

THE Astrologer's Magazine;

AND

PHILOSOPHICAL MISCELLANY.

FOR OCTOBER, 1793.

Embellished with the following elegant Engravings by BARLOW, all accurately copied from LAVATER:—1. Heads of BIRDS, Plate II.—2. Heads of ANIMALS, Plate I.—3. HEADS after LE BRUN and CHODOWIECKI, Plate I.—4. HEADS after LE BRUN and CHODOWIECKI, Plate II.—5. ENERGY and GREATNESS.—6. A CHILD sleeping.

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L O N D O N :

Printed for W. LOCKE, No. 12, Red Lion Street, Holborn; and sold by all the Bookfellers and Newscarrriers in Town and Country.

To Correspondents.

A Letter with prescriptions for deafness has lain some time at the Printer's for J. G. of or near Maidstone. The favours of our new Correspondent at Wakefield, and those of Philomathos, H. D. Mehmet, Theophilus, and Mr. Harris, and, though last, not least noticeable, Peter's impertinent Letter to the Editor, and the Editor's reply, are, with some other curious matters, unavoidably postponed.

The long Letter from Mr. Isaac Eaton, of Stratford, complaining of a delay in the publication of LAVATER'S PHYSIOGNOMY, might surely have been spared, after he must have repeatedly noticed, not only that a certain portion of Lavater, enough to form a monthly exercise for every student, beginning (as Mr. Eaton says he is) to study the science; but, eager to gratify our correspondents, we have not only given an additional half sheet, but we have also filled the covers of some Magazines with matter that would have done no discredit to the body of the Work; nay, some of our Correspondents have desired us to desist from that practice in future, or else, say they, "We shall be obliged either to waste good and useful matter, or we must bind the Covers up with the Miscellany."

Twenty-four Numbers were published under the title of the CONJUROR'S MAGAZINE; this Number is the Third of the Third Volume, under a new, and, as the Public think, an improved title. Thirteen Numbers of the former were published at Sixpence each 6s. 6d. }

The Work being, by general desire, enlarged, Fourteen } 14s. 0 } £1 0 6
Numbers have been published at One Shilling each }

These Numbers comprise very near half of the whole contents of the best Edition of LAVATER, which cost the Subscribers Twenty-four Pounds!

Mr. Holcroft published an *abridged* Translation in Three Volumes Octavo, at Five Guineas—Our Subscribers will have the *whole* Work, at least as far as Lavater has yet published, at little more than half the cost of the *Abridgment*, besides all the other entertaining and instructive Articles which our Miscellany contains.

Little did the Proprietors of the Astrologer's Magazine expect so ungracious a Letter after so lately publishing the first Number, which stood them (notwithstanding the large Number of the Work which is sold) in all the money charged to the Public.

With respect to the enquiry, "When will Lavater be finished?" we can only answer, in as much haste as is consistent with *good* speed; in the mean time we can, without fear of contradiction, affirm, that the ASTROLOGER'S MAGAZINE, and PHILOSOPHICAL MISCELLANY, is the cheapest literary production ever offered to the Public.

N. B. Replies to E. M. and others, who want their Nativities calculated, in our next.

A letter for Philomathos, is at the Printer's.

ERRATA. Page 108, 12th line, 2d column, read, "equally" true, 26th line, of the same page and column, read, "first" publication.

THE
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FOR OCTOBER, 1793.

SCIENTIFIC FRAGMENTS.

No. I.

MR. EDITOR,

SINCE, with much credit to your assiduity and vigilance, you demonstrated to the readers of your entertaining and useful Miscellany the fallacious texture of the materials of which the nativity is composed that was inserted in April, p. 340, of the Conjuror's Magazine, at the request of J. T. of Nottingham, and especially, since by a comparative view of that with the geniture published by Mr. Sibly of that singular person, I was convinced that your correspondent had only borrowed it, and was inclined to think that I had somewhere read what the same gentleman sent you as "Rules for Dividing the Heavens," (see Mag. for March, p. 293) was copied from Partridge, for it occurred to me that I had seen something on that subject p. 31 of Partridge's *Defectio Geniturarum*; I have since, sir, discovered that J. T.'s

paper on the important subject just mentioned, is nearly a transcript of what Partridge published in his almanack for 1708, which occasions me to inform you, that I have often thought that there are scattered in the various diaries, almanacks, and ephemerides, which have been published during the last century, many sensible papers on comets, earthquakes, the system of the universe, rules for prognosticating the weather, arguments in defence of astrology, rules for rectifying, calculating, and judging nativities, with examples of some remarkable genitures, which, though written by different hands, and consequently sometimes upon different principles, may nevertheless, when collected into one publication, tend very much to shorten the labours, and assist the genius of the faithful sons of Urania, who may also, by such a concentration of materials, be spared the expence and inconvenience of collect-

L 2 in

ing and keeping such a number of volumes.

The transmission of the paper in question did honour to the taste of J. T. and shewed that he has a just preference for the *true* and *rational* way, in preference to that which, had Lilly and Gadbury been now living, there is no doubt they would have exploded. I was led to distrust the experience and skill of J. T. in this science, because he very erroneously imputed to Partridge and to Placidus de Titus the practice invented by Regiomontanus. As a judge of horary questions, perhaps Lilly was never surpassed: Gadbury, too, as a writer, had great merit; their personal quarrel, and lasting animosity, is much to be regretted. The former says, 'Antiquity was much perplexed in directing a *significator*, before Regiomontanus framed his tables:' and after mentioning the method of Ptolemy, Argolus, Maginus, Pezelius, Garcæus, and Junctinus, he adds— "At this day we use no method in directions, but Argolus, which is generally approved of in all parts of Europe, as most rational;" and elsewhere it appears that this ingenious artist was enthralled in the traditionary fanatics of the Arabians. But it was surely no more to the disgrace of an artist, who, like Lilly, sedulously sought after truth, that he should fall into error respecting a subject so difficult and abstruse, than it can be injurious to the fame of the learned and vigilant Boerhaave, who in the practice of medicine brought order out of confusion; yet nevertheless some of his theories have been improved by his successors in the healing art.

Those who discovered the mistakes of that illustrious professor of physic, had not only the advantage of *all* his knowledge, of which, like Lilly, he was also very communicative, but they possessed all the advantages which could be derived from the rapid improvements since made in the science

of chymistry: so when Lilly published his manner of handling Nativities, he had neither seen the writings of Placidus, nor Morinus, nor the disquisitions of Partridge, nor had the discoveries of the immortal Newton been then vouchsafed to that great and unrivalled genius: not to mention the farther discoveries in astronomy, and improvements in mathematics, for which we are obliged to Flamstead, to Keil, to Derham, to Maclaurin, and to many other sedulous and successful benefactors to science.

In fine, as it hath pleased the author of every good and perfect gift, the eternal and beneficent Fountain of Light, to shine upon our world in these latter times with a more clear manifestation of those heavenly mysteries that concern eternal life and blessedness, so he hath in a peculiar manner enlightened the minds of men with a knowledge in human arts and sciences, particularly in that most noble and sublime science—**ASTRONOMY**. Shall we then remain so bigotted to the traditionary superstitions, or the erroneous rules for calculation, that, for want of better information, were adopted by sincere, but mistaken, professors of astrology almost two centuries ago, so as to discard every means of improvement? In a word, sir, as we perceive that human knowledge is in a progressive state of advancement, can we wonder if this branch of celestial philosophy, I mean the sublime science of astrology, hath not yet attained to the utmost degree of perspicuity and perfection?

To furnish the means, Mr. Editor, of promoting so desirable a purpose, I request your acceptance, under the head of **SCIENTIFIC FRAGMENTS**, of a monthly portion of such detached articles and observations, as lie dispersed in so many volumes, as few students have the ability to purchase, and yet fewer the leisure to consult.

Truth is of no party—I shall, therefore,

fore, generally endeavour to omit, where they occur, those personal sarcasms which only tend to obscure her lustre, and obstruct her progress; in other respects, I shall endeavour to transmit to you these astrological Scraps without any other material alteration. As I shall send you, with a total indifference to names, whatever may be likely either to amuse or instruct the sordid student, whether written by Gadbury; or Parker, or by Partridge, or any other of their adversaries, you will, no doubt, sometimes discover contradictions, and occasionally repetitions will unavoidably occur; yet I trust that the extracts I have selected will entertain your readers, familiarize the study of astrology, and to some such candid, inquisitive, and literate artist like Mercurius, furnish much useful matter to methodise and improve the genethical art. J. B.

Islington, Oct. 14, 1793.

HOW ASTROLOGY MAY BE RESTORED.

From Morinus.

“JOHANNES Baptista Morinus, Doctor in physic, and physician in ordinary to the Duke of Luxemburg, after his epistles to the north and south astrologers for restoring of astrology, printed at Paris anno 1628, delivers these six following articles, &c. as necessary for the confirmation and demonstration thereof by principles; which articles, &c. I have faithfully translated, and here inserted, in hopes some noble spirits, endued with ability of parts and purse, may timely attempt the prosecution thereof.

1. To collect from the histories of several nations of the world, the most eminent and noble changes that have therein happened, in respect of sects, empires, kingdoms, wars, famines, deluges, &c. with the exact times of their changes, and the true postures of

the constellations and planets preceding the same.

2. To observe the changes of the air, in respect of heat, cold, moisture, and droughts, as also the winds throughout the whole latitude of the earth: and then the different places of longitude, in their nature and qualities, at the same, and at several times, erecting celestial figures, most congruous for that purpose; and to mark well, how from thence plants, brutes, and men are affected, and all these observations to compare one with another.

3. To erect the several nativities of such as died not long after they were born; of those that be sickly, or any ways hurt, blind, lame, ulcerated, wounded, burnt, mutilated, &c. diligently observing the parts so affected; the which may most conveniently be done in a spacious city, (such as London) where are many hospitals, and poor people innumerable, many surgeons, and every day various casualties.

4. By the help of the physicians, to find out, if possible, the beginnings, species, accidents, and solutions of all acute and daily diseases, that is every where abounding, erecting celestial schemes to those beginnings; and that especially at London, where the exorbitant practice of blood-letting does much disturb nature's motions and crisis's in diseases, and very often elude and frustrate the astrological predictions of the ancients concerning them.

5. What the ancient astrologers have delivered on every subject, the same to collect and observe in several, by diligent reading thereof, and to correct the figures of their experiments, in respect to the errors of the old astronomy.

6. To argue and determine, by physical and astrological reasons, concerning the system of the world, now so much controverted, betwixt the Copernicans and Tychoonists: for as much

as in this thing (although both mensurable and visible) geometry and the fight are both defective. Neither can the quickest sighted man living conclude any thing thence for certain, with what telescope soever; because the same phenomena are deduced from both the systems. For albeit the thing itself be sensible, yet does it elude and surpass the sense of man; the truth whereof so much concerns astrology, that Tycho and Kepler thought fit rather to destroy her, than that their own new system should not be established.

Afterwards, out of the confused sayings of ancient astrologers, and the observations of past and present things, with the proper and corrected schemes of heaven, by accurate speculation, and dividing rightly, to attain unto the first causes of effects, which are the first principles of this science, few in number, both in this and other sciences; yet so valid, that from thence (they being firmly established) the whole science of astrology, and her innumerable conclusions, may easily be drawn to a method, whence I dare boldly affirm, that astrology (which is partly a physical, and partly a mathematical science) may be more certainly and evidently demonstrated; yea, and in a more excellent method, than either natural philosophy or physic have hitherto been by any man whatsoever.

Yet, seeing many times for the restoring of astrology, and once in the calendar, many men, learned in these arts, have met together at the charge of kings, emperors, and of his holiness the Pope, no man, I suppose, will imagine that one man's life or labour can suffice for the abovementioned work, it being so very great, so difficult and sublime; but that every one of the articles require several persons proper thereunto, all whose labours he, who being endowed with understanding and wisdom, is made præfect, or ruler of the sixth article, must receive and govern; that

thence he may know how to discharge his duty.

