

ΔΕΤΤΕΡΟΣΚΟΠΙΑ;

OR A

**BRIEF DISCOURSE**

CONCERNING THE

**SECOND SIGHT;**

*Commonly so Called.*

---

By the Reverend Mr JOHN FRAZER, Deceased,  
late Minister of Teree and Coll, and Dean of  
the Isles;

AND

*Published by Mr ANDREW SYMSON, with a Short  
Account of the Author.*

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1820.



TO THE

RIGHT HONOURABLE,

*Universally Learned, and my very Singular Good  
Lord GEORGE, Earl of Cromartie, Viscount  
of Tarbat, Lord Macleod and Castlehaven,  
&c. Lord Justice General of the King-  
dom of Scotland, and one of her  
Majesty's most Honourable  
Privy Council,*

This following Discourse, entituled *Διτιθεσκοπια*,  
&c. written by the Reverend Mr John Frazer, late  
Minister of Tere and Coll, and Dean of the Isles,  
is, with all due respect and reverence, dedicated by  
the printer and publisher hereof, his

Lordship's most humble

And obedient servant in all duty,

ANDREW SYMSON.

(RCPP)  
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THE  
PUBLISHER TO THE READER.

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THE Reverend author of the ensuing Discourse having married my near kinswoman, and being in this city in November 1700, in order to the settling of some of his affairs. As we were discoursing of several things relating to the Highlands and Western Isles of Scotland, we came to speak of the Second Sight, reported to be so common in these parts; he told me, that as to the thing itself, it was most certain and undeniable, and that he could give many instances of it; as also, that he had written a short Discourse upon that subject. This he promised to transmit to me; accordingly, on his return home, after a tedious and troublesome voyage, both by sea and land, he sent me that Discourse, written with his own hand, desiring me to publish the same after some of his friends here had perused it: which being done, I, at my own conveniency, put it to the press, but before it was finished, I received an account that the author was dead, whereupon I forbore the publishing of it, till I should get an account of several passages concerning himself and family, designing to prefix the same to the Discourse itself, which I conceived would be

acceptable to his friends, and not displeasing to the reader. And therefore I dispatched a letter to one of his nearest relations, and that was best acquainted with him, and with the passages of his life, that so I might thereby be the better informed. In answer whereunto, I received a paper containing several memoirs, from which I have collected the following account.

Mr John Frazer, the author of this Discourse, was born in the Isle of Mull, in the year of our Lord one thousand six hundred and forty-seven.

His father, Mr Ferchard Frazer, was born in the north of Scotland, near Stratharig, about the year 1606, and lineally descended of the family of my Lord Lovat, but mediately of the family of Tober, one of the Lairds of the name of Frazer.

After he had taken his degrees at the University, and applied himself to the study of Divinity, he was called by the bishop of the isles (there being then few learned men able to preach in the Irish tongue) to be minister of the Isles of Teree and Coll, (to which charge the deanry of the Isles was annexed.) He was the first master of arts that preached constantly there as minister of the parish, there being then there one Ewen M'Lean, who was appointed to catechise and convene the people, there being few or none, as said is, able to serve the cure; but being there, he was very diligent in his ministerial function in teaching and instructing them, leaving them far better than he found them; for at his first coming, there were but three heritable gentlemen of the name of M'Lean that could

subscribe their own names, the time Mr Ferchard Frazer served as minister of the Isles of Teree and Coll, which were conjoined in one parish, may be collected from his epitaph, written by his son, our author, which is—

*Epitaphium Magistri Ferchardi Frazer Decani Insularum ; qui obiit 14 die Februarii Anno Domini 1680. Aetatis 74.*

*Pervigil et blandus ; mitis, gravis atq. benignus ;  
Doctus et Eloquii deterritate fluens :*

*Pavicoves Christi pandens mysteria verbi ;  
Exemplum vitæ præbuit ipse gregi.*

*Luxfuerat populi lustris bis quinq. peractis,  
Sacradocens, sancto munere functus obit.*

*Hic requiem tumulo corpus capit, inde regressus  
Spiritus ad Dominum, qui dedit ante, volat.*

*Mr Johannes Frazerus, decanus insularum.*

His mother's name was Janet M'Lean, daughter to Lauchlan M'Lean of Coll, an ancient family of that name and clan. His father, as he was careful to instruct others, so he did not neglect his son, our author, but having fitted him for the University, he sent him to the College of Glasgow, and committed him to the care of Mr William Blair, one of the regents there, who advanced him to the degree of master of arts, between the twenty-fourth and twenty-fifth year of his age. From thence he went to the Isle of Mull, and was chaplain to Sir Allan M'Lean of Duart. Thereafter, viz. March 4th 1677, he was married to Mary Symson, the only surviving daughter of Mr Matthias Symson, some time minister of Stirling, who died November

1664. Two or three years before his father's death, (being canonically ordained presbyter,) he was admitted to his father's charge, in regard his father, partly by age, and partly by sickness, was rendered very unfit to serve the cure of these two islands, Teree and Coll, as also of Icolmkiln, which was also annexed to it, and at a greater distance; however, such was his care and diligence in the work of the ministry, that, by the blessing of God upon his endeavours, he converted to the true Protestant faith 24 families in the Isle of Coll, (the laird himself being then ring-leader), that were deluded by Father O'Donald and others, his father not being able to oversee his flock, by reason of his foresaid condition.

His father dying in the year 1680, he served the cure thereafter, by constant and diligent preaching, baptizing, marrying, visiting the sick, and exercising all other duties incumbent on him; but at length, because his principles would not allow all the demands of the Synod of Argyle, his charge was declared vacant, and his stipend taken from him; notwithstanding whereof, there being no minister sent to oversee these islands, he went about the exercise of his ministry as formerly, being supplied by the charity and benevolence of his parishioners, who had an entire kindness for him; but his stipend, as said is, was taken from him and bestowed some other way. And thus he continued till about a month before his death, which was on the 25th day of August 1702, in which he changed this troublesome life for a better, leaving be-

hind him a desolate poor widow, with several children, both sons and daughters, as also a sorrowful people, who were now wholly deprived of a spiritual pastor, and of such a one as was every way qualified for that charge; for he was not only a good and learned man, but was master of their language, being born and bred up in the Isles, understood their humours, conditions, and manners of life, and being a wise and sagacious person, complaisant, and of a winning deportment; all which good qualifications he was endowed with, as all which were acquainted with him, can sufficiently testify.

