

Whether they can predict future events is doubtful (see Mr. Constable in Major's *Greater Britain*, p. xxx. Edinburgh, 1892). To us they seem not much remote from the Roman Lares--spirits of the household, of the hearth. In all these creatures Mr. Kirk recognises "an abstruse People," who were before our more substantial race, whose furrows are still to be seen on the hill-tops. They never were, to his mind, plain palpable

"The actual proportion of coincidental to non-coincidental cases, after all deduction for possible sources of error, was in fact such that the probability against the supposition of chance coincidence became enormous, on the assumption of

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ordinary accuracy on the part of informants" (Professor Sidgwick, *Proc. S. P. R.*, vol. viii. p. 607). Some 17,000 answers were collected. We must apparently accept these facts as not very abnormal nor very unusual, and doubtless as capable of some subjective explanation. But when such things occurred among imaginative and uneducated Highlanders, they became foundations and proofs of the doctrine of second sight--proofs, too, of the primitive metaphysical doctrine of counterparts and *correspondences*. "They avouch that every Element and different state of Being have Animals resembling these of another Element." By persons not knowing this, "the Roman invention of guardian Angels particularly assigned" has been promulgated. The guardian Angel of the Roman superstition is merely the Double or Co-walker--the type (in the viewless world) of the man in the apparent world. Thus are wraiths and ghosts explained by our Presbyterian psychologist and his Highland flock. All things universally have their types, their reflex: a man's type, or reflex, or "co-walker" may be seen at a distance from or near him during his life--nay, may be seen after his death. The gifted man of

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second sight can tell the substantial figure from the airy counterpart.

In accordance with the whole metaphysics of the system of doubles, which are parasites on humanity, is the superstition of nurses stolen by Fairies, and of children kidnapped while changelings are left in their place. The latter accounts for sudden decline and loss of health by a child; he is not the original child, but a Fairy brat. To guard against this, bread (as human food hateful to Fairies--so the Kanekas carry a boiled

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yam about at night), or the Bible, or iron is placed in the bed of childbirth. "Iron scares spirits," as the scholiast says of the drawn sword of Odysseus in Hades. The Fairy bride, in Wales, vanishes on being touched with iron.

Fairy bridal, and heard a voice cry, "Ye have slain the bonny bridegroom." It is, of course, to be noted that the modern Greek superstition of the Nereids, who carry off mortal girls to dance with them till they pine away, answers to some of our Fairy legends, while it will hardly be maintained that the Nereids are a memory of pre-historic Finns. "Antic corybantic jollity" is a note of Nereids, as well as of the *Sleagh Maith*. "The Inconvenience of their *succubi*," the Fairy girls who make love to young men, is well known in the Breton ballad, *Le Sieur Nan*. The same superstition is current among the Kanekas of New Caledonia. My cousin, Mr. Atkinson, was visited by a young Kaneka, who twice or thrice returned to take leave of him with much emotion. When Mr. Atkinson asked what was the matter, the lad said that he had just met, as he thought, the girl of his heart

in the forest. After a scene of dalliance she vanished, and he knew that she was a forest Fairy, and that he must die in three days, which he did. This is the "inconvenience of their succubi," regretted by Mr. Kirk. Thus it appears that the mass of these opinions is not local, nor Celtic merely, but of world-wide

[xxviii:1](#) A much odder case is reported. Two young men photographed a reach of a river. In the photograph, when printed, was visible the dead body of a woman floating on the stream. The water was dragged. Nothing was found; but two or three days later a girl drowned herself in the pool! As the Reports of the Psychical Society sometimes say, "no confirmation has been obtained;" but this is a pleasing instance of the Reflex, and of second sight in a photographic camera.