But it is much to be feared, this malignant, and (to scholars) most ungrateful age the so long wished for, and present opportunity being slighted) will either defraud itself and posterity of so great a benefit, or else retard the same for some more myriads of heavenly revolutions, or, at least wise, scorn to see it now compleat and perfect: when verily this science is more divine than all other natural sciences; howbeit, through the want of demonstration and abuse it hath hitherto undergone the contempt and hatred of ignorant men.

But let no man think I enforce, or attempt any thing against the most holy Catholic Church; for I embrace not only the ninth rule of the index of books prohibited by the Council of Trent*, but also the bull of Sixtus Quintus, against such as profess the vain and false science of the stars and constellations. I deny not, but that the very true science of the stars (which is what no sober man will deny, if, with a mind elevated above the dregs of the earth, and the clouds of the air, he fixes his eye upon those truly sublime, but yet naturally known powers of the celestial bodies, and their manner of operations) may no less lawfully be forbidden by the church, in respect of the abuse thereof, than the reading of the Holy Scriptures, according to that of St. Matthew, Chap. xviii.—“If thy hand or foot offend thee, cut it off, and cast it from thee.”

However, from those excellent principles of astrology newly discovered, it may be lawful, at least, to assure you, that I can so strongly assert the truth thereof, it shall abundantly appear to all men, that as it is a holy and godly thing to inveigh against all diabolical practices, vain, ignorant, and

* Here the reader will perceive with regret and indignation the wretched restraints which superstition and tyranny impose on the progress of science.

and ancient astrology, with increasing strength and lustre, beams through the thick cloud of ignorance and scepticism, and must soon dispel every ray of its baneful influence. The questions I have asked you in Page 446 of the second volume of the Conjuror's Magazine, concerning that erroneous nativity, you term objections vain and imaginary; the questions are: (and I ask them again, and when you have properly answered them, I will answer yours) If the ascendant be hileg, what is Peter's reason that the ascendant to the quartile of Sol and Saturn did not kill; they being in opposition from fixed signs, and Sol lord of the eighth, a very cogent reason with Gadbury for a planet to kill? He says they came up at twenty-seven years: and what is Peter's reason Sol is not hileg, he being but three degrees from the meridian, and might be reckoned to be in the first hilegiacal place, according to Ptolemy. Those are the questions Peter calls vain and imaginary. The Sun but three degrees from the M. C. and not hileg! Possibly Peter calls it a nocturnal birth; surely it would be of the greatest consequence to the students of astrology, to give them a rule to know when the Sun posited on the cusp of the tenth house, is hileg, and when he is not. But Peter says he follows not Gadbury, Partridge, Ptolemy, or any other author, no farther than he finds truth in them. There wants no other proof of Peter's abilities or obstinacy, than his standing to it contrary to every eminent professor of the science, that the Sun on the cusp of the tenth house is not hileg; if there did, he has given a farther proof, by finding fault with the judgment I gave on the nativity sent by J. G. near Maidstone, Kent, in answer to four questions he proposed to be answered by astrologers on the same, in page 101; yet am I to this moment an entire stranger to that worthy gentleman and his daughter, whose nativity it proved

to be, though he has so very gratefully acknowledged the truth and precision of my answer, and has in two magazines expressed such a desire to see me, and return his personal thanks: but Peter's judgment is so weak, and his ignorance and malice so strong, that he calls that a blundering error in me, that the learned and generous acknowledge to be a shining instance of the truth and sublimity of the science, and will remain a convincing proof of the truth and superiority of what Peter ignorantly-calls 'some new astrology:' but the truth is, he understands not new nor old, nor new from old.

As another proof of his abilities, the learned gentleman has *learnedly* proposed five questions on a gentleman's nativity, (perhaps his own) inserted in page 16, to me, if I can answer them; but if I cannot, then to any one that can. Out of compliment to other students, that they may have Peter's free authority to give proofs of their skill to so sagacious an artist, I tell Peter, for several reasons I shall excuse myself from the honour he intends me. One reason I have already given, that he cannot answer my questions, on the nativity he has published: as a second, he is so very ignorant of the science, that he cannot distinguish between a good judgment and a bad one, between a blundering error, and a judicious truth. As a third, my time is much better employed, both to myself and employers. As a fourth, he has so very weakly and ignorantly exhibited the questions, that the enemies to astrology will say it was a collusion between Peter and me, either to raise my reputation as an artist, or to raise the worth and truth of the science in the eyes of the world, or both: such meanness I abhor, such pretenders I detest! The first question Peter asks is answered by three out of the other four—the first is—Is the native dead or alive? the

the second—What occupation does the native like best?—the third—Is the native given to travel; what the cause; and in what time?—the fifth—Is the native in amity with his relations? If the native was *dead*, would he trouble himself with occupations? or what cause can stir him, or incline him to take journies, or to be at discord with his relations? If he is dead, he has done with occupations, his journies are ended, his quarrels cease.

In respect to his relations, I ought to be extremely cautious what I say, as Venus generally signifies female relations. I have examined every sign; I have searched every house in the figure; but no Venus could I find. I was greatly astonished, as Peter being so great an artist, that he would not be guided by his favourite Gadbury, neither by the great Ptolemy, or the learned Partridge. I was very desirous to learn from whence our man of learning derived such knowledge and excellency in the astral science—who was his favourite author—and what ephemeris writer he followed in that nativity. I examined every almanac and ephemeris for that year—Wing, Gadbury, Partridge, Parker, Pearce, Saunders, Season, Andrews, White, Moore, and Coley: all these I found made mention of Venus. I next examined Poor Robin, and he was the great astrologer our great Meccenas has derived his excellent learning in astrology from, and whom he has exactly followed in that nativity. The abovementioned author, in his judgment of the eclipse of the Moon the 29th of May, that year, being thirty days before the native was born, says—“This eclipse, you must know, happens in a hot rampant sign, in exact opposition to the Sun. And Mer-

cury in the lascivious Bull, is in close pursuit of Venus, in the tents of darkness.” From this the reason is plain, that she is not to be seen in either of the twelve houses of Peter’s figure.

I find in last month’s magazine, one who signs himself J. T. S. has took part of the burden off my back in answering Peter’s questions; he boldly says the native is *living*; (what a penetrating genius!) I likewise find by this deep learned son of Urania, that Venus is of great signification in that nativity (although in the tents of darkness, as their learned Parson says); for in his skilful judgment, in page 78, he learnedly says—“In regard of amity with relations, I find the most lies (the most amity I suppose) to the mother and sister, but none to the male side. (O cruel relations! O unfortunate native!) I think the native likely to undertake some long voyage or journey, as Venus comes to the body of the ninth house, or thereabout, thirty-four years of age, but not likely to live long.” Whether Venus is to die on the body of the ninth house, after being so long in “Plato’s cave,” or whether the native is to die, I believe it will puzzle the parson and clerk. I would advise Peter and J. T. S. to settle the matter between themselves, concerning when the Sun is hileg, and when not: as Peter will not have him hileg in the tenth house, J. T. S. makes him hileg in the tenth and eighth. It is a pity but such disciples could better agree in their rules: I would advise those two gentlemen, before they condemn authors they do not, nor have capacity to understand, to learn their A B C in astrology.

D die, Oct. 14, 1793.

P A M I S T R Y.

(Continued from Page 71.)

30. A STAR in any part of the triangle, promifeth the party to gain inheritance of the dead, and the more ftars, the oftener, as in the figure following.

31. The fiftet of the natural line (as in the figure following) clear, and well-appearing, fignifies inheritance to come, how much the better the lines appear, fo much the greater the inheritance.

32. Various lines, chequer wife, appearing in the wrist, at a formal diftance, prænuuntiate inheritance to come.

33. A ftar, or triangle, on the wrist of the hand, prefages future inheritance, but not till old age, or thereabouts.

34. Lines extending themfelves from the root of the thumb, over the mount thereof, fo many as there are in the hand of a man, fo many wives, or women as wives, he fhall have. The fame in a woman, fo many husbands, or lovers like husbands, fhall have. If thefe lines be right extended and fair, fo many wives or husbands the perfon fhall be married unto; but if one line be greater than the reft, then the man fhall have one wife, or the woman one husband, greater in riches and dignity than the reft.

35. As many lines as cut the firft joint of the ring finger, (as appears in the following figure) fo many husbands or wives fhall the party have.

36. Lines on the mount of the hand at the end of the natural-line, (as in the following figure) fo many lines as there are, fo many friends it promifes of ftangers.

37. But the like lines inclining towards the wrist, declares fo many

friends of the fame nation and country.

38. Certain little lines cutting the line of life, being well coloured, fo many as there be, fo many fons they promife, both in the hand of man or woman.

39. A certain line, right, fubtil, and well coloured, extending from the menfal line to the root of the little-finger, noteth in a woman virginity, or chafteity.

40. A near equal line tranfiting the menfal-line from the natural, towards the auricular-finger (as in the following hand) denotes virginity and chafteity, and the groffer and more equal the line is, the better fignification it has.

41. That woman that has the principal lines ftrong, keeping a due proportion, and proper terms, all the lines being ftraight and fair, thefe prefage fafe, quick, and eafy deliverance in child bed.

42. The palm of the hand, long and broad, fhews facility in child-bearing.

43. The triangle ftraight and well difpofed in the hand of a woman, indicates to her eafe and fpeed in delivery.

44. A founnd fpherical mark, or a triangle in the mount of Jupiter, denotes wifdom and fidelity.

45. The letter C on the mount of Venus denotes a perfon faithful and true.

46. The vital-line ftraight, fubtil, and well coloured, efppecially towards the fupreme angle, notes a man of founnd council, of a fubtil intellect, and faithful.

47. The right angle ftraight, and well-

well-appearing, argues a good complexion, good manners, and consequently fidelity.

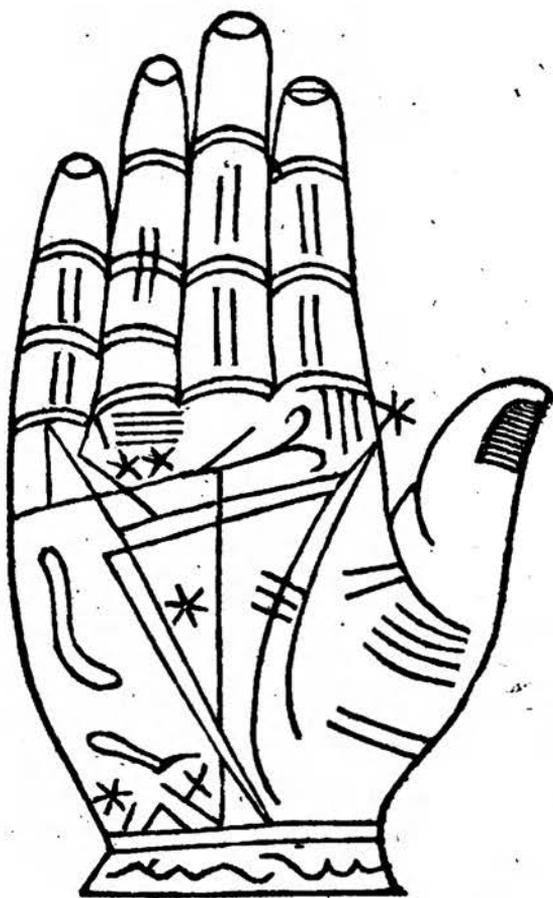
48. Lines branching like palm-branches in the beginning of the natural-line, verging upwards, indicate fidelity.

49. The table-line continued sufficiently long, deep, broad, and straight, denotes a good complexion, good-

nature, and, by consequence, fidelity.

50. The quadrangle right and well coloured, promises rectitude and fidelity.

51. Two lines straight and equidistant in every juncture of the fingers, except the thumb, signifies the person, man or woman, faithful, and of much truth.



Characters and Marks in the hand that signify Short Life, Lust, Concupiscence, Whoredom, and many other Ill-Qualifications. See the Figure over leaf.

1. The natural line not passing the diameter, or middle of the mount of the middle-finger, signifies the party to die in youth.

2. The middle natural-line pale of colour, subtil and small, argues debility and weakness of the brain, and complexion, and so consequently short life.

