported by some common Subject ; which Support we denote by the Name of Substance ; tho’ it be certain, we have no clear or distinct Idea of that Thing we suppose a Support. The same happens concerning the Operations of our Mind, *viz.* Thinking, Reasoning, and Fearing, &c. which we concluding not to subsist of themselves, and not apprehending how they can belong to *Body* ; we are apt to think these the Actions of *some Substance*, which we call *Spirit* : Whereby it’s evident, that having no other Notion of Matter, but something, wherein those many sensible Qualities, which affect our Senses, do subsist, by supposing a Substance,

wherein Thinking, Knowing, Doubting, and a Power of Moving, &c. do subsist; we have as clear a Notion of the Nature or Substance of Spirit, as we have of Body; the one being supposed to be, without knowing what is the *Substratum* to those simple Ideas which we have from without, and the other supposed (with a like Ignorance of what it is) to be the *Substratum* of these Operations which we experiment in our selves within. 'Tis plain, then, that the Idea of Corporeal Substance in Matter, is as remote from our Conceptions and Apprehensions, as that of Spiritual Substance; and therefore, from our not having any Notion of the Substance of Spirit, we can no more conclude its Non-Existence, than we can for the same Reason deny the Existence of Body; it being as rational to affirm there is *no Body*, because we cannot know its Essence, as it is called, or have the Idea of the Substance of Matter, as to say, there is no Spirit, because we know not its Essence, or have no Idea of a Spiritual Substance." Mr. *Locke* also, comparing our Idea of Spirit with our Idea of Body, thinks there may seem rather less Obscurity in the former than the latter. Our Idea of Body, he takes to be an extended solid Substance, capable of communicating Motion by Impulse; and our Idea of Soul is a Substance that thinks, and has a Power of exciting Motion in Body, by Will or Thought. Now, some perhaps will say, they

they comprehend a thinking Thing which perhaps is true ; but, he says, if they consider it well, they can no more comprehend an extended Thing ; and if they say, they know not what it is thinks in them, they mean they know not what the Substance is of that thinking Thing ; no more, says he, do they know what the Substance is of that solid Thing ; and if they say, they know not how they think, he says, neither do they know how they are extended, how the solid Parts are united, or where to make Extension, &c.

The learned *Monsieur le Clerc*, who generally knows how far human Reason can bear, argues consonantly to what is before deliver'd by Mr. *Locke* in his *Coronis*, added to the Fourth Volume of his *Philosophical Works*, in the third Edition of them, where he writes as followeth.

When we contemplate the corporeal Nature, we can see nothing in it but Extension, Divisibility, Solidity, Mobility, and various Determinations of Quantity or Figures ; which being so, it were a rash Thing, and contrary to the Laws of right Reasoning, to affirm other Things of Bodies ; and consequently from mere Body, nothing can be deduced by us, which is not joined in a necessary Connexion with the said Properties : Therefore those, who have thought the Properties

perties of perceiving by Sense, of Understanding, Willing, Imagining, Remembring, and others the like, which have no Affinity with corporeal Things, to have risen from the Body, have greatly transgressed in the Method of right Reasoning and Philosophising, which hath been done by *Epicurus*, and those, who have thought as he did, having affirmed our Minds to be composed of corporeal Atoms : But whence shall we say they have had their Rise ? Truly, they do not owe their Rise to Matter which is wholly destitute of Sense and Thought, nor are they spontaneously sprung up from nothing, it being an *ontological Maxim* of most evident Truth, that *nothing springs from nothing*.

Having thus given the Reader the primary Objections made against the Existence of Spirits, and the Refutations thereof, I must now frankly own on which side my Opinion leans, and for my Part, it seems manifest to me that there are two Beings, we conceive very plainly and distinctly, *viz. Body and Spirit* ; and that it would be as *absurd and ridiculous* to deny the Existence of the *one*, as of the *other* : And really, if the Refuters have got the better in their Way of Reasoning, they have still a much greater Advantage over the Objectors, when they come to back these Reasons with fresh Arguments drawn from Experience. Of this, there having

ving been many undoubted Narratives given in the foregoing Pages, concerning the Apparitions of Spirits, I shall refer the Reader back again to them, and only subjoin here one or two Instances, which may, if required, be proved upon Oath, of Spirits seen by two Persons of our *Duncan Campbell's* own Acquaintance. In the Year 1711, one Mrs. *Stephens*, and her Daughter, were together with Mr. *Campbell*, at the House of Mr. *Ramell's*, a very great and noted Weaver at *Haggerstone*, where the rainy Weather detained them till late at Night. Just after the Clock struck Twelve, they all of them went to the Door to see if the Rain had ceased, being extremely desirous to get home. As soon as ever they had opened the Door and were all got together, there appeared before them a Thing all in White, the Face seemed of a dismal pallid Hue, but the Eyes thereof fiery and flaming like Beacons, and of a sawcer Size. It made its Approaches to them, till it came up within the Space of about three Yards of them, there it fixt and stood like a Figure agaze for some Minutes; and they all stood likewise stiff like the Figure, frozen with Fear, Motionless, and Speechless: When all of a sudden it vanish'd from their Eyes; and that Apparition to the Sight was succeeded by a Noise, or the Appearance of a Noise like that which is occasioned

sioned by the Fighting of twenty Mastiff Dogs.

Not long after, Mrs. *Anne Stephens*, who lived in *Spittlefields*, a Woman well known by her great Dealings with *Mercers* upon *Ludgate-Hill*, sitting in her House alone, and musing upon Business, happened by Accident to look behind her, and saw a dead Corps, to her thinking, lie extended upon the Floor, just as a dead Corps should be, excepting that the Foot of one Leg was fix'd on the Ground as it is in a Bed, when one lies with one Knee up ; she look'd at it a long while, and by degrees at last stole her Eyes from so unpleasing and unexpected an Object. However, a strange kind of a Curiosity overcome her Fears, and she ventured a second Time to turn her Head that Way, and saw it as before, fix'd for a considerable time longer, but durst not stir from her Seat ; she again withdrew her Eyes from the horrible and melancholy Spectacle, and resum'd the Courage, after a little Reflection, of viewing it again, and resolving to ascertain her self if the Vision was real, by getting up from her Seat and going to it, but upon this third Retrospection she found it vanish'd. This Relation she writ down to Mr. *Duncan Campbell*, and has told before Mrs. *Ramell*, her own Sister, and many other very creditable Persons. Now as to these Arguments from Experience, I shall also deliver my Opinion. I dispute not but that Learned Men, who have obstinate
Prepos-

Prepossessions, may produce plausible Arguments, why all Things should be thought to be done by Imposture which seem strange to them, and interfere with their Belief; and truly thus far their Humour may be indulged, that if only one Person relates a very strange and surprizing Story, a Man may be more apt to think it is *possible* for that Person to *lie*, than that so *strange* a Relation should be *true*; but if a considerable Number of Persons of several Countries, several Religions, several Professions, several Ages, and those Persons look'd upon to be of as great Sagacity as any the Country afford, agree in Relations of the same Kind, tho' very strange, and are ready to vouch the Truth of them upon Oath after having well consider'd Circumstances; I think it a Violation of the Law of Nature to reject all these Relations as fabulous, merely upon a self-presuming Conceit; unless a Man can fairly shew the Things to be impossible, or can demonstrate wherein those Persons were imposed on; for, from hence I form the following conclusive Argument. What is possible according to Reason grows probable according to Belief, where the Possibility is attested to have reduced it self into Action by Persons of known Credit and Integrity. Now, not only the Possibility of the Existence of Spirits, but the actual Existence thereof is proved above by Logical Demonstration;

stration ; therefore are we to believe both by the Course of Logical Reason, and Moral Faith, that those Existences have appeared to Men of Credit, who have attested the Reality thereof upon Oath.

The Second Objection against the Existence of Witches.

THESE Objectors go on to say, that provided they should allow there is an Existence of Spirits, yet that would be still no Argument how *Magick* should subsist, because they deny that it is possible for a Man in his Body to have a Commerce, much less make a Contract with Spirits. But here again the *Refuters* alledge they have both Experience and Reason on their Sides. As a joint Argument of Reason and Experience, they tell you, that the numerous Witches which have in all Countries been arraigned and condemned upon this Occasion, are evident Testimonies of this Commerce and Contract being held and made with Spirits. They pretend to say, that these Objectors call not (their) the Refuters Judgment so much in Question, who contend that there is a *Magick* Art, as they call in Question the Judgment of all the wisest Legislative Powers in *Christendom*, who have universally agreed in enacting penal Laws against such capital Offenders.

But

But here the Objectors return and say, that it being impossible for us to shew *the manner how* such a Contract should be made, we can never, but without Reason, believe a Thing to be, of which we can form no perfect Idea. The Refuters, on the other Hand, reply with the learned Father *le Brune* ; it is manifest, that we can see but two Sorts of Beings, *Spirits* and *Bodies*, and that since we can reason but according to our own Ideas, we *ought to ascribe to Spirits* what cannot be produced by *Bodies*. Indeed, the Author of the *Nouvelles de la Republique des Lettres*, for the Month of *August, Anno 1686*, has given us a rough Draught for writing a good Tract of Witchcraft, which he looks upon as a *Desideratum*. Where among other Things he writes thus ; Since this Age is the true time of Systems, one should be contriv'd concerning the Commerce that may be betwixt Dæmons and Men.

On this Passage, Father *le Brune* writes thus. “ Doubtless here the Author complies with the Language of a great many Persons, who, for want of Attention and Light, would have us put all Religion into Systems. Whatever Regard I ought to have for many of those Persons, I must not be afraid to say, that there is no System to be made of those Truths, which we ought to learn distinctly by Faith, because we must advance nothing here,

here, but what we receive from the Oracle. We must make a System to explain the Effects of the Loadstone, the Ebbing and Flowing of the Sea, the Motion of the Planets; for that the Cause of these Effects is not evidently signified to us, and many may be conceived by us; and to determine us, we have need of a great Number of Observations, which, by an exact Induction, may lead us to a Cause that may satisfy all the *Phænomena*. It is not the same in the Truths of Religion, we come not at them by groping, it were to be wish'd Men spoke not of them, but after a decisive and infallible Authority. It is thus we should speak of the Power of *Dæmons*, and of the Commerce they have with Men; it is of Faith that they have Power, and that they attack Men, and try to seduce them divers Ways. It is true indeed, they are sometimes permitted to have it over the Just, tho' they have it not ordinarily, but over those, that want Faith, or Fear, not to partake of their Works; and that to the last particularly, the *disordered Intelligences* try to make exactly succeed what they wish; inspiring them to have Recourse to certain Practices by which those seducing Spirits enter into Commerce with Men. Thus far Father *le Brune*. But still these Objectors demand to know, by *what Means* this Commerce may be held between Dæmons and Men, and urge us to describe the *Manner*; or pretend that they have still

still Reason to refuse coming into the Belief of a Thing, which we would impose upon them, tho' wholly ignorant of it our selves. To that, the Refuters answer thus: That both Christian Divines and Physicians agree, (as to the Manner how, which they are so curious in enquiring after) that *Demons* stir up Raptures and Extasies in Men, binding or loosing the exterior Senses; and that either by stopping the Pores of the Brain, so that the Spirits cannot pass forth, (as it is done naturally by Sleep) or by recalling the sensitive Spirits, from the outward Senses to the inward Organs, which he there retains: So the Devil renders Women-Witches extatical and Magicians, who, while they lie fast asleep in one Place, think they have been in divers Places, and done many Things. This, the learned Objectors say, proceeds from no *Demon*, but from the Disease call'd an *Epilepsy*. But, on the other hand, the more learned Refuters insist upon it, that these Extasies are not *Epileptick* Seizures: This, say they, appears from *Botin*, in his *Theatre of Universal Nature*; where he says, "That those that are wrapt
 " by the Devil, feel neither Stripes nor Cut-
 " tings, nor no Wrestling of their Limbs, nor
 " burning Tortures, nor the Application of
 " a red-hot Iron; nay, nor is the Beat of
 " the Pulse, nor the Motion of the Heart per-
 " ceived in them; but afterwards, returning
 " to themselves, they feel most bitter Pains
 T " of

“ of the Wounds receiv'd, and tell of Things
 “ done at Six Hundred Miles distance, and af-
 “ firm themselves to have seen them done.”
 The ingenious Dr. *Ader* makes an admirable
 Physical Distinction between this Kind of Ex-
 tasy, and a *Syncope*, or *Stupor*, caused by
 Narcotick Medicines. *Sennertus*, in his *In-*
stitutio Medica, writes of the *Damoniacal So-*
por of *Witches*, who think they are carry'd
 thro' the Air, dance, feast, and have Copula-
 tion with the Devil, and do other Things in
 their Sleep; and afterwards believe the same
 Things waking. Now, he says, “ Whether
 “ they are really so carry'd in the Air, &c. or
 “ being in a profound Sleep, or only dream
 “ they are so carry'd, and persist in that Opi-
 “ nion after they are awake; these Facts or
 “ Dreams cannot be natural: For it cannot
 “ be, that there should be so great an Agree-
 “ ment in Dreams, of Persons differing in
 “ Place, Temperament, Age, Sex, and Stu-
 “ dies, that in one Night, and at the same
 “ Hour, they should, in Concert, dream of
 “ one and the same such Meeting; and should
 “ agree as to the Place, Number, and Qua-
 “ lity of the Persons, and the like Circum-
 “ stances: But such Dreams are suggested
 “ from a preternatural Cause, viz. from the
 “ Devil to his Confederate, by the Divine
 “ Permission of an Almighty Power, where
 “ Punishments are to be permitted to be in-
 “ flicted upon reprobate Sinners.

Whence

Whence also, to those Witches sincerely converted, and refusing to be any more present at those *Diabolical Meetings*, those Dreams no longer happen ; which is a Proof that they proceeded, not before, from a natural Cause.

Here begins the great Point of the Dispute, as to that Branch of *Magick*, which we call *Natural Magick*. The Objectors may tell us, that they will freely own, that there may be an Existence of Spirits ; that there may be an Existence of Witches ; that by a divine Power, Men may be influenc'd so far, as to have a Communication with good Spirits, and that from thence they may become spiritual, divine Magicians. They will likewise, perhaps, as freely grant, that by the Intervention of a *Demon*, Things preternatural may be brought about by Persons who have studied the *Demoniacal Magick* ; but then, what they principally insist upon, is, that it must be contradictory to all Human Reason to imagine, that there can be such a Thing as Natural Magicians : And thus far they may form their Argument. They say, that the Persons who contend for the *Magick Art*, own, that all that is brought about by *Magick*, is by the Assistance and Help of a Spirit ; and that consequently, what is effected by it, must be preternatural. Now, say they, it is a Thing inconsistent by a Natural Power, to bring about a preternatural Effect ; therefore, there

T 2 can

can be no such Thing as Natural Magick, which has within it self the Efficacy of destroying those Acts done by Magicians, in the Diabolical.

To this, the Refuters take Leave to reply, That the Foundation upon which the Argument is built, is wrong grounded. They have admitted, that in *Diabolical Art Magick*, there may be a Commerce held between Men and Spirits, by which several preternatural Effects may be brought about: And the Reason they assign for it there, is, Because there is a preternatural Agent concern'd therein, the Devil: But then, say they, in Natural Magick, you can pretend to no such Agent, and therefore to no such preternatural Effect. This Argument contains within it Two Fallacies: First, As to the Commerce held between a Man and a *Dæmon*, there is nothing preternatural in getting the Acquaintance: The Will of the Man is entirely natural; either naturally good, or naturally corrupted. The black Spirit that converseth with him, it is acknowledg'd is not so; but it is from the Will of the Man, not from the Power vested in the Devil, that the Acquaintance first grows, therefore the Acquaintance it self is natural, tho' it arises from the last Corruption and Depravations of Nature; but being made with a preternatural Existence, tho' the Cause of the Acquaintance be corruptedly natural, yet the intermediate Cause or Means after that Acquain-

Acquaintance is not so, and therefore the Effect of that intermediate Cause may be wonderful, and seem to be out of the ordinary Course of Nature. Now, since it is generally allow'd, that there are Natural Spirits of the Elements, as well as Divine and Infernal; what we have to prove, is only this; That Man, by Natural Magick, may have a Commerce with Natural Spirits of their Elements, as Witches may have with the Spirits, or *Demons*. Now, as we said before, the Commerce it self depends upon the Will of the Person, and is therefore natural, and consequently may as well subsist between the one as the other; for the Devil cannot force a Man to hold a Commerce with him whether he will or no. The Second Fallacy is, calling the Effect preternatural, no otherwise than as it connotes the Agent that brought it about, which is a spiritual Agent: For the Effect is (in it self consider'd) natural, and brought about by Second Causes that are natural; by the Devil's Penetration, who is subtle enough to make use of them for such and such Ends. Now Men, by Natural Spirits, which are of a Faculty thoroughly subtle, may as well with Natural Second Causes compass the Remedy of an Evil Spirit, as the Devil is able to infect Men with it. From these Speculations, a farther plain Consequence may be deduc'd, How a Man may, by the pure Force of Natural Magick, cure a Person that

is infested with Evils by a *Demon* : For how is it, that a *Demon* infests any body with his evil Motions? It is true, he is a preternatural Agent ; but the evil Effect he does, is brought about by Natural Causes. For how does a *Demon* stir up Raptures or Extasies in Men ? Why, he does it (as we are told above) by binding or loosing the Exterior Senses, by stopping the Pores of the Brain, so that the Spirits cannot pass forth : And this the Art of Physick can compass by its Drugs ; and Sleep causes the same Thing very naturally of it self : Therefore as the Evil it self is natural, the Remedy, that is natural, will certainly overcome it. But then, say you, why can't those Persons be cur'd by Physicians ? I answer ; Not because their Remedies are not in themselves sufficient to cure the Evils themselves ; but because, generally, Physicians don't administer their Drugs as Christians, but as Physicians ; and when they prescribe them to the Sick, they generally prescribe to them only, purely consider'd as Patients, not as Christians ; and therein they come to fail : Because the Agent, the Devil, is a subtle Spirit, that brings the Evil, and alters its Situation before the Remedy (which would master it otherwise) can take any Effect : Which Agent, the Devil, is employ'd by the horrible and impious Faith of the Anti-Physician, *viz.* the black Magician. But if the Physician would act the Christian, at the same Time, so far as to have a
 Faith

Faith that Things ordain'd in the Course of Nature, for the Good of Man, would have its Effects in Spite of a Devil, if taken with a good Faith by the Patient : That all good Things, ordain'd to be for the natural Recovery of Men, if they took it with Thankfulness to the Sender, would have due Effect : Why then the Natural Spirits of the Elements would resist the farther Agency of the *Demoniacal* Spirit ; and then nothing but the Natural Evil (caused at first by the *Demon*) remaining in the Person, without the farther Superintendency of the *Demon*, might demonstratively be taken away by the mere natural Remedy or Medicine. And thus good and pious Physicians, making use of such proper Remedies as their Skill teaches them, and having an honest Faith, that the Goods of Nature, (intended for the Use and Benefit of Man) if receiv'd by the Patient with the same good Faith, is above the Power of the Devil to frustrate, may not improperly be call'd Natural Magicians. These Arguments of mine, I shall now take Leave to back by Experience.

