

THE

Conjuror's Magazine,

OR,

Magical and Physiognomical Mirror.

For FEBRUARY, 1792.

Embellished with Three Capital Copper Plates, purposely engraved for this Work. 1. Head of JULIUS CÆSAR. 2. A TRANS-TIBERINE, a Race of Men who inhabit the South Side of the Tiber. 3. The Magician BALAAM blessing the Children of Israel, whom he had intended to curse; drawn by FUSELI. All from LAVATER.

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CORRESPONDENTS, &c.

The great length and importance of the Answers to Queries 4 and 5, in our No. 4, occasions the postponing their insertion till our next Number.

We were prevented, by want of room, from making use of the curious Paper upon the Faces of the Planets. In a future Number, S. G.'s hint shall be attended to; but the Letter, complaining of the incorrectness of Dr. Halley's Tables, the quarto edition of 1752, does not fall within any department of our Magazine, and would only draw us into a tedious mathematical disquisition of little or no importance to the generality of our readers.

Mr. W—r may find his doubts resolved at some of the Mathematical Societies in this City.

The Nativity of a Gentleman, worked in full, is received; as likewise two other natiivities, calculated according to the Placidian Canons, and shall be inserted as soon as possible.—Our respects to the writer of the first article, for sending the Ephemeris for the year of the Geniture, as it will save much trouble in proving the calculation.

In answer to our humorous correspondent Quoz, who pleasantly files our Magazine *Le Paradis Des Fous*, we can reply, that, since our first appearance, Mr. Lejeaux, a Bookseller at Paris, has begun a similar publication with ours there, which is called *Les Sorciers, ou Le Magazin Magique*, a periodical work from which we shall not be ashamed to borrow.

To form Judgments from Transits, Revolutions, Directions, and Positions of any kind, Tyo may consult Salmon's *Horæ Mathematicæ*, or *Soul of Astrology*; Thresher, Middleton, and Partridge's *Vade Mecum*.

Mr. L—v—l's doubts respecting Leovitus's Astrology, are ill founded. He was a celebrated Bohemian Astrologer, and has left many learned works behind him in Latin, a particular account of which we shall present to our readers next month.

The Second Part of the New Astrology stands in the same predicament as the first. The third edition of Ward's Introduction to the Mathematics is the most correct, as it was supervised by the Author. To T. P.

I. P. Q.'s Requisition will be duly attended to.

Wm. Hardy's Letter and Queries in our next.

B's Answer to the Query upon Palmistry, will better, we think, appear as an article by itself, and shall have room next month.

Peter's Astrological Prediction will find place in No. 7,—his Queries shall also be attended to.

The learned Dissertation by B-n Row, sen. is returned, as desired.

The MS. upon the Diving Bell, inclosing several curious Queries, is under consideration.

Querical Correspondence closed for this month.

Besides the successful candidates, we have received some very ingenious Answers from the following Gentlemen:—R. Davenport; Josephon; T. S. N.; Theodoric; Amalthus; Leicesterensis; Domus Scientiæ; B. Wm. D—n; S. Canterel; V. U. Sebastian Sigismund; Althorpe and Joseph.

We are heartily sorry that *Lacubus* has met the fate of many other ingenious men, even of the Marquis of Worcester himself, of whom he so pitifully complains.

R. C.'s very excusable complaint of the shortness of the Translation of Albertus's Secrets, cannot be answered this month, as this department is in the hands of a Person out of town, to whom his letter will be conveyed.

The Philosophical Amusements are unavoidably postponed till our next.

Mr. FRANCIS BROWNE, (as Ben Row) Cooper, in Golden-lane, returns his thanks to the Editor for a MAGIC LANTERN presented him last month, as a willing recompense for his attention to this highly favoured Work.