3. A certain little cross in the end of the middle natural line, opposite to the middle of the middle finger, or the

the ring-finger, signifies death within a year, or thereabouts

4. A spherical figure like a round O, or a figure like a Y, near the vital-line, discovers many weaknesses and infirmities, if it be in the superior part, i. e. in the beginning of the line, it shews them past, if in the inferior part, it noteth infirmities to come, and death nearly approaching; if in the middle of the vital-line, it discovers the party to be afflicted with present debilities and infirmities.

5. The middle natural-line transiting the mount of the hand, implies brevity of life, and the party to be much afflicted with rheum in the head, and the more it descends to the inferior part of the hand, i. e. the outside of the hand, the more speedy death it signifies, but from a wound.

6. The mental line making an angle with the natural-line indicates a short life.

7. The shortness of the vital-line indicates a short life, unless there be a good appearance of the sister of the line of life, or any other significant line.

8. An imperfect triangle in the hand, not appearing alike in any part, affirms shortness of life, especially if the lines be small, fracted, or hairy.

9. The table line bearing an unequal distance from the natural-line, discovers an evil and bad complexion in the party, and consequently short life.

10. If in the middle space between the triangle lines there be not a comely plainness, but of evil aspect and colour, it denotes a defect of heat, and consequently brevity of life.

11. The mental line not keeping a true proportion, being evil proportioned and evil coloured, fracted, or hairy, is a sign of short life.

12. The hepatic, or liver line not observing a true proportion, and being intersected with many little small lines, is a sign of a short life.

13. The teeth rare and small denote brevity of life.

14. The line of life continued, broad, deep, and well coloured to the middle, more or less, shews health to that time, according to the usual proportionate time in the foregoing mensuration.

15. Let what signs of death will be in the hand, if the triangle be found equilateral and well proportioned, there is less danger.

16. The sister of any line being directly against the fraction of any line, much abates the malice and the evil signified thereby.

17. Two sisters of the line of life, or both sides a fraction in the line of life, do consolidate the line, and signify the less prejudice.

18. It is not to be forgotten that the position of the mental or table line in its continuation, discontinuation, obliquity, punctation, and fraction, is the radix, and signal of sicknesses and imperfections.

19. A figure like a ring worm in the mount of the thumb indicates much sickness, if not death.

20. A gross line coming from under the thumb, from the outside of the hand, cutting the vital and natural-line, in the manner of a semicircle, threatens untimely and sudden death by intoxication, poison, or the like.

21. The vital-line interrupted, and reflected towards the mount of Venus, denotes a mortal infirmity; but if it have branches, it is the better.

See the Figure in the next Page.

I therefore respectfully presume to ask you if there is any probability of amendment in the trade, and when it may probably happen. Would a petition to the king, or the executive government; be productive of any alleviation of our sorrows? Or will the emigration of the weavers to America (the number who are already gone thither is already considerable) be productive of any relief to the trade, or be attended with circumstances favourable to the happiness of those who may be disposed to emigrate?

An answer to these queries in the next Magazine will very much oblige, sir, your humble servant
D. S.
Bethnal Green,
October 3 1793.

— Oh! pity human woe:

'Tis what the happy to th' unhappy owe.

Pope.

SIR,

YOUR polite, but distressing letter came to my hands 11 h. 30 m. P. M. October 16, 1793. Fifteen degrees of the sign Aries culminated, 6 degrees 36 minutes of the sign Leo ascended. The Sun, lord of the horoscope, was in 24 degrees of Libra. Saturn R, in the tenth house, in 13 degrees 45 minutes of Taurus, 24 degrees of that sign being upon the cusp of the eleventh. Mars, the significator of the king, was in 5 degrees 37 minutes of Virgo. Venus is also in 17 degrees 55 minutes of Virgo, her fall. Sagittarius is intercepted in the fifth house; Jupiter lord thereof, and of the ninth house, is in 2 degrees 17 minutes of Sagittary, (15 degrees of Pices being upon the cusp of the ninth) is the strongest planet in the figure.

If this figure is radical, the querent is a strong, well proportioned, portly person, oval face, sanguine, cheerful complexion, sometimes pimples on the

face; subject to complaints of the urinary passages; of a humane disposition, and a lover of justice; very much engaged in what relates to women; the Sun being in Libra, the house of Venus, which is opposed to Aries, wherein he has his exaltation, is a clear indication that the querent never can be benefited, but will always be detrimented by war, whenever it is possible for that destructive foe to public and domestic peace to affect his concerns.

In this question the planet Mars is the significator of our gracious sovereign: what dispositions that planet indicates when in Virgo, may be gathered from several books that have been published concerning the resolution of horary questions. Venus being the lady of the seventh house, from the fourth, indicates the fallen state, and very perilous condition of some eminent, shrewd, and beautiful female, with whom his majesty may have corresponded, and is acquainted; for that lady's significator is cadent, peregrine, unassisted by Jupiter, and has recently transited the very degree of the sign in which the Sun was lately eclipsed, while in that helpless condition the Moon afflicted her with an opposition.

Hence also we may infer the decayed state of the silk manufacture. The unhappy persons concerned in that branch of business would surely act constitutionally, were they to present a petition, not to Pitt, but to the King; it would be received with some marks of condescension: but the weakness of most of the significators in this scheme do not promise that such a measure would produce effectual relief.

With respect to embarking for America, it is a measure that we can by no means recommend to the querent; the Sun, his significator, wanting but six degrees of a moveable, and thirteen degrees and a half of a fixed sign.

sign*, of a hateful; unfortunating opposition of Saturn, lord of the sixth, seventh, and eighth houses. The Sun in the fourth would be oppressed by the malignant rays of Saturn from the tenth house: hence I judge that the latter part of the voyage would be particularly unfortunate, in some lake, bay, or creek, signified by Scorpio, some disaster would happen, that would not only be detructive to his property, but his health, and probably his life; indeed, this gentleman continuing to reside here, ought to be particularly circumspect, and if possible to avoid any dealings or connexion with such persons as he will perceive to be described by Saturn in Taurus. With such he will probably have an interview in a very few days after the appearance of this publication.

With respect to the common people, that is to say, the working or operative weavers, their significator being in the ninth house applying to Jupiter, and that benevolent planet located in his own house, he is by far the strongest in the figure: there is therefore no doubt but that such who are not too old, or enfeebled by natural or acquired infirmities, (for such persons should in all possible cases avoid the vicissitudes of climes) would find their condition greatly meliorated and improved by ***** **

That the treasury of this country is at present in a very exhausted state, is evident, from the debilitated state of Venus, lady of the second, from the tenth; that the Parliament impoverish certain coffers may be easily understood from the propinquity of Saturn to the cusp of the eleventh house. That the King's servants, Pitt and Pitt's coadjutors, have got *the gift of the gab*, or in other words,

can make the worse appear the better reason, is clearly denoted by Mercury, lord of the sixth from the tenth, being in an airy sign: but as that planet is combust, and only a martial planet, and an emaciated Venus in his ascendant, all the good, if any is accomplished for us, may be placed to the account of the Chapter of Accidents. As to any benefit to be derived from the prosecution of the war, I may safely venture to affirm, that no astrologer in the kingdom can see any thing in this scheme that can warrant him to promise it.

The times are so hostile to independence of opinion, that we can take no further notice of this querent's application than by quoting the sentiments of others—

“Dost thou not see in what secure estate
These flourishing fair WESTERN parts remain?
To be exempted, free from others pain,
At peace with their desires, friends with debate,
In peace with pride, content with their own gain,
Their bounds contain, their minds apply'd
To have their PROVINCES with PLENTY beautified.”

“Empire,” says Morfe, “has been travelling from east to west; probably her last and broadest seat will be in America: Here the sciences and the arts of civilized life, are to receive their highest improvement: Here civil and religious liberty are to flourish unchecked by the cruel and blighting hand of civil and religious tyranny: Here genius, aided by all the improvements of former ages, is to be exerted in humanizing mankind—in expanding and enriching their minds with religious and philosophical knowledge—and in

* The measure of time for this application, seems to be a day for each degree of the moveable sign, and a week for each degree of the Sun's progression into Scorpio, a fixed sign. In giving judgment concerning the re-capture of Toulon, in the last Magazine; I perceived that I had allowed too short a space of time, for the accomplishment of that undertaking; the significators being posited in fixed signs, and succedent houses. My astrological conjectures have been partly realized by the command of that place being assigned from Lord Hood, to Lord Mulgrave: the re-capture of the place, I think still, is an event that will certainly happen, probably by the twenty-seventh of this, or the fifth of next month. Or are we, seeing Venus wanted ten degrees of the square of Jupiter, in the figure to suppose that it will be so many weeks?

planning and executing a form of government which shall involve all the excellencies of former governments, with as few of their defects as is consistent with the imperfection of human affairs, and which shall be calculated to protect and unite in a manner consistent with the natural rights of mankind, the **LARGEST EMPIRE** that ever existed.

Elevated with these prospects, which are not merely the visions of fancy, we cannot but anticipate the period as not far distant, when the American Empire will comprehend millions of souls, even west of the Mississippi.

Judging upon probable grounds, the Mississippi was never designed as the western boundary of the American Empire: for can it be probable that the God of Nature ever intended that some of the best part of his earth should be inhabited by the subjects of a monarch residing four thousand miles from them? And may we not venture to predict, that when the Rights of Man shall

be more fully known, (and the knowledge of them is fast increasing both in Europe and America) the power of European potentates will be confined to Europe, and their present American, and other of their present foreign dominions, become, like the United States, free, sovereign, and independent empires."

In fine, the American States will detest the conduct of some European governments, who, not content with being hostile to the liberty of individuals, and dictating a form of government for twenty millions of people, by menacing states and kingdoms that wish to decline becoming parties in a disgraceful and sanguinary contest, seem to imitate the example of Herod, who tormented the **INNOCENT**, rather than those whom *they* deem **GUILTY** should escape.

ASTROLOGUS.

October 17, 1793.

CURIOUS RECIPES,

FOR THE CURE OF THE TOOTH-ACH.

Communicated by **ROBIN HOOD.**

YELLOW Water Flower-de-luce*—the root is so sovereign a remedy for the

tooth-ach, that the pain ceaseth the instant it is chewed in the mouth, as if by a charm.

Earth-

* Dr. Allen, Dr. Brookes, and, after them, Dr. Buchan, and some others, recommends the root of the Yellow Water Flower-de Luce rubbed upon the tooth, or a little of it chewed, for giving ease in the tooth-ach, but it should be cautiously used; the two following articles (which we have somewhere seen before) are added not because we have faith in them, but because we suppose our correspondent has, or else he would not, we think, have been at the trouble of sending them, and paying the postage. We shall always be thankful to our friends for their prompt communicating of any thing new or curious, provided especially that it have a useful tendency; but things of a doubtful nature, where our friends cannot vouch for their practicability or effect, we shall in future decline to insert.

Earth-

Earth-worms pulverized—the powder put into a hollow tooth, will cause it instantly to fall out.

tooth touched by the ashes will immediately fall out.

This is the experiment made use of by mountebanks and others, and it excites great admiration amongst the country people.

September 16, 1793.

Emmets or ants, eggs and all, put into a crucible and burnt—a found

THE NECROMANCER.

(Continued from Page 56.)

Lieutenant. “NOT far from this place stands a village, which is said to be haunted by a whole troop of devils. The manor-house, it seems, is their nocturnal place of rendezvous. These gentlemen, together with myself, have kept watch in the castle these two nights past—

Pilgrim. (interrupting him) “And yet are not a whit the wiser than before: for thou art not the man to whom wisdom deigns her hidden lore; nor is the management of ghosts to thee entrusted.”

Lieutenant. “That man, we suppose, can be no other than yourself.”

Pilgrim. “I understand the language of wisdom.”

The lieutenant, naturally addicted to raillery, could no longer refrain from bursting into a loud laugh. Of this the pilgrim took no manner of notice, but returning to his former study, was soon absorbed in meditation, from which, however, he was again roused by the Count.

“Friend (began the latter) as such great wisdom appears to be contained in the book you read, may I be allowed to ask, who those spirits are, and for what reason they thus infest the above-mentioned castle?”