Besides what we have urged from Reason, concerning the Power of Natural Magick, we shall only subjoin, that Divines themselves hold that Natural-Magick, and also Natural-Divinations and Prophecies, are proved by Quotations from that Venerable Writ which is their Guide ; and bring Proofs from the same also, that by Natural Magicks,

Demons are also cast forth, but not all Kinds of *Demons*, and so many Works of Efficacy are wrought by Natural Magick: They tell you, such was the *Pythianissa*, that raised the Apparition to *Saul*, which appear'd in a Body of Wind and Air. Thus, if a Person, by Natural Magick, should cast out *Demons*; it does not follow, that this was also from Divine Magick: And if *Demons* are cast out by Natural Magick, by one that is in the Fear of God, it does not follow, that he is a true Magician of God; but if it exorbitates to *Demoniacal*, then it is condemn'd. And when Natural Magick keeps within its Bounds, the Divines tell us, it is not condemn'd in the Venerable Book which is the Christian's sure Guide. But in as much as the Lawfulness even of Natural Magick has been call'd in Question by others, I shall, in an *Appendix* join'd to this Treatise, examine that Matter, both according to the Reasons of our *English* Laws, and according to the best stated Rules of Casuistry that I am Master of; still submitting my Judgment to the superior Judgment of those who are profess'd Divines and Lawyers: And if my Opinions prove erroneous, I am willing to retract them. And therefore, in this Place, there remains nothing farther for me to do, but only, as I have shewn, on the one hand, how Natural Magick, and its powerful Operations, are prov'd by Reason; to shew, on the other hand, how

far

far Reason in these Cases, is likewise back'd and supported by well-evidenc'd Practice, and notorious Experience. And to do this, after having mentioned one memorable Instance, which I refer the Reader to in the Body of the Book, concerning the Performances of Mr. *Greatrix*, to which the Lord *Orrery* was a Witness in *Ireland*; I shall, to avoid Prolixity, bring the other Testimonials of Practice, from the Success which our *Duncan Campbell* himself has had in this Way on other Occasions.

In the Year 1713, lived in *Fettersburgh-street*, one Mr. *Coates*, a Tobacco Merchant, who had been for many Years sorely tormented in his Body, and had had Recourse for a Cure to all the most eminent Physicians of the Age, even up to the great Dr. *Ratcliff* himself; but all this mighty Application for Relief was still in vain: Each Doctor own'd him a Wonder and a Mystery to Physick, and left him as much a Wonder as they found him. Neither could the Professors of Surgery guess at his Ailment, or resolve the Riddle of his Distemper; and after having spent, from first to last, above a Thousand Pounds in search of proper Remedies, they found the Search ineffectual: The Learned all agreed; that it could proceed from nothing else but Witchcraft; they had now indeed guess'd the Source of his Illness, but it was an Illness of such a Kind, that, when they had found

found it out, they thought themselves not the proper Persons to prescribe to him any Remedies. That Task was reserv'd, it seems, for our *Duncan Campbell*, who, upon some Body's Information or other, was sent for to the bewitched Patient *Mr. Coates*, who found him the Wonder that the others had left him, but did Wonders in undertaking and compassing his Cure. I remember, one of the Ingredients made use of, was boiling his own Water, but I can't tell how 'twas used; and, upon turning over the Books of some great Physicians since, I have found, that they themselves have formerly deliver'd that, as one part of the Prescriptions for the Cure of Patients in like Cases. But as there are other Things, which *Mr. Campbell* performs, that seem to require a Mixture of the Second-sight, and of this Natural Magick before they can be brought about, I will entertain the Reader with one or two Passages of that sort likewise, and so conclude the History of this so singular a Man's Life and Adventures.

In the Year 1710, a Gentlewoman lost about Six Pounds Worth of *Flanders-Lace*, and inasmuch as it was a Present made to her Husband, she was concerned as much as if it had been of twenty Times the Value; and a Lady of her Acquaintance coming to visit her, to whom she unfolded among other Things in Discourse this little Disaster: The Lady smiling, reply'd, with this

I

Question,

Question, Did you never hear, Madam, of Mr. *Duncan Campbell*? It is but making your Application to him, Things that are lost are immediately found; the Power of his Knowledge exceeds even the Power of Laws; they but restrain, and frighten, and punish Robbers, but he makes Thieves expiate their Guilt, by the more virtuous Way of turning Restorers of the Goods they have stol'n. Madam re-joined the losing Gentlewoman, you smile when you tell me this; but really as much a Trifle as it is, since 'twas a Present to my Husband, I can't help being sensibly concerned at it; a Moment's Disappointment to him in the least Thing in Nature, creates in me a greater Uneasiness, than the greatest Disappointment to my single self could do, in Things of Moment and Importance. What makes me smile, said the Lady when I speak of it, or think of it, is the Oddness and Peculiarity of this Man's Talent in helping one to such Things; but, without the least Jest, I assure you, that I know, by Experience, these Things come within the Compass of his Knowledge; and I must seriously tell you, for your farther Satisfaction, that he has help'd me, and several of my Friends, to the finding again Things lost, which were of great Value. And is this, without laughing, true, said the losing Fair, very gravely and demurely, like a Person half believing, and desirous to be fully confirmed in such a Belief? The Lady she advis'd

advis'd with, did then ascertain her of the Truth of the Matter, alledging that, for a single half Guinea, he would inform her of her Things, and describe the Person that convey'd them away. No sooner was this Gentlewoman convinc'd, but she was eager for the Tryal, solicited her Friend to conduct her to Mr. *Campbell*; and upon the first Word of Consent, she was hooded and scarfed immediately, and they coach'd it away in a Trice to Mr. *Campbell's* House, whom they luckily found within.

The Ladies had not been long seated, before he wrote down the Name of this new Client of his, exactly as it was, viz. Mrs. *Saxon*. Then she was in good Hopes, and with much Confidence propounded to him the Question about the Lace. He paused but a very little while upon the Matter before he describ'd the Person that took it, and satisfy'd her, that in two or three Days she would be Mistress of her Lace again, and find it in some Book, or Corner of her Room. She presented him a Half-Guinea, and was very contentedly going away; but Mr. *Campbell* very kindly stopp'd her, and signify'd to her, that if she had no more to offer to him, he had something of more Importance to reveal to her: She sat full of Expectation while he wrote this new Matter; and the Paper he deliver'd to her contain'd the following Account. As for the Loss of a little Bit of Lace, it is a mere

mere Trifle ; you have lost a great many Hundreds of Pounds, which your Aunt (naming her Name) left you, but you are bubbled out of that large Sum. For while you was artfully required down Stairs about some pretended Business or other, one Mr. *H-t-t-n*, convey'd your Aunt's Will out of the Desk, and several other Things of Value. And writing down the Names of all the Persons concern'd, which put Mrs. *Saxon* in a great Consternation ; he concluded this Paper, with bidding her go home with a contented Mind, she should find her Lace in a few Days, and as she found that Prediction prove true, she should afterwards come and consult about the rest.

When she came home (it seems) big at first with the Thoughts of what she had been told, she rifled and ransack'd every Corner, but no Lace was to be met with ; all the next Day she hunted in the like manner, but frighten'd the whole Time, as if she thought the Devil was the only Person could bring it, but all to no Purpose ; the third Day her Curiosity abated, she gave over the Hopes of it, and took the Prediction as a vain Delusion, and that, what she gave for it, was only more Money thrown away after what had been lost before. That very Day, as it commonly happens in such Cases, when she least dream'd of it, she lighted on it by Accident and Surprize. She ran with it in her
Hand

Hand immediately to her Husband, and now she had recovered it again, told him of the Loss of it, and the whole Story of her having been at Mr. *Campbell's* about it; and then amplifying the Discourse about what he had told her besides, as to more considerable Affairs, she said, she resolved to go and consult him a little farther about them, and begg'd her Husband to accompany her. He would fain have laugh'd her out of that Opinion and Intent; but the End was she persuaded him into it, and prevailed upon him to seem at least very serious about the Matter, and go with her to the Oracle, assuring him there was no room for doubting the same Success.

Well! to Mr. *Campbell's* they accordingly came, and after Mr. *Saxon*, in Deference to his Wife's Desire, had paid our Predictor a handsome Compliment of Gold; Mr. *Duncan Campbell* saluted him in as grateful a manner, with the Assurance, that there was in *Kent* a little Country-House with some Lands appertaining to it, that was his, in right of his Wife: That he had the House, as it were, before his Eyes, that tho' he had never actually seen it, nor been near the Place where it stood, he had seen it figuratively as if in exact Painting and Sculpture, that particularly it had four green Trees before the Door; from whence he was positive, that if Mr. *Saxon* went with him in quest
of

of it, he should find it out, and know it as well the Moment he came near it, as if he had been an Inhabitant in it all his Life.

Mr. Saxon, tho' somewhat of an Unbeliever, yet must naturally wish to find it true, you may be sure; and yet partly doubting the Event, and partly pleas'd with the visionary Promise of a Fortune he never expected, laugh'd very heartily at the Oddness of the Adventure, and said, he would consider, whether it would not savour too much of *Quixotism*, to be at the Expence of a Journey on such Frolicks, and on such a chimerical Foundation of airy Hopes, and that then he would call again and let Mr. Campbell know his Mind upon that Point.

In every Company he came into, it serv'd for Laughter and Diversion; they all, however, agreed 'twas worth his while, since the Journey would not be very expensive, to go it by way of Frolick. His Wife one Morning saying, that she did remember some Talk of a House, and such Things, as Mr. Campbell had describ'd, put him forward upon the Adventure; and upon Mr. Saxon's proposing it to his Brother *Barnard*, Mr. *Barnard* favour'd the Proposal as a Joke, and agreed upon the Country Ramble. They came on Horseback to Mr. Campbell's, with a third Horse, on which the Dumb Predictor was mounted, and so on they jogg'd into *Kent* towards *Sevenoak*, being the Place which he describ'd. The first Day they set out was on a *Saturday* Morning in *June*,
and

and about Five that Afternoon they arrived at the *Black-Bull* at *Sevenoak* in *Kent*. It being a delicate Evening, they took an agreeable Walk up a fine Hill gracefully adorn'd with Woods, to *Knolle*, an ancient Seat of the Earl of *Dorset's*, meeting, by the way, with an old Servant of the Earl's, one *Perkin*, he offer'd Mr. *Barnard*, who (it seems) was his old Acquaintance, to give them all a Sight of that fine ancient Seat.

After they had pleas'd themselves with viewing the antique Nobility of that stately Structure, this *Perkin* went back with them to their Inn, the *Bull* at *Sevenoak*. They that could talk were very merry in Chat; and the Dumb Gentleman, who saw them laugh, and wear all the Signs of Alacrity in their Countenances, was resolv'd not to be behind with their Tongues, and by Dint of Pen, Ink, and Paper, that he made Signs should be brought in, was resolv'd (if one might be said to crack without *Noise*) to crack his Jest as well as the best of them; for it may be truly said of him, that he seldom comes into any even diverting Company, where he is not the most diverting Man there, and the Head (tho' we can't call him the Mouth) of the chearful Society. After having ey'd this *Perkins* a little, and being grown by his Art, as we may suppose, as familiar with the Man's Humour, as if he had known him as many Years as Mr. *Barnard*: Pray, Mr. *Barnard*,
(quoth

quoth he, in writing) how comes it, you, that are so stanch and so rigid a *Whig*, should be so acquainted and so particularly familiar with such an old *Papist*, and so violent a *Jacobite*, as I know that Mr. *Perkin* (whom I never saw, nor had any Notice of in my Life) to be? And pray, reply'd Mr. *Barnard*, what Reason have you, beyond a Pun, to take him for a *Jacobite*? Must he be so, because his Name is *Perkin*? I do assure you, in this you shew your self but little of a Conjuror: If you can tell no more of Houses than you do of Men, we may give over our Search after the House you spoke of: (Here the Reader must understand, they discoursed on their Fingers, and wrote by Turns.) Mr. *Campbell* reply'd seriously, Laying a Wager is no Argument in other Things, I own; but in this I know it is; because I am sure, after we have laid the Wager, he will fairly confess it among Friends, since it will go no farther: And I, said Mr. *Campbell*, will lay what Wager you will apiece with you all round. Hereupon, Mr. *Barnard*, who had known him a great many Years, was the first that laid; and many more, to the Number of Five or Six, follow'd his Example. The Decision of the Matter was deserr'd till next Day, at the Return of the old Man to the Inn; they being about to break up that Night, and go to Bed.

U

The

The next Day, being *Sunday*, the Landlord carry'd his Guests to see the Country ; and after a handsome Walk, they came thro' the Churchyard. They were poring upon the Tombs ; no Delight can be greater to *Mr. Campbell* than that : And really, by the frequent Walks he usually takes in *Westminster-Abbey*, and the Churchyards adjacent to this *Metropolis*, one would imagine he takes Delight to stalk along by himself on that dumb silent Ground, where the Characters of the Persons are only to be known, as his own Meaning is, by Writings and Inscriptions on the Marble. When they had sufficiently survey'd the Churchyard, it grew near Dinner-time, and they went homewards ; but before they had got many Yards out of the Churchyard, *Mr. Campbell* makes a full Stop, pointing up to a House ; and stopping his Friends a little, he pulls out of his Pocket a Pencil and Paper, and writes down the following Words : *That, That is the House my Vision presented to me ; I could swear it to be the same : I know it to be the same : I am certain of it.* The Gentlemen with him remark'd it ; would not take any farther Notice at that Time, intending to enquire into it with Secrecy ; and so went on to the Inn to Dinner.

As merry as they had been the Night before after Supper, they were still more innocently chearful this Day after Dinner, till the
Time

Time of Service began. When the Duty of the Day was perform'd and over, they return'd to divert and unbend their Minds, with pleasant but harmless Conversation. I suppose no body, but a Set of very great *Formalists*, will be offended with Scandal or Scruples; that, to Travellers just ready to depart the Town, Mr. *Perkin* came on that good Day, and decided the Wagers, by owning to all the Company (Secrecy being first enjoined) that he was a *Roman Catholick*; tho' no body of the Family knew it in so many Years as he had liv'd there, which was before Mr. *Campbell* was born. This, and other innocent Speeches, afforded as much Chearfulness as the *Lord's-Day* would allow of.

On the next Day, being *Monday*, they sent for one Mr. *Toland Toler*, an Attorney of the Place, to find out to whom that House belong'd; but by all the Enquiry that could possibly be made, (with convenient Secrecy) no body could find it out for a long Time; but at last it came to light, and appear'd to be justly to a Tittle as Mr. *Campbell* had predicted.

Being now satisfy'd, the next Day our three Travellers return'd for *London*; and the two Vocal Men were very jocular upon their Adventure, and by their outward Gesticulations, gave the propheticall *Mute* his Share of Diversion. Mr. *Barnard*, as they pass'd into a Farm-House Yard, remark'd, that all the Hogs

fell a grunting and squeaking more and more, as Mr. *Campbell* came nearer; (who, poor Man! could know nothing of the Jest, nor the Cause of it, till they alighted, and told it him by Signs and Writing;) and said to Mr. *Saxon*, laughing, Now we have found out our House, we shall have only Mr. *Campbell* home again by himself; we have no farther need of the Devil, that accompany'd him to the Country, up to Town with us; there are other Devils enow to be met with there, he knows; and so this, according to the Fashion of his Predecessor Devils, is enter'd into the Herd of Swine.

However, the Event of this Journey (to cut the Story short) procur'd Mr. *Saxon* a great Insight (upon Enquiry) into several Affairs belonging to him, of which he would otherwise have had no Knowledge; and he is now engag'd in a *Chancery*-Suit to do himself Justice, and in a fair way of Recovering great Sums of Money; which, without the Consultation he had with this Dumb Gentleman, he had in all Likelihood never dreamt of.