As for the subject of the following Discourse, (commonly called the Second Sight) though I think it might be more fitly called the First Sight, (because it for the most part sees things before they are), I shall not undertake to defend all the notions that he has of it, and whether they will agree with true philosophy, but shall refer that to others of a higher reach and deeper understanding than I ever durst pretend to; but this I will say in his defence, that, considering the place where it was written, even among the remote Isles, *vervecum in patria*, where he wanted the converse of learned men, and the benefit of books, two necessary qualifications for one that writes on such an abstruse-subject; I humbly conceive, that the great clerks of this age, who have the benefit of books and converse, should not superciliously undervalue him that wants them. However, although I shall not pretend to maintain all that he writes, as to the causes, &c. of this Second Sight, nor do I believe all the stories that I

have heard concerning it, yet the thing itself, or that there is such a thing as is commonly called the Second Sight, I do firmly believe, being induced thereto by the relations that I have received from persons of known integrity, and such as I suppose are wiser than to be imposed upon, and honester than to impose fables instead of truths, upon others. Among the relations that I have been told concerning this subject, I shall only single out one or two, and then I shall conclude.

A noble peer of this nation being one morning in his bed-chamber, and attended by several persons, when his servant had put a new coat upon his Lord, a gentleman standing by, presently cry'd out, for God's sake, my Lord, put off that coat ; and being asked the reason, he replied, that he saw a whinger or poinard, stick in the breast of it. The noble peer esteeming this as a mere fancy, replied, ' this coat is honestly come by, and I see no reason why I may not wear it.' The gentleman still entreated, and earnestly craved, that it might be put off : upon which debate, the noble peer's lady being not far off, came in, and being informed of the whole affair, intreated her Lord to comply with the gentleman's desire, which he did ; mean time one of the servants standing by, desired the lady to give it him, and he would wear it. She granted his request, who put it on, and ere night he was stabbed by a poinard, in that very place which the gentleman had pointed to in the morning. This relation I had from a very ingenuous and understanding gentleman, who was grand-child to the said noble peer.

I shall add another strange story, which I had from a reverend minister of the gospel, and my intimate acquaintance. 'Tis thus—In the year 1665, Alexander Wood, eldest son to the Laird of Nether Benholm, in Angus, having ended his prentiship with a merchant in Edinburgh, told Mr James Walker, that (in the year 1662 or 1663), he had been employed by his master to go to the Lewis to make up herring; and being there, and having a good tack of herring, their salt and casks were all made use of, and then they being idle, he began to fret that his master had delayed so long to supply them; and being one day drinking in a country house, and complaining, he went to the door of the house, and there followed him a country man, who said to him, If you will give me a small hire, I'll tell you what is become of the ship you are looking for; and without more ado, he set his foot upon the gentleman's foot, in which time he saw the ship in a great storm, ready to perish, and the seamen casting out their lading to lighten the ship; but when the country man's foot was off his he saw nothing. The ship at that time was about 100 miles from them, and about 48 hours thereafter, she came into the same harbour, and had been in the same condition he saw her in at that time the country man's foot was on his foot. It would be tedious to add any more stories that I have had from persons of undoubted veracity; and therefore, Reader, I shall only subscribe myself

Your humble servant in all duty,

ANDREW SYMSON.

A

# SHORT ADVERTISEMENT

TO THE

## READER.

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COURTEOUS READER,

You may be surprised to meet with such an abstruse theme (handled in specie by few or none), from the pen of a person in my circumstances, lying at a great distance from the Universities and centre of the kingdom, and consequently may be justly supposed to want that ordinary help of books and conference with the learned, that others may enjoy.

In the *first* place, believe that I am so far from affecting vain singularity, (a hateful vice in the schools as well as the pulpit), that nothing of that kind moved me to treat of the subject of the following Discourses. But for my own satisfaction I drew up the following heads, and did not resolve at the first to expose them to public view, (justly fearing the censure of presumption); but I was, by the persuasion of some serious friends, prevailed with to commit myself to the favourable judgment of the

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learned, (who might sooner commend my endeavours than censure my failings), rather than suppress such a fine subject, which probably might be more fully and largely treated of by others after the perusal of this Discourse. Take this pamphlet then in the rude dress that I could give ; at least it may excite thy thoughts, if not to approve of what is here deduced, yet to propone of thine own a more satisfying method of explaining this remarkable phenomenon, which is the genuine design and wish of,

SIR,

Your humble servant,

The AUTHOR.

ΔΕΥΤΕΡΟΣΚΟΠΙΑ ;  
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MANY have undertaken to treat of the nature and operation of Spirits; as also of the various manners of divination among the Gentiles, (and but too much used among Christians,) likewise of the perturbation and deception of the fancy, caused by melancholy; and very many speak in ordinary discourses of this called the Second Sight, and the consequences of it, but none that I know handle it *in titulo*.

That such representations are made to the eyes of men and women, is to me out of all doubt, and that effects follow answerable thereto, as little questionable. But I have found so many doubt the matter of fact; which I take to be the reason that

so little has been written of it, that I think it necessary to say something briefly, that may put the existency of it beyond all scruple. If I should insert all the clear instances that I have had of this matter, it would be tedious and unnecessary, therefore I will content myself, and I hope will satisfy the reader, with four or five instances, as follows.

The first instance is by a servant of my own, who had the trust of my barn, and nightly lay in the same. One day he told me he would not any longer lie there, because nightly he had seen a dead corps in his winding sheets straighted beside him, particularly at the south side of the barn. About an half year thereafter, a young man that had formerly been my servant, fell dangerously sick, and expecting death, would needs be carried near my house; and shortly thereafter he died, and was laid up a night before he was buried in the same individual barn and place that was foretold; and immediately the servant that foretold this came to me and minded me of the prediction, which was clearly out of my mind till he spoke of it.