Pilgrim. (after a long pause)

VOL. III.

None but the spirits themselves dare resolve thee that question.”

Count. “What then does your famous book of Wisdom treat of?”

Pilgrim. “Of the manner in which spirits may be forcibly compelled to appear, and a full confession extorted from them.”

Count. “How happens it, then, that you have never essayed your art upon those, which disturb the peace of the neighbouring village?”

Pilgrim. “Because I have no wish, no interest in the case.”

Lieutenant. “Well but, Mr. Wiseacre, suppose that we should make you an offer of our purses; might not money, perhaps, have some weight in persuading you to make a trial of your skill?”

Pilgrim. (in a violent rage) “Mean, fordid wretch! begone—can gold be deemed equivalent to wisdom?”

Lieutenant. “What then can purchase it?”

Pilgrim. “Nothing!—Will your courage stand the test?”

Lieutenant. “Were there any doubt of that, we should not have ventured to keep watch in a place so formidable.”

Pilgrim. “Well then, watch one night more: precisely three quarters past eleven you will see me to a certainty

N

tainty

tainty. Meanwhile, leave me to my meditations."

The peremptory tone and manner in which he pronounced these words, put it out of our power to disobey.— We retreated slowly to our carriage, looking back, almost every minute, at the wonderful pilgrim, who instantly relapsed into his former study. The Lieutenant, as he remounted his horse, proposed that we should return to the inn, and putting off our departure till the morrow, give the stranger the meeting at the time appointed.

Much as I disliked the project, it was in vain for me to raise objections: the curiosity of the Count was wound up to its highest pitch; my consent therefore was rather extorted than obtained from me.

Our landlord, on learning the cause of our return, was little better than distracted with joy. For exclusive of the profits he hoped to reap from another ghastly frolic, having been paid more than double the value of his table, benches, &c. lost in our last expedition; his brain was next kin to turned with the marvellous relations, which our valiant companions gave of the adventure. Nothing was talked of, but how frightfully the spectres had appeared; how furiously they broke in upon us; how they breathed fire and smoke through their nostrils; with eyes flaming red, as big as any pint basin: notwithstanding all which they had, they said, laid so manfully about them, that the whole infernal troop was forced to take a precipitate flight, and were long before this ten miles at least below the bottom of the Red Sea! Hence we saw ourselves regarded by the whole village, as beings of a superior order, and had enough to do to answer all the questions put to us by our admirers. This was highly pleasing to the Lieutenant, who diverted himself, the whole day, with practising upon the simplicity of these rustics; and, I am firmly persuaded, told more fortunes in the course of

six hours than many astrologers have an opportunity of doing in the course of as many years.

On the approach of night, we had a numerous army at command, without being necessitated, as before, to beat up for volunteers; young and old intreating us to permit them to bear us company: they neither demanded pay nor provisions; the bare honour of serving under us was, as they observed, more than sufficient recompence. Company, however, was not what we at present wanted; not to mention that we had already but too well experienced what sort of dependence we ought to place upon their valour and assistance: we dissembled, therefore, our intentions; but finding even this ineffectual to answer our purpose, we were fain, in order to get rid of our troublesome visitors, to pretend ourselves sleepy, and to order the straw to be got ready for our reception.

About ten we stole away as privately as possible to the castle. On our arrival in the Court, the Lieutenant's servant lighted up the lamp we had brought with us; after which we repaired to the hall, where finding the benches we had formerly erected for our accommodation still standing, we seated ourselves, and waited in anxious expectation the time appointed for meeting our unknown conductor.

The Lieutenant appeared doubtful whether the pilgrim might not fail of his appointment, and discovered evident symptoms of mistrust, that he had no other view in promising to meet us, than merely to sport with our credulity. But the Count, who from his youth had always manifested a strong hankering after the marvellous, was so entirely prepossessed with the venerable appearance of the hoary-headed sage, that he was ready to pledge his honour for his punctuality. This gave birth to a curious controversy between the Lieutenant and the Count, on the subject of supernatural agency; the former

former ridiculing the whole system as visionary and preposterous, whilst the latter was firmly of opinion, that however exaggerated and disguised such accounts might be in the detail, the doctrine itself was founded in truth and experience. For my part, I curst and damned the pilgrim most devoutly, and only wished that we had never seen nor given ourselves the least trouble about him.

In this manner did we endeavour to beguile the tedious hour of expectation. Before us lay our watches placed upon the table, to which our eyes almost momentarily reverted. The minute hand had hardly pointed to three quarters past eleven, when we plainly distinguished the tread of human footsteps across the passage.

“You are perfectly right, my lord, (quoth the Lieutenant, addressing himself to the Count) our Pilgrim is a man of honour.” With these words he snatched up the lamp, and went to meet him.

Our conductor had now reached the hall. His dress was much the same as when we first beheld him, excepting that on his head he wore a kind of turban, and carried his knapsack strapped about his shoulders.—With slow and solemn steps he approached the place where we were seated; then suddenly stopping short, beckoned with his hand for us to follow him. We obeyed, and leaving the Lieutenant’s servant fast asleep, behind us, followed him to the stone staircase at the opposite end of the hall. This we descended, and next traversed, in awful silence, the long winding passage to which it led, till we came to the door of the vault, which the Lieutenant had burst open on our first visit to the castle.

Here our conductor again stopped short; took the lamp out of the hand of the Lieutenant, and viewing us

attentively all round, with a stern, forbidding look, that seemed to presage strange wonders, addressed us in a trembling tone of voice:

“Let awful silence seal your lips, nor dare
To tempt that fate, which prudence bids be-
ware;
For know one single word makes instant
death your share.”

The impression which his speech made upon our minds, may be more easily imagined than described. We entered the vault, not without horror and reluctance; this time, however, we found the air of this subterraneous dungeon less noxious and pestilential than before, owing, probably, to the door having been left open by the Lieutenant, at the time it was forced as related above. Our conductor approaching the folding doors on the right hand side, pushed back the large, enormous bolts, which guarded them with a degree of ease, that well might create astonishment; then drawing forth from his bosom a ponderous key of massy iron, fastened round his neck by a chain of the same metal, he thrice pronounced a word of mystic, but to us incomprehensible, meaning;

—“And in the key-hole turns
The intricate wards, and every bolt and bar
Unfastens: on a sudden open fly
With impetuous recoil and jarring sound
The infernal doors, and on their hinges grate
Harsh thunder.”

Horrible, beyond description, was the place into which we now entered. The form was circular, arched over with brick, and totally impervious to the smallest ray of light from without. Hollow sounded the ground beneath our feet, and every step we took re-echoed back distantly from the walls. Facing the entrance, appeared another pair of folding doors, secured with locks and bolts, more formidable than the former.

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A blue, inconstant flame, accompanied with a strong, sulphureous smell, that rendered the faculty of breathing extremely difficult, whilst it enhanced the gloomy horror of the scene, gradually discovered to our view the mouldering monuments of ruin and decay. Rotten coffins, human bones, ghastly skulls, shrouds, scutcheons, urns, and all the various symptoms of mortality, were seen on every side. In the middle of the vault, arose a lofty bier which supported a black, leaden coffin, of unusual magnitude. Over it hung a lamp, dependant from a triple chain of iron.

Our conductor uncovered his head; we followed his example, and ranged ourselves, in awful silence, round the coffin, but still at such a distance, that we could barely touch it with outstretched arms. Then placing the lamp held in his hands upon the floor, the necromantic Sage proceeded to untie his knapsack, from which, together with the book he was studying when we first set eyes upon him, he took out a magic wand, composed of three different pieces, which fastened together in one, by means of joints, like a fishing rod, and a tin box filled with red sand.

With this he bestrewed the adjacent parts of the floor; and having fastened his rod together, described therewith three magic circles, parallel at equal distances in the sand. The innermost was occupied by the exorcist; in the second stood the Count, the Lieutenant, and myself; the outermost being left empty, probably by way of defence, or to serve as a rampart, in case the evil spirits should think proper to meditate any sudden attack upon us. Thus duly armed, entrenched and fortified, according to the *Dæmoniac* system of tactics—such of our readers as wish for a fuller account of this science, are respectfully referred to the famous treatise, *de Dæmonologia*, published by that learned and pious Scribe Joannes Bodinus—we held ourselves in readiness against the ghastly invasion.

The Sage, crossing his hands over his breast, stood for some minutes motionless as a statue, with his eyes directed towards heaven, or at least towards the ceiling of the vault. Suddenly, he appeared seized with violent convulsions; the features of his countenance became distorted to a ghastly degree, his eyes began to roll, his brows knitted together, in a manner hideous to behold; his teeth chattered in his head, his hair bristled up like quills upon the fretful porcupine, in short, every part of his body bore witness to the big feelings with which his heart seemed ready to burst. Words at length found their way, but in a language to us quite unintelligible.—They were pronounced in a hollow tone of voice, and with surprizing vehemence. He next opened the mystic book, and with the same continued agitation of face and body, began to read in a kind of half whisper; the sweat all the time running down his face, as though the iron hand of death had seized upon him.

The longer the Sage continued to read, the more terrible became his convulsions; till at length, unable to contain himself, he flung the book out of his hand with great violence against the ground. Immediately the fury of his looks subsided, his eyes ceased to roll, and his whole frame became more composed. With both his hands outstretched, and pointing with his wand to the coffin that lay before us, he again stood motionless as a statue.

The sound of horns and trumpets, with which the whole fabric now began to shake, proclaimed the arrival of the midnight hunters. Still the Sage continued motionless. The noise drew nearer, and presently the troop rushed thundering into the court. Still the Sage continued motionless. The next instant we heard them descending down the stone staircase. Inward horror seized upon us: but still the Sage continued motionless. And now the tread of their feet resounded along the narrow

senseless and immovable. At length a dreadful flash of lightning bursting full in our faces, ran whizzing along the walls, and, louder than before, rattled the hoarse rebellious thunder in our ears. Instantaneously our lamps, self-lighted, began to burn again; whilst silence once more resumed its wonted empire around us.

Our conductor hereupon, with great composure, gathered up the scattered contents of his knapsack, replaced it upon his shoulders, and beckoned with his hand for us to follow him. After carefully relocking the door, and pushing home the bolts, he drew forth from his pocket a piece of yellow parchment, about six inches square, and inscribed with the same kind of characters as his book appeared to be written in. This he laid upon the wings of the folding doors, in such a manner, that it covered both in equal proportions; then sealing it at the four corners with red wax, and a large iron seal, he again pronounced some short mystic sentences, and with his wand described the emblem of a cross from one end of the door to the other.

We were now in the empty vault, which we had before visited on our first excursion to the castle. The Sage advancing to the opposite door on the left hand, repeated his mystic ceremonies. The lock soon yielded to his trusty key. We entered. Our way led through another winding passage, arched over with brick like the former, but much wider and longer; with this additional difference, that it had six or seven doors, all strongly secured on each side, besides a larger one of massy iron, in which it terminated.

This being likewise opened with great ease, we had next to ascend a long flight of stone steps; at the top of which, another door, studded with enormous iron nails, presented itself. Here our conductor again stopped short, paused a while, and with great solemnity repeated his former injunc-

tions respecting silence, although there seemed but little need for this precaution, not a single word having been exchanged between us all the time.

The opening of this door was attended with much greater ceremony than any other. We likewise took notice that our conductor, for this purpose, made use of a different key than he had before employed; a circumstance which seemed rather ominous to the Lieutenant, as I could plainly perceive, by several significant looks which he cast both at the Count and myself. We had, however, gone too far to recede. A narrow passage, in which it was impossible to stand upright, conducted us to an iron trap-door, opening upon a second flight of steps. There we descended, and found ourselves in a gloomy dungeon, of a considerable size; dark as the shades of midnight, and damp as the falling dews, when Sol withdraws his cheering rays. Fronting the staircase, and on each side, appeared another formidable door.

Advancing into the middle of this dismal place, the Sage made a signal for us to range ourselves round him. Hereupon the ground was bestrewed with red sand, in which he, as before, described three magic circles with his wand, and opening his books, began to read softly, with great agitation of body. Then throwing his book upon the ground, he waved his wand in air, turned himself round with surprising velocity, and thrice pronounced, with a loud and dreadful voice, the same mystic word which he had formerly made use of.