In the majority of instances, ancient or modern, children are the agents. Thus we have "Physical Phenomena obtained in a Family Circle," that of Mr. and Mrs. Davis, with their children, at Rio Janeiro. [2](#) The time was 1888. Curiosity had been caused by "the notorious Henry Slade." There were "touches and grasps of hands." A table "ran after me" (Professor Alexander) "and attempted to hem me in," when only C., a little girl, was in the room. "As far as I could see, she did not even touch the table." The chair of Amy (aged thirteen months) was moved about, like that of Master Morse two hundred years earlier. A table jumped into the laps of the

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Some Men of that exalted Sight (whither by Art or Nature) have told me they have *feen* at the *fe* Meittings a Doubleman, or the Shape of *fome* Man in two places; that is, a *fuperterranean* and a *fubterranean* Inhabitant, perfectly *refembling* one another in all Points, whom he notwithstanding could *ea*fily *diftinguifh* one from another, by *fome* *fecret* Tokens and Operations, and *fo* go *fpeak* to the Man his Neighbour and Familiar, *pa*ffing by the Apparition or *Refem*blance of him. They avouch that every Element and different State of Being have Animals *refembling* the *fe* of another Element; as there be *Fifhes* *fometimes* at Sea *refembling* Monks of late Order in all their Hoods and *Dreffes*; *fo* as the Roman invention of good and bad Dæmons, and guardian Angells particularly *affigned*, is called by them an ignorant *Miftake*, *fprung* only from this Originall. They call this Reflex-man a Co-walker, every way like the Man

Man, as a Twin-brother and Companion, haunting him as his *f*hadow, as is oft *feen* and known among Men (*refembling* the Originall,) both before and after the Originall is dead, and was *alfo* often *feen* of old to enter a Hous, by which the People knew that the *Perfon* of that *Liknes* was to *Vi*fite them within a few days. This Copy, Echo, or living Picture, goes *att la*ft to his own Herd. It accompanied that *Perfon* *fo* long and frequently for Ends beft known to it *felfe*, whither to guard him from the *fecret* *Affaults* of *fome* of its own Folks, or only as ane *fportfull* Ape to counterfeit all his Actions. However, the Stories of old WITCHES prove beyond contradiction, that all Sorts of People, Spirits which *affume* light aery Bodies, or crazed Bodies coacted by *forrein* Spirits, *feem* to have *fome* Pleafure, (at *la*ft to *affwage* from Pain or Melancholy,) by *fri*cking and capering like Satyrs, or *whiftling* and *f*creeching (like unluke Birds) in their unhallowed Synagogues and Sabbathos. If invited and *earneftly* required, the *fe* Companions make them *felves* knowne and familiar to Men; other *wife*, being

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in a different State and Element, they nather can nor will eaſily converſe with them

7. THEY are ſaid to have ariſtocraticall Rulers and Laws, but no diſcernible Religion, Love, or Devotion towards God, the bleſſed Maker of all: they diſappear whenever they hear his Name invoked, or the Name of JESUS, (at

which

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which all do bow willinglie, or by conſtraint, that dwell above or beneath within the Earth, Philip. 2. 10;) nor can they act ought at that Time after hearing of that ſacred Name. The TABHAISVER, or Seer, that correſponds with this kind of Familiars, can bring them with a Spel to appear to himſelfe or others when he pleaſes, as readily as Endor Witch to thoſe of her Kind. He tells, they are ever readieſt to go on hurtfull Errands, but ſeldome will be the Meſſengers of great Good to Men. He is not terrified with their Sight when he calls them, but feeing them in a ſurprize (as often he does) frights him extreamly. And glaid would he be quite of ſuch, for the hideous Spectacles ſeen among them; as the torturing of ſome Wight, earneſt ghofly ſtairing Looks, Skirmiſhes, and the like. They do not all the Harme which appearingly they have Power to do; nor are they perceaved to be in great Pain, ſave that they are uſewally ſilent and fullen. They are ſaid to have many pleaſant toyiſh Books; but the operation of theſe Peices only appears in ſome Paroxiſms of antic corybantic Jolity, as if

raviſht

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raviſht and prompted by a new Spirit entering into them at that Infant, lighter and mirrier than their own. Other Books they have of involved abſtruſe Senſe, much like the Rofurcian [Rofycrucian] Style. They have nothing of the Bible, ſave collected Parcells for Charms and counter Charms; not to defend themſelves withall, but to operate on other Animals, for they are a People invulnerable by our Weapons; and albeit Were-wolves and Witches true Bodies are (by the union of the Spirit of Nature that runs thorow all, echoing and doubling the Blow towards another) wounded at Home, when the aſtrial aſſumed Bodies are ſtricken elſewhere; as the Strings of a Second Harp, tune to ane unifon, Sounds, though only ane be ſtruck; yet theſe People have not a ſecond, or ſo groſs a Bodie at all, to be ſo pierced; but as Air, which when divyded units againe; or if they feel Pain by a Blow, they are better Phyſicians than wee, and quickly cure it. They are not ſubject to fore Sickneſſes, but dwindle and decay at a certain Period, all about ane Age. Some ſay their continual Sadneſs is becauſe of