The second instance is after this manner. I was resolved to pay a visit to an English gentleman, Sir William Sacheverill, who had a commission from the English Court of Admiralty, to give his best trial to find out gold or money, or any other thing of note, in one of the ships of the Spanish armada, that was blown up in the bay of Topper-Mory, in the Sound of Mull. And having condescended upon the number of men that were to go with me, one of the number was a handsome boy

that waited upon my own person ; and, about an hour before I made sail, a woman, that was also one of my own servants, spoke to one of the seamen, and bade him dissuade me to take that boy along with me, or if I did, I should not bring him back alive ; the seaman answered, he had not confidence to tell me such unwarrantable trifles. I took my voyage, and sailed the length of Topper-Mory ; and having stayed two or three nights with that liberal and ingenuous gentleman, who himself had collected many observations of the Second Sight in the Isle of Man, and compared his notes and mine together, I then took leave of him. In the mean time, my boy grew sick of a vehement bloody flux,—the winds turn'd cross, that I could neither sail nor row,—the boy died with me the eleventh night from his decumbiture,—the next morning the wind made fair, and the seaman to whom the matter was foretold, related the whole story when he saw it verified. I carried the boy's corps aboard with me, and after my arrival, and his burial, I called suddenly for the woman, and asked at her what warrant she had to foretell the boy's death ; she said, that she had no other warrant but that she saw, two days before I took my voyage, the boy walking with me in the fields, sewed up in his winding sheets from top to toe, and that she had never seen this in others, but she found that they shortly thereafter died ; and therefore concluded that he would die too, and that shortly.

The third instance was thus. Duncan Campbell, brother-german to Archibald Campbell of Invera,

a gentleman of singular piety and considerable knowledge, especially in Divinity, told me a strange thing of himself. That he was at a time in Kintyre, having then some employment there, and one morning walking in the fields, he saw a dozen of men carrying a bier, and knew them all but one, and when he looked again, all was vanished. The very next day, the same company came the same way, carrying a bier, and he going to meet them, found that they were but eleven in number, and that himself was the twelfth, though he did not notice it before; and it is to be observed, that this gentleman never saw any thing of this kind before or after, till his dying day. Moreover, that he was of such solid judgment and devote conversation, that his report deserves an unquestionable credit.

The fourth instance I had, to my great grief, from one John M'Donald, a servant of Lauchlan M'Lean of Coll, who was then newly returned from Holland, having the charge of a captain. This gentleman came one afternoon abroad to his past-time in the fields, and this John M'Donald meets him, and saw his clothes shining like the skins of fishes, and his periwig all wet, though indeed the day was very fair; whereupon he told privately, even then, to one of Coll's gentlemen, that he feared he should be drowned. This gentleman was Charles M'Lean, who gave me account of it. The event followed about a year thereafter, for the Laird of Coll was drowned in the water of Lochy in Lochaber. I examined both Charles M'Lean and John M'Donald, and found, that the

prediction was as he told me; and the said M'Donald could produce no other warrant, than that he found such signs frequently before to forgo the like events. This man indeed was known to have many visions of this kind, but he was none of the strictest life.

The fifth instance is strange, and yet of certain truth, and known to the whole inhabitants of the Island of Eigg, lying in the latitude of 56 degrees 20 minutes; and longitude 14 degrees. There was a tenant in this island, a native, that was a follower of the Captain of Clanrannold, that lived in a town called Kildonan, the year of God eighty-five, who told publicly to the whole inhabitants, upon the Lord's day, after divine service, performed by Father O'Rain, then priest of that place, that they should all flit out of that Isle, and plant themselves some where else; because that people of strange and different habits, and arms, were to come to the Isle, and to use all acts of hostility, as killing, burning, tirling, and deforcing of women; finally, to discharge all that the hands of an enemy could do; but what they were, or whence they came, he could not tell. At the first there was no regard had to his words; but frequently thereafter, he begged of them to notice what he said, otherwise they should repent it, when they could not help it; which took such an impression upon some of his near acquaintance, as that severals of them transported themselves and their families, even then; some to the Isle of Cannay, some to the Isle of Rum. Fourteen days before the enemy came

thither, under the command of one Major Ferguson and Captain Pottinger, whilst there was no word of their coming, or any fear of them conceived. In the month of June 1689, this man fell sick, and Father O'Rain came to see him, in order to give him the benefit of absolution and extreme unction, attended with several inhabitants of the Isle, who, in the first place, narrowly questioned him before his friends, and begged of him to recant his former folly and his vain prediction; to whom he answered, that they should find very shortly the truth of what he had spoken, and so he died. And within 14 or 15 days thereafter, I was eye witness (being then prisoner with Captain Pottinger), to the truth of what he did foretel; and being before-hand well instructed of all that he said, I did admire to see it particularly verified, especially that of the different habits and arms, some being clad with red coats, some with white coats and grenadier caps, some armed with sword and pike, and some with sword and musket. Though I could give many more proofs, as unquestionable as these, yet I think what is said, is sufficient to prove the being of such a thing as the same in hand; and I cannot but wonder, that men of knowledge and experience should be so shy to believe that there may be visions of this kind administered by good or bad angels; there being nothing more certain, than that good angels suggested visions to the prophets of the Lord, before the coming of Christ in the flesh, and particularly to the apostle St John, after the ascension of our Lord; likewise

that evil angels presented visions, as well as audible voices, to the 450 false prophets of Ahab ; the 400 prophets of the Groves, is as little to be doubted ; it being as easy, if not easier, to work upon the sight, as well as upon the hearing. We know but too well, that necromancers and magicians themselves, have not only seen the shapes and forms of things, but likewise have allowed others to see the same, who had no skill of their art. A precedent for which, is the Witch of Endor.