The whole dungeon instantly appeared on fire; the forked lightnings, reverberating from the wall, flashed with dreadful impetuosity in our faces, succeeded with peals of thunder, that seemed to forebode the total dissolution of nature. Earth felt the potent shock, and trembled to its centre: all the doors of our prison flew open with a noise louder than the loudest thun-

der: above us and around us shook the Gothic pile, threatening to overwhelm us beneath its ruins. At the same time our lamp went out, and in its stead was seen a blue sulphureous flame hovering over the steps of the stone stair-case, from whence it now began to roll itself down. Hollow groans, and the dismal clanking of chains, invaded our ears. Terror, beyond the power of language to describe, laid hold of us.

As the noise drew nearer, the Sage placed himself with his face towards the stone stair-case, and soon we saw, with horror inexpressible, a grim and ghastly figure, of uncommon magnitude, descending down the steps. A double row of chains were fastened to his feet and hands, which, rattling at every step he took, grated harsh infernal thunder in our ears. His garment appeared as if it had been newly dipped in blood; his right eyeball was forced out of its socket, and the upper part of his skull was shattered to pieces. Thus, horrible to behold! he approached with furious mien the outer circles, foaming at the mouth, and grinding his teeth like the savage fierce Hircanian tyger. The Sage stretched forth his wand, and with authoritative voice addressed the spectre: "Stay here, accursed wretch!" he said, "and tell me who thou art?"

"A spirit of the damned!" replied the ghost, trembling.

Sage. "Hell then is fittest for thee! What business brings thee hither?"

Ghost. "To seek deliverance from its flames."

Sage. "On what conditions hopest thou to attain this?"

Ghost. "None, none, alas! except my wife's forgiveness."

Sage. "Is that thy only hope?—Then back to hell—back to thy proper punishment—Away! fly! fly with thy infernal brood; nor ever more presume to violate the peace of this neighbourhood. Behold yon mystic book, and tremble!"

At these words the Sage pointed to the opposite door of the dungeon: reluctantly the spectre bowed submission, and retreated. Instantly the vault appeared the second time in flames. Louder and more awful roared the thunder; all the doors fell to with horrible recoil: dreadful groans resounded in our ears: frightful apparitions glided along the walls, which, shaking with the deep-mouthed thunder, threatened us with immediate destruction.

A scene like this might well strike terror into the stoutest heart. We remained a long time in a state of stupor, from which we, however, gradually recovered as the lightnings ceased to flash, and the hoarse rebellious thunder abated its fury. The blue sulphureous flame no longer rolled itself down the stone stair-case; darkness, worse than Egyptian, enveloped us around; hideous groans and lamentations rendering the gloomy silence of the place still more awful and tremendous.

These likewise gradually dying away, we were, if possible, still more terrified and alarmed by the hoarse music of the winding horn, and the dashing of horses hoofs, which now resounded dreadful in the echoing air. Roused, by the well-known sound, from the state of insensibility in which we lay, we discovered with horror our hopeless situation. Bewildered in a gloomy subterranean dungeon, surrounded with impenetrable darkness, and nearly suffocated with a strong sulphureous vapour that pervaded the place, it tended not a little to aggravate the horrors of the scene, that each of us, ignorant of the presence of the rest, supposed himself deserted and alone. Long time was it before I could recover sufficient fortitude to grope about me; nor was I less perplexed which way to steer my doubtful course, than the mariner that tosses without compass on the boundless deep, whilst night invests the pole,

pole, and not a star is seen in the spacious firmament of heaven.

In this uncertainty I felt myself suddenly seized by the hand. Reason had not yet resumed her empire over my mind; my imagination was still too much heated with the strange scenes I had just witnessed, to form any cool deliberation; and fancying myself actually under the influence of enchantment, I started back with a fearful shriek, not less appalled than if the grisly king of terrors himself had laid his icy hand upon me!

"Don't be alarmed,"—exclaimed the well known voice of the Lieutenant, and instantly my fears fell, like a heavy stone, from my heart. At the same time, I had the pleasure to hear the Count speak. We presently joined him, and holding fast by the skirts of our coats, that we might not be separated again, endeavoured to grope our way to the stair-case.

In this design, after many fruitless attempts, we had at length the good fortune to succeed. Never did panting lover mount the stair-case leading to the apartment of his mistress with greater alacrity than we displayed in climbing up these steps. But how shall I express the horror and disappointment we experienced on finding the trap-door fastened against us? The Lieutenant, who on this as on all other occasions, acted as our leader, after communicating this unwelcome intelligence, proposed that, instead of giving ourselves up for lost, we should try our united strength in forcing it open. Every nerve accordingly was strained to accomplish a purpose so devoutly to be wished: but all in vain; the door defied our utmost efforts.

Equally unsuccessful were we in our endeavours to make ourselves heard by the Lieutenant's servant, whom we had left fast asleep in the hail on the arrival of the Pilgrim, as related before. In vain did we exalt our voices, till our very throats were hoarse with bawling: in vain did Echo repeat his

name, in long reiterated peals, through the spacious, untenanted apartments: in vain, with hands and knees, did we strike against the iron door, till the blood began to trickle down with the blows;—no pleasing sound of human footsteps saluted our longing ears.

"Deuce take the lazy rascal!"—exclaimed the Lieutenant, tired with the double fatigue of bawling and thumping against the door—"I question whether the last trump itself would be powerful enough to arouse him; and we may fairly roar our lungs out at this rate, without doing any manner of good. Rather let us sit down upon these steps, and listen till he begins to walk about in search of us, as no doubt he will do when he awakes, and finds us missing."

This advice was immediately put in execution; though, for my own part, I must acknowledge that I had little hope of ever seeing the servant again. I judged it, however, prudent to conceal as much as possible my suspicions, and the Lieutenant likewise dissimulating his anxiety, began to discourse upon the strange scenes we had just witnessed; but, in spite of his utmost efforts, was not able to assume his wonted gaiety and unconcern. The Count and myself made little or no reply, our thoughts being too much engrossed with the probable danger of our present situation: the Lieutenant soon found it impossible to disguise his apprehensions any longer; and in this miserable state of horror and alarm we continued, as nearly as I can guess, upwards of an hour, without exchanging a single word. Nothing but the gentle breath of respiration disturbed the gloomy silence that reigned around.

Thus things continued, till the natural impetuosity of the Lieutenant could contain itself no longer; wherefore, making a fresh attempt to engage us in conversation, he demanded, whether we were all in a league with his servant, and were sleeping for a wager?

But

Though the agitation of our mind actually repulsed the most distant advances of sleep, we were equally incapable of joining in discourse, and urged by that strong propensity in human nature, which renders man a genuine *Heautontimoroumenos**, and inclines the mind to take a strange delight in tormenting itself, and brooding over its misfortunes and calamities, we still remained silent for nearly two hours longer, feasting our troubled thoughts with ideal and anticipated sorrows.

"Damn me if, I hold it out any longer!"—exclaimed the Lieutenant, in a kind of frenzy—"that cursed rascal of mine can never sleep at such a devil of a rate as this. But were he even as fast as our great-grandfather Adam when his precious rib was taken from his side, I think I'll manage to open his eyes for him."

With these words he began to stamp and roar, as though his design had actually been nothing less than to anticipate the day of general resurrection. The Count and myself, seconding him with might and main in his pious intentions, joined lustily in the rough chorus—but all to no purpose; no answer was returned—no tread of footsteps could be heard. Exhausted with fatigue we were fain to desist: and once more seating ourselves upon the stone-steps, our patience was again put to the test, in waiting till the servant should think proper to awake.

After two or three hours spent in fruitless expectation—

"I should be very sorry, Gentlemen," began the Lieutenant, addressing us in a firm indignant tone of voice, "to torture either you or myself with groundless apprehensions. But from the complexion of circumstances, our destruction in this dismal

dungeon appears inevitable. As men, however, who have nothing worse than what already awaits us to dread, let us borrow hope and courage from despair; and rather let us perish in a bold attempt to regain our liberty, than calmly submit to a lingering death, which resolution and perseverance may still, perhaps, enable us to escape. Though this proud door defies our utmost and united efforts, some other opening may perhaps be found, at least the chance at any rate is worth the trial."

Without waiting for our reply, the Lieutenant began to descend the steps. We followed his example, and returned to the dismal dungeon from which we sought to escape. Each taking a different direction, we groped about in quest of some friendly avenue that might afford us egress.

In any other situation, the whimsical manner in which we frequently met together, might well have excited our risibility. Sometimes we laid hold of each other by the feet and hands, or running foul, came tumbling to the ground together. At other times our noses met in rude contact with the opposing walls, or our shins were kicked bloody against the loose bricks and rubbish that lay scattered up and down the place. But all our efforts proved abortive. Faint and exhausted, I at length stretched myself out upon the ground, and more concerned about the safety of the Count than my own, began to load myself with bitter reproaches, for having, through my indiscreet compliance, precipitated my pupil into inevitable ruin and destruction, into the necessity of dying a lingering death in a subterraneous dungeon.

Meanwhile that I was indulging these disagreeable reflections, the Lieutenant and Count continued their researches, as I could easily distinguish by the sound of their feet, which echoed dreadful through the dismal vault. Neither of them spoke a

* The name given to one of Terence's Plays. The word is originally Greek, and signifies a *Self-tormentor*.

word, but groped about, for some time, in gloomy and profound silence. At length the steps of one of my unhappy comrades ceased to be heard.

"Where are you both?" cried the Lieutenant, greatly agitated and alarmed.

"For my part, I am here," was the reply;—"but where, pray, is the Count?"

We both joined in calling after him, and roared out at least as loud and lustily as we had done some hours

before in search of the Lieutenant's servant. The Count, however, returned no manner of answer. My fears and apprehensions for his safety were now doubly increased—I was in a condition little short of positive distraction. Suddenly a hollow rattling noise was heard at some distance, and instantly a faint glimmering light began to diffuse itself in the corner of our dungeon.

(To be continued.)

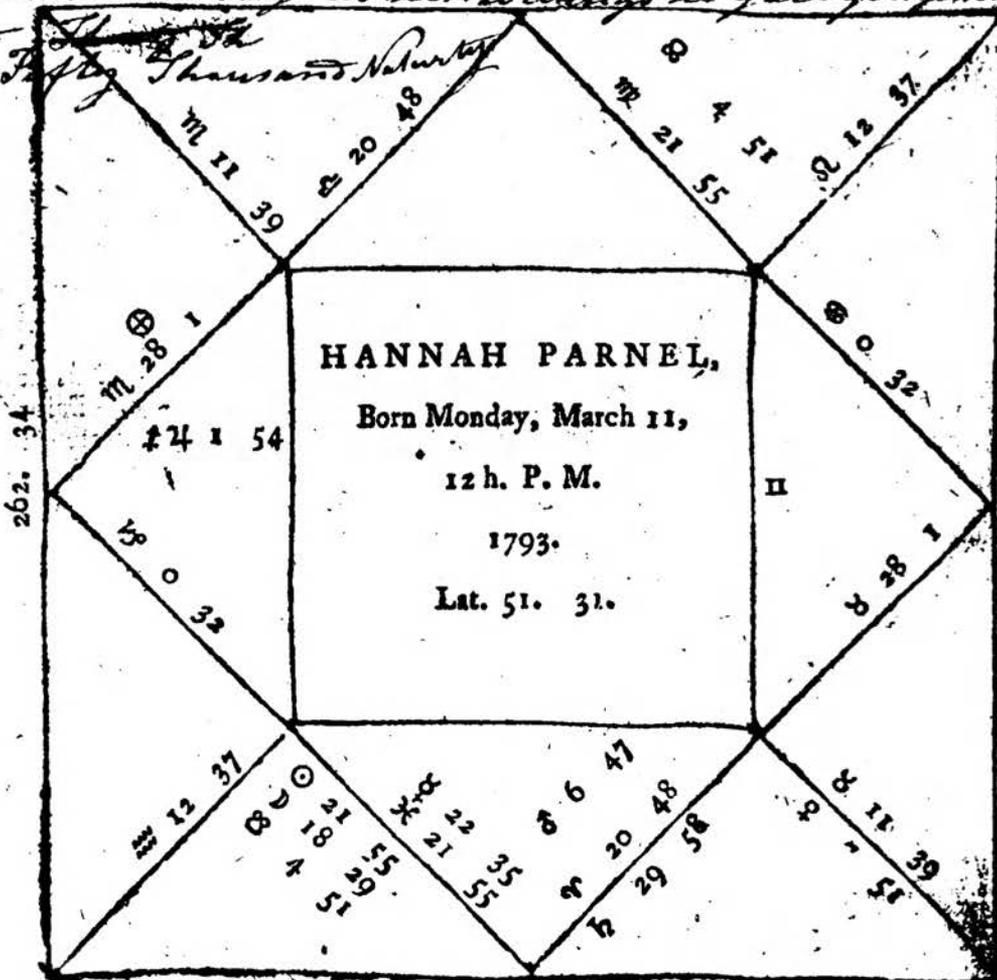
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CURIOUS NATIVITY OF HANNAH PARNEL.