In the Year 1711, a Gentleman, whose Name shall be, in this Place, *Amandus*; fam'd for his exquisite Talents in all Arts and Sciences, but particularly for his Gentleman-like and entertaining Manner of Conversation; whose Company was affect'd by all Men of Wit, who grew his Friends, and courted by all Ladies

Ladies of an elegant Taste, who grew his Admirers: This accomplish'd Gentleman, I say, came to Mr. *Campbell*, in order to propound a Question to him; which was so very intricate, and so difficult to answer, that if he did answer it, it might administer to himself, and the Ladies, he brought with him, the Pleasure of Admiration, of seeing a Thing so wonderful in it self perform'd; Or, on the other hand, if he did not make a satisfactory Reply to it, then it might afford him and the Ladies a very great Delight, in being the first that puzzled a Man, who had had the Reputation for so many Years, of being capable of baffling all the wittiest Devices and shrewd Stratagems that had been, from Time to Time, invented to baffle his Skill, and explōde his Penetration in the *Second-Sight*, and the Arts which he pretended to. The Persons, whom *Amandus* brought with him, were the illustrious Lady *Delphina*, distinguish'd for her great Quality, but still more celebrated for her Beauty; his own Lady, the admir'd *Amabella*, and a young, blooming, pretty Virgin, whom we will call by the Name of *Adeodata*; about which last Lady, the Question was to be put to Mr. *Campbell*. *Adeodata*, it seems, was the natural Daughter of this very fine Gentleman, who had never let her into the Knowledge of her own Birth, but had bred her up from her Infancy under a borrow'd Name, in the

Notion that she was a Relation's Daughter, and recommended to his Care in her Infancy. Now the Man that had the *Second-Sight* was to be try'd : It was now to be put to the Proof, if he could tell Names, or no. *Amandus* was so much an Unbeliever, as to be willing to hazard the Discovery. *Amabella* and *Delphina* were Strangers to her real Name ; and ask'd *Duncan Campbell* ; not doubting, but he would set down that which she ordinarily went by. *Amabella* had indeed been told by *Amandus*, that *Adeodata* was the natural Daughter of a near Friend of his ; but who this near Friend was, remain'd a Secret : That was the Point which lay upon our *Duncan Campbell* to discover. When the Question was proposed to him, what her Name was ; he look'd at her very stedfastly, and shook his Head ; and after some Time, he wrote down, that it would be a very difficult Name for him to fix upon. And truly so it prov'd : He toil'd for every Letter till he sweated ; and the Ladies laugh'd incontinently, imagining that he was in an Agony of Shame and Confusion, at finding himself pos'd. He desired *Amandus* to withdraw a little, for that he could not so well take a full and proper Survey of Ladies Faces, when a Gentleman was by. This Disturbance and Perplexity of his, afforded them still more Subject of Mirth ; and that Excuse was taken as a Pretence, and
a Put-

a Put-off, to cover his Shame the better, and hide from one at least, that he was but a downright Bungler, in what he pretended to be so wonderful an Artist. However, after two Hours hard Sweat and Labour, and viewing the Face in different Shades and Lights, (for I must observe to the Reader, that there is a vast deal of Difference; some he can tell in a Minute or two, with Ease; some not in less than four or five Hours, and that with great Trouble;) he undeceived them with Regard to his Capacity. He wrote down, that *Adeodata's* real Name was *Amanda*, as being the natural Daughter of *Amandus*. *Delphina* and *Amabella* were surpriz'd at the Discovery; and *Amandus*, when he was call'd in, owning it a Truth, his Wife *Amabella* applauded the curious Way of her coming by such a Discovery, when *Adeodata* was just marriageable; took a Liking to her, as if her own Daughter; and every Thing ended with Profit, Mirth and Chearfulness. I could add a Thousand more Adventures of Mr. *Campbell's* Life, but that would prove tedious; and as the Town has made a great Demand for the Book, it was thought more proper to conclude it here. The most diverting of all are to be found, best to the Life, in Original Letters that pass'd between Mr. *Campbell* and his Correspondents; some select ones of which will be shortly publish'd, with a Continuation of his Life to the present Time,

for the farther Entertainment of such Readers as shall relish this Treatise; In which, the Author hopes, he shall be esteem'd to have endeavour'd at the Intermingling of some curious Disquisitions of Learning, with entertaining Passages; and to have ended all the merriest Adventures with a sober, instructive, and edifying Moral; which, to those who are not willing to believe the Stories, is reckon'd sufficient to recommend even Fables themselves.



THE



T H E

A P P E N D I X.



It is not that Mr. *Duncan Campbell* stands in need of my Arguments, to prove that he is in no respect liable to the Acts of Parliament made against *Fortune-tellers*, &c. that I undertake the writing of this *Appendix*, the true Reason thereof, being the more completely to finish this Undertaking : For having, in the Body of the Book it self fully proved a *Second-Sight*, and that the same frequently happens to Persons, some of them eminently remarkable for Piety and Learning, and have from thence accounted for the Manner of Mr. *Campbell's* performing those Things he professes, to the great Surprize, and no less Satisfaction of all the Curious who are pleased to consult him ; and at the same time proved the Lawfulness of such his Performances

mances from the Opinions of some of the most Learned in holy Science ; I thought it not improper to add the following short *Appendix*, (being a Summary of several Acts of Parliament made against *Fortune-tellers, Conjurers, Gipsies (i. e. Egyptians) Sorcerers, Pretenders to Prophecy, &c.* with some proper Remarks, suited to our present Purpose) as well to satisfy them who are fantastically Wise, and obstinately shut their Eyes against the most refulgent Reason, and are wilfully deaf to the most convincing and persuasive Arguments, and thereupon cry out, that Mr. *Campbell* is either an Impostor and a Cheat, or at least a Person who acts by the Assistance of unlawful Powers ; as also to put to silence the no less waspish Curs, who are always snarling at such, whom Providence has distinguish'd by more excellent Talents than their Neighbours. True Merit is always the Mark, against which Traducers level their keenest Darts ; and Wit and Invention oftentimes join Hands with Ignorance and Malice to foil those who excel. Art has no greater Enemy than Ignorance ; and were there no such Thing as Vice, Virtue would not shine with half its Lustre. Did Mr. *Campbell* perform those wonderful Things he is so deservedly famous for, as these Cavillers say, by holding Intelligence with Infernal Powers, or by any unjustifiable Means, I
 am

am of Opinion, he would find very few, in this Atheistical Age, who would open their Mouths against him, since none love to act Counter to the Interest of that Master they industriously serve. And did he, on the other Hand, put the Cheat upon the World, as they maliciously assert, I fancy he would then be more generally admired, especially in a Country where the Game is so universally, artfully, and no less profitably play'd, and that with Applause, since those Pretenders to Wisdom merrily divide the whole Species of Mankind into the two Classes of Knaves and Fools, fixing the Appellation of Folly only upon those whom they think not Wise, that is, wicked enough to have a Share with them in the profitable Guilt.

Our Laws are as well intended by their wise Makers to skreen the Innocent, as to punish the Guilty; and where their Penalties are remarkably severe, the Guilt they punish is of a proportionable Size. Art, which is a Man's Property when acquir'd, claims a Protection from those very Laws which false Pretenders thereto are to be try'd and punished by, or else all Science would soon have an end; for no Man would dare make use of any Talent Providence had lent him, and his own industrious Application had improved, should he be immediately try'd and condemn'd (by those Statues,
which

which are made to suppress Villains,) by every conceited and half learned Pedant.

'Tis true indeed, those excellent Statutes, which are made against a sort of People, who pretend to Fortune-telling, and the like, are such as are well warranted, as being built upon the best Foundation, *viz.* Religion and Policy; and were Mr. *Campbell* guilty of any such Practice, as those are made to punish, I openly declare, that I should be so far from endeavouring to defend his Cause, that I would be one of the first that should aggravate his Crime, thereby to enforce the speedier Execution of those Laws upon him which are made against such Offenders. But when he is so far from acting, that he doth not even pretend to any such Practice, or for countenancing the same in others, as is manifest from the many *Detections* he has made of that sort of Villany, which the Book furnishes us with, I think my self sufficiently justified for thus pleading in his Defence.

I cannot but take Notice, in Reading the Statutes made against such Offenders, our wise Legislature hath not in any part of them seem'd so much as to imply, that there are in reality any such wicked Persons as they are made against, to wit, *Conjurers*, &c. but that they are only Pretenders to those infernal Arts, as may reasonably be
inferred

inferred from the Nature of the Penalties they inflict ; for our first Laws of that sort only inflicted a Penalty, which affected the Goods and Liberty of the Guilty, and not their Lives, tho' indeed they were afterwards forced to heighten the Punishment with a Halter ; not that they were better convinc'd, as I humbly conceive, but because the Criminals were most commonly Persons who had no Goods to forfeit, and to whom their Liberty was no otherwise valuable, but as it gave them the opportunity of doing Mischief. Indeed our Law-Books do furnish us with many Instances of Persons, who have been try'd and executed for Witchcraft and Sorcery, but then the wiser part of Mankind have taken the Liberty to condemn the Magistrate, at that time of Day, of too much Inconsideration, and the Juries of an equal share of Credulity : And those who have suffer'd for such Crimes have been commonly Persons of the lowest Rank, whose Poverty might occasion a Dislike of them in their Fellow-Creatures, and their too artless Defence, subject them to their mistaken Justice ; so that upon the whole, I take the Liberty to conclude, and, I hope, not without good Grounds, that those Laws were made to deter Men from an idle Pretence to mysterious and unjustifiable Arts, which, if too closely pursued, commonly lead them into the darkest Villany, not only that of deceiving others, but
as

as far as in them lye, making themselves Slaves to the Devil? And not to prevent and hinder Men from useful Enquiries, and from the Practice of such Arts, which tho' they are in themselves mysterious, yet are, and may be lawful.

I would not however be thought, in contradiction to my former Arguments, to assert, that there never were, or that there now are no Persons, such as Wizards, Sorcerers, &c. for by so doing, I should be as liable to be censured for my Incredulity, as those who defame Mr. *Campbell* on that Account, are for their want of Reason and common Honesty. Holy and Prophane Writ, I confess, furnishes us with many Instances of such Persons; but we must not from thence hastily infer, that all those Men are such who are spitefully branded with the odious Guilt; for were it in the Devil's Power to make every wicked Man a Wizard, and Woman a Witch, he soon would have Agents enough to shake this lower World to Atoms; but the Almighty, who restrains him, likewise restrains those.

Having premised thus much, I shall now proceed to consider some of the Acts of Parliament themselves; the Persons against whom they were made, and the Necessity of making the same. And some of the first Acts we meet with, were those which were made against a sort of People called *Gypsies*,
Persons,

Persons, who, if in reality such, might, if any, be suspected of practising what we call the *Black Art*, the same having been for many Ages encouraged in their Country; nay, so much has it been by them favour'd, that it was introduced into their superstitious Religion (if I may without an Absurdity call it so) and made an essential Part thereof: And, I believe, *Mabometanism* has not much mended the Matter, since it has imperiously reigned there, or in any respect, reform'd that Idolatrous Nation. Now the Mischief these Persons might do (being so much in the Devil's Power) among the unwary, was thought too considerable not to be provided against; and therefore our wise Legislature, the more effectually to prevent the same, by striking at the very Foundation, made an Act in the 22 H. VIII. That if any, calling themselves *Gypsies*, do come into this Realm, they shall forfeit all their Goods; and being demanded, shall depart the Realm within fifteen Days, upon pain of Imprisonment; and the Importers of them by another Act, were made liable to a heavy Penalty. This Act was continu'd by the 1 P^b. and *Ma. Conjurati^on, Witchcraft, Inchantment, and Sorcery*, to get Money, or consume any Person in his Body, Members, or Goods, or to provoke any Person to unlawful Love, was by the 33 H. VIII. 14. and the 5 Eliz. 16. and the 1 Jac. I. 12. made Felony;

Felony ; and by the same 33 *H. VIII.* 14. it was made Felony to declare to another any *false Prophecies* upon Arms, &c. but this Act was repealed by the 1 *Ed. VI.* 12. but by another Act of the 3 and 4 of *Ed. VI.* 15. it was again enacted, that all such Persons who should pretend to *Prophecies*, &c. should, upon Conviction for the first Offence forfeit Ten Pounds, and one Year's Imprisonment ; and for the second Offence, all his Goods and Imprisonment for Life. And by the 7. *Ed. VI.* 11. the same was made to continue but till the then next Sessions of Parliament. And by the 5. *Eliz.* 15. the same Act was again renewed against *fantastical Prophesters*, &c. but both those Acts were repealed by the 1 *Jac. I.* 12.

Thus far we find, that for Reasons of State, and for the Punishment of particular Persons, those Acts were made and repealed, as occasion required, and not kept on foot, or indeed were they ever made use of, as I can remember in my reading, against any Persons whose Studies led them into a useful Enquiry into the Nature of Things, or a lawful Search into the Workings of Nature it self, by which means many Things are foretold long before they come to pass, as Eclipses, and the like, which Astrologers successfully do, whose Art has been in all Ages held in so great Esteem, that the first Monarchs of the *East* made it their peculiar Study,

Study, by which means they deservedly acquired to themselves the Name of *Magi* or Wise Men ; but, on the contrary, were provided against Persons profligate and loose, who, under a Pretence and Mask of Science, commit vile and roguish Cheats ; and this will the more plainly appear, if we consider the Letter and express Meaning of the following Acts, wherein the Persons I am speaking of are described by such Characters which sufficiently prove the Assertion : For in the 39 of *Eliz.* 4. it was Enacted, That all Persons calling themselves Scholars going about begging, Sea-faring Men pretending Losses of their Ships and Goods at Sea, and going about the Country begging, or using any subtile Craft, feigning themselves to have Knowledge in *Physiognomy*, *Palmistry*, or any other the like crafty Science, or pretending that they can tell *Destinies*, *Fortunes*, or such like *fantastical Imaginations*, shall be taken and deem'd *Rogues*, *Vagabonds*, *sturdy Beggars*, and shall be stripp'd naked from the Middle upwards, and whipp'd till his, or her Body be bloody. And by the 1 *Jam.* 1. 12. for the better restraining of the said Offences, and for the farther punishing the same, it was farther enacted, That any Person or Persons using *Witchcraft*, *Sorcery*, &c. and all their Aiders, Abettors, and Counsellors, being convicted, and attainted of the same Offences, shall suffer Pain of Death as Felons, without the Benefit of Cler-

X

gy ;

gy : Or to tell and declare in what Place any Treasure of Gold and Silver should or might be found in the Earth, or other secret Places : Or where Goods or Things lost or stol'n should be found : Or to provoke any Person to unlawful Love, such Offender to suffer Imprisonment for one whole Year without Bail or Mainprize, and once in every Quarter of the said Year shall in some Market-Town, or upon the Market-Day, or at any such Time as any Fair shall be kept there, stand openly in the Pillory for the Space of six Hours, and there shall openly confess his or their Offence; and for the second Offence shall suffer Death as Felons without the Benefit of Clergy.

That these Laws were made against a Set of Villains, whose natural Antipathy to Honesty and Labour, furnish'd them with Pretensions to an uncommon Skill, thereby the more easily to gull and cheat the superstitiously credulous, and by that means discover from them some such Secrets that might farther them in perpetrating the more consummate Villany, is plain from the very Words and Expressions of the very Acts themselves, and the Description of the Persons they are made against ; and not, as I before observed, to prevent and hinder Men from the lawful Enquiry after useful, delightful, and profitable Knowledge.

Mr. *Campbell*, who has been long a settled and reputable Inhabitant in many eminent
Parts

Parts of the City of *London*, cannot, I am sure, be look'd upon as one of those these Acts of Parliament were made against, unless we first strip the Acts themselves of their own natural, express and plain Meaning, and cloath them with that which is more obscure, unnatural, forced, and constrain'd ; a Practice, which, if allowed, would make them wound the Innocent and clear the Guilty, and render them not our Defence but our greatest Evil ; they would, by that means, become a perfect *Ænigma*, (or Riddle) and be so far from being admired for their Plainness, that they would be even exploded like the Oracles of the Heathens for their double Meaning.

If Mr. *Campbell* has the Second-Sight, as is unquestionable from the allowed Maxim, that what has been may be again, and by that means can take a View of Contingencies, and future Events ; so long as he confines these Notices of approaching Occurrences to a good Purpose, and makes use of them only innocently and charitably to warn Persons from doing such Things, that according to his Conceptions would lead them into Misfortune, or else in putting them upon such Arts that may be of Use and Benefit to themselves and Posterity, always having a strict Regard to Morality and Religion to which he truly adheres : Certainly, I think, he ought so much the more to be admired for the same, by how much the more this his excellent Knowledge

is surpassing that of other Men, and not be therefore unjustly upbraided with the injurious Character of a Cheat, or an ill Man : However, this I will presume to affirm, and I doubt not but to have my Opinion confirm'd by the Learned Sages of the Law, that this innocent Practice, and I venture to add, honest one too, doth by no means entitle him to the Penalties of the before-mentioned Laws made against Fortune-tellers, and such sort of profligate Wretches ; which it as great an Absurdity to decry, as it would be to call him, who is a settled and reputable Inhabitant, a Stroler or wandring Beggar.

Again, It is true that Mr. *Campbell* has relieved many that have been supposed to have been bewitched, as is related and well attested in this Account of his Life ; but will any one from thence argue that he himself is a real Conjuror or Wizard, because he breaks the Chains by which those unhappy Wretches were bound ? No surely, for if that were the Case, we might then as well indict the Physician who drives away a malignant Distemper, and roots out its latent Cause by his mysterious Skill in Plants and Drugs ; or conclude, that the Judge who condemns a Criminal is for the same Reason guilty of the self-same Crime for which the Offender is so by him condemned. Persons who delight in such unnatural Conclusions, must certainly be in love with the greatest Absurdities, and must entirely abandon

don their natural Reason, before they can be brought to conclude, that the Prince of Darkness would assist Men in destroying his own Power.