their

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8. THEIR Weapons are moſt what ſolid earthly Bodies, nothing of Iron, but much of Stone, like to yellow ſoft Flint Spa, ſhaped like a barbed Arrow-head, but flung like a Dairt, with great Force. Theſe Armes (cut by Airt and Tools it ſeems beyond humane) have ſomething of the Nature of Thunderbolt ſubtilty, and mortally wounding the vital Parts without breaking the Skin; of which Wounds I have obſerved in

Beaſts

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[paragraph continues] Beasts, and felt them with my Hands. They are not as infallible Benjamites, hitting at a Hair's-breadth; nor are they wholly unvanquishable, at least in Appearance. THE MEN of that SECOND SIGHT do not discover strange Things when asked, but at Fits and Raptures, as if inspired with some Genius at that Instant, which before did lurk in or about them. Thus I have frequently spoke to one of them, who in his Transport told he cut the Body of one of those People in two with his Iron Weapon, and so escaped this Onset, yet he saw nothing left behind of that appearing divided; at other Times he outwrested [wrestled?] some of them. His Neighbours often perceived this Man to disappear at a certain Place, and about one Hour after to become visible, and discover him self near a Bow-shot from the first Place. It was in that Place where he became invisible, said he, that the Subterraneans did encounter and combat with him. Those who are unfeared or un sanctified (called Fey) are said to be pierced or wounded with those People's

Weapons, which makes them do

somewhat

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somewhat verie unlike their former Practice, causing a sudden Alteration, yet the Cause thereof unperceivable at present; nor have they Power (either they cannot make use of their natural Powers, or ask't not the heavenly Aid,) to escape the Blow impending. A Man of the Second Sight perceived a Person standing by him (found to others view) wholly gored in Blood, and he (amazed-like) bid him instantly flee. The whole Man laughed at his Airt and Warning, since there was no appearance of Danger. He had scarce contracted his Lips from Laughter, when unexpectedly his Enemy leapt in at his Side, and stab'd him with their Weapons. They also pierce Cows or other Animals, usually said to be Elf-shot, whose purest Substance (if they die) these Subterraneans take to live on, viz. the aerial and ætherial Parts, the most spirituous Matter for prolonging of Life, such as Aquavitæ (moderately taken) is among Liquors, leaving the terrestrial behind. The Cure of such Hurts is, only for a Man to find out the Hole with his Finger; as if the Spirits flowing from a Man's

warme

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warme Hand were Antidote sufficient against their poison'd Darts

10. THERE be many Places called Fairie-hills, which the Mountain People think impious and dangerous to peel or discover, by taking Earth or Wood from them; superstitiously believing the Souls of their Predecessors to dwell there. 1 And for that End (say they) a Mote or Mount was dedicate beside every Church-yard, to receive the Souls till their adjacent Bodies arise, and so become as a Fairie-hill; they useing Bodies of Air when called Abroad. They also affirme those Creatures that move invisibly in a House, and cast hug great Stones, but do no much Hurt, because counter-wrought by some more courteous and charitable Spirits that are everywhere ready to defend Men, (Dan. 10. 13.) to be Souls that have not attained their Rest, thorough a vehement Desire of revealing a Murder or notable Injurie done or received,