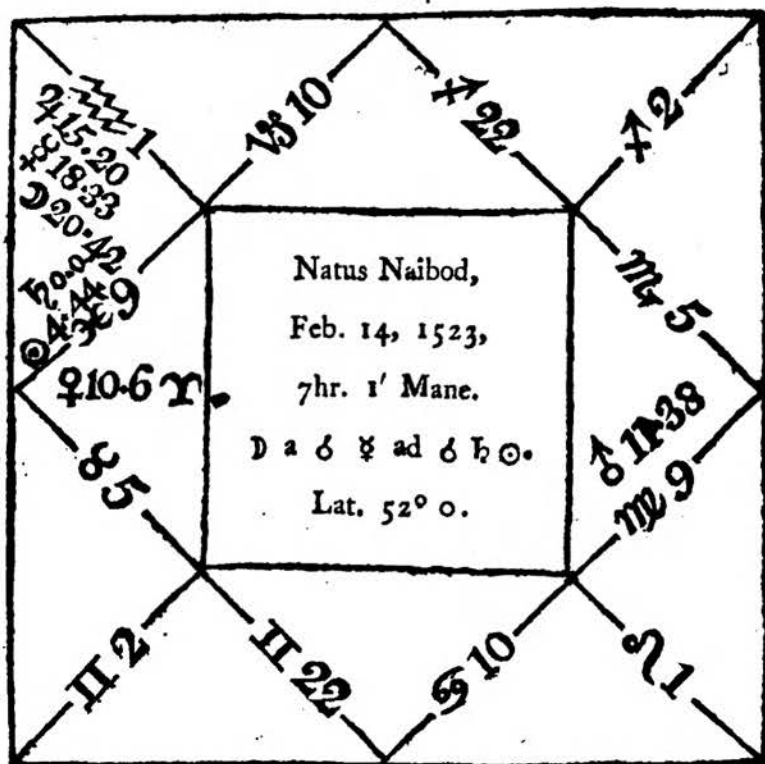
THE CONJUROR'S MAGAZINE.

FOR FEBRUARY, 1792.

ASTROLOGY.

THE NATIVITY OF VALATINE NAIBOD, ASTROLOGER.

261 24.



Lat. Planet.

h	1°	27'	So.
4	0	37	So.
8	4	18	No.
9	5	51	No.
8	2	1	So.
D	3	21	So.

- ⊙ Pole 51° 0'
- ⊙ Decl. 9 50 So.
- ⊙ O. A. under his Pol. 349° 6

Directions for Death.

- ⊙ ad □ h in Zod. 41° 44'
- ⊙ ad □ propria 45 20
- ⊙ ad Sequiq. 8 48 2
- ⊙ ad □ δ in Zod. 50 38

VALATINE Naibod, that learned Astrologer, was he who wrote the Treatise called *Naibod to Alcabitus*; and indeed it is learnedly done. But for his nativity, it is worth any man's notice who is inclined to this study, because of the circumstances and strangeness of his death, which was thus:---He living at Padua, spent his time in study, and having considered his own nativity, found some directions approaching, that gave him ground to fear he should be killed or wounded with a sword; to prevent which, and to shun the fate he apprehended, he took in all sorts of provision from abroad to serve him for some months to come; shut and barred all his gates, doors, and windows, and resolved to continue there to avoid the mischief. In the mean time, it happened that some thieves went by, and seeing the house made so secure, did suppose (no doubt) that there was some great wealth within, and in the night time broke into it (in hopes of the spoil) to see what they could find; and when they had ransacked and taken what they pleased, did at last meet with the master, whom they villainously murdered. The time of his birth was taken out of his Comment on Ptolemy, (a work we have got, that was never printed) and was Feb. 13, hor. 19° 1' P. M. 1523, sub Polo 52°. But there is another time given by Heminga, at 18 hrs. 32 min. the same day, p. 180, but none of them tell us how old he was at his death; therefore we must have such a position that is violent, and the ☉ giver of life, though we confess the Moon by her latitude is very near the ☉, and it can be no great error, take which you will, for Hileg. But we shall make use of the ☉ as we think most proper in this case. The ♃ is not 4 degrees distant from the ☉, and they that please may use it, but that will not do with the rest of the rules,

for he that understands this art, studies it as a branch of natural philosophy, whose principles must agree one with another. There might be much said on this scheme; it is a very violent position as ever was seen: both the lights afflicted by both the malefics, and all angular. *Erunt autem mores violentes quando ambo malefici dominantur loco intersectoris, &c.* Or when either Sol or Luna be afflicted. Hence a violent death is to be expected, but the manner of it you have after in these words. — *Mars autem cum Solem infaustum aut Lunam quadrato adpectu aut opposito adpiciat in signis humanis significat neces in seditionibus civilibus, aut interficionem, ab hostibus.* Cum vero Mercurius Martem adpiciat natus interficietur a piratis aut latronibus aut Grassatoribus. That when ♄ beholds ♃, as here, the native shall be murdered by pirates, thieves, or highwaymen. You need not puzzle yourselves to know how ♄ beholds ♃, for besides his application to his ♄, he is in an exact mundane parallel applying, and we believe he was killed at the age of forty-six, or thereabouts. If you have a mind to read the history of this man and his murder, read the fifty-third aphorism in the third tome of Eichstadius's Ephemeris, and also the eighth chapter of the seventh book of Campanella, and so we leave it to be considered by the learned, with the following directions worked in full.