I remember, about 23 years ago, there was an old woman in my parish, in the Isle of Teree, whom I heard was accustomed to give responses, and likewise averred, that she had died and been in heaven, but allowed to come back again. And because she could not come to church, I was at the pains to give her a visit, attended with two or three of the most intelligent of my parish. I questioned her first whether she said she was in heaven ; and she freely confessed she was, and that she had seen Jesus Christ, but not God the Father, or the Holy Ghost ; that she was kindly entertained with meat and drink, and that she had seen her daughter there, who died about a year before ;—that her daughter told her, though she was allowed to go there, that she behooved to come back and serve out her prentiship on earth, but would shortly be called for, and remain there for ever. She could very hardly be put out of this opinion, till I enquired more narrowly of her children, if she fell at any time in a syncope ; which they told me she did, and continued for a whole night, so that they

thought that she was truly dead; and this is the time she alleged she was in heaven. The devil took an advantage in the ecstasy to present to her fancy a map of heaven, as if it had been a rich earthly kingdom, abounding with meat, drink, gold, and silver. By the blessing of God, I prevailed with her to be persuaded that this was but a vision presented to her fancy by the devil, the father of lies; and that she might deprehend the falsehood of it from this one head, that she imagined her body was there, as well as her soul, and that she did eat and drink, and was warmed, while, as her own children, and the neighbours that watched her, did see, and did handle her body several times that night, so that it could not be with her in heaven. I did further examine her what warrant she had for the responses she gave, which were found very often true, even in future contingent events. She freely confessed, that her father upon his death-bed, taught her a charm, compiled of barbarous words, and some unintelligible terms, which had the virtue, when repeated, to present, some few hours after the proposition of a question, the answer of the same in live images before her eyes, or upon the wall; but the images were not tractable, which she found by putting too her hand, but could find nothing. I do not think fit to insert the charm, knowing that severals might be inclined to make an unwarrantable trial of it. This poor woman was got reclaimed, and was taught fully the danger and vanity of her practice, and died peacefully about a year after, in extreme old age.

I know assuredly, that Janet Douglas, that was first a dumbie, yet spoke thereafter, who had given many responses by signs and words, and foretold many future events, being examined by Mr Gray, one of the ministers of the city of Glasgow, denied any explicitor implicit paction, and declared freely, that the answers of the questions proponed to her were represented by a vision in lively images, representing the persons concerned, and acting the thing, before her eyes. This Mr Gray exchanged several discourses in write with Sir James Turner, concerning her.

By this time, you may see that this theme deserves the consideration of the learned: *First*, to enquire how much of this may come from a natural constitution and temperament, when confounded with a flatuous or melancholic distemper; and what influence an external agent, namely, an angel, good or bad, may have upon the organ of the eye and the fancy, and how far the medium between the organ of the eye and an object visible, may be disposed for their purpose, namely, the air and light; and what connexion may be found betwixt the representations made to the eye or fancy, and the future contingent events that experience teaches do follow thereupon: as for example, a man is seen bleeding, or sewed up in his winding sheets, who is shortly to be wounded, or assuredly to die.

As for the first, all the learned physicians of the world know too well by experience what great labour they have to cure the deceptions of the fancy, especially in hypochondriac diseases; nay, patients

cannot be persuaded but they see men, women, fowls, and four-footed beasts, walking abroad or in their chambers. Seldom it is, that a man passes any great and turbulent fever, without the trouble of some such representations. It is memorable, that a gentleman, that had been a great proficient in physic himself, imagined at length that there was a quick frog in his belly; and after he had travelled over a good part of Italy, and consulted with the doctors of Padua, yet could not be cured, or dissuaded. He came at length to the learned physician Platerus, in Bazil, who told him, that a frog by certain experience is known not to live above three years, so that his distemper continuing longer than three years, could not be caused by the frog, that could not live so long. Moreover, that his stomach would strangle the frog, and that the frog could not live any considerable time out of its own element, the water; so that the properest and most specific medicines being made use of, it were a shame for him to be so obstinate. At last he was persuaded, and his fancy satisfied. This story is no less renowned of what befell Andreas Osiander, a man learned in most languages. When he was a young man, and being troubled with a quartan ague, a little before the fit he could not be persuaded that he was in the house at all, but that he was in a wood, and much molested with wild beasts and serpents of all kinds; neither could he be prevailed with that this was false, till Facius Cardanus was called for to him, who cured him for the time, so that he knew his friends that were sitting beside

him, and the chamber to be his own chamber ; but after Facius had left him, he was troubled with the same opinion and distemper, even till the ague had quiet him. I have myself seen a neighbour of my own, and my parishioner too, John M'Phale, that lived to the age of fourscore years, a man that was truly very sagacious by nature ; and though his sight was much decayed, the seat of his judgment was nothing touched ; and as he grew weaker, merely by old age, without any remarkable distemper, I made frequent visits to him. One day as I was coming away from him, he told me he had something of consequence to ask at me, and desired all to remove except his wife and another gentleman, that was a friend of his. This done, Sir, says he, I desire to know by what warrant or commission so many of my friends, that are dead long ago, are allowed to come and discourse with me, and drink before me, and yet are not so civil as give me a tasting of it ? I told him, that it was only the trouble of his fancy, and his frequent thinking of the world to come and his friends that were gone before him ; and he replied to me very smartly, Sir, says he, I perceive it is the work of the fancy, for since I cannot see yourself, (for only by your voice I know you) how could I see them ? It was strange that he saw them the very mean time that others were in the house with him, and asked several questions at them, but got no answer. And, for all this, the seat of his wit was as entire as ever : moreover, this trouble left him a little before he died.

Many such illusions are reported of eremites, caused merely by the confusion of the brains, bred by their fasting and unwholesome food, which I shall not trouble the reader with.

If you will ask how cometh this to pass, take notice of the following method, which I humbly offer to your consideration. Advert, in the *first* place, that visible ideas, or species, are emitted from every visible object to the organ of the eye; representing the figure and colour of the object, and bearing along with it the proportion of the distance, for sure the objects enter not the eye, nor the interjacent distant tract of ground; and a third thing different from the eye and the object, and the distant ground, must inform the eye. These species are conveyed to the brain by the optic nerve, and are laid up in the magazine of the memory, otherwise we should not remember the object any longer than it is in our presence; and a remembering of these objects is nothing else but the fancies reviewing, or more properly the soul of man, by the fancy reviewing of these intentional species formerly received from the visible object unto the organ of the eye, and reconducted unto the seat of the memory. Now, when the brain is in a serene temper, these species are in their integrity, and keep their rank and file as they were received; but when the brain is filled with gross and flatuous vapours, and the spirits and humour enraged, these ideas are sometimes multiplied as an army, by mist; sometimes magnified, sometimes misplaced, sometimes confounded by other species of different objects, per-

haps by half and half, so that the fancy has two for one, one bigger than two of itself, and sometimes the half of one and the half of another, represented in one; and this deception is not only incident to the fancy, but even to the external senses, particularly the seeing and hearing; for the visus, or seeing, is nothing else but the transition of the intentional species through the crystalline humour to the retiform coat of the eye, and judged by the common sense, and conveyed by the optic nerve to the fancy.