The best Answer I can afford these Men is Silence ; for if they will not argue upon the Principles of Reason, or be guided by her Dictates, I think them no more fit to be contended with, in a rational and decent manner, than Bedlamites, and such who are bereft of all Understanding. A Rod is the best Argument for the Back of a Fool, and Contempt the best Usage that ought to be shewn to every head-strong and ignorant Opponent.

In a Word, I know of no Branch of Mr. *Campbell's* Practice that bears the least Resemblance to those Crimes mentioned in the foregoing Acts. That he can and doth tell Peoples Names at first Sight, tho' perfect Strangers to him, is confessed by all who have made the curious Enquiry at his Hands ; but what part of the Law, I would fain know, is that against Knowledge, and a clear Sight into Things not common, is not only an allowable, but a commendable Qualification ; and whether this Knowledge in him be inherent, accidental, or the result of a long Study, the Case is still the same ; since we are assured he doth it by no unlawful Intelligence, or makes use of the same to any ill Purpose, and therefore is undoubtedly as lawful as to draw natural Conclusions from right Premises. Hard is the Fate of any

Man to be ignorant, but much harder would his Lot be, if he were to be punished for being Wise, and, like Mr. *Campbell*, excelling others in this kind of Knowledge.

Much more might be said in Defence of Mr. *Campbell* and the Art he professeth, but as the Arguments which are brought against him by his Enemies on the one Hand, are trivial and ill-grounded; I therefore think they deserve no farther Refutation; so on the other, his Innocency is too clear to require it.

After having thus taken a Survey of Mr. *Campbell's* Practices, with regard to their Legality according to the Statutes and the Laws of the Nation wherein he lives, we will consider next, whether according to the stated Rules of Casuistry, among the great Divines eminent for their Authority, it may be lawful for Mr. *Campbell* to predict, or for good Christian Persons to visit his House, and consult him about his Predictions. I have upon this Head examined all the learnedest Casuists I could meet with in ancient Times, for I cannot meet (in my reading) with any Moderns that treat thoroughly upon this Case, or I should rather have chosen them, because perhaps the Second-Sight was less known in those antient Days than it has been since, and so might escape their Notice.

My Design is first to give the Reader a distinct Summary of all that has been said of this Matter, and to do it as succinctly and briefly

briefly as possible, and then to argue myself from what they agree upon as to this Man's particular Case.

That every one may have recourse to the Authors themselves, if they have a Curiosity, and find that I don't go about to impose upon their Judgments, I will here tell the Reader where he may find the whole Contents of the following little Abstract of Divinity and Casuistry; because it would be a tedious piece of Work to set down the Words of each of them distinctly, and quote them every one round at the end of their several different Sentences, which tend to the same Meaning; but I will strictly keep to the Sense of them all; and I here give the Reader their Names, and the Places, that he may consult them himself, if his Inclination leads him to be so curious; Thomas Aquinas 4. *Distin.* 34. *questio.* 1. *Art.* 3. Bona 2. *Dist.* 7. *Art.* 2. *Quest.* 1. Johannes Major, 4. *Dist.* 34. *quest.* 2. Sylvester *Verbo Maleficó,* *quest.* 8. Rosella, *Verb. Impedimentum* 15. *cap.* 18. Tabiena, *Verb. Imped.* 12 *Vers.* Cajetan, *Tom.* 2. *Opusc.* 12. *de Malefic.* Alphonsus a Cast. *Lib.* 10. *de Justâ Hereticorum punitione,* *cap.* 15. Cosmus Philarchus, *de Offic. Sacerdot.* p. 2. l. 3. *cap.* 11. Toletus in *Summa,* *lib.* 4. *cap.* 16. Spineus, in *Tract. de Strigibus.* Petrus Binsfield, in *Tract. de Confessionibus Maleficorum.*

These Divines have generally written upon the impious Arts of Magick, which they call by the Name of Divination; and this Divination (as they term it) they divide into Kinds, the *One*, in which the Devil is *expressly* invoked to teach hidden and occult Things; the *Other*, in which he is *tacitly* called upon to do the same. An *express* Invocation is by Word or Deed, by which a real Compact is actually made with the Devil, and that is a Sin that affects the Death of the Soul, according to the Laws of Theology, and ought to effect the Death of the Body, according to Civil and Political Laws. The *tacit* Invocation of Demons is then only, when a Man busies himself so far with such Persons, that it is meet, and just, that the Devil should be permitted to have to do with him, though it was opposite to the Intention of the Man.

But then this *express* Invocation again is subdivided into several Species, according to the divers Manners by which the Devil instructs these Men.

The first is *Enchantment*, which I need not describe, and of which I will speak no more, because it is what every Body knows to be detestable, and no Body ought to know the Art thereof.

The second is *Divination by Dreams*, when any Instructions are expected from the Devil by way of Dream, which is a capital Crime.

The

The third is called *Necromancy*, which is, when by the use of Blood and Writing, or speaking certain Verses, the Dead seem to rise again, and speak and teach future Things. For tho' the Devil can't recal a Soul departed, yet he can (as some have thought) take the Shape of the dead Corpse, himself actuate it by his Subtilty, as if it was inform'd with a Soul. And some affirm, that by the Divine Permission, the Devil can do this, and spake so in the Case of *Samuel* and *Saul*. But Divines of a more solid Genius attribute that Power only to the Deity, and say, with Reason, that it is beyond the Devil's Capacity. But it is certain this was a Divination done in dead Animals by the Use of their Blood, and therefore the Word is derived from the *Greek νεκρον*, which signifies Dead, and *Marrha*, which signifies Divination.

The fourth Species is called *Divination* by the *Pythians*, which was taken from *Apollo*, the first Diviner, as *Thomas Aquinas* says in his *Secundâ secunda qu. 95. Artic. 3.*

The fifth is called *Geomancy*, which is when the Devil teaches any Thing by certain Signs appearing in the Earthly Bodies, as in Wood, Iron, or polished Stones, Beryls, or Glafs.

The sixth is named *Hydromancy*, as when a *Dæmon* teaches any Thing by Appearances in the Water.

The seventh is stiled *Aeromancy*; which is when he informs People of such Things by Figures in the Air.

The

The Eighth is entituled *Pyromancy*; that is, when it instructs People by Forms appearing in the Fire.

The Ninth is termed *Aruspicy*; which is, when by Signs appearing in the Bowels of sacrificed Animals the Dæmon predicts at Altars.

Thus far, as to *express* Divination, or Invocation of the Devil, which is detestable, and the very consulting of Persons, that use such unlawful Means, is according to the Judgment of all Casuists, the high Road to eternal Damnation.

Now as to *tacit* Divination or Invocation of the Devil, that is divided into two subaltern Kinds. The first Kind is, when for the sake of knowing hidden Things, they make use of a vain and superstitious Disposition existing in Things to judge from; which Disposition is not of a sufficient Virtue to lead them to any real Judgment. The second Kind of *tacit Divination* is, when that Knowledge is sought by the Disposition of those Things, which Men effect on purpose and of their own accord, in order to come by and acquire that Knowledge.

Both these Kinds of *tacit* Divination are again subdivided into several Species, as are particularly mentioned by St. *Tho. Aquin. Secundâ Secundâ. Quæst. 95. Artic. 3. Gregory de Valentine, Tomo 3. Disput. 6. quæst. 12. puncto 2. Toletus in Summâ. Lib. 4. cap. 15. And Michael Medina Lib. 2. de rellâ in Deum*

Deum fide : post sanctum Augustinum. Lib. 2. de Doct. Christ. cap. 19. & sequem.

The first of these Kinds of tacit Divination, contains under it the following several Species.

The first Species is called *Genethliacal*, which is, when from the Movement or Situation of the Stars, Men's Nativities are calculated and enquired into so far, as that from such a Search they pretend to deduce the Knowledge of human Effects, and the contingent Events that are to attend them. This *Thomas Aquinas*, and *Sixtus Quintus* condemns; but I shall with Humility and Submission to greater Judgments enquire hereafter into their Reasons, and give my Opinion why I think this no evil Art; but I submit my Opinion, if, after it is given, it is thought erroneous.

The second is *Augury*, when any Thing is predicted from the chattering of Birds, or the voice of Animals, and this may be either lawful, or unlawful. If it comes from natural Instinct (for Brutes having only a sensitive Soul, have their Organs subject to the Disposition of the greater Bodies in which they are contained, and principally of all to the Celestial Bodies) his *Augury* is not amiss. For if when Crows are remark'd to Kaw (as the Vulgar Phrase is) more than ordinary; it is judging according to the Instinct of their Nature, if we expect Rain; and we may reasonably depend upon it, we shall be right if we foretel Rain to be at Hand. But sometimes the Devils actuate those

those Brute Animals to excite vain Ideas in Men, contrary to what the Instinct of their Nature compels them to. This is superstitious and unlawful, and forbid in holy Writ.

The Third is *Aruſpicy*, when from the Flight of Birds, or any other Motion of any Animals whatsoever, Persons pretend to have an Insight and a penetrative Knowledge into occult and hidden Matters.

The fourth consists in *Omens*, when for Example a Man from any Words which others may have spoken on Purpose or by Accident, pretends to gather a way of looking into and knowing any Thing of Futurity.

The fifth is *Chiromancy*, which consists in making a pretence to the Knowledge of future Things by the Figures and the Lines of the Hands: And if it be by consulting the Shoulder-bones of any Beast, it goes by the Name of *Spatulamancy*.

As the first Kind of Divination, by a *tacit* Invocation of the Devil, is divided into the five Species above-mentioned; so also is the second kind of *tacit* Divination or Invocation of the Devil, divided into two Species by *St. Thomas Aquin. Secunda secunda, quaestione nonagesima quinta articulo tertio*, and too tedious to insert here.

Now all these Ways are by these Divines accounted wicked, and I set them down that People may avoid them. For how many Gypsies and Pretenders to *Chiromancy* have we in
London

London and in the Country? How many that are for *Hydromancy*, that pretend in Water to shew Men mighty Mysteries? And how many in *Geomancy*, with their Beryls and their Glasses, that, if they are not under the Instigation of the Devil, propogate the Scandal at least by being Cheats, and who ought to be punished to the utmost Severity, as our *English* Laws enact? Mr. *Campbell*, who hates, contemns, and abhors these ways, ought, methinks, to be encouraged by their being restrain'd; and People of curious Tempers, who always receive from him moral and good Instructions, which make them happy in the Conduct of Life, should be animated in a publick Manner to consult him, in order to divert the curious Itch of their Humours from consulting such wicked Impostors, or Diabolical Practicers, as too frequently abound in this Nation, by reason of the inquisitive Vulgar, who are more numerous in our Climate, than any I ever read of.

But now to argue the Case of Conscience with regard to his *particular* Practice by way of the Second-Sight, whether, in *foro Conscientie*, it is lawful for him to follow it, or others to consult him? The Divines above-mentioned having never had any notice of that Faculty in all Likelihood, or if they had, never mentioning it, makes it a Point more difficult for me to discuss; but I think they have stated some Cases, by the making of which

which my Premises, I can deduce from all the learned Men I have above quoted, a Conclusion in favour of our Mr. *Duncan Campbell*, and of those who consult him; but my Opinion shall be always corrected by those who are wiser than my self, and to whom I owe entire Submission. I take leave to fix these Premises from them first, and to form my Argument from them afterwards in the following manner.

First, It is allowed by all these Divines, that a Knowledge which one may have of future Things within the order of Nature, is, and may be lawful.

Secondly, They imply, that where Justice is not violated, it is lawful both to predict, and to consult.

Thirdly, Many of them, but particularly *Aureolus* puts this Question: Is it lawful to go to one that deals in the Black Art, to persuade them to cure any innocent Body, that another *Necromancer* or Dealer in the Black Art may have maliciously afflicted, and tormented with Pains? And some of these Casuists, particularly *Aureolus*, say, it is lawful on such an Occasion to go to such a Conjuror, because the End is not Conjuration, but freeing a Person from it.

But I take leave to dissent from these great Men, and think they are in a double Mistake;
first

first in stating the Question, and then in making such an Answer, provided the Question had been stated right.

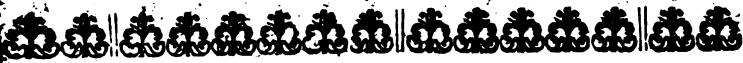
The Question is founded upon this Supposition (which is past by as granted) *viz.* that one *Necromancer* could release a Person bewitched by another, which is absolutely false ; for it is against the Nature of the Devil to be made an Instrument to undo his own Works of Impiety : But admitting, and not granting this to be possible, and the Question to be rightly stated, why still these Casuists are out in their Answer ? It is lawful, reply they, because the End of going to the Conjurers is not Conjunction, but freeing a good Person from it : But the End is not the Point here to be consider'd, it is the Medium which is bad that is to be consider'd. It is by Conjunction, (according to their Hypothesis) the other Conjunction is to be dissolved ; and does not the common Rule, that a Man must not do Evil that Good may come of it, forbid this Practice ? And to speak my Opinion plainly in that Case, the Friend that should consult a Conjuror for that End, would be only so kind to put his own Soul in danger of being guilty of Hell-torments, to relieve his afflicted Friend from some bodily Pains, which it would be a Virtue in him to suffer with Patience and Resignation.

Others, almost all Divines, indeed agree, that it is and may be lawful to go to a Conjuror
that

that torments another, and give him Money not to afflict the Patient any longer; because that is only seeing him to desist from acting after his conjuring manner.

These Premises thus settled, if we allow the *Second-Sight* to be in-born and in-bred, and natural and common to some Families, which is proved in the Book; and if all that *Mr. Campbell* has predicted in that *Second-sighted Way* terminates with moral Advice, and the Profit of the Consultor, and without the Violation of Justice to others, as the Book shews all throughout; if he can relieve from Witchcraft, as it seems Oath is to be had he can, which no one that deals in the Black Art can do, why then I need not draw the Conclusion, every Reader will do it naturally; they will avow all the strictest Laws of Casuistry and Morality to be in favour of *Mr. Campbell* and his Consultors.

F. I N I S.




B O O K S

Sold by *E. C U R L L*;

A T

Pope's-head, in Rose-street, Covent-garden.

Miscellanies. F O L I O.

1		BOOK of Martyrs, 3 Vols. ————	1641
2		Burnet's History of the Reformation, large Paper, 3 Vols. ————	1731
3		——— History of his own Times, 2 vols. ————	1634
4		Collier's Church History of Great-Britain, 2 vols.	1714
5		Fuller's Church History, 2 vols. ————	1655
6		Dupin's Ecclesiastical History, 3 vols. complet	1723
7		Eachard's History of England in 1 vol. complet	1720
8		Whitelock's Memorials of English Affairs concerning the Civil Wars —————	1732
9		Bedford's Scripture Chronology ————	1730
10		Josephus, English, with Basnage's Continuation ————	1708
11		Vertot's History of the Knights of Malta, 2 vols. ————	1728
12		Acherley's Britannic Constitution ————	1727
13		Harris's Lexicon Technicum, 2 vols. ————	1716
14		Brand's History of the Reformation of the Low Countries, 4 vols.	1720
15		Lock's Works, 3 vols. ————	1727
16		Broughton's History of all Religions, 2 vols. ————	1737
17		Boyer's Life of Queen Anne, with Cuts ————	1722
18		Memorials of Eminent and Worthy Persons ————	1741
19		Lewis's History of Great-Britain and Wales ————	1729
20		Oldmixon's History of the Reformation ————	1739
21		Eusebius's Ecclesiastical History, English ————	1683
22		Domat's Civil Law, 2 vols. with Supplement ————	1722
23		Moll's Description of England and Wales ————	1724
24		More's Theological Works ————	1708
25		A new Exposition of the Common Prayer ————	1735

A

26 General

26	General Historical Dictionary, vol. 1.	—	—	1734
27	Brocklesby's Gospel-Theism	—	—	1706
28	Bedford's Hereditary Right, with Henry the Eighth's Will	—	—	1713
29	Coker's Survey of Dorsetshire	—	—	1732
30	Pearson on the Creed, with the Index	—	—	1723
31	Nostradamus's Prophecies	—	—	1672
32	Burnet's Theory, 3d Edit	—	—	1697
33	Moryson's Travels	—	—	1617
34	Barclay's Universal Traveller	—	—	1735
35	Knox's History of Scotland	—	Edinb.	1732
36	L'Estrange's Ætop, 2 vols. compleat	—	—	1704
37	Natural History of Animals	—	—	1701
38	Davenant's Works, Plays and Poems	—	—	1673
39	Blackmore's Prince and King Arthur	—	—	1696
40	Pope's Works in Prose	—	—	1737
41	Cowley's Works compleat	—	—	1674
42	Philips's Poems and Plays	—	—	1669
43	Pope's Homer's Iliads, 3 vols.	—	—	1715
44	Astrea, a Romance	—	—	1657
45	Ibrahim, a Romance	—	—	1652
46	Polexander, a Romance	—	—	1612
47	Pembroke's Arcadia	—	—	—
48	Blome's Britannia	—	—	1683
49	Walker's Sufferings of the Clergy	—	—	1714
50	The Life of the Duke of Espernon, by Charles Cotton, Esq	—	—	1670
51	God's Revenge against Murder	—	—	—
52	Wiseman's Surgery	—	—	1676
53	Turner's Herbal	—	Colen.	1568
54	Dodoen's Herbal	—	—	1619
55	Bullein's Surgery	—	—	1579
56	Stow's Chronicle, continued by Howes to 1632	—	—	1632
57	Cambridge Concordance	—	—	1672
58	Spon's History of Geneva	—	—	1687
59	Banister's Surgery	—	—	1578
60	Hart's Diet of the Diseas'd	—	—	1633
61	Dupin's Canons, vol. 1.	—	—	1699
62	Pocock on Malachy	—	Oxon.	1692
63	L'Estrange's Divine Offices	—	—	1699
64	Blundel on the Sybills	—	—	1661
65	Selden's Tracts, Ecclesiastical and Civil	—	—	1683
66	The Life of Nero Cæsar	—	—	1624
67	Annals of Cornelius Tacitus, English	—	—	1640
68	Heywood's History of illustrious Women	—	—	1624
69	Dr. Bayly's Wall Flower, a Moral Romance	—	—	1650
70	Burton's Anatomy of Melancholy	—	—	1638
71	Cole's State Papers	—	—	1733
72	Collection of State Trials from 1678 to 1690, with the Dying Papers of the Criminals, and Remarks upon several Points of Law and other curious Tracts, collected by Justice Ireton of Gray's-Inn, 2 large vols.	—	—	—
73	Trials of the Seven Bishops and Dr. Sacheverel	—	—	—