Sol ad ☐ ♃ in the Zodiac.

Saturn's ☐ falls in 0° ♀

O. A. of 0° ♀ is 30 50
Add 360 0

Sol's O. A. 390 50
349 6

Arch 41 44

Sol

Sol ad \square proprium is the Zodiac.

O. A. of 4. 44 Π is 34 26
Add 360 0

Sol's O. A. 394 26
349 6

Arch 45 20
Sol ad sesquiquadrate δ in mundo.

O. A. δ ϵ 359 51
O. A. ascendant 351 24

δ 's distance 7th, 8 27
O. A. ascendant 351 24
Sol's O. A. 349 9

Sol's distance asc. 2 15
R. A. δ cum lat. 164 45
R. A. I. C. 81 24

δ 's distance I. C. 83 21

83 21
37 30 $\frac{1}{2}$ S. N. A. δ .

then say,
As S. D. A. \odot 77² 30 is to 2²
15, the Sun's distance from the ascend-
ant, so is the S. N. A. δ 75², to 2²
11, the secondary distance, which ad-
ded to 45² 51, gives 48² 2, for the
arch of direction.

Sol ad \square in the Zodiac,

O. A. 11² 38 Π 39 44
360

\odot 's O. A. subtract 399 44
349 6

Arch 50 38

ASTROLOGICAL NOTICES FOR FEBRUARY.

CALCULATED FROM δ \odot D , ON JANUARY 23.

THIS new moon, as well as the last, confirms, in a remarkable manner, the prognostics of the winter quarter. It shews that events undertaken are advanced a step, after a short apparent stop, and going on to completion very shortly. Persons by attending minutely to the incidents or conduct of their lives, will best verify these predictions. It is in minute lines the accuracy of Astrology is to be traced. This is an excellent period for curious researches. The number of configurations with Leo ascending within these few years, is astonishing. The winter ingress, the present Moon, commence with Ω and the Georgian ascending on the cusp.--Next spring he is on the cusp of the tenth.

A malignant disease from the Δ of

\odot and D to δ proceeds with swift fury. The seeds have been springing since early in August last. The little influenza already visible, is only a very near fore-runner. The ascension of 16^o \ddagger the last moon, was decisive for bringing into action this plague:—*Medicine will aid its effect.* There is nothing but submission and flight for safety. Its sudden beginning will surprize even those who expect it—they will put their foot on it before they are aware. Persons and places under the fiery signs \ddagger , Ω , and γ and Π , and \ominus , must succumb to fate. In England, religious persons, houses, and things, suffer from the same cause and concomitantly.

Yet there is a better fate in a corner for some. B.

MA-

ARBATEL'S MAGIC.

Continued from Page 144.

APHOR. XII.

IN the acts of the apostles, the spirit faith unto Peter after the vision, Go down, and doubt not but I have sent them, when he was sent for by Cornelius the centurion. After this manner, in vocal words, are all disciplines delivered, by the holy angels of God, as it appeareth out of the monuments of the Egyptians. And these things afterwards were vitiated and corrupted with human opinions; and by the instigation of evil spirits, who sow tares amongst the children of disobedience, as it is manifest out of St. Paul, and Hermes Trismegistus. There is no other manner of restoring these arts, than by the doctrine of the holy spirits of God; because true faith cometh by hearing. But because thou mayest be certain of the truth, and mayest not doubt whether the spirits that speak with thee, do declare things true or false, let it only depend upon thy faith in God; that thou mayest say with Paul, "I know on whom I trust." If no sparrow can fall to the ground without the will of the father which is in heaven, how much more will not God suffer thee to be deceived, O thou of little faith, if thou dependest wholly upon God, and adherest only to him?

APHOR. XIII.