Of this we have a clear demonstration from the representation of external objects through a crystal in glass, upon any lucid, smooth, and solid reflectant, placed before the glass in a dark chamber, which is one of the noblest experiments in the whole optics.

Now, if these species formerly received and laid up in the brain, will be reversed back from the same to the retiform coat and crystalline humour as formerly, these is in effect a lively seeing and perception of the object represented by these species, as if, *de novo*, the object had been placed before the eye; for the organ of the eye had no more of it before, than now it has; just so with the hearing, it is nothing else but the receiving of the audible species to that part of the ear that is accommodated for hearing, so that when the species are retracted from the brain to their proper organs, for example, the ear and the eye, hearing and seeing are perfected, as if the objects had been present to influence the organs *de novo*. And it is not to be thought

that this is a singular opinion, for Cardanus, an eminent author of great and universal learning and experience, maintains this reversion of the species, and attributes his own vision of trees, wild beasts, men, cities, and instructed battles, musical and martial instruments, from the fourth to the seventh year of his age, to the species of the objects he had seen formerly, now retracted to the organ of the eye, and cites Averroes, an author of greater renown for the same opinion. *See Cardanus de subtilitate rerum pagina trecentesima prima.*

And it seems truly to be founded upon relevant grounds. I have observed a sick person, that complained of great pain and molestation in his head, and particularly of piping and sweating in his ears, which seems to have been caused by the species of piping and singing which he had formerly heard, but were now, through the plethora of his head, forced out of the brain to the organ of the ear, through the same nerves by which they were received formerly; and why may not the same befall the visible species as well as the audible? which seems to be confirmed by the optic experiment. Take a sheet of painted paper and fix it in your window, looking steadfastly to it for a considerable time, for example, some few minutes, then close your eyes very strait, and place a sheet of clean paper before your eyes, and open your eyes suddenly, you will see the painting almost as lively as they were in the painted sheet with the lively colours. This compression of the eyes by consent, causes a compression of the whole brain, which

forces back the visible species of the painted sheet to the organ of the eye, through the optic nerve, which will presently vanish, if the reflectant did not help to preserve them. You may see then how much of these representations may be within ourselves, abstracting from any external agent or object without the eye, to influence the same.

The second thing that comes under consideration is, the influence and operation of external agents, namely, an angel, good or bad. It is not to be denied, but good angels may help and dispose all our faculties, excite, elevate, and set them upon edge and action; likewise, that evil angels may perturb, confound, and hurt, our external and internal senses, (when permitted) particularly by stirring the spirits, humours, and vapours, which of themselves, when so stirred, help to make many shapes and representations, either regular or irregular, (as has been formerly observed) and withal, they can colorate external objects far beyond any painter, insensibly to the beholder, *repente applicando activa passivis*; and that they can alter the medium interposed between our senses and the objects, by making it grosser or thinner, opaque or lucid, is a thing not to be questioned. For a clear proof of this I hope any rational man will allow me.

That even the evil angels, who were created in a degree above us, must have a more penetrating wit than ours is, and having experienced from their creation, to this very day, and can be present to every experiment found out, or that is committed to writing by the art of man; and withal, being

not subject to oblivion as man is, (for they have no material faculty to be obliterated), I say any rational man will allow me, that they can do as much, and beyond what the art of man is able to do ; but so it is, that painters can make one object more pleasant than another, distorted and worse favoured than another,—that any smoke may engross the air,—that a cloud removed on or off the face of the sun, give way to the beams of it to illuminate the air, or to eclipse its light,—that vapours and exhalations, from sea and land, multiply and magnify objects, mishapes and distorts them, and makes them of diverse figures, all in an instant, which is observable in hot summer days, especially in the end of the canicular days, for you may readily see about three or four in the afternoon, the same hills (providing they are situated at a considerable distance from you) to be of diverse shapes, forms, and figures, changing very suddenly from one shape to another, for example, from a globe to a pyramid, from a pyramid to a quadrangular figure, &c. All which our ordinary multiplying, magnifying, and distorting glasses, produce. Moreover, that physicians can administer such medicines as may provoke a man to madness and rage, yea, to fantastic or hypochondriac fits ; so also medicines that move pleasant and unpleasant dreams, by exciting the melancholic or sanguine humours, raging or peaceable dreams, by moving the choleric or phlegmatic humour.

How much more can the prince of the air do, and his retinue, who is better seen in the nature

of the elements and their compounds ; who is better seen in the nature of trees, plants, minerals, stones, the secret qualities of springs and fountains, rivers and lochs, and the influence of celestial bodies, &c. and who is better seen in the constitution of every man, his customs and inclinations, and his present state and bygone circumstances ; I say, in all these, he is better seen than any man, and can accommodate them to his purpose beyond the greatest virtues.

Let us therefore consider, that an evil angel being permitted thereunto, can muster in our brain the latent intentional species of external absent objects, and can present the same to the fancy in the methods best fitting his purpose, and not only so in time of our sleep, (for then indeed the fancy sticks with more tenacity to what it apprehends), but also when we are not sleeping, he can deduce these species by forcing them out of the rooms or cells of the brain, to the organ of the eye and ear, and so of necessity a man either sitting or going in the high-way, will hear and see such things as these species do represent ; and seeing that naturally it may be done, as would appear from what is above spoken from the strength and force of medicines to operate upon the spirits and humours of man to work strange things, why may not a good or bad angel excite nature to it ? or by an immediate impulse force these material qualities to the organs of the external senses, as well as they can move their vehicles, which are the spirits and humours.