74	Sprat's History of the Rye House Plot, with the Trials of the Conspirators, in 2 vols.	1685
75	Hampden's Trial in the Case of Ship Money	1719
76	The Earl of Macclesfield's Trial, large Paper	1725
77	State Tracts, privately Printed in King Charles the Second's Reign	1689
70	Parliamentary Papers relating to Mr. Layer, Mr. Kelley, and Bishop Atterbury, with their Speeches	
79	June Divino, a Satyr, by De Foe, with his Picture,	1706
80	Collection of Poems, by Mr. Addison, Mr. Congreve, Mr. Prior, Mr. Philips, and other eminent Hands	1705
81	Howel's Life of Lewis the XIIIth of France	1646
82	Heylin's Life of Archbishop Laud	1668
83	Feltham's Resolves, Divine, Moral and Political	1696
84	Dewit's Sea Atlas	
85	Salmon's English Herbal	1710
86	Duty of Man's Works, large Paper, in 2 vols.	1704
87	Hooker's Works, with his Life	1721
88	Guillemeus's French Art of Surgery	1597
89	Whitelock's History of England	1709
90	Sennert's Opera Medica, in 3 Tomes,	Lugd. 1650
91	Vanhelmont Opera Medica & Chymica	Ditto 1655
92	Confilium Jo. Matth. de Gradi	Ditto 1535
93	Fr. Valleriolæ Observaciones Medicæ	Ditto 1573
94	Almanfo Opera Medica	Venet. 1483
95	Gasp. Taliacotii de Curtorum Chirurgia cum Figuris	Ditto 1597
96	Skinner's Etymologicon Linguae Anglicanae	Lond. 1670
97	Le Clerc Histoire des Provinces Unies, 2 Tomes.	Amst. 1723
98	L'Architecture du Cerceau, 2 Tomes.	A Paris 1615
99	L'Architecture de Scamozzi	Ditto 1685
100	Chasseau de Card. Richilieu, avec Figures	
101	Resolution de 4 principeaux Problems d' Architecture avec Figures	Paris 1673
102	Histoire de Vaudois	Leyden 1669
103	Institution de la Religion Chretienne par J. Calvin	Bremen 1713
104	Sir Robert Walpole's Report of the Secret Committee, large Paper	
105	A Book of Proclamations in the Reign of King James I.	1609
106	Thuani Historia sui Temporis, 4 Tomes, Edit. Opt. Aurelianae	1620
107	A Collection of Mathematical Manuscripts in 10 vols.	
108	Judicial of Urines, Temp. Hen. VIII.	
109	Tables of Surgery	1585
110	Pharmacopœa Coll. Londin. Not. M. S. Interfol.	1650
101	Vigo's Surgery in England, Temp. Edw. VI.	
104	Oxford and Cambridge Verses, viz. 1. In Pacem Ryswicki. Cant. 1697. 2. In Obitum D. Glocestriensis, Cant. 1700. 3. In Obitum Gulielmi III. Cant. 1702. 4. Ibid. Oxon. 5. In Obitum Reg. Annæ. Oxon. 1714. 6. In Ibid. Cant. 7. In Nuptias Pr. Auriaci & Annæ, Geo. II. Filiæ nat. max. Cant. 1733.	
105	Fowler's Civil Wars of Swethland and Poland; with the Life and Death of Sir George Douglas, Kt. Ambassador there	Lond. 1656
106	Digges's Mathematical Treatises	Lond. 1591

- 107 Sir Roger Manley's Hist. of the Wars in Denmark, with Maps *Lond.*
1679
108 Fuller's Hist. of the Holy War _____ *Camb.* 1639
109 The Life of Sir Will. Courten and Sir Paul Pindar, East-India Mer-
chants, with their Services and Sufferings from the Dutch, ad val.
151,612 *l.* and Interest, Ann. 1643. By Tho. Carew, Gent. 1681

Miscellanies. Q U A R T O.

- 1 S A L M O N's Modern History, with the Present State of all Na-
tions, in 6 Vol. with Cuts _____ *Dublin,* 1727
2 Tourneforts Voyage to the Levant, with Cuts, in 2 vols. _____ 1718
3 Morgan's Hist. of Algiers _____ 1731
4 Chandler's History of the Inquisition, 2 vols. _____ 1731
5 Maimbourgh's History of Arianism, complete _____ 1728
6 Dale's Antiquities of Harwich _____ 1730
7 Mascou's History of the Antient Germans, 2 vols. _____ 1737
8 The Hero, by B. Gracian, *English* _____ 1716
9 Liberty, a Poem, by Thompson _____ 1735
10 The Jesuit's Perspective, translated by Ephr. Chambers _____ 1726
11 Morals of the Antients, by England _____ 1727
12 Eighteen Plays, by the Duke of Buckingham, Dryden, Otway, South-
ern, Sedley, Shadwell, Mrs. Behn, Crown, &c. _____
13 Nichols's History of precious Stones _____ *Camb.* 1652
14 Cowley's Hist. of Bedfordshire, Berkshire, Buckinghamshire, Cam-
bridgeshire, Cheshire, Cornwall, &c. _____ *Cam-*
_____ 1741
15 Some select Philosophical Transactions for 1718 & seq. _____
16 Howel's Familiar Letters, with MS Notes _____ 1645
17 Goodall's History of the College of Physicians _____ 1684
18 Bloome's History of the Bible with Cuts _____ 1699
19 Fleury's Ecclesiastical History, 3 vols. _____ 1727
20 Monardus's Natural History of the West-Indies, 1596. With two Me-
dicines excellent against all Venom, *viz.* the Bezoar Stone, and the
Herb Esuerconera _____
21 Lanfranke's Surgery _____ 1565
22 Cooke's Marrow of Surgery _____ 1693
23 Cooper's Chronicle in Verse _____ 1565
24 Mirror of Magistrates; or, the Fatal Catastrophe of Great Persons, in
Verse _____ 1578
25 Heywood's Poetical Works, 1576. With Green's Never too late.
A Moral Treatise on Human Life _____ 1607
26 The Loves of Poliarthus and Argenis, by Barclay. A Romance, with
Cuts _____
27 Guydo's Surgery _____ 1579
28 Wurtz's Surgeons Guide _____ 1632
29 Bishop Latimer's Sermons before King Edw. VI. _____ 1548
30 Rere-by's Miscellanies in Verse and Prose _____ 1734
31 James's Theory and Practice of Gardening _____ 1728
32 Platte's Jewel House of Art and Nature _____ 1594
33 Mcager's English Gardener _____ 1670
34 Markham's

- 34 Markham's Tracts in Husbandry, Gardening, &c. 1657
 35 Dr. Donne's Familiar Letters 1654
 36 State Tracts from 1640 to 1648
 37 Bishop Sparrow's Injunctions, Canons, &c. Ecclesiastical 1675
 38 Compleat Clerk and Scriveners Guide 1655
 39 Some Law Manuscripts, by that late eminent Attorney Mr. Lewes Sweeting
 40 Prideaux's Introduction for Reading History 1655
 41 Dryden's Hind and Panther, with several Pieces written against it 1687
 42 Sprat of the Ecclesiastical Commission, Proceedings against Bp. Compton, Siege of Derry, with other State Tracts relating to Ireland 1688
 43 Reviews by Defoe, with Lord Haverham's Speeches in Parliament, in 3 vols.
 44 Barker's Bible, with Genealogies and Concordance, Black Letter 1634
 45 Anthony's Aurum Potabile, 1616. L'Obel Scirpium Illustrationes 1655
 46 Querfetanus's Chymical and Hermetical Physic, 1605. Phlorovantis's Surgery, 1580. Præpositas's Medicinal Receipts 1588
 47 Byfield of Consumptions, 1685.—A Key to Helmont, &c. 1682.—Bellon's Potable Balsom of Life, 1675. Dr. Salmon tost in a Blanket, by J. Younge, Surgeon, 1699. Turner's Defence of Surgery against Pretenders to it, 1703. Counter-blast to Tobacco, by K. J. I. 1504. Fabri de Auro potabili 1677. Anthony's Aurum Potabile, 1616. Guidott's Observations on Bath Cures, 1674. Peachie of the Root of Cassumuniar, alias Ryfagone, from the East-Indies, 1679.
 48 Ripley's Compound of Alchimy, 1591. Clever's Flower of Phy. 1560. Sir Thomas Elyot's Castle of Health, 1610. An Hospital for the Diseased, 1579. Boorde's Breviary of Health, 1575.
 49 Fitzgerald's Salt-Water sweetned, 1683. Mascall of Planting and Graffing, 1572. Stephen's of Fire and Salt, 1649. Bacon's New Atlantis, 1639. London's Remains after the Fire. A Poem in Latin and English, 1667. Austen's Rem. on Lord Bacon's Account of Fruit-Trees
 50 Whitgift's Answer to a Libel against the Parliament, 1572. Princes Self-Defence, 1659. about the Secluded Members
 51 A Defence of Tobacco, 1602. A rich Closet of Physical Secrets, 1670. An Hospital for the Diseased, 1619. The Poor Man's Plaster-Box, 1634. Thompson's Vind. of Lord Bacon against Stubbs, 1674.
 52 Vitæ ducentorum & triginta Pontificum, 1507. Dialogus in Valdensium de Purgatorio Errorem per R. Alph. Riccium, 1509. Plat's Jewel Houie of Art and Nature.—Anatomy of the English Nunnery at Lisbon.—Miracles no Violations of the Laws of Nature, 1683.
 53 Method of curing Wounds made by Gunshot, 1617. A compendious Method of curing Wounds in the Head, 1588.—A Discursive Problem concerning Prophecies.
 54 The Surgeons Closet, by Thomas Bonham 1630
 55 Barlowe's Magnetical Advertisements 1616
 56 Muffet's Healths Improvement 1655
 57 Sir Thomas Elyot's Castle of Health 1539
 58 Boorde's Breviary of Health 1557
 59 Naked

59	Naked Truth, with Burnet's and other Answers	1675
60	Dr. Hammond's Vindication of the Church of England	1657
61	Wright's Errors in Navigation	1657
62	Gross Forgeries of Dr. Hollingsworth, in Relation to Eikon Basilike, 1693.—Relation of finding the Crucifix of Edward the Confessor, 1688. Relation of the Deposing King Edw. II. 1689. Account of the Plots of the Papists.—Orders for the better Government of St. Bartholomew's Hospital, 1652. Prince of Orange's Declaration, with Remarks upon it, 1688. Memorial of the State of England, 1705.—King of Spain's Proclamation for Reformation, 1623.	
63	Baxter against Stillingfleet of Separation	1681
64	Vox Populi, expressed in 18 Motions to Parliament, 1941. Relation of the Brownists, 1641. Sir Francis Bacon's Confession of Faith, 1641. Downing's Case of the Elector Palatine, 1641. An Appeal against Bishop Mountague, 1641. Sir John Cheeke against Rebellion, 1641. Paget's Relation of the Christians in the World, 1639	
65	Carleton's God's Mercies to Queen Elizabeth	1625
66	Leicester's Commonwealth with his Head	1641
67	Fage's Sick Man's Glass, 1638. Hildanus's Experiments in Surgery, 1643.	
68	The Haven of Health, by Thomas Cogan	1612
69	Hart's Arraignment of Urines	1623
70	Edwards's Analysis of Surgery	1636
71	Read's Surgery	1634
72	Biggs's Crafts of Physic	1651
73	Boyle's Experimental Philosophy, 2d Tome	1671
74	Hart's Anatomy of Urines	1651
75	Barrough's Method of Physic	1590
76	Clowe's Surgery, and of the French Pox	
77	Judgment of Urines	1599
78	Read's Treatise of Wounds	1638
79	Enchiridion Medicum, by Valentinus	1672
80	Discourses of Sir John Smythe, Kt.	1590
81	Art of Navigation, by Martin Cortes	1579
82	Light shining out of Darkness	1659
83	Mountagu against Selden on Tythes	1621
84	Humble Petition, 1661. Grand Debate between the Bishops and Presbyterians, 1661. Petition for Peace, 1661	
85	Two Letters between the Pope and King Charles I. when Prince of Wales, 1642. Scot's Scouts discovered, 1642. Answer to the Remonstrance, 1642. And other Pamphlet's relating to the Civil Wars	
86	Paracelsus's Experiments and Cures, with Quercetanus's Hermetic Philosophy	
87	Curious Treatise of Metals	1612
88	A Treatise of the Philosophers Stone, published at the Request of Mr. Boyle	1680

Libri Latini & Gallici. QUARTO.

86	Newtoni Philosophiæ Nat. Principia	—	—	Lond.	1726
90	— Optice, per S. Clarke	—	—	—	1706
91	Pearce's Longinus de Sublimitate	—	—	—	1724
92	Prior's Solomon de Mundi Vanitate, per G. Dobson	—	—	—	1734
93	Littleton's Dictionary	—	—	—	—
94	Hederici Lexicon Græcum	—	—	—	1727
95	Pancirollus de Rebus Memorabilibus	—	—	Frank.	1660
96	J. Schutze Apparatus Curiosus & Practicus	—	—	Dresd.	1710
97	Ren. Descartes Epistolæ	—	—	Lond.	1668
98	S. Ignatii Epistolæ — cum Notis If. Vossii	—	—	Amst.	1646
99	Bibliotheca Bodleiana, by Dr. James.	—	—	—	—
100	Dacus Major. Opusculum Aug. Senensis, 1492. Lillii Grammatica Latina. — Synonima Magist. Johannes de Garlandia. — Whittingham's Grammar, by Vinken de Word	—	—	—	—
101	Essais de Montaignè, 3 Tomes.	—	—	Paris	1725
102	Histoire de France, par Daniel, 10 Tomes	—	—	Ibid.	1729
103	— du Concile de Trente, par Fra. Paolo Notis Houffiae	—	—	Amst.	1699
104	Puffendorf le Droit de la Nature & Gens, par Barbeyrack, 2 Tomes.	—	—	—	—
		—	—	Basle	1732
105	Nouveau Testament de L'Enfant, 2 Tomes.	—	—	Amst.	1718
106	Histoire de Manichees, par M. de Beaufobre, 2 Tomes.	—	—	Ibid.	1734
107	— de L'Empire du Mogol, par Catrou	—	—	Paris	1703
108	Les Antiquitez Romaines de Halicarnasse, par G. F. le Jay, 2 Tomes.	—	—	—	—
		—	—	—	1722
109	Analyse des Infiniment Petits, par L'Hospital	—	—	Paris	1716
110	— — — — — par M. Varignon	—	—	Ibid.	1725
111	La Liturgie Anglicane	—	—	Lond.	1689
112	Republique de Platon, par Pillioniere	—	—	Ibid.	1726
113	L'Administration du Card. Mazarin, par Silhon	—	—	—	1651
114	Lumières pour L'Hist. de France	—	—	—	1636
115	G. Martii de Homine Anat.	—	—	Froben.	1517
116	Bertrucii de Regimine Salutis, &c.	—	—	Ludz.	1509
117	Bondi de Simplicibus	—	—	—	1547
118	Vigo Opera Chirurgica	—	—	—	1570
119	Symbola Aureæ Mensæ cum Fig.	—	—	Frank.	1617
120	Basil Valentine, Tho. Nortoni, & Cremeri Abb. West. Tractat. Chem. cum Fig.	—	—	Frank.	1618
121	Raymundi Lullii Opera Omn. Chem. N. B. The above said Cremer brought Lully into England, 1332. who, by his Hermetic Art, made most pure Gold in the Tower of London, Temp. Edw. III.	—	—	—	—
122	J. J. Belcheri Tractat. de Auri Extractione, &c.	—	—	Lond.	1680
123	Wieri de Præstigiis Dæmonum & Incantationibus	—	—	Bafil.	1577
124	Hen. VII. de 7 Sacrament, contra Lutherum	—	—	Pynson.	1522
125	Fasciculus Temporum	—	—	Paris	1512
126	Director Sacerdotum	—	—	Pynson	1508
127	J. de Trittenham de Scriptoribus Ecclesiast.	—	—	Paris	1512.
128	Prideaux, Fasciculus Controvers.	—	—	Oxon	1649
		—	—	—	129 Edag

129	Essay de Merveilles de Nature	_____	_____	Rouen	1629
130	Dictionaire Francois & Latin, par Nicod	_____	_____	_____	1606
131	J. Heurnius de Morbis Pectoris	_____	_____	_____	_____
132	Willis Pathologia Cerebri	_____	_____	_____	1667
133	Wittichii Consul. & Observat. Medicæ	_____	_____	Lipf.	1604
134	Conringii Chirurgia Lib. 12.	_____	_____	Frank.	1602
135	O. Crollii Basilica Chimica	_____	_____	Ibid.	1608
136	Fr. Joëli Opera Medica, 4 Tomes.	_____	_____	Rostoch.	1630
137	B. Brunneri Consilia Medica	_____	_____	Halle	1617
138	B. Holyday de Anima Hominis	_____	_____	Oxon.	1633
139	Livii Historia, Ling. Toscanæ, p. 2.	_____	_____	Venet.	1567

English Miscellanies. OCTAVO.