The Lord liveth; and all things which live, do live in him. And he is truly GOD, who hath given unto all things, that they are what they are, and by his word alone, through his Son, hath produced all things out of nothing, which are in being. He calleth all the stars, and all the host of heaven by their names. He therefore knoweth the true strength and nature of things, the order and policy of every creature visible and invisible, to whom God hath revealed the names of his creatures. It remaineth also, that he receive power from God, to extract

the virtues in nature, and hidden secrets of the creature, and to produce their power into action, out of darkness into light. Thy scope therefore ought to be, that thou have the names of the spirits, that is, their powers and offices, and how they are subjected and appointed by God to minister unto thee: even as Raphael was sent to Tobias, that he should heal his father, and deliver his son from dangers, and bring him to a wife. So Michael, the fortiudie of God governeth the people of God; Gabriel the messenger of God, was sent to Daniel, Mary, and Zachary the father of John Baptist. And he shall be given to thee that desireth him, who will teach thee whatsoever thy soul shall desire, in the nature of things. His ministry thou shalt use with trembling, and fear of thy creator, redeemer, and sanctifier, that is to say, the Father, Son, and Holy Ghost: and do not thou let slip any occasion of learning, and be vigilant in thy calling, and thou shalt want nothing that is necessary for thee.

APHOR. XIV.

Thy soul liveth for ever, through Him that hath created thee: call therefore upon the Lord thy God, and him only shalt thou serve. This thou shalt do, if thou wilt perform that end for which thou art ordained of God, and what thou owest to God and to thy neighbour. God requireth of thee a mind, that thou shouldest honour his Son, and keep the words of the Son in thy heart: if thou honour him, thou hast done the will of thy father which is in Heaven. To thy neighbour thou owest offices of humanity, and that thou draw all men that come to thee to honour the Son. This is the law and the prophets. In temporal things, thou oughtest to call upon God as a father, that he would give unto thee all necessities of this life: and thou

oughtest to help thy neighbour with the gifts which God bestoweth upon thee, whether they be spiritual or corporal.

Therefore thou shalt pray thus:

"O Lord of Heaven and earth, Creator and Maker of all things visible and invisible; I, though unworthy, by thy assistance call upon thee, through thy only begotten Son Jesus Christ our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

"Because I earnestly desire perfectly to know the Arts of this life, and such things as are necessary for us, which are so overwhelmed in darkness, and polluted with infinite human opinions, that I of my own power can

attain to no knowledge in them, unless thou teach it me: Grant me, therefore, one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour. Give me also an apt and teachable heart, that I may easily understand those things which thou shalt teach me, and may hide them in my understanding, that I may bring them forth as out of thy inexhaustible treasures, to all necessary uses. And give me grace, that I may use such thy gifts humbly, with fear and trembling, through our Lord Jesus Christ, with thy holy Spirit. Amen.

(To be continued.)

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OBSERVATIONS ON, AND LIST OF,

REMARKABLE FIRES IN 1791.

THE following is an imperfect list of the many capital fires, which have happened in England, during the transit of η and γ through φ England's Ascendant, and the oppositions of \mathcal{U} he has there received. It is notorious, that there have been also formidable tempests and inundations, not only in England, but in countries and places subject to the same ascendant or others strongly affected by it. But I here shall speak to England primarily.

All mischiefs arising from φ are capital, because that sign represents the Head; and in addition to this it will be found, that in the new Moon of January twelvemonth, there were five Planets conjoined in ν (England's M. C. or house of honour and grandeur) among which were \odot and \mathcal{J} in mutual reception with η , besides \mathcal{J} being in the sign and almost the minute of his exaltation. In the lunation of February, ν ascended.

The \mathcal{J} of \mathcal{U} , who is the benevolent significator of France, but rendered malevolent by the diametrical aspects of η , who held him through the year

or nearly, in his exaltation, disposing also at the above lunations of \mathcal{J} , \mathcal{U} 's domiciliar dispositor and his cosignificator of France, shews these mischiefs to be aggravated by the vicious opposition of the late ruling powers of England to the mild, just, and generous and omnipotent regeneration of France; while the Afflictor η , Austria's significator in his fall, shews by his intimacy with England as well with the people as with the governors, that the opposition avowed by that contemptible wretch Leopold II. has had but too much and too fatal weight in England. Saturn signifies at once England's governor, peers, and private enemies.

Mars having exaltation in ν has great signification in both the 10th and 11th houses of England: and whoever will look to the \square aspect, which he cast to η and \mathcal{U} during their opposition at the close of 1790, and particularly to the night so dreadful in December, when \odot in \square to η and \mathcal{U} and \mathcal{J} of \mathcal{J} , and the \mathcal{D} in \mathcal{J} to \mathcal{J} from Cardinal signs, and their own essential

essential

sential dignities and also from the dignities of the two superiors then opposed, produced in the elements a violence, which burst heavily on Lincoln's Inn district and Chancery Lane, and in St. Stephen's Chapel, a co-greſſive attack on the Lawyers, who supported a part audaciously avowed by the Chancellor, will not require farther Astral reasons for the violences in England and the designation of those violences. If he be wise, he will likewise see, that they are *typical*, and expect a heavy and accumulating burst.