The third thing proposed was, the connexion of

these representations with the future contingent events that are observed to follow them, as for example, a second sighted man sees a winding sheet upon his neighbour, or blood running down his face, shoulders, or arms, he concludes that he must die, or be wounded in the face, shoulders, or arms. If you will ask what warrant he has for this, he will tell, he has found by experience, that whenever he saw the like of this, that he found death or wounds to follow. *Quaeritur*, then, what connexion can this representation have with an effect or contingent event not yet existant? For answer to this, God, who knoweth all things, no doubt imparteth much of the foreknowledge of things, not only to good angels, but also evil angels, for reasons well known to himself, particularly that they might give some true signs, and so have way to deceive in many things besides; and though the signs foretold should surely come to pass, it does not infer that the doctrine of evil angels, and their lies that they would suggest to mankind, should be credited. This is clear from the 13th of Deuteronomy, 1, 2, and 3, verses, If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, let us go after other gods, (which thou has not known), and let us serve them; thou shalt not hearken to the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart, and with all your soul. And

this is very just with God when men give themselves over to a reprobate and wicked mind, and evil and unwarrantable practices, expressly against the Lord's commands ; I say it is just with God to let evil angels or spirits delude them, and give way to these spirits in order to confirm their lies ; to appoint signs before hand, which signs, by God's appointment, may come to pass, answerable to the prediction. It may rationally, and very probably be concluded, that Ahab's false prophets, in number 400, have often foretold truth ; and this purposely by God's appointment, that they might be the better believed, and more easily persuade to lay siege to Ramoth Gilead ; and it is hard to conceive that Ahab should give them so much credit, or they themselves so extraordinary confident, if they had not had many truths suggested to them, and made proof of the same to Ahab. It is not for nought that we are commanded to try the spirits, and that rather by their doctrines, than their signs and wonders, or fair and smooth pretences. Therefore, suppose these evil angels to know a contingent future event, either by a revelation, or natural or moral causes, they may, in the method foresaid make the representation of them to the eyes or ears ; as for example, an angel, good or bad, finds that either the lungs, heart, stomach, liver, or brain, are under such a consumption, as may against such a time kill a man ; or that he knows the secret contrivance of a potent party that is resolved to wound or kill him, or that it is revealed to him it should be so (which may very well be, as has been above.

noted), he can easily represent these before hand, though the event should follow but a considerable time thereafter ; he has no more to do than to reverse the species of these things from a man's brain to the organ of the eye.

Here ariseth a question from what has just been said, whether it be more probable that good angels make this representation (because men having this second sight are found to tell truth, and to be innocent in their lives, and free of any paction, either implicit or explicit, likewise free of any fraudulent design, and sound enough in the necessary articles of their salvation), or that it be done by evil angels for the trial of men and women, juggling with their fancy and external organs, and so have a patent way to tell lies among some truths. For answer to this question, I shall not be ready positively to determine these things, but I humbly conceive, that as the representations are oft done by evil angels, so likewise it is probable that it may be done by good angels. I cannot be so uncharitable to several men that I have known to be of considerable sense, and pious and good conversation, as to conclude them to be given over to be deluded continually by an evil angel : Moreover, I conceive that there are many good Christians, if they would advert well, that have some secret tokens and signs of notable alterations to come, suggested to them before hand ; and that these signs, some of them are common to them with others, as dreaming, which are often observed to be completely fulfilled, and that some of the signs and warnings are peculiar to

some persons, which fail not to answer to the things signified ; as for example, I have certainly known a man, that when he found an involuntary motion in such a member of his body, particularly his right hand or right eye, that was sure that some matter of joy would shortly come to his hearing ; and that if he found the same motion in the left eye or hand, it signified infallibly grief : And that which is more wonderful, the thing to come signified by these signs and warnings kept an exact proportion with the continuance or vehemency of the motion ; if the motion continued long, so did the joy or the grief ; if the motion was snell or vehement, so was the matter of grief or joy ; and finding that this man was both a good man, and of a right penetrating wit, and had art enough, it moved me to use freedom with several other good men that had knowledge and sense enough to examine circumstances to a hair. I found very many to acknowledge the very same thing, yet signified by different signs, (which shows they are not *signa naturalia*, but *ex instituto*), which puts me in mind of Dr Brown's observation to the same purpose, in his inquiry into vulgar errors, where he concludes several presentations to be acted in us by our tutelary angels that have the charge of us at the time. Mark this, though the signs be different in themselves, yet to each particular person, his own sign is still significative of the same thing ; and why might not this of the second sight be counted amongst one of these ? I likewise humbly conceive, that God might compensate the want of many other

gifts to poor men, by giving them this minor sort of knowledge. But I would advise all of them that have the second sight, to examine themselves, and to pray earnestly to God that no evil angel should have power to abuse their senses, because the devil still strives to imitate what God, or his good angels, communicates to his own children. I know that the common opinion of some philosophers and divines will be objected, and that is, that angels, good or bad, may condense the air, figurate and colorate the same, and make it of what figure or shape they please, so that this representation is made by external objects in effect emitting visible species to the eye; and consequently, that it is not the reversion of the species formerly received; though, as I have observed before, that good and bad angels can alter the medium in a strange way, and can work great alteration on the elements and their compounds, I think it very improbable that any created power can bring the air to that solidity, and actually condense it, colorate, and figurate it, as to represent a man by a beast, or Peter by Paul, especially at such a distance as from one side of a chamber to the other. The miracles done by the magicians of Egypt is their Achillean argument; but in short, I say, that what was done by the magicians of Egypt, has neither been a delusion of the senses, (as some would have it) much less that the devil could produce the creatures *de novo* of condensed air, and that for the following reasons: *First*, thence it would follow that Moses and Aaron were deluded as well as the Egyptians; but the

last is false, therefore the first; *Secondly*, it would follow, that the fashioning and framing of Adam's body of clay, was but a mean act of creation in comparison of these creatures, if they should be fashioned and framed of condense air, which is naturally a fluid element, not so easily stigmatized as the earth. I do not deny but the devil can snatch dead and quick bodies from one place to another, and that insensibly to the beholders, by pressing their optic nerves, as Franciscus Valesius has observed in his *Sacra Philosophia*, and I conclude with Abraham Cowley, (no contemptible author) that the magicians of Egypt were after this manner served by the devil, to imitate God's power in the hands of Moses and Aaron. Mark, finally, if it were within the sphere of angelical power to take bodies of condense air, what needed them assume such material and earthly bodies as these angels that came to Abraham and Lot assumed? whose bodies could be touched and handled, and whose bodies were not found to yield to the touch, as the most condensed air must do; and it is very consisting with reason, that the angels, good or bad, should rather assume bodies of the element of the earth, which is a great deal more easily brought to the figure and fashion of a body, than the air. Some curious spirits, perhaps, may desire to know whether this second sight be hereditary or propagable from father to son; and I think no wonder that some would think so, because the sanative gift of the king's evil is lineally traduced to the natural heirs of the crown of England; and there is a whole