7. SINCE the Things *feen* by the Seers are real Entities, the Prefages and Predictions found true, but a few endued with this Sight, and thofe not of bad Lyves, or addicted to Malifices, the true Solution of the Phænomenon *feems* rather to be, the courteous Endeavours of our fellow Creatures in the Invifible World to convince us, (in Oppofition to Sadduce's, Socinians, and Atheifts,) of a Deity; of Spirits; of a *poſſible* and *harmleſs* Method of Correſpondence betwixt Men and them, even in this Lyfe; of their Operation for our Caution and Warning; of the Orders and Degrees

of

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of Angells, whereof one Order, with Bodies of Air condenſed and curiouſly *fhap't*, may be nixt to Man, *fuperior* to him in Underſtanding, yet unconfirmed; and of their Region, Habitation, and Influences on Man, greater than that of Starrs on inanimat Bodies; a Knowledge (belike) *referved* for the *laſt* atheiſtick Ages, wherein the Profanity of Mens Lives hath debauched and blinded their Underſtanding, as to MOSES, JESUS, and the Prophets, (unleſs they get Convictions from Things formerly known,) as from the Regions of the Dead: nor doth the ceafing of the Viſions, upon the Seers Tranſmigration into forrein Kingdoms, make his Lordſhip's Conjecture of the Quality of the Air and Eye a white (*while (?)*--JBH) the more probable; but, on the Contrary, it confirms greatly my Account of ane Invifible People, guardian over and care-full of Men, who have their different Offices and Abilities in diſtinct Countreys's, as appears in Dan. 10. 13. viz. about Iſraels, Grecia's, and Perfia's *affiſtant* Princes, whereof who *fo* prevailleth giveth Dominion and *Aſcendant* to his Pupills and *Vaſſals* over

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the oppoſite Armies and Countreys; *fo* that every Countrey and Kingdom having their topical Spirits, or Powers *affiſting* and governing them, the SCOTTISH SEER baniſhed to America, being a Stranger there, as well to the invifible as to the viſible Inhabitants, and wanting a Familiarity of his former Correſpondents, he could not have the Favour and Warnings, by the *feverall* Viſions and Predictions which were wont to be granted him by theſe Acquaintances and Favourites in his own Countrey. For if what he wont to *ſie* were Realities, (as I have made appear,) 'twere too great ane Honour for Scotland to have *fuch* *feldom-feen* Watchers and predominant Powers over it alone, acting in it *fo* *exprefſly*, and all other Nations wholly deſtitute of the lyke; tho, without all peradventure, all other People wanted the right Key of their Cabinet, and the exact Method of Correſpondence with them, except the *fagacious* active Scots, as many of them have retained it of a long Time, and by Surpryſes and Raptures do often foirtell what in Kyndneſs is really repreſented to them at

feverall

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feverall Occaſions. To which Purpoſe the learned lynx-ey'd Mr. Baxter, on Rev. 12. 7. writting of the Fight betwixt Michaell and the Dragon, gives a verie pertinent Note, viz. That he knows not but ere any great Action (eſpeciall tragicall) is don on Earth, that firſt the Battell and Victory is acted and atchieved in the Air betwixt the good and evill Spirits: Thus he. It *feems* theſe were the mens Guardians; and the lyke Battells are oft tymes perceav'd in a Loaſt (*sic*--JBH) in the

Nyct-time; the Event of which myght eaſily be repreſented by ſome one of the Number to a Correſpondent on Earth, as frequently the Report of great Actions have been more ſwiftly caried to other Countreys than all the Airt of us Mortals could poſſibly diſpatch it. St. Auftine, (*Augustine?--JBH*) on Mark, 9. 4. giveth no ſmall Intimation of this Truth, averring that Elias appeared with Jeſus on the Mount in his proper Bodie, but Moſes in ane aereall Bodie, affumed like the Angels who appeared, and had Ability to eat with Abraham, tho no Neceſſity on the Account of their Bodies. As lyke wiſe the late Doctrine of the Pre-exiſtence

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of Souls, living into aereall Vehicles, gives a ſingular Hint of the Poſſibility of the Thing, if not a direct Prooff of the whole Affertion; which yet moreover may be illuminated by diverſe other Inſtances of the lyke Nature, and as wonderfull, beſides what is above ſaid. As, 8. THE inviſible Wights which haunt Houſes ſeem rather to be ſome of our ſubterranean Inhabitants, (which appear often to Men of the Second Sight,) than evill Spirits or Devills; becauſe, tho they throw great Stones, Pieces of Earth and Wood, at the Inhabitants, they hurt them not at all, as if they acted not malitiouſly, like Devills at all, but in Sport, lyke Buffoons and Drolls. All Ages have afforded ſome obſcure Teſtimonies of it, as Pythagoras his Doctrine of Tranſmigration; Socrates's Dæmon that gave him [Warning] of future Dangers; Platoe's claſſing them into various vehiculated Specieſes of Spirits; Dionifius Areopagita's marſhalling nyne Orders of Spirits, ſuperiour and ſubordinate; the Poets their borrowing of the Philoſophers, and add-