With respect to London in particular, and fires in particular, you will find by referring to my discourse on the solar eclipse June 4th, 1788, inserted in No. II. of this Magazine, that mal-configurations in Ω produce fires in these united cities, one of which is under \ddagger and the other under Π . Now, at the period of which I speak, the GEORGIAN was the only planet in Ω , and in the new Moon in February, you will find he had just suffered several oppositions. And he in very truth is a *heavy* and inveterate afflictor. So take warning. B.

A Great part of the town of Minehead in Somersetshire destroyed.

MARCH.—The Albion Mills consumed; the damage computed, at least, at 70,000l.

MAY.—Several houses destroyed near St. George's Church in the Borough.

A great fire at the village of Kinnersley in Shropshire.

JUNE.—A large timber-yard in Rosemary-lane; several buildings destroyed, and near 40 dwelling houses received damage.

JULY.—Birmuham fires.

AUGUST.—Nine houses destroyed at the Water-gate, Deptford; the King's ships moored near the spot, were much endangered.

SEPT.—Seventeen houses, a large tanner's work, several barns and granaries, and a large quantity of farming-stock, destroyed at Newport in Shropshire.

A fire broke out at a cabinet-ma-

ker's work-shop, in Duke-street, Soho, which spread to Wardour-street and to Berwick-street, destroying near 20 houses.

A large timber-yard in Bermondsey-street.

A great conflagration in Rotherhithe, near 50 houses and warehouses destroyed: a ship under repair near the shore, took fire from the houses, and after several attempts to scuttle her, sheered off into the stream. The efforts of several hundred people in boats, around, prevented any material damage to the numerous tiers which she passed through; the appearance of such a *fire-ship* in motion, in the midst of the shipping of the port of London, was a sight equally singular, awful, and interesting; she was at length, with great dexterity, laid athwart the stercorings of London Bridge, where she burnt to the water's edge.

NOV.—The great cotton mill at Clithero, in Lancashire, built by Livesey and Co. was entirely destroyed; the damage was estimated at 20,000l.

DEC.—The porter-brewhouse at Worcester, nearly consumed. This was the largest brewery in Great Britain, those of London excepted.

Bugle Hall, a large house in Southampton, formerly the residence of the Earls of Southampton, entirely burnt down; the distress of the inhabitants of the town was much increased from a violent storm of wind and rain, which continued all night, threatening them at once with destruction from opposite elements.

The great cotton-mill at Warrington, in Lancashire; the damage computed at 18,000l.

The Duke of Richmond's house, in Privy-garden Westminster, destroyed in the day-time, notwithstanding the immediate assistance of engines, firemen, a regiment of soldiers, &c. The floors of this house had been lined with iron plates, and various other precautions had been taken to render it incombustible.

PALMISTRY.

(Continued from Page 102.)

CHAPTER II.

A TABLE OF PALMISTRY.

From Saunders.

IN all the lines of the hand we must especially observe ;—

1. Their quantity in longitude, extent, and profundity ; viz. length, breadth, and depth ; crookedness and straightness.
2. Their quality in colour and figure, in reference to shape and complexion.
3. Their action in reference to other lines, as touching or cutting.
4. Their passion in relation to other lines, as being touched or cut by them.
5. Place and position.

The lines of the hand are principally—

1. The line of the heart, which is that of life, which is referred to the Sun.
2. The Cephalick line and parts, which is the middle natural line, to the Moon and Jupiter.
3. The line of the head to Mercury.
4. The Table line, or line of fortune, to Jupiter.
5. Venus's girdle, to Venus.
6. The line of Death, or sinister of the line of life, to Saturn.

7. The Percussion, to the Moon and Mars.

The wrist is referred to Mars.

There are lines of an inferior degree, which are not found in every hand, and they are,