1	SIR Isaac Newton's Philosophy, illustrated by Pemberton	_____	_____	_____	1728
2	_____ Chronology of ancient Kingdoms	_____	_____	_____	1728
3	_____ upon Daniel and the Apocalypse	_____	_____	_____	1733
4	_____ Universal Arithmetick	_____	_____	_____	1728
5	Whiston's Theory of the Earth	_____	_____	_____	1722
6	_____ Astronomical Principles of Religion	_____	_____	_____	1725
7	Wells's Mathematicks, 3 vols.	_____	_____	_____	1725
8	Gregory's Astronomy, 2 vols.	_____	_____	_____	1726
9	Ward's Mathematicks	_____	_____	_____	1728
10	Ronayne's Algebra	_____	_____	_____	1727
11	Keil's Astronomy	_____	_____	_____	1730
12	_____ Physicks	_____	_____	_____	1726
13	Barrow's Mathematical Lectures	_____	_____	_____	1734
14	Harris's Astronomical Dialogues	_____	_____	_____	1729
15	Ditton's Treatise of Perspective	_____	_____	_____	1712
16	Bohault's Physics, English, by Clarke, 2 vols.	_____	_____	_____	1729
17	Cheyne's philosophical Principles	_____	_____	_____	1715
18	Varenius's System of Geography, English, 2 vols.	_____	_____	_____	1733
19	Present State of England, Scotland, Ireland, and his Majesty's German Dominions	_____	_____	_____	1731
20	Dr. Salmon's New Survey of Engl. 2 vols.	_____	_____	_____	1731
21	Mackay's Journey through Great-Britain, 3 vols.	_____	_____	_____	1729
22	Defoes Tour through Great-Britain, 3 vols.	_____	_____	_____	1727
23	Rapin's Acta Regia, i. e. Publick Treaties, &c. 4 vols. with cuts	_____	_____	_____	1727
24	_____ History of England, corrected by Salmon, 12 vols.	_____	_____	_____	_____
25	Oldmixon's Critical Hist. of Eng. 2 vols.	_____	_____	_____	1722
26	Faschoud's Historico-political Geography, 3 vols.	_____	_____	_____	1726
27	Present State of the Cape of Good Hope, by Kolben, in 2 vols.	_____	_____	_____	1731
28	Memoirs of Philip de Comines, Eng. by Mr. Uvedale, in 2 vols.	_____	_____	_____	1723
29	Locke of Government	_____	_____	_____	1728
30	New Art of Thinking, by Crusaz, English	_____	_____	_____	1724
31	The History and Reality of Apparitions	_____	_____	_____	1729
32	Vertot's Revolutions in Sweden and Portugal, in 2 vols.	_____	_____	_____	1735
33	Gomez's Secret Memoirs of the Court of Persia	_____	_____	_____	1730
34	Mrs. Manley's Novels	_____	_____	_____	1720

35	Dean Swift's Miscellanies, in Prose and Verse	1713
36	———— Tale of a Tub, with Cuts	1710
37	Rowe's Supplement to Plutarch's Lives	1728
38	Compleat Gardener, by London and Wife	1710
39	Bradley's New Improvements in Planting and Gardening	1731
40	Jurieu's History of the Council of Trent	1684
41	Sir W. Temples Miscellanies and Memoirs, in 4 vols.	1701
42	Lord Moleworth's Account of Denmark	1694
43	Judge Burnet's History of Robert Earl of Oxford	1717
44	Budgell on Sir Robert Walpole's Administration	1731
45	Camden's Remains concerning Britain	1674
46	Works of Walter Moyle, Esq; in his Life time	1727
47	General History of China, 4 vols.	1736
48	New Memoirs of Literature, 3 vols.	
49	Railton's Army Regulator	1738
50	Defence of the Female Sex, by Mrs. Drake	1696
51	Familiar Letters, by Voiture and other eminent Hands	1701
52	Kingston's History of England, 2 vols.	1701
53	Fanshaw's Letters relating to Spain and Portugal	1701
54	Theophrastus's Characters Engl. by Dr. Gally	1725
55	History of the Parliaments of Paris, 2 vols.	1739
56	Present State of Germany, 2 vols.	1728
57	Lecompte's History of China	1738
58	Greaves's Miscellaneous Works, 2 vols.	1737
59	Full View of Popery in the Lives of the Popes	1704
60	Trial of the Seven Bishops	1716
61	Nelson's Adrefs to Persons of Quality	1715
62	Mr. Savage's Collection of Letters	1703
63	Boyer's Letters of Wit, Politicks and Morality	1701
64	Brown's Collection of State Papers	1702
65	———— Letters from Tully, Aristenæus, &c.	1702
66	History of Adresses with Remarks	1711
67	Dr. King's Miscellanies in Prose and Verse, large Paper	1734
68	Rapin's History of England, Vol. I. II. III. IV. V. ending with Henry VI.	1728
69	———— Vol. XV. containing King James II. and the Summary	1731
70	———— Acta Regia, 4 vols.	
71	Miller's Gardeners Dictionary, in 2 vols.	1735
72	Ashmole's Order of the Garter	1726
73	Morgan's Mahometism explain'd, 2 vols.	1723
74	Brockwell's History of Portugal	1726
75	Breval's History of Nassau	1734
76	Buchanan's History of Scotland, 3 vols.	1733
77	Rights of the Christian Church	1709
78	Wotton's Answer to it	1707
79	The Nurfes Guide	1729
80	Court and Country Cook	1702
81	Dr. W. Wagstaffe's Works	1726
82	Smith's Principles of Surgery	1732
83	Slaughter's Original Draught of the Prim. Church against Ld. King	1723

84	Coffeker's Constant Lovers; or, the Amours of Soleaus and Perrigoniz	1731
85	Bp. Parker's Hist. of his own Time	1730
86	Courtier's Manual Oracle	1685
87	Burnet's Reformation abridg'd	1683
88	An Enquiry into the 55th Canon, by C. Place	1718
89	Gratian's Compleat Gentleman	1730
90	Salmon's Chronological Historian	1733
91	Ker's Secret Memoirs of Scotland, 3 Parts	1727
92	Earbery's Pretended Reformers; or, true History of the German Reformation	1720
93	Plutarch's Lives abridg'd	1710
94	Mrs. Kettleby's 300 Receipts in Cookery, &c.	1719
95	Dr. T. Burnet's Archæologiæ, English, 2 vols.	1729
96	———— Faith and Duty of Christians	————
97	———— State of the Dead, by Mr. Earbury, 2 vols.	————
98	———— of the Restoration of the Jews; or the Millennium	————
99	Blackmore's Essays on several Subjects, 2 vols.	1717
100	Dr. Swifts Polite Conversation	1738
101	Collier, Congreve, &c. on the Stage	1698
102	Mural's Letters on the English and French Nations	1726
103	Addison's Remarks on Italy, finest Edition	1705
104	Critical Essay on the 39th Article	1724
105	Prideaux on Tythes	1722
106	Sir John Reresby's Memoirs	1735
107	Universal Magazine; consisting of Songs, Poems, Secret Histories, &c. 3 vols.	1735
107	Houghton's Improvement of Husbandry and Trade, publish'd by Mr. Bradley, 4 vols.	1727
108	History of the War of Cyprus	1687
109	Higgon's View of English History, and Remarks on Burnet, 2 vols.	1736
110	Evremond's Works, English, 3 vols.	1728
111	Derham's Physico-Theology	1723
112	———— Astro-Theology	1731
113	Feltham's Resolves	1709
114	Woolston's Six Discourses on the Miracles	1729
115	Journey from Aleppo to Damascus	1736
116	Sir R. Bulstrode's Memoirs of K. Ch. I. and II.	1721
117	Brookesby's History of Church Government	1712
118	Sir G. Mackenzie's Essays	1713
119	Cave's Primitive Christianity	1682
120	Strother of Sickness and Health	1725
121	Cheyne of Health and Long Life	1725
122	———— on the Gout; with Remarks on his Health on Long Life	1724
123	———— of Nervous Diseases	1733
124	———— Regimen of Diet, &c.	1740
125	Hancock, Smith and Rouse on Water	1723
126	Chefelden's Operations for the Stone	1723
127	Turner on the Venereal Disease	1736

28	Robinson on Ditto	1736
29	Aphorisms of Sanctorius, by Quincy	1728
30	Bp. Berkley's Minute Philosopher, 2 vols.	1732
31	Principles of human Knowledge	1734
32	Independent Whig	1728
33	Bp. Burnet's Travels	1723
34	T. Faber of Ancient and Modern Languages	1728
35	Management of the Tongue	1707
36	Senex's Miscellanea Curiosa, 3 vol.	1726
37	History of Addresses, with Remarks	1711
38	Bp. Burnet's four Discourses to the Clergy	1694
39	Mrs. Heywood's Memoirs of Utopia	1726
40	Nicholls' Conference with a Theist, 2 vol.	1723
41	Con. Place on the 55th Canon	1718
42	Nelson's Scripture Doctrine of the Trinity	1714
43	Izacke's Antiquities of Exeter	1681
44	Aubrey's Antiquities of Surrey, 5 vol.	1719
45	Ashmole's Antiquities of Berkshire, 3 vol. 1. pap.	1719
46	Gale's Antiquities of Winchester	1715
47	Abingdon's Antiquities of Worcester	1717
48	Brown's Antiquities of Norwich	1712
49	Antiquities of Rochester, with the Statutes	1717
50	Erdeswicke's Survey of Staffordshire	1723
51	Norden's Northamptonshire	1720
52	Rifdon's Survey of Devonshire, 2 vol	1714
53	Ayliffe's Antiquities of Oxford, 2 vol	1714
54	Sir Chr. Wren's Antiquities of Salisb. and Bath	1719
55	Thoresby's Leeds	1729
56	Bearcroft's Charter-house	1737
57	Ball's Constantinople	1729
58	English Topography, by Dr. Rawlinson	1720
59	Life of Sir John Perrot, with his Will	1728
60	South's Life and Posthumous Works	171
61	Gildon's Life of Mr. Betterton	1710
62	Life of Arthur Maynwaring, Esq;	1715
63	Lives of Burleigh, Raleigh, D. of Buckingham, Montros, Ol. Cromwell, Adm. Coligni, Don J. of Austria, Will. I. Pr. of Orange, Pr. of Parma, Count Wallenstein, D. of Hamilton, Gen. Blake, D. of Albemarle, E. of Shaftsbury, D. of Monmouth, Adm. Ruyter, Visq. Turenne, Pr. of Conde, Adm. Tromp, D. of Lorraine, in 2 vol.	
64	Life of Sir Tho. Moore, Kt. by his Grandson	1726
65	Hai Ebn Yokdhan, the Self taught Philosopher	1708
66	Life of James Bonnel, Esq;	1703
67	of Bromfield, the famous Quaker	1725
68	Walton's Lives of Dr. Donne, Sir H. Wotton, Mr. Hooker, Mr. Herbert, with their Effigies	1670
69	Lives of the Family of Boyles	1737
70	Life of Will. Congreve, Esq;	1830
71	of the Duke of Ormond, and his Family	1716

172	Bp. Parker's Life and Times	_____	_____	1730
173	Ashmole's Hist. of the Garter	_____	_____	1726
174	D. of York's Naval Memoirs	_____	_____	1729
175	Lives of the illustrious Persons who died in 1711, and 1712, in 2 vol.	_____	_____	1712
176	Jacob's Lives of all the English Poets, 2 vol.	_____	_____	1720
177	Mrs. Manley's Atalantis, compl. 4 vol.	_____	_____	1709
178	Chandler's Hist. of Persecution	_____	_____	1736
179	Bunyan's Pilgrim's Progress, with fine cuts, by Sturt	_____	_____	1741
180	Tindal's Law's of Nations, on Passive-Obedience, Power of the Magistrate, and Liberty of the Press	_____	_____	1709
181	Pliny's Epistles, translated by several Hands, in 2 vol.	_____	_____	1924
182	Spectator, vol 1, 2. Octavo	_____	_____	1712
183	Tattlers, vol. 1, 2, Octavo	_____	_____	1710
184	Ld. Ch. Fortescue of Government, published by Judge Fortescue	_____	_____	1719
185	Erasmus on the Decalogue, written by him in English	_____	_____	1533
186	Collier's Liturgical Alterations	_____	_____	1718
187	Staunton's Disputes with Dr. Waterland, Mr. Whiston, &c. about the Trinity, &c.	_____	_____	1724
188	Characters of Court Favourites	_____	_____	1709
189	Steel's Romish Ecclesiastical History	_____	_____	1714
190	Spirit of Prophecy	_____	_____	1679
191	Hales of Eaton's Dignities and Corruptions of Man's Nature	_____	_____	1720
192	Courtier, by Count Castiglione	_____	_____	1729
193	Glanvil on Witches, Apparitions, &c.	_____	_____	1726
194	Dennis's Letters, Moral and Critical	_____	_____	1721
195	Macky's Characters of above 200 of the English Nobility	_____	_____	1742
196	Lucian's Works, translated by Mr. Moyle, Dr. Drake, Mr. Cheeke, Mr. Browne, Dr. Baden, &c. with his Life, by Mr. Dryden, in 4 vol.	_____	_____	1711
197	Pylades and Corinna; or, the Lives and Amours of Mr. Gwinnet and Mrs. Thomas, in 2 vol.	_____	_____	1736
198	Plutarch's Lives, vol. 1, 2	_____	_____	1683
199	_____ Morals, vol. 1, 3	_____	_____	1684
200	Virgin Unmask'd, by Dr. Mandeville	_____	_____	1724
201	Vindication of the E. India-Company	_____	_____	1688
202	Memoirs of the two last Years of K. Ch. I. by Sir Tho. Herbert, Major Huntington, Col Cooke, and Mr. Firebrace	_____	_____	1702
203	Veritegan's Antiquities of Gr. Britain	_____	_____	1653
204	Origin of the Laws of France	_____	_____	6724
205	Memin of the Coronation of the K. of France	_____	_____	1723
206	Howel of popular Insurrections	_____	_____	1661
207	City and Country Purchaser and Builder	_____	_____	1680
208	Dr. Henry More's Morals, Eng.	_____	_____	1701
209	Secret Hist. of the first 14 Years of K. Jam. I.	_____	_____	1692
210	History of the English and Scotch Presbytery	_____	_____	1659
211	La Belle Assemblée; or Six Days Adventures of several Persons of Quality, 4 vol. By Mrs. Heywood	_____	_____	1725
212	Works of Francis Osborne, Esq;	_____	_____	1699
213	Howel's History of England	_____	_____	1701
				214

214	Bernier's History of the Mogol Empire, 2 vol.	—	1671
215	Value of Sir Carbery Price's Mines	—	1698
216	Bp. Smalridge's Miscellanies	—	
217	History of Manual Arts	—	1661
218	Life, Calling, and Visions of Arise Evans, the Welch Prophet	—	1652

Miscellaneous Pamphlets bound together, any of which may be had single.

- D** Awson's five Dissertations on Samuel's Appearance, Pilate's Wife's Dream—Appearance of Moses and Elias to three Disciples—St. Peter's Deliverance—Abraham's Reply to Dives—Basset on Revelation—Law against the Stage—Hawkins on a future State—with Sermons, by Dr. Cosey, Dr. Lupton, Dr. Pearce, Dr. Rymer, Bately on the Sabbath—two Letters against Romish Conversion.
2. Earbery's Old English Constitution—Right of Monarchy—Short History of the Regal Succession, by Mr. Lindsay against Whiston—Lesley's Letter to Bp. Burnet—Letter to Rich. Steel, Esq; Suppressed.—Possession no Right—Dr. Aucher against Rebellion.
 3. Jackson's Plea for Human Reason—Critical Enquiry concerning St. Matthew's Gospel, with the Defence.
 4. Twelve Sermons, by Bp. Fleetwood, Blackall, Trimnel, Dr. Sacheverel, &c. with Whiston on Primitive Infant Baptism, &c.
 5. Collins's Priestcraft in Perfection, with Reflections on it—of Episcopal Ordination—Popery a Novelty—Defences of the Church of England—Eucharist no Sacrifice.
 6. Twenty-six Sermons, by A. Tillotson, Atterbury, Wilson, Smalridge, Kennet, Burfough, Delaune, Bisse, Ovington, Sacheverell, Finch, Sprat, Browne, Ibbot, Stanhope, Snape, Lupton, &c.
 7. Twenty-two Sermons by Kennet, Blackall, Moss, Dawes, Archbp. King, Tillotson, Sacheverell, Gooch, St. John, Atterbury, Welton, Hooper, Crofts, Binckes, Adams, &c.
 8. Whigs no Christians, a Sermon on Jan. 30, 1713, with the Answer; and other Sermons by Manningham, Bisse, Chishul, Brett, Potter, &c.
 9. Twenty Sermons by Tillotson, Sharp, Patrick, Dawes, Atterbury, Stanhope, Moor, St. John, Clagget, Horneck, Beveridge, Blackall, &c.
 10. Love-Letters between K. Hen. VIII, and Anne Bolleyn—Principles of a Rationalist—Waller's Dissertat. on Silver and Lead Mines, with cuts—Star-chamber Proceedings against Mr. Recorder Sherfield, for breaking a Glass Window in St. Edmund's Ch. in Salisbury, 1632, by the Bishop of that Diocese—Case of the Commonwealth of Eng. in 1654—Wainwright's Remarks on Bennet's precompos'd set Forms of Prayer—State of Whitney School in Oxfordshire, 1721—Management of the S. S. Company, in 1716—Bp. Nicholson's Collection of Advertisements relating to the Bangorian Controversy.
 11. Tracts on the Longitude by Whiston, Ditton & Hawkins—Athanafius convicted of Forgery, with Thirlby's Answer—Whiston's Letter to the E. of Nottingham and Dr. Sacheverel—Apology for Mr. Whiston against the Court of Delegates—Wonders of the Year 1716, &c.