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ing their own Fancies of Fountain, River, and Sea Nymphs, Wood, Hill, and Montain Inhabitants, and that every Place and Thing, in Cities and Countreys, had ſpeciall inviſible regular Gods and Governours. Cardan ſpeaks of his Father his ſeeing the Species of his Friend, in a moon-ſhyn Night, riding fiercely by his Window on a white Horſe, the verie Night his Friend dy'd at a Vaſt Diſtance from him; by which he underſtood that ſome Alteration would ſuddenly enſue. Cornelius Agrippa, and the learned Dr. Mor, have ſeverall Paſſages tending that Way. The Noctambulo's themſelves would appear to have ſome forrein joquing Spirit poſſeſſing and ſupporting them, when they walk on deep Waters and Topes of Houſes without Danger, when aſleep and in the dark; for it was no way probable that their Apprehenſion, and ſtrong Imagination ſetting the Animal Spirits a work to move the Body, could preſerve it from ſinking in the Depth, or falling down head-long, when aſleep, any more than when awake, the Body being then as ponderous as before;

2. The Manucodiata, or Bird of Paradiſe, living in the higheſt Region of the Air; common Birds in the ſecond Region; Flies and Inſects in the loweſt; Men and Beaſts on the Earth's Surface; Worms, Otters, Badgers, in Waters; lyke wiſe Hell is inhabited at the Centre, and Heaven in the Circumference: can we then think the middle Cavities of the Earth emptie? I have ſeen in Weems, (a Place in the Countie of Fyfe, in Scotland,) divers Caves cut out as vaſt Temples under Ground; the lyke is a Countie of England;

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in Malta is a Cave, wherein Stons of a curious Cut are thrown in great Numbers every Day; fo I have had barbed Arrow-heads of yellow Flint, that could not be cut fo fmall and neat, of fo brittle a Subftance, by all the Airt of Man. It would feem therefor that thefe mention'd Works were done by certaine Spirits of pure Organs, and not by Devills, whofe continual Torments could not allow them fo much Leafure. Befides thefe, I have found fyve Curiofities in Scotland, not much obferv'd to be elfewhere. 1. The Brounies, who in fome Families are Drudges, clean the Houfes and Difhes after all go to Bed, taking with him his Portion of Food and removing befor Day-break. 2. The Mafon Word, which tho fome make a Mifterie of it, I will not conceal a little of what I know. It is lyke a Rabbinical Tradition, in way of Comment on Jachin and Boaz, the two Pillars erected in Solomon's Temple, (1 Kings, 7. 21.) with ane Addition of fome fecret Signe delyvered from Hand to Hand, by which they know and become familiar one with another

10. THO I will not be fo curious nor fo peremptorie as he who will prove the Pofi-

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bility of the Philofopher's Stone from Scripture, Job, 28. 1. 2. Job, 22. 24. 25.; or the Pluralitie of Worlds, from John, 14. 2. and Hebrews ii. 3.; nor the Circulation of Blood from Eccles. 12. and 6.; nor the Tanifmanical Airt, from the Blind and Lame mentioned in 2d of Samuel, 5. 6. yet I humblie propofe thefe Paffages which may give fome Light to our Subject at leaf, and fhow that this Polity and Rank of People is not a Thing impoffible, nor the modeft and innocent Scrutiny of them impertinent or unfafe. The Legion or Brigad of Spirits (mentioned Mark, 5. 10.) befought our Saviour not to fend them away out of the Countrey; which fhows they were DÆMONES LOCI, Topical Spirits, and peculiar Superintendents and Supervifors affign'd to that Province. And the Power over the Nations granted (Rev. 2. 26.) to the Conquerors of Vice and Infidelitie, Sound fomewhat to that Purpofe. Tobit had a Dæmon attending Marriage, Chap. 6. Verfe, 15; and in Matth. 4. and 5. ane evill Spirit came in a Vifible Shape to tempt our Saviour, who himfelfe