1. The way of the Sun, or Solar.
2. The milky way, or via combusta.
3. The Way of Saturn.

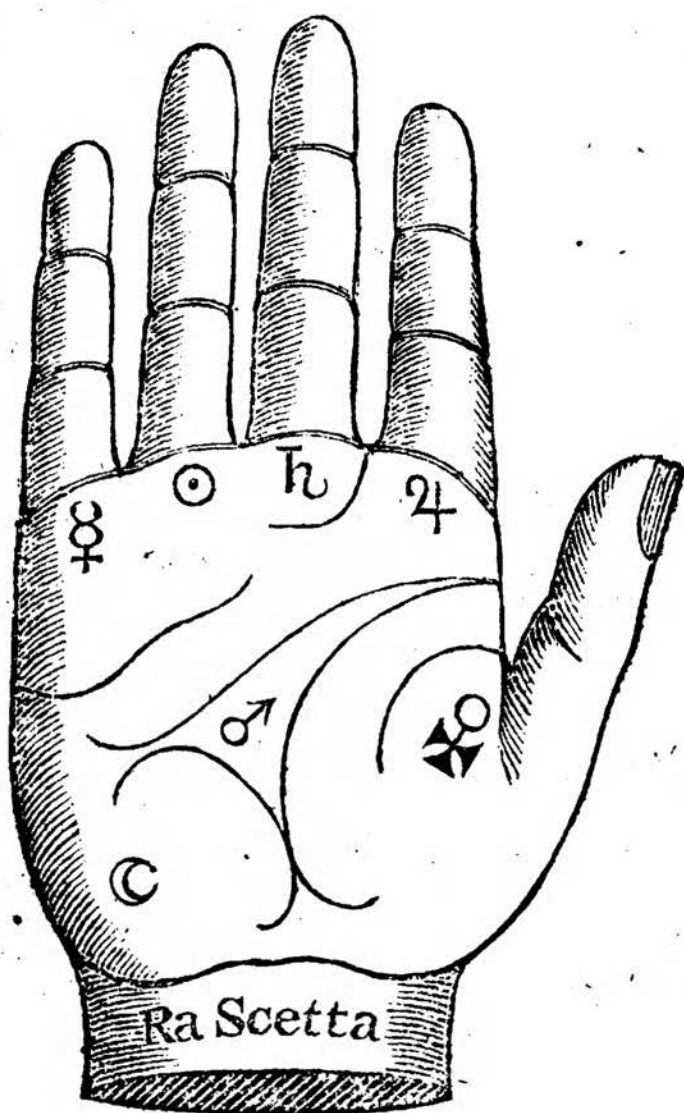
THE DESCRIPTION AND SITUATION OF THESE LINES.

1. The line of the heart, or life, incloses the thumb, and separates it from the plan of Mars.
2. The middle natural line begins at the rising of the fore-finger, near that of life, and ends at the mount of the Moon.
3. The line of the liver begins at the bottom of that of life, and reaches to the table line, making this triangular figure Δ .
4. The table line, or line of fortune, begins under the mount of Mercury, and ends near the fore-finger and middle-finger.
5. Venus's girdle begins near the joint of the little-finger, and ends between the fore-finger and middle-finger.
6. The Percussion is between Venus and the Moon, also called the Ferient a feriendo, from striking.
7. The wrist contains those lines which separate the hand from the arm, called Ra Scetta.

See the following Figure.

THE SIGNIFICATION OF THE PLANETS IN THE HAND.

According to Dr. Rothman.



Observe; that if the letter A be found in the place of Saturn ♄, (as in this mount or line) it denotes that the person will be covetous.

If H X E be found there, it predicts that the person will be laborious during life; that he will be rich, and live well in old age; that he will be deemed wise, and obtain the favour of great persons, but let him beware of his kinsfolks, who will endeavour to persuade him to make over his estate

to them, and if they can obtain that point, will prove ungrateful.

If the letter A, or such a mark be found in the place of Jupiter ♃, the person will prove honest, wealthy, and a good friend; if the letter B is found there, he will be powerful, rich, fortunate; beloved by kings and princes. If such a b is found, he will be rich, religious, and much esteemed. If C be found, he will be general of an army. If D be there, it denotes perfidiousness.

dioufness in all the party's actions, and committing incest. If the letter E be found, or something like it, he will be enriched by women, but hated by his parents. If F appears, he will be a statesman, grave, wise, fortunate in counsel, and be loved by his superiors. If G be found, he will be a man of luxury, especially in women, but preserve his reputation among his acquaintance. If the letter o, or such a character as Δ be seen, he will be wise and discreet, have a penetrating judgment, understand arts and sciences, be extremely loved for his merits, be rich, and have trusty friends all his life.

If the letters A α in any of the significations of Mars γ , the person will be hard-hearted, much given to anger and passion, and prove unmerciful. If B β be found, he will be rich, be loved by princes, and have a great post in the army. If C be found, he will be an expert master in geometry, and other sciences, yet be a sufferer by grief, or a fall from an high place. If the letter d , he will injure his father, be splenetic, and afflicted with aches in his joints. If the letter E appears, he will be litigious, and suffer much by it, keep company with lewd and vile women, and if he gets a loving wife, will go near to break her heart. If the letter F be found, the person will be crafty, false, a liar, a traitor, and suffer much thereby. If G, he will be a thief, and commit many abominable actions.