family in Spain, that has a sanative gift of some particular diseases, which gift is propagated from the father to the son; neither is it diminished or augmented by the morality or immorality of the persons, as has been observed by that famous philosopher and physician, Franciscus Valesius, who lived in that kingdom, and had time and opportunity to examine the truth of this affair. In short, I answer, that it is not propagable from father to son, neither peculiar to any particular family; and as I have observed many honest men, free of all scandal that ever I could learn, to have it, so I have observed many vicious persons to have it who foretold truth oft enough.

Perhaps it may be doubted what should make this second sight more frequent here than in the heart of the kingdom; I answer, that it is the lack of observation and inquiry that it should not be found there as well as here. *Secundo*, that it passes under a great odium and disgrace with the most of men, which causes those that see it, conceal it. *Thirdly*, I confess that credulity and ignorance give occasion to evil spirits to juggle more frequently than otherwise they would have done. But sure it is, that men of little learning and education may be recompensed by notable presentations, not so obvious to others of greater parts. I remember of a nobleman in Spain, that was deaf and dumb from his infancy, and yet was taught by a monk to speak, and understand what was spoken to him, only by observing the motion of his lips that spoke to him. Sir Kenelm Digby saw him, as he tells in his Trea-

tise of Bodies, and the monk that taught him, was a cousin of Franciscus Valesius. This was more than ordinary sagacity and docility, and it is found, that many dumb persons foretel many things before hand, and it is a hard measure to conclude all to be from evil spirits. In fine, as I noted before, as questionless Satan may, and often does, deceive after this manner, so it is as sure, it may be allowed, that good angels may forewarn this way, as well as by other signs and tokens, as Dr Brown observes.

It is observed, that those who have the second sight, have this representation at any time of the day, but indeed more ordinarily in the morning and evening, and with candle light.

The design of these weak conceptions on this sublime theme, is not to impose upon any man, freely leaving every man to follow his own judgment in things that offend not church or state, but that others of greater capacity may be stimulated to prosecute the same in a better method, humbly submitting myself to the judgment of my betters, to whose hands perhaps this pamphlet may come.

AN  
APPENDIX  
TO THE  
**Second Sight.**

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**BARBARA M'PHEBSON**, relict of the deceased **Mr Alexander M'Leod**, late minister of St Kilda, informed me the natives of that island have a particular kind of the second sight, which is always a fore-runner of their approaching end. Some months before they sicken, they are haunted with an apparition resembling themselves in all respects as to their person, features, or clothing. This image (seemingly animated), walks with them in the fields in broad day light; and if they are employed in delving, harrowing, seed-sowing, or any other occupation, they are at the same time mimicked by this ghostly visitant. My informer added further, that having visited a sick person, one of the inhabitants, she had the curiosity to enquire of him, if at any time he had seen any resemblance of himself as above described? he answered in the af-

firmative, and told her, that to make further trial, as he was going out of his house on a morning, he put on straw-rope garters, instead of those he formerly used, and having gone to the fields, his other self appeared in such garters. The conclusion was, the sick man died of that ailment, and she no longer questioned the truth of those remarkable presages.

Major Donald M'Leod, who had been an officer in the Dutch service, having visited Roderick M'Leod of Hammer, who went along with him to visit William M'Leod of Watersteine, where having passed most of the day, as they were on their way to return, towards the evening, an old woman that lived in a cottage close to the road they passed by, had a view of them; and having met Watersteine as he came back from giving the convoy, enquired who was he that passed by with him and his brother, he told her it was a Dutch officer; upon which she said, they would never see him again, as she saw him shrouded up in his winding-sheet to the crown of his head, which she said was a sure sign of his approaching end. The Major soon thereafter went south, and waiting for a ship at Leith, to transport himself and recruits to Holland, was seized with a fever, of which he died. I had this relation from Watersteine himself, who was a person of unquestionable veracity, and remarkably pious.

Donald M'Kinnon, an honest man, residing in Glendale, informed me, that when living in South Uist, he had a servant woman remarkable for the

second sight; who, upon a night as she was grinding at the quirn, saw a corps stretched to a loose dale in the partition in his winding-sheet, which only came down to his knees. This she immediately told publicly to all that were present. She had the same representation twice or thrice thereafter, which made the wife of the house apprehensive it concerned herself, or some of her children. In a short time thereafter, one John M'Kinnon, a neighbouring tenant, sickened, of which he soon died. John Oag M'Kinnon, brother to the defunct, who had the charge to provide for his interment, applied to the declarant for timber to make his coffin, who gave him the dale to which the said seer had seen a corps stretched at four different times. And as they could get no linen for a winding-sheet, the said John Oag was obliged to make use of one of his own wearing shirts, which, when it was put on the corps, reached but to his knees, thereby fulfilling the second sight in all its circumstances.

There was a singular instance of the second sight seen at Groul, in Mininish. The possessor then of that tack, on a fair day, took a walk in the fields for his recreation, and as he was a man advanced in years, and being somewhat tired with his exercise, reposed himself on the banks of a rivulet close to the common road, which afforded him an agreeable prospect. Soon after he had sat down, he observed a person coming that way who had been his acquaintance, and whom he invited to rest, as he had done, in that agreeable solitude. In a little time his companion discovered himself to be a seer of the

second sight, by informing Groul, that a small company, with a corps on a bier, were just then coming the way that leads from Breattle, to the church-yard, which was in their sight, and about to cross the river that runs through the glen; and that, at the same time, he perceived a numerous gathering coming in at the other end of the glen, from Harport; which the first gathering having also observed, (as he thought) laid down the bier, and made the best of their way to join the multitude, whom they followed until they came opposite to the place where they left the bier, to which they returned with a supply of men to help them; upon which both the corps were carried with ease to the church-yard and interred. In some short time thereafter, Groul saw from his own house two gatherings with corps coming the different roads, and in the same circumstances as already described.