COMMUNICATED IN A LETTER TO THE EDITOR,

By J. W. of Ratcliff High-Way.

J. Wright was the Clearest of his day in Astrology which he says in his 72 writings he gave Judgement on the 5th of the 10000th Nativity



LATITUDE.			DECLINATION.		
♄	2.	16 S.	9.	23 N.	
♃	1r	3 S.	19.	32 S.	
♂	0.	32 N.	3.	2 N.	
☉			3.	12 S.	
♀	2.	16 N.	16.	24 N.	
♁	1.	25 S.	4.	26 S.	
♂	0.	19 S.	4.	49 S.	
⊕			4.	49	S. Dif. from the Ascendant 0° 40'

SIR,

THE foregoing nativity is of a child born the time mentioned in the figure, at a Mr. Matthews's, No. 16, Church Lane, White Chapel; and as the Part of Fortune is indisputably hileg, your inserting it will tend to elucidate that important point, which is very little understood, and quite neglected, by some modern professors.

Ptolemy plainly tells us it is computed from the intercepted degrees between the Sun and Moon, and that "what proportion and configuration the Sun has to the horoscope, the same has the Moon to the Part of Fortune, that it may be as a lunar horoscope." Therefore, when the Sun is on the ascendant, the mundane place of the Moon with her latitude is the exact place of the Part of Fortune, or lunar horoscope. For instance, in the present nativity, if we make the Sun, or twenty-one degrees, and fifty-five minutes of Pisces ascend, then eighteen degrees and twenty-nine minutes of the same sign, with nineteen minutes south latitude, which is the Moon's place; this, I say, will be the place of the Part of Fortune, about forty minutes from the cusp of the ascendant, and it will have the Moon's declination.

I calculated this nativity when the child was about three weeks old, and informed the people of the house that it would scarce live half a year, though very different thoughts were at that time entertained by the child's relations. However, it did not live three months, but died on the first of June.

The cause* of this child's death is so obvious, that it is almost unnecessary to mention it; for the Part of Fortune is within half a degree of the mundane square of the Sun, and applying to the zodiacal parallel of the Sun, Mars, and Mercury.

I was induced to send you this by a slight controversy with an acquaintance who disputed the propriety of ~~then~~ admitting the Part of Fortune to be hileg, and fearing there may be several of the same opinion, for I have observed a very respectable correspondent, in the nativity of H. H. some time back has asserted, that on the direction of the ascendant, to an opposition of Mars at twenty-eight years, the native must have suffered a severe illness, which I am sure never happened; at least not from that cause, as the part of Fortune is hileg in that nativity.

This mistake, I suppose, is owing to the erroneous methods that have been given for its calculation, for even in the annotations to the Quadripartite, the method there taught is quite ab-

* I would not be thought to have predicted this child's death from an aphorism which, though applicable to this nativity, and generally received as true, yet has neither reason nor experience for its basis; it is, "That those born at the new or full Moon, or at the time of an eclipse, seldom live to years of maturity." I have met with several instances to the contrary, particularly in the nativity of one born at the time of the great eclipse in 1715, and yet lived sixty years after. Neither would Ptolemy have directed to judge of cases of lunacy in nativities where the new or full Moon was overcome by the malefics at the time of birth.

ward, where it directs to subtract the oblique ascension of the Sun under *his own pole*, from that of the ascendant, and add or subtract the difference (as they say Ptolemy teacheth, though I am sure he never taught any such thing) to or from the oblique ascension or descension of the Moon in her horary circle, and the product (they say) will be the oblique ascension or descension of the Part of Fortune in its horary circle, which is certainly wrong, for the oblique ascension of the Part of Fortune, or the degree of the ecliptic which rises on the same horary circle, must depend on the elevation of that horary circle, which is according to the Part of Fortune's occidental situation; yet this method was followed by Mr. Sibley, who called it the Placidian, though for what reason I know not, and also allowed it to have the same latitude as the Moon; but I shall not dwell on this, being sensible that he is convinced of his error.

I have given the above method to prove, at any time, whether the calculation is true, which it will always do very exactly; and to make it plainer, I will give you one more example, in the young lady's nativity in your magazine for last May, as given by H. D. The Sun is in 13 degrees, 26 minutes of Leo; the Moon is in 6 degrees 50 minutes of Scorpio: if we look in a table of houses for the latitude of London, for 13 degrees 26 minutes of

Leo on the ascendant, we do not find that; but take the nearest to it, which is 13 degrees twelve minutes, and even with that we find 25 of Aries on the tenth, so that 25 of Libra was on the fourth, and the Moon being in 6 degrees and 50 minutes of Scorpio, with one degree 16. minutes North latitude, she was just between ten and eleven mundane degrees from the fourth, the distance allowed it in that nativity.

This method will be found equally true in every one given by that gentleman, who, though I have not the satisfaction of knowing, is certainly well acquainted with the true principles on which this science is founded; but a particular regard must be had to the latitude, as that makes a material difference, for in the child's nativity, if the Moon had five degrees north latitude, instead of 19 minutes south, the Part of Fortune would then be in the twelfth, where it would not have been illeg.

I trust, sir, the early date of this will insure its insertion in your first†, as nothing has brought more disgrace on the science than the want of a knowledge of the Part of Fortune, and no part of genethical astrology requires a more speedy elucidation.

*Ratcliff Highway,
August 5, 1793.*

† However, we could not possibly comply with the writer's wish, owing to the more than usual press of matter for last month.

OBSERVATIONS ON THE STARRY INFLUENCES.

BY THEOPHILUS.

AMONGST the revolutions which successively take place in the world, we find that not only states but sciences are subject to orderly changes, by which their rise and fall are regularly effected: truth for a time is rapidly spread, after which, by means of sinister influence,

it is involved in a degree of obscurity, error disfigures it, craft disguises it, and oppression tramples it under foot.—“There is a time for all things;” and when the malignity of unfavourable aspects is exhausted, the fair form of truth again shines forth like the meridian

dian sun, without an intervening cloud. The sublime science to the restoration of which your periodical publication is devoted, is unquestionably the most ancient that is found on record: it has been vilified and degraded more than any other in the several ages of the world, and there is great reason to believe that its own professors have ever studied to throw impediments in the way, in order to obstruct its progress; that narrow selfishness which too commonly prevails in almost every branch of study, and every mechanical line of business, has undoubtedly contributed to check the diffusion of knowledge respecting celestial influence. I am happy to witness, in the Conductors of the Astrologer's Magazine, a spirit above such contracted notions. Let the science of fiderial operations on the productions of nature, and especially on the bodies and the minds of men, have a fair trial; if vain, its fallacy will soon be evident, and the delusion (as it is termed) will be effectually done away: but if true, the pursuit of it will be an acknowledgment to the great first cause of those talents within the possession of mankind, which have for the most part been neglected and despised. It is evident, that if it were criminal to explore the events of futurity, the events

of futurity would never have been unfolded by the best and most approved of the servants of God.

Should we attempt an enquiry into the solutions given by the wise men and prophets of the Old Testament, we should find great reason to conclude, that astrological meditation was not so much despised as weak-minded, illiterate, and inconsiderate persons are apt to imagine*. I will not, however, at this time trespass too far on the limits of your publication, but hope in the present age a liberal spirit will be found sufficient to encourage the undertaking, and allow a fair trial to the truth of a science, the love of which is natural to the heart of man, although tyrannic interposition may check the progressive advancement of which it is capable.

My own knowledge, I allow, is at present very limited; if, however, I am able to render you any service in return for the information I receive from you, and to contribute in a small degree to the promotion of knowledge, I shall ever be happy to subscribe myself your's, &c.

Islington.

THEOPHILUS.

Sept. 14, 1793.

* * * We shall be extremely obliged by the favour of this gentleman's future correspondence.

QUERY

* According to Josephus, (see his Antiquities of the Jews, lib. 1. cap. 2) our first father Adam, was instructed in astrology by God himself: Adam taught it to his posterity; for it appears, that Seth was so excellent a proficient therein, that foreseeing the flood, and the destruction of the world thereby, he engraved this art, for the benefit of after ages, on two pillars, the one of stone, the other of brick. Josephus affirms, that he saw himself that of stone to remain in Syria in his own times: and in the third chapter of the said book he says, that man lived so long before the flood to learn arts and sciences, especially naming astrology and geometry; and in the eighth chapter of the same book of antiquities, he further testifies that Abraham having learned in Chaldea, (the place of his birth) when he sojourned into Egypt, he taught the Egyptians the knowledge of arithmetic and astrology.

Virgil, who was a great mathematician, which, in the course of those times, always included astrology and skill in the Chaldean mysteries, describes his hero Æneas as being born under the favourable influence of Jupiter, Venus, and the Sun. Horace, Persius, and even Augustus himself, thought highly of astrology, which, says Coley, very justly "has in all ages had its champions and promoters, and those men of great judgment and learning; so on the other side, it has not wanted its opposers, and some of them men of no small fame and reputation. Yet this is still the happiness of so harmless an art, that the greatest antagonists thereof were such persons as never thoroughly understood it. Howbeit, most men grant that the stars operate upon this inferior world by their qualities, and natural virtues, and experience testifies, that

QUERY CONCERNING THE PART OF FORTUNE.

PROPOSED BY J. O.

I HAVE been calculating my nativity, and after the places of the planets were brought up, I became at a loss to take the Part of Fortune, it not being clear to me, which method is most rational

to take it by, viz. whether by longitude, right or oblique ascension. The following are the situations of the Sun, Moon, and Ascendant for the time :

	LONGITUDE.			RIGHT ASCENSION.			OBLIQUE ASCENSION.		
	Deg.	Min.	Sec.	Deg.	Min.	Sec.	Deg.	Min.	Sec.
☉	74	26	7	73	6	27	Meridian		
☽	5	17	57	4	51	39	6	22	23
Ascendant	168	24	39	169	20	49	163	6	27
	Lat. 53			33.					

Now I should be glad if some gentleman who practises the science of astrology would step forward, and assist me in finishing the horoscope by placing the Part of Fortune in its true place, and if possible will return the favour.

I have been led to consider this point as a whim of the ancients, and of no use; but those who practice the science ought to know whether this is the case or not.

I lately asked a friend of mine who is fond of judicial astrology, whether he could point to me any nativity where he could prove the utility of searching for this particular part of the heavens. On which he referred me to the nativity of Mr. G. Witchell, in Sibley's astrology; where I find Mr. Sibley takes it in his way by oblique ascension, and has made it the giver of life; I say he has, for I don't believe the Creator did: however, Mr. Sibley has got it in such a place of the heavens, so as to correspond to a day to Mr.

Witchell's death, admitting it as hileg, or giver of life, and the Sun anareta, or destroyer. Now, as I am no astrologer, it may be considered, perhaps, as vain my taking it upon myself to contradict Mr. Sibley; yet I will just make mention that I certainly differ from him respecting Witchell's horoscope. Had Mr. Sibley considered the danger that Mr. Witchell was in at that particular period when he so narrowly escaped being shot, and attributed that danger to the planet Mars making a quartile to the ascendant, and rectified the horoscope by such aspect, he need not have had the trouble to have sought for the Part of Fortune as hileg, for the same planet, by being directed to the conjunction of the ascendant, (after the figure had been rectified) would have corresponded to the time of Mr. Witchell's death.