If the letters A α be found in the place of the Sun \odot , the person will be happy; but if they are not perfect, then judge the contrary. If the letters B β are there, they then denote the person to be ingenious, to have a good wit, to be advanced to high stations, and universally beloved. If the letter C appears, it prognosticates pain, loss of eyes, sudden death, and that the person will do mischief to his father. If it be like the letters D d , they denote power, riches, and preferment. If the letter E, it shews that

the person will have a large inheritance, but addicted to venery and the most unnatural passions. If the letter F, it foretells wisdom, a good memory, and the person will understand arts and sciences. If G g , the person will be given to mirth, keep great company, yet be subject to surfeits, and pains of the head and stomach. If such an O, or such a one \bigcirc , be found in the mount of the Sun, they denote honesty, riches, that the person will be an inventor of arts, beloved by women, and will suffer by them.

If A α be found in the place of Venus ζ , he is unfaithful; will love poor, beggarly, sick, and unwholesome women, and will receive damage from them. If the letter B, the person will be happy in marrying into a noble family, by which he will get riches and honour. If C be found there, it denotes the person to be a fornicator, and will commit lewdness with his near relations, and at last marry one whom he knew before. If the letter D d , he will be an expounder of dreams, a searcher of hidden secrets, will speak truth, and love travelling. If the letter E be found, he shall be fortunate in all things, and receive joy and content from persons of quality. If F, he will dispatch much business. If G be found, he will receive much joy and good by woman.

If A α be found in the place of Mercury η , such persons will be inquisitious, search after secrets, and study to find the philosopher's stone, and receive great prejudice thereby; they will be slow of speech, of a perverse mind, rail against others, and do that to their neighbours which they would not have done to themselves. If B is found there, they are merchants, fair and honest dealers, and will have great substance. If C be found, they will neglect their own good and welfare, be given to sports and games, be learned in the tongues, write well, but compose false things and perform excellent conclusions by their own industry. If D be there, they are wise

men, doctors in sciences, particularly Astronomy, and Astrology; but if that letter be unshapely, and of an ill colour, they are poor, will do great things in youth, be rich after middle age, suffer pain at the stomach, and other parts, and love magic arts. If E, they are religious, will be women's tailors, or stay-makers, or busy themselves in pictures. If F be found, they are expert and excellent searchers into nature, and have great knowledge in philosophy. If G G g, they are of good life and understanding, loving little children, little women, &c.

And they who are of the nature of the moon D, and have this character X in the quadrangle, will be poor, in youth extremely rich after middle age, and then be reduced to pover-

ty, they love a quiet life, and are easy to believe and trust their acquaintance with secrets. If A a be found there, they denote sickness, and that the person will consume his paternal inheritance. If B b, they are fortunate, religious, and love people that are so. If C, they are subtle, bold, subject to weak eyes, will have a long and tedious sickness, or be taken off by sudden death. If D d be found, they will be intermeddlers, have sore eyes, and pain in the stomach. If E e they will be very much addicted to lust. If F, they will seek their fortunes, be faithful, and of good condition. G g betokens greatness and nobility, but if they are imperfect, they foretel many diseases.

To be continued,

THE QUERIST. N^o VI.

SOLUTION TO QUERIES IN NO. IV.

Q. I. BY BEN ROW.

IT has been a long contested question, whether there were stones in the antediluvian world or not?—some strenuously supporting one opinion, some the other.

The first mention we find of stones, is at the building of Babel, where Moses informs us, that "Brick had they for stone, and slime had they for mortar."

But to the query. The common proof that stones grow is supported by an observation that if stones are gathered out of a ploughed field; in a few years there will be so many as there were before; which is a very erroneous doctrine, as I know by experience.

Undoubtedly, If you gather all the stones from off the surface of the land, it must cause the plough to enter deeper into the earth, and lay hold of those stones, which before it did not touch; but if you weigh a stone, and bury it seven years, it will be the exact weight to a grain as before,

Notwithstanding all this, I verily believe, that they were all once in a fluid state: and could bring forward many respectable authorities in proof of it; but as I am afraid of being too prolix, shall content myself with one.