- 12 Mr. Greenfield's Persecution for reading the Common Prayer in Scotl. in 1710.—Dr. Drake's Memorial of the Ch. of Eng. with the Answer.—Wright against the Persecution of the Dissenters; Dissenters not under Persecution, in Answer thereto. — Different Principles of the Kirk and Ch. of Scotland, 1712.—Controversy of Lay Baptism stated.
- 13 Terra Australis Incognita: Being a Discovery of the fifth Part of the World, by Ferd. de Quir, Printed in 1617.—Aaron Hill's Beach Oil Project, 1715.—D. Swift's Conduct of the Allies, 1711.—Ant. Collins of Reason, with the Answer.—Genealogical History of the Family of Guelph, or Welfh.—Perriers System of Atheism, entitled Cymbalum Mundi, with Bayle's Remarks thereon.—Mad. Scudery's Essay on Glory.—Sufferings of Louis de Marolles for Religion, with his Death.—Revolution in Scotland, 1712.—Dr. Aiston's Apology for the Honours and Revenues of the Clergy, 1676.—Dr. Wagstaff's Tom Thumb.—Le Clerc's Life of Lumborch in his Fun. Orat. 1713.—Dr. Halley of Comets, 1705.—Monf. Le Clerc's Account of his own Life and Writings, with a full Detail of the Controversies between Dr. Bentley, Perizonius, Le Clerc, Grævius, and other Dutch Philologists, translated from the Latin Original, by S. Cobb, late Fellow of Trin. Coll. Camb. 1712.—Life and Writings of Sir W. Dugdale.
- 14 A very curious Collection of State Poems, most of them suppressed during the Reign of Q. Anne, with Milton's Satire against Hypocrites.—Poems on the Death of Q. Mary.—Yorkshire Races.—Sir T. Overbury's Wife, Husband.—Holdsworth's Muscipula.—Resurrection, by Addison.—The Stage, by Dr. Reynardson.—Boileau's Art of Poetry.—On the Death of Mr. Edm. Smith of Christ Church, Oxon.—Different Styles of Poetry.—Black Birds Tale. A Court Satyr.—Dr. Evans's Vertumnus. A Satyr on the late War, and Utrecht Peace.

English Poetry, Plays, &c. O C T A V O.

1	D Ryden's Miscellany Poems, &c. uncastrated, 8 vols.	1714
2	Crech's Translation of Lucretius	1684
3	Sir Charles Sedley's Works	1702
4	Ovid's Epistles, English, by several Hands	1681
5	Lady Chudleigh's Poems and Essays on several Occasions	1709
6	Mrs. Cooper's Lives and Extracts of the antient Engl. Poets	1738
7	Cotton's Virgil Travesty, Philips's Pastorals, and other Poems	1709
8	Hobbes's Ecclesiastical History in Verse	1722
9	Life and Poetical Works of Charles Earl of Halifax	1715
10	Mrs. Singer (late Rowe's) Poetical Works, compleat, 3 vols.	1739
11	The most beautiful and instructive Passages of the Roman Poets, in Latin and English Verse, by Mr. Baker, in 2 vols.	1737
12	Mrs. Mary Master's Poems	1733
13	Fenton's Poems on several Occasions	1717
14	Pitt's Poems and Translations	1727
15	Oldham's Works and Remains	1710

16	Rooke's Select Translations	1726
17	Dr. King's Art of Love	
18	Theobald's Collection of Original Poems	1721
19	Countess of Winchelsea's Poems	1713
20	R. Molefworth's Marinda; or Poems and Translations	1716
21	Amhurst's Political Poems	1718
22	Mr. Walter Harte's Poems	1727
23	Poems Select, and the Dunciad	1736
24	Fontaine's Tales and Novels in Verse, by several Hands	1735
25	Dr. Young's Poetical Works, 2 vols.	1241
26	Chaucer's Canterbury Tales, by Dryden, Pope, &c.	1741
27	Rowe's Poetical Miscellanies	1715
28	Pylades and Corinna; or, the Memoirs of R. Gwinnet, Esq; and Mrs. Eliz. Thomas	1736
29	Pattison's Poetical Works, 2 vols.	1728
29	Hammond's Collection of Miscellany Poems	1740
30	Plays, viz. My Son get Money.—Beggar's Opera.—What d'ye call it.—Modern Husband.—Euridice.—Fall of Saguntum.—The Briton.—St. James's Park.—Spend-Thrift.—Bath unmask'd.—Hibernia Freed.—Sir Thomas Overbury.—Virgin Queen.—Cæsar in Ægypt.—Chit-Chat.—Married Philosopher.—Pasquin.—Busiris. King of Ægypt.—Siege of Damascus.—Mariamne.—Distress Lovers, In 3 vols. N. B. Any of these Plays may be had single	
31	Collection of Poems, viz. Temple of Death by the D. of Buckingham, and others by the E. of Roscommon, &c.	1693
32	Boileau's Poetical Works, 3 vols.	1712
33	Philips's and Pope's Pastorals, Rowe's Lucan, &c.	1709
34	Pope's Statius, Rape of the Lock, and other Poems	1712
35	State Poems, Vol. II. and III.	1704
36	Dr. King's Poetical Works	1734
37	Philomela, alias Mrs. Singer's Poems	
38	Major Pack's Poetical Works	
39	Addison's Divine Poems and Translations, 2 vols.	
40	Cartwright's Plays and Poems	1651
41	Randolph's Plays and Poems	118
42	Sir Robert Howard's Poems and Blind Lady	
43	Crawshaw's Poems recommended by Mr. Pope	
44	Thealma and Clearchus, by Mr. Chalkhill, Cotemporary with Spenser	
45	Sir John Denham's Psalms	1714
46	Pomfret's Choice, and other Poems	
47	Garth's Dispensary	1706
48	Dart's Tibullus's Love Elegies	1720
49	Ovidius's Britannicus; Love Epistles, in Imitation of Ovid	
50	Seven Select Pieces by Mr. Pope, with Cuts by Gribelin	
51	Walsh's Poetical Works, &c.	
52	The Earl of Surrey and Sir Thomas Wyatt's Poems, reprinted from the original Edition	1717
53	Tate's Elegiac Poems on Q. Mary, Archbishop Tillotson, Duke of Ormond, Countess of Dorset, and Lady Cutts. Blue Turkey, Gilt Leaves	1699

54	Poems on several Occasions, with the Hospital of Fools, by Mr. Walth	1714
55	Shakespear's Poems, with Remarks on his Plays, by Mr. Gildon	1710
56	Duke of Buckingham's Works in his Life time	1721
57	True Born Englishman, Mock Mourners, and other Satires, by Defoe	1703
58	Hopkins's Art of Love	1704

English Divinity, &c. OCTAVO.

1	J. B. N. N.'s Defence of the Christian Religion, 2 vols.	1721
2	Body of Divinity, in 2 vols.	1713
3	Cherubim's Providence	1729
4	Bp. Beveridge's Works in his Life Time, Eng. in 2 vols.	1725
5	Burnet's Sermons at Boyle's Lectures, in 2 vols.	1721
6	Hoadley's Terms of Acceptance with God	1727
7	Scott's Christian Life, 3 vols.	1685
8	Drelincourt on Death	1732
9	Stanhope's Christian Pattern	1726
10	Charron of Wisdom	1729
11	Bonnell's Harmony of the Gospels	1705
12	Swinden's Nature and Place of Hell	1727
13	Burnet on the 39 Articles	1724
14	Vencer on the 39 Articles	1730
15	Collins's Essay on the 39 Articles	1719
16	Wake's genuine Epistles of the Apostolical Fathers	1732
17	Delany of Revealed Religion, in 2 parts	1727
18	Ray on the Creation	1731
19	Cudworth of Morality	1725
20	Coryer's Defence of English Ordinations	1733
21	Watts's philosophical Essays	1711
22	Bennet's Cases against the Dissenters	1703
23	Patrick on the Resurrection, 2 parts	1682
24	Cave's primitive Christianity	1726
25	Kennet on the Creed, from Pearson	1697
26	Stillington against the Romanists and Socinians, 4 parts	1702
27	Lesley's Snake in the Grass, and Defences, 3 vols.	1703
28	Barclay's Apology for the Quakers	1727
29	A Defence of the Quakers against Tythes	1717
30	Trap against the Romanists, 2 vols.	1694
31	Hoadley's controversial Tracts against Snape, Sherlock, Law, &c. 5 vol.	1711
32	Pelling of Humility	1700
33	Bp. Beveridge's Compleat System of Divinity, 4 vols.	1737
34	Kettlewell's Measures of Christian Obedience	1708
35	on the Sacrament	1726
36	his Nine Discourses	1684
37	Collier's Sermons	1730
38	Horneck Law of Consideration	
39	Christians Duty, from the sacred Scriptures	

40	Bowyer against Bp. Hoadley's Plain Account of the Sacrament	1737
41	Wake on the Church Catechism	1731
42	Hole on Forms of Prayer	1698
43	Gentleman's Calling, large Paper	1676
44	Comber's Companion to the Temple	1672
45	Archbishop Usher's Power of the Prince	1710
46	Donne of Self-Murder	1700
47	Ten Sermons by Dr. Dumoulin	1684
48	Bp. Patrick's Glorious Epiphany	1686
49	Sparkes's Feasts and Fasts of the Church of England, with Cuts	1663
50	Archbishop Tenison against Hobbes	1671
51	Kingston Detection of the Impostures of the French Prophets, 2 Parts	1707

Physick, Chymistry, &c. OCTAVO & DUODECIMO.

1	General Observations and Prescriptions in the Practice of Physick	1715
2	Gibson's Anatomy, with Cuts	1684
3	Maynwaring of the Venereal Disease	1673
4	Guydot's Discourse of Bath	1676
5	Harris of Remedies, Chymical and Galenical	1683
6	Boyle on Specific Medicines	1685
7	— Origine of Forms and Qualities	1667
8	Mauriceau's Midwifry, by Chamberlain	1683
9	Primerose's Popular Errors, translated by Dr. Wittie	1651
10	Cooke's Observations on English Bodies	1683
11	Castle's Chymical Galenist	1667
12	Cooper's Catalogue of Chymical Books	1657
13	Dr. Griffith against profuse Blood-letting in Sick Persons	1681
14	Dr. Winton's Anatomical Lectures	1659
15	Moyle's Sea Surgeon	1702
16	Dr. Thompson against Dr. Willis's Practice of frequent Blood-Letting	1670
17	Harward's Cautions concerning Blood-Letting	1601
18	Barbette's Surgery, with his Treatise on the Plague	1672
19	Friar Bacon's Cure of old Age, and Preservation of Youth	1683
20	Maynwaring of Fevers	1700
21	Simson on Fermentation	1675
22	Sharrock's History of Vegetables	1660
23	Irvine's Art of curing Diseases by Sympathy	1656
24	Fabritius Hildanus of the Stone in the Bladder	1640
25	Tolet's Art of Cutting for the Stone, with Cuts	1683
26	Traacts pro and con of Inoculating for the Small-Pox, by Dr. Jurin, Mr. Sparham, Mr. Maitland, Dr. Clinch, Dr. Wagstaff, and Sir Richard Blackmore	1723
27	Culpepper's London Dispensatory	1679
28	Dr. Harvey's Anatomical Exercises	1653
29	— Turner's Art of Surgery Vindicated	1695
30	Medicatrix; or, the Woman Physician, in Defence of Mr. O Dowde (against Dr. Stubbs) by his Daughter; with the Life of Mr. O Dowde, his Practice in the Plague 1655, and Death therein	

31	Dr. Pitt against the Apothecaries practising Physic; and Dr. Spinke of the Venereal Disease against Martin	1706
32	F. de le Boe Sylvius of Childrens Diseases	1682
33	Boldnest's Grounds and Principles of Physic	1665
34	Sir Kenelm Digby's Receipts in Physick, Surgery, &c. 2 vols.	1668
35	Gyer's Usefulness of Blood-Letting	1568
36	Simpson of Fevers, Vegetable and Animal Juices	1678
37	Coelson's Poor Mans Physician	1663
38	Dr. Burwell against the Medical Practise of Fred. Lofs, a German Physician	1674
39	Brugis's Surgeons Vade Mecum	1652
40	Hobbes's Chirurgical Collections	1610
41	Hartman's Chymical Secrets	1683
42	Godfrey's Detection of Abuses in Chymical and Galenical Physic	1674
43	Warren of curing a Clap without internal Medicines	1710
44	Starkey's Vindication of Helmonts Practise	1657
45	Phædro's Art of Chymistry	1674
46	A Hermetical Banquet dress'd by a Spagirical Cook	1652
47	Borlace of the Latham Spaw in Lancashire	1670
48	Grew of the Bitter Purgings Salt	1697
49	Garenciere's Use of Coral in Physic	1676
50	Wynell on the Venereal Disease	1670
51	Salmon on the Venereal Disease	1690
52	Rose's Styptic Medicine	1701
53	Ryder's Practical Surgery	1689
54	Collins's Experiments, Physical and Chirurgical	1658
55	Chamberlain's Physical Queries	1694
56	Flammel on the Philosophers Stone, with his Hieroglyphicks	1624
57	Friar Moulton's Compleat Bone-Setter	1665
58	Turner's Anatomy	1654
59	Folkingham of Health and Long-Life	1627
60	Fletcher's Judgment of Urines	1641
61	Hamand on Urine	1655
62	Wolferstan's Causes of Diseases	1692
63	Harvey's Conclave of Physicians, and Discourse of the Jesuits Bark	1686
64	Dr. Broun's Cure of Fevers	1691
65	Boyle's Receipts compleat, in three Parts	1696
66	Boulton's Magical, but Natural Physic	1656
67	Bright's Treatise of Melancholy	1613
68	Harvey's Family Physician	1676
69	Bright of English Medicines, 1615 — Widow's Treasure in Physic and Surgery, 1585 — Dowde's Poor Man's Physician, 1665	
70	Phiorovante's Secrets in Physic and Surgery,	1582
71	Newton's approved Medicines, 1580 — A Discourse of Local Motion,	1670
72	Aristotle's Secret of Secrets — Magical Arts — Physical Mathematicks of Hermes Trismegistus	1573
73	Baker's Composition of the Oleum Magistrale	1574
74	Moore's Hope of Health, Virtues of Herb, &c.	1564
75	The Treasure of Poor Men for Health	1541

76	Jones's Dial of Agues	1566
77	Partridge's Good Houſewife's Proviſion for the Health of her Houſhold	1580
78	Langton's Introduction to Phyſic, with a univerſal Diet, wrote in the Reign of Hen. VIII.	1552
79	The Seynge of Urynes	1548
80	Friar Bacon of Art, Nature, and Magic	1659
81	Molins of the Muſcles	1648
82	Ramſey of Generation, proving that there is no other Soul of Man, but what is begotten by the Parents	1661
83	Vicary's Anatomy of Man's Body	1577
84	Brooke's Conſervatory of Health	1650
85	Reade on the Muſcles	1637
86	Coral and Steel a Cure for moſt Diſtempers	
87	An Elenchus of Opinions for curing the Small Pox ; with a Diſcourſe of the French Pox, by Dr. Whitaker	1661
88	Sir William Vaughn's Newlanders Cure of thoſe Bodily Infirmities, The Scurvey, Coughs, Fevers, Gout, Cholic, Sea-Sickneſſes, &c.	1630
89	Nedham of Conſumptions, and the Venereal Diſeaſe	1700
90	Physical Secrets, by O. W. 1653—Bradwell's Helps for ſudden Accidents, 1633	
91	Old Tracts, viz. The Boke named the Governour, by Sir Thomas Elyot, Kt.	1553
92	Eraſmus of Schemes and Tropes, 1550—Lambert of the Will of Man	
93	Bp. Ponet againſt Bp. Gardiner, &c. againſt Romiſh Errors, 1556—The Confeſſion of Faith of Nathanael, a Jew, on his being Baptiſ'd at All-Hallows, Lombard-Street, 1557.—John Fox's Sermon at the Baptiſm of a Jew	
94	Heiſter's Key of Philoſophy, 1580—Heth's Conſutation of Aſtrology, 1583	
95	Indagine's Chiromancy, Phyſiognomy, and natural Aſtrology, 1558.—Moulton's Mirror of Health	1557
96	Bp. Ponet of Politick Power, Traheron on the 4th Chapter of Revelations againſt the Papiſts	1557
97	Apology for private Maſs, with Whitgift's Anſwer	1562
98	Bale's Acts of English Votaries	1550
99	S. J. Frontinus of the Policies of War, Black Letter	
100	Polidore Virgil of Arts and Sciences	1663
101	Hefter's Secrets of Phyſic and Philoſophy	1633
102	Record's Ground of Arts	1552
103	Prodigies of Germany, with Cuts, 1638.—Blount's Animadverſions on Baker's Chronicle, 1672.—Thorius's Poem on Tobacco.—Elias Aſhmole's Diary of his own Life.—Dr. Boord's Merry Tales of the Mad-men of Gotam.	
104	Interſt of England, 1661—A Compendium of the Fathers and Schoolmen, from the Latin of Toſſanus.—Life of Moliere, the famous Comedian.	
105	PSALTERIUM ON Vellum. Manuſcript.	

Dramatick Writers, Poetry, Novels, &c. T W E L V E S.