As I am led to conceive Mr. Sibley has not a clear knowledge of the method of working directions, there are other blunders in that laborious per-

that the changes of the air alters our bodies, ("subject, says Shakespeare, to all the stary influences.") The humours are also moved by celestial influences, especially by the Moon in her motion, according to whose changes our bodies are liable to much alteration."

EDITOR
FORMANCE

them open with it, whereupon the person forthwith recovered. After they were again set down, they began to enquire of the officer how he could so quickly recover the gentleman of the epilepsy? He told them, that he was often obliged to go out at the head of a party, when the enemy happened to be but a small distance from their camp: and that as several of their men were liable to the epilepsy, if any of them happened to be seized with it when they were thus out on a party, they were obliged to leave them behind, where they often fell into the enemy's hands before they recovered: that for this reason, he had been long in search of something which might instantly recover them; and that he had at last fallen upon this method of forcing open their jaws with a piece of metal, which he had often tried since, and had never known it to fail."

As it is undoubtedly the forcing open of the jaws, and not any virtue in the metal itself, which produces this effect, there can be no difference of whatever kind the metal is of. A crown piece, I believe might do; but if made of iron or steel for the purpose, I think it would be more convenient if made of a square or oblong form, of about the thickness of a crown, and of such a breadth as to be exactly equal to the widest opening of the jaws. It may be proper also to observe

that one of the edges ought to be thin, that it may the more easily enter between the teeth, when they are to be forced open by some other person; for the same reason it may be convenient to put a handle to it, like the handle of a key.

I have reason to believe that this experiment will not only remove the fit of the epilepsy for that time, but also until the next time of its ordinary periodical return, without any apparent difference from what would have happened if the fit had been allowed to work itself off.

I have only to add, that I suppose there are few liable to the epilepsy who may not by means of this experiment prevent its coming on in the day-time: I think there are scarce any but who have as long warning of its approach, as might be sufficient for taking out a piece of metal out of their pocket, and putting it in between their teeth.

If your publishing this shall happen to be useful to any who labour under this calamitous disease, it would be a great pleasure to me; and I would beg that in this event they would give me the satisfaction to publish the accounts of it; which, as it would be very agreeable to me, so it might serve more effectually to encourage others to try the same experiment.

Your's &c.

PHILANTHROPOS.

ON CREDULITY.

SIR,

AS I was the other day reading the Spectator, I was surpris'd to meet with this very remarkable passage. "I think a person, who is terrified with the imagination of ghosts and spectres, much more reasonable, than one who, contrary to the report of all historians,

sacred and profane, ancient and modern, and the traditions of all nations, thinks the appearance of spirits fabulous and groundless; could I not give myself up to this general testimony of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact:" Spectator, vol. II. p.

114. And the same ingenious author, in another performance of his, called his *Travels*, tells us, "The notion of witchcraft prevails very much in Switzerland. In the canton of Bern, says he, there were some put to death on that account during my stay at Geneva; and one finds the same humour prevail in most of the rocky, barren parts of Europe." Upon which he makes the following reflections: "Whether it be that poverty or ignorance, which are generally the product of these countries, may really engage a wretch in such dark practices, or whether or no the same principles may not render the people too credulous, and perhaps too easy to get rid of some of their unprofitable members, &c." Addison's *Travels*, p. 291.

But still more remarkable is this passage in Howel's *Familiar Letters*, p. 433. "He that denies there are such things as spirits and witches, shews that himself hath a spirit of contradiction opposing the current opinion of all antiquity. The best historians (says he) have it upon record, how Charlemain's mistress enchanted him with a ring, which as long as she had about her, he would not suffer her dead carcase to be buried, and a bishop taking it out of her mouth, the emperor grew to be as much bewitched with him; but he being cloyed with his excess of favour, threw it into a pond, where the emperor's chiefest pleasure wasto walk to his dying day." It is remarkable, that Mr. Howel was a gentleman of great learning, as the several performances that he was author of sufficiently shew, that he like-

wife had a very great and comprehensive knowledge of mankind. Of just the same nature is that very remarkable story, told by that great man lord Clarendon, in his *Hist. of the Rebellion*, vol. I. I think p. 42, 8vo. edit. and which he really believed to be true: but this story has been very naturally accounted for, by supposing, as many learned men have supposed, that the Duke of Buckingham had been guilty of incest with his own mother, and that she, out of great affection for her son, had even acquainted this person with the secret, which he was to inform the Duke of, in order the more easily to gain his belief of the other part of his story. See the 4th vol. of a book called *Memoirs of Literature*, article 9; where, if I remember right, you will find something to this purpose.

The reflections that must naturally arise in our minds, upon reading these several passages which were all of them written by men remarkable for their learning, as well as for their great and extensive knowledge of life and manners are so very obvious, that I need not trouble you with my remarks concerning them. And to confess the truth, I have neither leisure or inclination, at present, sufficient to induce me to impose a task of this sort on myself. But I must confess, I am greatly surprized to find these passages delivered down to us from such great authorities, and all of them in such a manner as plainly shews what was the private opinion of these great men concerning them.

TO THE HAMPTON COURT OBSERVER.

SIR,
IN the Magazine for June I addressed a letter to H. D. and yourself, respecting a Child's Nativity, the queries in which I expected you would

have answered last month; instead of which you request I will send you the estimate time of another nativity: I believe, Sir, that the child's nativity will give you the satisfaction required,

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as well as the one you desire.—I observe J. W. has given his opinion upon the queries I proposed, with a positive assertion that the child is certainly dead: his reasons for it are most curious, viz. that the sun (who he declares is hileg) is, *applying* to the zodiacal parallel of Mars and Mercury; the parallel of Mars falls in 25 degrees of Capricorn, and the Sun is only in 17 degrees of that sign; so that, by direction, the Sun would be at least seven years before he meet Mars's parallel. Now, as the birth of the child was not three years ago, it is very strange how J. W. is so positive that the child is dead: his reasons are as *convincing* as his calculation of the

part of fortune in Philomathos's nativity is *correct*.

To what subterfuge will not a man resort, in order to support his favourite opinion? he will quit the plain road of truth, to wander in the labyrinth of error. If he cannot account for the native's death, by directing what he calls the hileg to a *real* anaretic point, he then searches for semiquartiles and zodiacal parallels; and if he is so lucky as to find one that comes pretty near the time, he, like another Archimedes, skips about in frantic extacy, crying *Eureka!*

I am, Sir, your's, &c.

MERCURIUS.

Bath, August, 1793.

THE SCIENCE OF ASTROLOGY

CONFIRMED BY HISTORICAL FACTS.

HISTORY is a *speculum* which presents to our view past accidents, whilst astrological meditation, combined with the study of history, enables men to predict, with a considerable degree of precision, future events. Scientific men must originally have limited their studies principally to one object—human nature, in the early ages of improvement, as well as human life, not allowing the genius of an individual to enter upon any subject, and pursue it to a considerable length;—thus, whilst the mathematician and astronomer noted the revolutions and appearances of the heavenly bodies, and the historian recorded the sublunary events which occurred, a third student, their cotemporary, or one who succeeded them, not having his mind so intensely fixed on one subject, as to preclude a degree of attention to both, would naturally be led to notice the coincidence of the celestial appearances, and worldly

transactions, at different times—

Eclipses succeeded by peculiar events, and violent commotions preceded by portentous comets, were not likely to pass long unnoticed. We may for the present consider this as the origin of astrology, though we acknowledge that we regard astrological knowledge as one of the different kinds or degrees of inspiration, which we shall afterwards endeavour to prove.

Whoever directs his attention to the pages which treat of ancient empires, which have long since lost their glory, kingdoms once renowned, now humbled, mighty cities, formerly the seats of grandeur, beauty, and science, now unknown but in the records of historians and poets, and will farther trouble himself to retrace the heavenly bodies to their stations, situations, aspects, and dominion at those particular periods, will unquestionably find sufficient reason to exclaim with Milton (whose words you have aptly annexed

to the frontispiece of your valuable magazine)—

For Heav'n is as the Book of God, before thee set,
Wherein to read his wond'rous Works.

The creation of man, the longevity of the patriarchs, the dispersion of mankind, as well as all extraordinary and subsequent events, together with common occurrences, are, in my humble opinion, perfectly reconcileable to

reason, merely from the consideration of celestial influences.

But as I shall ever be backward to intrude on your candour for the insertion of what I would advance, I shall again decline adding any more at present, than that I remain a well-wisher to scientific improvement, and an advocate for the promotion of astrological knowledge.

Your's, &c.

Islington,
October 10, 1793.

THEOPHILUS.

PTOLEMY'S QUADRIPARTITE.

(Continued from Page 21.)

CHAP. XXIV.

Of the terms according to Ptolemy.

IN order then of every sign, the exaltation, triplicities, and houses are taken, and in general that star which hath two prerogatives in the same sign hath the first place, though it be a malefic. But when it doth not happen to have two prerogatives, the malefics are always placed last; the lords of the exaltation are first, then those of the triplicity, then consequently the lords of the houses, according to the order of the signs. Again, when stars have two prerogatives in the same sign, as is said they are preferred to those that have but one. Cancer and Leo, which are the houses of Sol and Luna, since the luminaries have no terms, the malefics possess them, because they are more powerful in order. Therefore Cancer is attributed to Mars, and Leo

to Saturn; where also a convenient order is observed. But concerning the quantity of the terms when there is found no ruler by two testimonies in one sign, or those following to the quadrant, each of the benefics, that is Jupiter and Venus take seven parts; the malefics, that is Saturn and Mars, each five parts; but Mercury, who is common, six, to make up thirty. And because some have a double ration always, for Venus alone is lady of Cancer and Taurus; seeing that Luna hath no terms, every one that hath a double prerogative, either in the same sign, or in those which follow to the quadrant, assumes one part, to which points were joined. But the parts which those that have a double testimony do assume take away from those who have a single prerogative; for the most part from Saturn and Jupiter, because their motion is slower.

Aries.		Taurus.		Gemini.	
♈	6 6	♉	8 8	♊	7 7
♀	8 14	♊	7 15	♈	6 13
♋	7 28	♈	7 22	♀	7 20
♌	5 26	♉	*2 24	♌	6 26
♍	4 30	♋	16 30	♍	4 30
Cancer.		Leo.		Virgo.	
♋	6 9	♌ ♈	6 6	♋	7 7
♊ ♈	7 13	♋	7 13	♀	6 13
♈ ♋	7 20	♉ ♈	6 19	♈	5 18
♀	7 27	♀	6 25	♉	6 24
♍	3 30	♌	5 30	♋	6 30
Libra.		Scorpio.		Sagittary.	
♍	6 7	♏	6 6	♈	8 8
♀	5 11	♀ ♈	8 14 7 13	♀	6 14
♋ ♈	8 19 5 16	♈ ♋	7 21 8 21	♋	5 19
♈ ♋	5 24 8 24	♀	6 26	♉	6 25
♌	6 30	♍	3 30	♌	5 30
Capricorn.		Aquary.		Pifces.	
♀	6 6	♍	6 6	♀	8 8
♋	6 12	♋	6 12	♈	6 14
♈	7 19	♀	8 20	♀	6 20
♉ ♌	6 25	♈	5 25	♌	6 26 5 25
♌ ♉	5 30	♌	5 30	♍	4 30

CHAP. XXV.

Of the Places and Parts of every one.

Some have divided these into smaller parts, calling them places, and parts of dominion; and *place* they name the 12th part of a sign. And some, again, following other dispositions, attribute parts to each of the stars from the beginning, according to the order of the terms of the Chaldeans; but we pass by this, which hath neither probable nor natural reason, but is vain-glorious. But we will not omit that which is worthy of observation—that the beginning of the signs, and of the terms also, ought to be made from the beginning of the equinoctial and tropical signs, and this is manifest from authors; and chiefly because we see their natures, and powers, and familiarities, which have not any other cause, but from the tropics and equinoxes, as is apparent from what is said before: for if other beginnings are appointed, either we shall be necessitated to use the nature of the signs, no longer in the theory of judgments, or else receiving and using them we err, corrupting the distances, and dividing those from which influences are afforded them.