Florence M'Leod, spouse to the minister of St Kilda, informed me, that her mother, Elizabeth M'Leod, a gentlewoman distinguished from many for piety and good morals, having come out of her house at Pabbay, in the Harris, in a clear moon shining night, and having sat down to enjoy the pleasure of a calm serene air, and the beautiful prospect of a glittering starry firmament, both of them observed a domestic girl, who had been a native of St Kilda, and whom they had left in the house, issuing from it, covered over with a shroud of a darkish colour, and stalking across the distance betwixt them and the house, as if she intended to frighten them; and after continuing in this man-

ner for some time, disappeared. Upon their return to the house, the said Elizabeth challenged the girl for her frolic, who affirmed, with many asseverations, she had not left the house all the time her mistress and daughter were absent, to which the other servants gave testimony. In some short time thereafter, the same girl died of a fever, and as there was no linen in the place but what was unbleached, it was made use of for her sowe; which answered the representation exhibited to her mistress and the declarant as above.

Katharine M'Lean, a girl living in Waternish, about 15 years of age, saw frequently a corps in its winding-sheet, stretched to a dale that stood in a partition of the house she lived in, when all the family were in perfect good health. In the beginning of winter immediately following, her grandpappa sickened, but had some intermissions. About the middle of December he relapsed, so that he was watched at night; and the young Waternisian-sybil having gone for her aunt to attend the sick person that night, told her, as they were on the way to the house, she was sure he would not outlive his distemper, as she had seen a corps often stretched to a dale in their house. It happened as she foretold, and the dale which he was seen to haunt, was employed for one to his coffin.

John Campbell, younger of Ardshignish, in Ardnanorchuann, returning home with Duncan Campbell, his brother, since deceased, as they drew near the house, in a plain surrounded with bushes of wood, where they intended to discharge their fu-

ees at a mark, observed a young girl, whom they knew to be one of their domestics, crossing the plain, and having called her by name, she did not answer, but run into the thicket. As the two brothers had been some days from home, and willing to know what happened in their absence, the youngest, John, pursued after, but could not find her. Immediately as they arrived at home, having acquainted their mother they saw the said girl, and called after her, but she avoided their search and would not speak to them; upon which they were told she had departed this life that same day.

Margaret M'Leod, a woman advanced in years, informed me, that when she was a young woman in the family of Grishirnish, a dairy maid, she used daily to herd the calves in a park close to the house, observed at different times a woman resembling herself in shape and attire, walking solitarily at no great distance from her, and being surprised at the apparition, and to make further trial, she put the back part of her upper garment foremost, and the phantom was dressed in the same manner, which made her uneasy, believing it portended some fatal consequence to herself. In a short time thereafter, she was seized with a fever, which brought her to her end. But before her sickness, and on her death-bed, declared the second sight to several.

Roderick M'Leod, a plain good natured young man, informed me, that when he served the Reverend Mr John M'Leod, some time minister of Diurinish, in the station of an overseer, as he was going into the principal house in the dusk of the even-

ing, met the said Mr John coming out, who came so close to him as to touch the declarant's cloaths, as he imagined ; but having entered the house, saw the same Mr John sitting in a chair at his fire-side ; and being astonished to find him there, told what he had seen, of which the minister did not seem to take much notice ; but about three or four days thereafter, desired to know of him the circumstances of what he had seen. And the young man insisting that he saw him come out of the house the moment he entered, he said, the scene appears to be intended for a warning, but enjoined the declarant to conceal it from his spouse. He died the same year, according to this and other presages of his approaching end.

John M'Leod, tacksman of Bay, in the Isle of Sky, a gentleman not in the least tinctured with enthusiasm, declared to me and several others, that in a morning before he awaked, he dreamed, that a person whom he intimately knew came into the room where he lay, and told him, with much concern, that his Majesty George the Second, of glorious memory, was departed this life ; which he told directly to his spouse in bed with him. That same day the post having come on before he had well dressed, he got the public news, in which he found his dream verified. What is more remarkable, that the king's death was so sudden, the account of his ailment could not have travelled to many parts in England, much less have time to circulate to the most remote part in the north of Scotland.

Kenneth Morrison, of good repute with his contemporaries, then living at Glendale, had a revelation in a dream, as follows: A person informed him in sleep, that if he should repair to the kirk of Killchoan, and look out at the east window, he might see at the distance of two pair of butts, in a direct line eastward, a stone larger than any near it in that direction; upon removing of which he would find silver, which had been hid under it. And accordingly he lost no time, but went the next day to take his observation as he was directed, and having found out the stone, was not disappointed, as there was under it a heap of silver of different sizes, coinage and value; a part of which was not then of the common currency.

Richard Sinclair, then a merchant in the town of Thurso, returning home one evening with his servant, as they came to the river close by the town, found it was swelled by a fall of rain, and much increased by the tide, which was in. The latter seemed averse to ford, which his master observing, alighted and gave him his own horse, and mounted his servant's horse, with which having entered the river, was soon carried by the flood out of his saddle, and was drowned. His wife knowing nothing then of the matter, and as she was going from one room to another in her own house, saw Mr Sinclair go up the stair to his own room, and called to a servant maid to bring him a candle and make up a fire; but after the servant had brought the light in great haste, found no person within. In less than an hour the noise went through the town,

that the gentleman was drowned. I had this account from a person that came to the town the next day, where the second sight of the preceding night was the common topic of conversation.

A young girl was contracted to a gentleman in the Lewis, equal to her in birth and other circumstances; yet a seer that lived about the family frequently told her, she should never be married to that man; and even upon the night when the parson came to the place to join their hands, the bride and bridegroom being completely dressed, and ready waiting to fulfil the ceremony, the seer persisted in what he had so often asserted. In the mean time, the bride having stepped out of the room after night fell, she was met with by a gentleman, at the head of twelve persons, who carried her to a boat hard by, and conducted her to a island at some distance from the continent, waited there until they were married, and the seer's prediction fulfilled.

FINIS.

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EDINBURGH,

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