- | | | | |
|----|---|---|------|
| 1 | POPE's Edition of Shakespear's Works, 7 vols | — | 1726 |
| 2 | Cibber's Plays, 5 vols.— 3 Vanbrugh's 2 vols.— 4 Congreve's Plays and Poems, 2 vols.— 5 Whicherley — 6 Centlivre — 7 Otway, 2 vols.— 8 Lee, 3 vols.— 9 Mrs. Behn, 4 vols. | | |
| 10 | Œdipus, Othello, Hamlet, Julius Cæsar, Mackbeth, Fop's Fortune, Mistake. | | |
| 11 | Relapſe, Careleſs Husband, Provok'd Husband, Orphan, Fair Penitent, Conſcious Lovers. | | |
| 12 | Phædra and Hippolitus, Fair Penitent, Heroic Daughter, Merry Wives of Windſor, King Lear, Othello, Anthony and Cleopatra, Cymbeline. | | |
| 13 | Shakespear's King John, Richard II. Henry IV. Twelfth Night, and Winters Tale. | | |
| 14 | Wit without Money, Oroonoko, Abramule, Catiline, Manl. Capitolinus. <i>N. B.</i> The Plays in the five preceding Articles may be had together, or ſingle. | | |
| 15 | Carrell's 4 Plays, <i>viz.</i> The Fool would be a Favourite. — Oſmond the Great Turk. — Paſſionate Lover. — Deſerving Favourite | | 1657 |
| 16 | Ignoramus. The famous Comedy, by Ruggle, againſt the Lawyers | | |
| 17 | The Cid. A Trage-Comedy, by Corneille. In two Parts | — | 1650 |
| 18 | Terence's Comedies, by Eachard, &c. | — | 6705 |
| 19 | Addiſon's Travels and Miſcellaneous Works, 3 vols. | — | 1718 |
| 20 | Dacier's Homer, translated by Mr. Ozell, Mr. Oldiſworth, &c. in 5 vols. with Cuts | — | 1714 |
| 21 | Rabelais's Works, with a Key, compleat, in 4 vols. | — | 1738 |
| 22 | Arabian Nights Entertainment, 6 vols. | — | 1736 |
| 23 | Persian Letters. Translated by Mr. Ozell. In 2 vols | — | 1736 |
| 24 | Mrs. Haywood's Sequel to La Belle Aſſemblee, 2 vols. | — | 1734 |
| 25 | Art of pleaſing in Converſation. Fr. and Engl. 2 vols. | — | 1736 |
| 26 | Voitures Works, translated by ſeveral Hands, 2 vols | — | 1736 |
| 27 | Oldham's Works, 2 vols | — | 1722 |
| 28 | Gulliver's Travels, 2 vols | — | 1727 |
| 29 | Pope and Swift's Miſcellanies | — | 1727 |
| 30 | Budgell's Theophrastus | — | 1718 |
| 31 | Hyempſal, King of Numidia, 2 vols. | — | 1740 |
| 32 | Collection of Loyal Songs, 2 vols. | — | 1731 |
| 33 | Brown's Juſtin | — | 1712 |
| 34 | Crech's Horace, Lat. and Engl. 2 vols. | — | 1718 |
| 35 | Blackwall on the Roman Claſſics | — | 1728 |
| 36 | — — — Sacred Claſſics, 2 vols | — | 1737 |
| 37 | Compleat Family-Picce | — | 1737 |
| 38 | — — — Confectioner | — | 1733 |
| 39 | Vignola's Architecture, by Moxon | — | 1655 |
| 40 | Education of a Daughter, by Dr. Hicke's | — | 1713 |
| 41 | Critics; being Papers on the Times | — | 1719 |
| 42 | Letters of Abelard and Heloiſe | — | 1713 |

43	Waller's Poems and Life	1722
44	Norris's Miscellanies	1723
45	Motto's to the Spectators, Tatlers, and Guardians	1735
46	Windus's Journey to Mequinez	1725
47	Works of Mr. Henry Needler	1728
48	Charles Cotton's Poetical Works	1738
49	The World Display'd, in several Characters	1740
50	Tale of a Tub	1711
51	Touchstone; or Essays on the Diversions of the Town	1728
52	Watt's Miscellaneous Thoughts	1734
53	Plutarch's Morals, by several Hands, 5 vols.	1718
54	Scourge in Vindication of the Church of England	1717
55	Valuation of Livings in England and Wales	1695
56	Rouchefoucauld's Moral Reflections	1706
57	Miscellany of Ingenious Sayings	1694
58	Sir John Davies on the Soul	1727
59	Logick: or, Art of Thinking	1695
60	Lady Chudleigh's Poems	1722
61	Addison's Campaign and Rosamond	1713
62	Garth's Dispensary, and Boileau's Lutrin	1730
63	Cleveland's Poems	1659
64	Mrs. Aubin's Life and Adventures of Count Albertus	1728
65	— Noble Slaves	1722
66	Life and Amours of Augustus K. of Poland	
67	Ladies Travels into Spain, 2 vols.	1722
68	Steel's Christian Hero	1727
69	Balzack's Letters, compleat	1688
70	Dr. Welwood's Banquet of Xenophon	1710
71	Lyttleton's Letters from a Persian in England to his Friend at Ispahan	1735
72	Mr. Pope's Literary Correspondence, with Mr. Warburton's Vindication of the Essay on Man, 5 vols.	1735
73	Mr. Pope's Dunciad	1736
74	Works of Anacreon, English	1713
75	Elziver Miscellany; being a Collection of Original Poems	1715
76	Suetonius's Lives of the 12 Cæsars, English'd, with Notes, 2 vols.	1717
77	Mr. Lilly's true History of K. James I. and K. Ch. I.	1715
78	Eachard's Gazeteer for Europe, Asia, Africa, and America	1713
79	Evelyn's Gardeners Kalender	1706
80	Clergyman's Vade Mecum	1706
81	Howel's Dodonas Grove; or Vocal Forest. A Political Romance, written in the Time of the Civil War, with a compleat Key, and a new Vol. of Letters, 3 vols.	1650
82	Andrew Marvel's Rehearsal transposed, compleat, 2 vols.	
83	Letters between Lord Digby and Sir Ken. Digby, concerning Religion	1651
84	Grotius of the Christian Religion, with Le Clerc's Notes, translated by Dr. John Clarke	1729
85	Book of Homiles, compleat	1687
86	Jurieu's Method of Devotion, By Bp. Fleetwood	1724

87	Directions for the Practice of a Christian	_____	1715
88	Beveridge on the Church Catechism	_____	1720
89	Bp. Fleetwood's Reasonable Communicant	_____	1721
90	Anthems used in the Cathedrals of York, Durham, and Lincoln—	_____	1736
91	Dr. Watt's Funeral Sermons on Sir John Hartopp and his Lady—	_____	1724
92	Holy Life and Death of Mr. Edm. Trench	_____	1693
93	Shower of Time and Eternity	_____	1693
94	Moral Gallantry, by Sir George Mackenzie	_____	1669
95	Mercurius Rusticus; or, the Miseries of the Civil Wars, by Dr. Ryves	_____	_____
96	Lives of 45 Foreign and English Reform'd Divines, with fine Cuts	_____	1637
97	Philips's Lives of the Poets	_____	1674
98	Keil's Anatomy of Human Body	_____	1708
99	The Medley's and Whig Examiner, by Mr. Maynwaring and Mr. Ad- dison	_____	1712
100	Prinçes Cabala; or, Mysteries of State	_____	1715
101	Col. Parsons's Chronological Tables	_____	1726
102	Rocheſter's Poems, with Valentinian; and Love Letters between the Earl and Mrs. Barry the Player	_____	1714
103	Prior's Poems, the neat Pocket Edition	_____	1711
104	The Tragical History of Jetzer, the famous Dominican Impoſtor	_____	1670
105	Bp. Cofins's Devotions	_____	1664
106	Hatton's Traders Companion	_____	1699
107	Beckker's Word Bewitch'd	_____	1690
108	Bp. Patrick's Chriſtian Sacrifice	_____	1720
109	Lord Capel's Contemplations	_____	1683
110	Heaven open'd, and the Pains of Purgatory avoided	_____	1663
111	The None-fuch Charles, his Character	_____	1651

Libri Latini & Gallici Miscellanei. OCTAVO & DUODECIMO.

1	G rabii Spicilegium Patrum, Gr. Lat.	_____	<i>Oxon</i> 1741
2	Leland de Scriptoribus Britannicis, 2 Tomes	_____	<i>ibid.</i> 1709
3	Novatiani Opera omnia	_____	1728
4	Burnetius de Statu Mortuorum, &c.	_____	1728
5	Commercium Epistolicum D. J. Collins, &c.	_____	1722
6	Ker de Lingua Latina	_____	1709
7	Justiniani Institutiones	_____	1539
8	L' Histoire de France, Tom. 2	_____	<i>Col.</i> 1719
9	Quilleti Callipædia & Sammarthani Pædotrophia, 2 vols	_____	1708
10	Conduite du Comte de Peterborow	_____	1708
11	Oeuvres de Fontenelle, 3 Tomes	_____	<i>Hag.</i> 1727
12	_____ Philosophiques, de Archeveque de Cambrai, 2 Tomes	_____	<i>Amst.</i> 1731
13	Contes de Boccacè, 2 Tomes	_____	<i>Col.</i> 1702
14	_____ de Fontaine	_____	<i>Amst.</i> 1721
15	Emblemata Christiana, Lat. Gall. Hispan. Ital. Belg. & Angl.	_____	_____
16	Satire e Rime di Ariosto par Rolli	_____	<i>Lond.</i> 1716
17	Grotius de Veritate Rel. Christ. per Le Clerc	_____	<i>Hag.</i> 1729
18	Souverains du Monde, 4 Tomes	_____	<i>ibid.</i> 1722
19	Elemens de L'Histoire, 3 Tomes	_____	<i>Amst.</i> 1704
20	Vies de S. S. Peres des Deserts, avec Figures, 4 Tomes	_____	<i>ibid.</i> 1714

21	Penſées Ingenieufes par Bohours	_____	_____	Par. 1693
22	J. Clerici Logica, Ontologia, & Pneumatologia	_____	_____	Cant. 1704
23	Oeuvres de Rablais, Edit. Première	_____	_____	1596
24	Lettres de Voiture	_____	_____	
25	— de Brutus & de Ciceron	_____	_____	1673
26	Republiques des Suiffes	_____	_____	
27	Hiftoire de L' Empire, 10 Tomes	_____	_____	Par. 1731
28	De Turcarum Moribus	_____	_____	Gen. 1729
29	Godwini Annales Hen. 8. Edw. 6. & Maria	_____	_____	Hag. 1653
30	J. Bapt. Denis Anecdotes de la Cour & du Clerge de France	_____	_____	Lon. 1712
31	Longin. Traite de Sublime par Boileau	_____	_____	Amſt. 1702
32	Le Double Cocu par Bremond	_____	_____	1678
33	Homais Reyne de Tunis	_____	_____	Amſt. 1681
34	Cornelianum Dolium, Comædia lepidiſis	_____	_____	Lon. 1638
35	Roxana Tragedia, Acta in Trin. Col. Cant.	_____	_____	1632

Libri Claſſici cum Notis Variorum, &c. OCTAVO & DUODECIMO.

1	L	IVY, 3 Tomes.	—	2 Tacitus, 3 Tomes.	—	3 Caſar, 2 Tomes.	—
		— 4 Arrian, 2 Tomes.	—	5 Petronius Arbitr.	—	6 Q. Curtius.	—
		— 7 Juſtin.	—	8 C. Nepos.	—	9 Catullus, Tibullus, and Propertius.	—
		— 10 Lucius Florus.	—	11 V. Paterculus.	—	12 Lucan.	—
		All cum Notis Variorum.	—	13 Virgil, Delph. cum Fig.	—		—
		— 14 Terentius.	—	15 Ovid. Metam.	—	16 Horatius.	—
		— 17 Juvenalis & Perſius.	—	18 Martialis.	—	19 Suetonius.	—
		— 20 Ciceronis Orat. ſelect.	—	21 Salluſtius.	—	22 Luciani Dial. ſelect.	—
		— 23 Horatius, par Dacier, 10 Tomes.	—	24 Biblia Sacra, Caſtell, 4 Tomes.	—	25 N. Teſtam. Gr. Millii.	—
		— 26 Virgilius, nitid. Edit. Cor. Turc.	—	27 Juſtin, ditto.	—	28 Plinii Epiſt. Mattaire.	—
		— 29 Poet. Rom. Flores	—	30 Æſopi Fabulæ, Gr. Lat. Èton.	—	31 Lucan. Farnab.	—
		— 32 Juvenal & Perſius, Farnab.	—	33 Elegantiz Poeticæ.	—	34 Lucian. Dial. ſelect. Dugard.	—
		— 35 Clavis Homerica.	—	36 Buchanani Palmi.	—		—
		— 37 Ditto, a Ruddiman	—	38 Gramat. Lat. Ruddiman.	—		—
		— 39 Corderii Coll. Lat. & Fr.	—	40 Liturgia Anglican.	—		—
		— 41 Fab. Æſop. Delect. Gr. Lat.	—		—		—

Libri, Medici, Chæmici, &c. OCTAVO & DUODECIMO.

1	P	Lateri Obſervationes Medice	_____	_____	Baſ. 1641
2		Schenkii Obſervationes Med. 2 Tomes.	_____	_____	Frank. 1600
3		Heurnii Praxis Medica	_____	_____	Plant. 1600
4		Nollii Phyſica Hermetica	_____	_____	Frank. 1619
5		Pigræ Opera Chirurgica & Medica	_____	_____	Par. 1612
6		J. C. Scaliger de Subtilitate	_____	_____	Frank. 1601
7		Hieron. Cardanus de Subtilitate	_____	_____	Baſ. 1611
8		Jac. Hollerius de Morbis Internis	_____	_____	Lugd. 1578
9		Lemnius de Occult. Naturæ Miraculis	_____	_____	Plant. 1581
10		Theſaurus Exorcifmorum & Conjuratïonum Terribilium	_____	_____	Col. 1608
11		Enchiridion Pract. Medico-Chirurgicum	_____	_____	Gen. 1544

12. Loffus de Morborum Curationibus _____ Lond. 1684
 13. ——— Observationes Medicæ _____ ibid. 1671
 14. Riverii Praxis Medica _____ Par. 1647
 15. Galeni Methodus Medendi, Tho. Linacro Interp. _____ ibid. 1526
 16. Fuller's Pharmacopœa Ætemporanea _____ Rott. 1709
 17. Schwenckfeld Thesaurus Pharmaceuticus _____ Frank. 1630
 18. H. Capivaccii de Lue Venerea, 1590—Hippocratis Aphorismi Verfib.
 Lat. J. Frers. Angl. Lond. 1567. Hen. a Bra de Calculo, Frank.
 1691—Leo. Rogani de Urinis, Romæ, 1560
 19. H. Mercurialis de Morbis Puerorum _____ Basf. 1606
 20. Skenckii Bibliotheca Medica _____ Frank. 1609
 21. Freitaggi de Opii Natura & Medicam. Opiatis _____ Gron. 1632
 22. Gormelini Synopsis Chirurgiæ _____ Lutet. 1556
 23. T. Brigat de Sanitate Tuenda (script. Tem. Elizab.)
 24. Libellus Eobani Hefsi de tuenda bona Valetudine _____ Frank. 1551
 25. Remb. Dodonæi Observationes Medicæ _____ Col. 1581
 26. Beverovicii Idea Medicinæ Veterum _____ L. B. 1638
 27. Bruelis Praxis Medica _____ 1628
 28. Theophilus de Urinis Gr. Lat. Ed. Tho. Guidott. _____ L. B. 1703
 29. Hefsi Sahuberrima bonæ Valet. Præcept. _____ Frank. 1568
 30. Edrych in Lib. Æginetæ—Rosa Gallica de Sanitate tuenda, Par. Ascens.
 1514
 31. Bennetii Theatri Tabidorum Vestigium _____ Lond. 1654
 32. Witten Memoriz Medicorum Clarissimorum _____ Fr. 1676
 33. Saltholm de Febribus _____ Lond. 1657
 34. Bartholini Hist. Anatom. Rariorum cum Fig. 3 Tomes. _____ Hag.
 35. P. de Marchettis Observationes Med. Chirurg. _____ Amst. 1655
 36. Brown de Principiis Rerum _____ Lond. 1678
 37. Nuyfment de Sale Philosophorum _____ Cassf. 1651
 38. Bartholini Anatomia-Interfol. MS. Not. _____ Argent. 1626
 39. Blancardi Anatomia Practica _____ Amst. 1686
 40. Val. Cordi Dispensatorium _____ L. B. 1627
 41. Bayfield Exercitationes Anatomicae _____ Lond. 1668
 42. C. a Beughem Syllabus Observat. Med. _____ Amst. 1696
 43. Schmitzii Medica Pract.—Sadleri Praxis Medicorum—Arcæus de Vulne-
 ribus curand.
 44. Briggs Ophthalmographia _____ Cant. 1576
 45. Petri Bayri de Medendis humani Corporis malis _____ Ludg. 1566
 46. Joan. Sadleri Norwicensis Praxis Medicorum _____ Lond. 1637
 47. Wharton de Glandulis _____ Amst. 1659
 48. Lemnius de Complexionibus. Lib. II. _____ Frank. 1619
 49. Tho. Fienus de Cauteriis. Lib. V. _____ Lov. 1598
 50. Junii Nomenclator de Septem Linguis _____ Frank. 1591
 51. Chronicon Carionis, Historic. & Geograph. &c. _____ ibid. 1624
 52. Chryzæ Inscriptionum Selectiorum Monumenta in Europa _____ 1599
 53. Dissertatio de Trifagii Origine _____ Rotbomag. 1674
 54. Nich. Machiavell de Republica _____ 1609
 55. Balth. Castillonis de Aulico _____ Argent. 1609
 56. Blancardi Praxis Medica _____ Amst. 1685

၃

APR 17 1945