CHAP. XXVI.

Of the Planets' Faces, Thrones, &c.

Such are the familiarities of the stars and signs. They are also said to possess their proper face, when each star keeps the same figure with the Sun and Moon which its house hath to their houses. As for example, when Venus makes a sexangular figure to the lights; but to the Sun when she is occidental, and to the Moon when oriental, according to the succession of houses from the beginning.

Moreover, they are said to be in

their proper chariots, thrones, and such like, when they have a power in the place which they possess, according to the forementioned prerogatives, by two or more testimonies: for then their influences and energy is increased, because the familiarity of the ambient twelve signs, is made agreeable, and cooperates. And it is said they are in their joy, when although there is no familiarity of the ambient signs with them, yet there is with others of the same condition with them; and although it be far off, yet there is found a sympathy of communication by such likenesses. As again, when they are found of a contrary and unlike condition, much of their power is diminished, a new and mixed virtue arising from the different temper of the ambient signs.

Annotations. For the better explaining of this chapter, it is to be understood, that when Mercury is one sign distant from the Sun, he is said to be in his face; Venus if two signs; Mars if three signs; Jupiter if four signs; and Saturn if five signs after the Sun. And so in respect of the Moon, but then they ought to be in signs antecedent to her; as, if she were in Virgo, then Mercury would be so dignified in Leo; Venus in Cancer; Mars in Gemini; &c.

The thrones of the planets are thus: Saturn has his in Aquarius; Jupiter his in Sagittary; Mars his in Scorpio; Sol his in Leo; Venus hers in Taurus; Mercury his in Virgo; and Luna hers in Cancer.

CHAP. XXVII.

Of Applications and Separations, and other Familiarities.

In general, they which precede are said to apply to those which follow; and they which follow to separate from those which precede, when there is no great

great distance between them. And this is to be understood of bodily conjunctions, or any other configuration of those before related. But that in the applications and separations which happen between bodies, it is fit to observe the latitudes themselves, and admit only those transits which are made in the middle, viz. the zodiac; but in those which are made by aspect, that observation is superfluous, for all the rays are carried to the same, that is to the center of the earth, and so do meet together on every side.

From all these it is evident, that the efficient power of the stars is considered from their peculiar and natural properties, and also from the quality of the ambient signs, and from their respect to the Sun, and the angles, as has been said of all these. And their virtue is strong; first by being oriental, and when they hasten their motion, for then they are much stronger; or they are weak when occidental, and slacken their motion, for then they operate more weakly.

Moreover, their influence is more powerful or weak, from their respect to the horizon, for when they are in the mid-heaven, or pass in the place succedent to the mid-heaven, they are very strong, and also in the horizon itself, or in the succedant; for then they are powerful, and chiefly when in the oriental parts. But if they are under the earth, in the J. C. or otherways configured with the oriental place, they are more weak, and when

they are not so, they are altogether weak.

Annotations. And here note, first that application is much more strong than separation.

Secondly, that the distances here mentioned are neither more or less than the orbs of the planets, which is herein before shewed in chap. XVI.

Thirdly, that the lesser the latitude of the planets in conjunction is, the more powerful will its influence be; for if two planets in conjunction have considerable latitude of different denominations, the influence thereof will be much the more lessened. And this is to be considered not only in conjunctions, but in directions also; for the nearer any planet is to the ecliptic, the more powerful will his influence be.

Fourthly, by hastening of motion is to be understood, when a planet is swifter than his mean motion; and by slackening of motion, when slower in motion than his mean motion.

Now the mean motion of Saturn is two minutes; of Jupiter four minutes, fifty-nine seconds; of Mars thirty-three minutes, twenty-eight seconds; of Sol fifty-nine minutes, eight seconds; of Venus fifty-nine minutes, eight seconds; of Mercury fifty-nine minutes, eight seconds; and of Luna thirteen degrees, ten minutes.

Fifthly, by the place succedent to the tenth house, you are to understand the eleventh house; and by the place succedent to the first house is meant the second house, and so of the rest.

THE QUERIST. No. XXIV.

ANSWER TO QUERY III, PAGE 418,
VOL. II.

IF it were possible for twins to be born at one and the same time, and yet prove unlike in shape, fortune, humour, &c. it would then be an un-

deniable argument of the fallibility of astrology; but, in the nearest of twins, there hath been observed near a quarter of an hour's difference, often an hour, and sometimes a whole day: so that twins may be very unlike, in several of the objected respects, by rea-
son

son of the diversity of time. I had once the happiness to know two twin ladies, who were so nearly alike, that when I saw them asunder I knew not one from the other; but if they were both together, there might be discerned some small difference between them: they had one and the same horoscope, (a sign of right or long ascension) and were born very near to each other (within nineteen minutes of time): although their shapes were so near alike, yet their fortunes were very different from each other.

The objection of twins is not worthy to be urged against astrology, considering the distance of time that must necessarily happen between their births; and every learned physician, or an ingenious midwife, knows, that it is impossible for twins to be born at one and the same instant of time; for, if such a thing could be, then there would be neither priority or posteriority, neither an elder or younger of them, and so the very order and intention of nature would be infringed upon, which never admits of such differences.

Now, as for that famous scriptural instance of Jacob and Esau, it is no impeachment at all of astrology; for omitting the concerns of the birth-right and blessing, which were rather miraculous, than any ordinary effect of nature or of the stars, there was but little diversity of fortune between them, whatever there was of person and humour, their riches and possessions were equally great, and Edom sounds as loud in the mundane chronicle as Israel; for their wives and concubines they were in number equal; nor were they unequal in the number of their children; for if Jacob was the father of twelve patriarchs, Esau was the progenitor of as many dukes.

But for their natures, tempers, &c. they were indeed very different, as the sacred volume records: Jacob had a soft touch and a smooth voice, and was

very meek and humble of mind; his name *Jagnakob*, implied a supplanter: but Esau was rough and hairy, lordly, spirited, generous, noble, and nothing distrustful, as appeared by his love to hunting, and in giving his younger brother an opportunity to supplant him, and after that, in refusing to take the present which Jacob offered him, by way of pacification; and it also was further evident, in his generously remitting his brother's trespass against him; and that so freely and fully, that, at their meeting, instead of revenge, he kindly and passionately embraced and wept over him.

And these differences being natural, they may well accord with the principles of astrology; as, for instance, (as I hope we may, without prejudice to the sacred leaves) suppose their different births to be under the signs of short or oblique ascension; and that Esau, the rough and hairy person, was born under Aquarius, or Aries; and that Jacob, the soft and smooth man, first drew his breath under Pisces or Taurus, which signs arise in the horoscope suddenly after the former: I say, such a difference will solve the difficulty, and confirm the truth of astrology, as agreeing to their different humours, voices, &c. even in a natural judicature, and yet no ways abate of the miracle which God had designed to effect by these wonderful births. Howbeit, since the divine volume as to this matter is silent, and that history gives us no secure warrant for the certainty of this presumption, I shall not labour to defend it for any other than a probable astrological conjecture, but rest satisfied in my finding, that their fortunes, honours, wives, and children, do fairly confirm the doctrine of twins, which was the objection I had to answer.

TANTARABOUS.

INSTANCES

INSTANCES OF DEATH, AND OTHER CASUALTIES,

FORETOLD BY ASTROLOGY.

THE death of William Earl of Pembroke was foretold, by Lady Davys, to happen on his birth-day, in the year 1630, as you will find it mentioned in Rushworth's Collections, page 48, of the Second Part. When evening came, he cheerfully took notice how well he was, saying he would, for Lady Davys' sake, never trust a female prophetess again;—he was notwithstanding found dead in his bed next morning, as they said, of an apoplectic fit, as they generally term all sudden deaths. He was seventy years of age. See the story more at large in Rushworth.—Doctor Howe told another anecdote of a gentleman at the King's Arms in the Strand, who, having lost some effects, went to an astrologer, to know where and how he might recover them. The astrologer gave him directions: search was made, and the goods recovered; but at the same time told him he would very soon suffer a far greater loss, for, at such a time, added he, you will lose your life. This account made the gentleman very melancholy, especially as he had told him truth about his

goods. When the day came, he was so perplexed, that several of his acquaintance kept him company the whole day, endeavouring to persuade him of the vanity of his fears. They staid with him till eleven o'clock at night; "Now," say they, "you may be easy, there's nothing to fear:" on which they all left him, and wished him good night.

The gentleman grew more cheerful, and was preparing for bed, when recollecting a book he had left in his closet, and which he generally read in before going to bed, went in search of it, on a shelf, without taking a candle; as he knew it by the particular form, he felt for it, and in the search, another book fell upon the trigger of a blunderbuss placed in the corner, and which it seems was cocked, unfortunately, after the loss of his goods, to be ready against thieves. The poor gentleman's head was all shattered to pieces by the explosion.

This story Dr. Howe asserts as a well known fact, his uncle having often lain at the inn, and had it from the landlord's own mouth.

A WICKED PARSON.

IN Oliver Cromwell's time, there was one Wallbank, who was accounted a great preacher in those days; but when the King was restored, he tacked about and conformed. After he had taken orders, he settled in York.—Whilst he lived there, he grew very familiar with a seaman's wife, and was strongly suspected of uncleanness with her. When her husband came

home, upon his advice a glass of poison was prepared for him. When it was put into his hands, the guilt and danger of the sin came so forcibly into the woman's mind, that she struck the glass out of his hand before he had tasted it; and having discovered the whole wickedness, the Parson was forced to fly his country, and was never heard of since.

To Correspondents.

PETER'S Letter, and the **Editor's Reply**, are again unavoidably postponed for matters more generally interesting; we are also reluctantly obliged, for the present, to omit the kind communications of our intelligent Cumberland correspondent, of Theophilus, and divers others; we hope that our next number will clear off all old arrears.

The Proprietors of this work feel a sensible pleasure, that since the notice of the distress of the Weavers in Spital-fields in a very feeling manner by Astrologus in our last Magazine, that Subscriptions have been opened at the Courier Office, Charing Cross, and at the Office of the Gazetteer, in Ave-Maria Lane, for the benefit of that distressed class of our fellow men, who are great, but innocent, sufferers by the scourge of war! We perceive with singular satisfaction, that the Aldgate Society of Friends of the People, associated for the purpose of diffusing Political Knowledge, and procuring a Reform of Parliament, have already sent a second Subscription. May all other public Societies forward this good work! for what can be more amiable, what more god-like, than the alliance of Knowledge, Patriotism, and Humanity?

The Almanacks for the ensuing year are now published, and we are not a little diverted that a Moore's Almanack, pretending to be the only **TRUE** Moore's Almanack, is entirely **FALSE** in account of the Winter Quarter, which is there stated to begin the 27th of December. A much better Moore's Almanack has been printed in the country, said to be "for A Company of Stationers;" but the Company of Stationers of the City of London have printed about two hundred thousand Moore's Almanacks, in which they have paid our Astrological Repository the compliment of taking several of their pages, viz. Lucy's Prophetic Warnings, and also the Figure of the Heavens at the time Louis the Last suffered death, and the Observations and Reflections made thereon by our esteemed correspondent Astrologus.

But, in our opinion, the palm of preference is most justly due to the **LEICESTER MERLIN**, or, **PHILLIP'S PATRIOTIC PROTESTANT ALMANACK**. In that Publication, the Judgment on the Eclipses, and the ensuing four Quarters of the Year, are given in a manner that, we trust, will gain many classical admirers to the predictive science. An Essay on its Antiquity and Truth, written for the Leicester Merlin, but omitted for want of room, we hope to have in our power to present to the Public in our next Number. And in two or three days the Amateurs in Astrology, as well as Bookfellers, may be supplied with the **LEICESTER CALENDER**, and **ALMANACK**, which contains an abundance of information, by applying in Red Lion Street, to the Publisher of this Miscellany.