denied not the fenfible appearing of Ghofts to our Sight, but faid, their Bodies were not compofed of Flefh and Bones, as ours, Luke, 24- 39. And in Philip. 2. 10. our verie Subterraneans are expreffly faid to bow to the Name of JESUS. Elifha, not intellectually only, but fenfibly, faw Gehazi when out of the Reach of ane ordinary View. It wants not good Evidents that there are more managed by God's Spirits, good, evill, and intermediate Spirits, among Men in this World, then we are aware of; the good Spirits ingefting fair and heroick Apprehenfions and Images of Vertue and the divyne Life, thereby animating us to act for a higher Happines, according to our Improvement; and relinquifhing us as ftrangely upon our Neglect, or our embracing the deceitfull fyrene-like Pictures and Representations of Pleafures and Gain, prefented to our Imaginations by evill and fportfull Angells, to allure to ane unthinking, ungenerous, and fenfual Lyfe; non of them having power to compell us to any Mifdemeanour without our flat Confent. Moreover, this Life

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of ours being called a Warfair, and God's faying that at laft there will be no Peace to the

Wicked, our buffie and filent Companions alfo being called *Siths*, or *People at Reft and Quiet*, in refpect of us; and withall many Ghofts appearing to Men that want this Second Sight, in the very Shapes, and fpeaking the fame Language, they did when incorporate and alive with us; a Matter that is of ane old imprefcryptible Tradition, (*our Highlanders* making ftill a Difftinction betwixt *Sluagh Saogharta* and *Sluagh Sith*, averring that the Souls goe to the *Sith* when diflodged;) many real Treafures and Murders being difcovered by Souls that pafs from among our felves, or by the Kindnefs of thefe our airie Neighbours, non of which Spirits can be altogether inorganical. No lefs than the Confeits about Purgatory, or a State of Refcure; the *Limbus Patrum et Infantum*, Inventions, [which] tho mifapplied, yet are not Chimæras, and altogether groundlefs. For *ab origine*, it is nothing but blanf and faint Difcoveries of this SECRET REPUBLICK Of ours here treated on, and additional Fictions

QUESTION 1. How do you falve the Second Sight from Compact and Witchcraft?

ANSWER, Tho this Correftpondence with the Intermediate Unconfirm'd People (betwixt Man and Angell) be not ordinary to all of us who are Superterraneans, yet this SIGHT falling fome Perfons by Accident, and its being connatural to others from their Birth, the Derivation of it cannot always be wicked. A too great Curiofitie, indeed, to acqyre any unneceffary Airt, may be blameworthy; but diverfe of the SECRET COMMONWEALTH may, by Permiffion, difcover themfelves as innocently to us, who are in another State, as fome of us Men do to Fifhes, which are in another Element, when we plunge and dive into the Bottom of the Seas, their native Region; and in Procefs of Time we may come to converfe as familiarly with thefe nimble and agile Clans (but with greater Pleafure and Profit,) as we do now with the Chino's Antipodes

Note (b), p. xxx.--"Their speech is a kind of whistling."

That the voice of spirits is a kind of whistling, twittering, or chirping, is a very widely diffused and ancient belief. The ghosts in Homer twitter like bats; in New Caledonia an English settler found that he could scare the natives from a piece of ground by whistling there at night. Mr. Samuel Wesley says, "I followed the noise into almost every room in the house, both by day and by night, with lights and without, and have sat alone for some time, and, when I heard the noise, spoke to it to tell me what it was, but never heard any articulate voice, and only once or twice two or three feeble squeaks, a little louder than the chirping of a bird, and not like the noise of rats, which I have often heard" (*Memoirs of the Wesley Family*, p. 164). Professor Alexander mentions the "peculiar whistling sound" at some manifestations in Rio Janeiro as "rather frequent" (*Proc. S. P. R.*,

<http://www.sacred-texts.com/neu/celt/sce/index.htm>