John Reinhold Forster, F. A. S. says, in his discourse on mineral bodies*, "All fossils, minerals, and metals, are generated by combination: combination depends upon the attraction of the discrete parts, or the separation of the concrete parts, neither of which can be effected without previous fluidity."

"Stones † are undoubtedly masses of earth, which were formerly in a soft dissolved state, and have been indurated by electric attraction, crystallization, or evaporation."

"An absorbent earth, mixed with a few acid and alkaline particles dissolved together in water, and afterwards evaporated by a gentle degree of heat, might form calcareous stones."

"The difference in stones arises from

* Page 61.

† Page 63.

the

the different proportions and weight which these mixed bodies have to one another; the manner in which they are mixed and generated; and the subtilty of the integrant parts."

Q. II. BY THE SAME.

The same Sun which hardens the wax, softens the clay—Nearly the same might be said respecting the excrement of dogs. The beetle kind, in summer, extract all moist and glutinous matter out of the dung of cattle, so that it becomes like dust, and is spread by the wind over the ground. Were it not for this, the vegetables that lie under the dung would be so far from thriving, that all that spot would be rendered barren. As the excrements of dogs are of so filthy a nature that no insect will touch them,

and therefore they cannot be dispersed by that means, care is taken that when these animals exonerate, vegetables may not be hurt by them.

NEW QUERIES. BY B. R.

12

Q. I.

From whence originated the epithet of *porter* for strong beer; and how long has that name been in use?

13

Q. II.

From whence derived the custom of putting up *laurel, box, holly, or ivy*, in churches at *Christmas*; and what is the signification thereof?

14

Q. III.

Is it known in general, whether fish sleep, and what natural senses have they?

SYMPATHETIC

SECRETS IN OCCULT PHILOSOPHY.

SECRETS OF RATCATCHERS.

(Concluded from Page 152.)

IN the practising either of these methods, of trailing or calling, great caution must be used, by the operator, to suppress and prevent the scent of his feet and body from being perceived; which is done by overpowering that scent by others of a stronger nature. In order to this, the feet are to be covered with cloths rubbed over with *assafoetida*, or other strong-smelling substances: and even oil of *Rhodium* is sometimes used for this purpose, but sparingly on account of its dearness, though it has a very alluring, as well as disguising effect, as will be observed below. If this caution of avoiding the scent of the operator's feet, near the track, and in the place where the rats are proposed to be collected, be not properly observed, it will very much obstruct the success of the attempt to take them; for they are very shy of

coming where the scent of human feet lies very fresh, and intimates, to their sagacious instinct, the presence of human creatures, whom they naturally dread. To the abovementioned means of alluring by trailing, way-baiting, and calling, is added another of very material efficacy, which is, the use of oil of *Rhodium*, which, like the *marumlyriacum*, in the case of cats, has a very extraordinary fascinating power on these animals. It is exhaled in a small quantity in the place, and at the entrance of it, where the rats are intended to be taken, particularly at the time when they are last brought together in order to their destruction; and it is used also, by smearing it on the surface of some of the implements used in taking them by the method below described; and the effect it has in taking off their caution and dread, by the delight they appear to have in it, is very extraordinary.

It is usual, likewise, for the operator to disguise his figure as well as scent; which

which is done by putting on a sort of gown or cloak, of one colour, that hides the natural form, and makes him appear like a post, or such inanimate thing; which habit likewise must be scented as above, to overpower the smell of his person; and, besides this, he is to avoid all motion, till he has secured his point of having all the rats in his power.

When the rats are thus enticed and collected, where time is afforded, and the whole in any house and out-buildings are intended to be cleared away, they are suffered to regale on what they most like, which is ready prepared for them, and then to go away quietly for two or three nights; by which means, those which are not allured the first night, are brought afterwards, either by their fellows, or the effects of the trail, &c. and will not fail to come duly again, if they are not disturbed or molested. But many of the rat-catchers make shorter work, and content themselves with what can be brought together in one night, or two; but this is never effectual, unless where the building is small and entire, and rats but few in number.

The means of taking them, when they are brought together, are various. Some entice them into a very large bag, the mouth of which is sufficiently capacious to cover nearly the whole floor of the place where they are collected, which is done by smearing some vessel, placed in the middle of the bag, with oil of rhodium, and laying in the bag baits of food. This bag, which before lay flat on the ground with the mouth spread open, is to be suddenly closed when the rats are all in it. Others drive, or fright them, by slight noises or motions, into a long bag, the mouth of which, after all the rats are come in is drawn up to the opening of the place by which they entered, all other ways of retreat being secured. Others, again, intoxicate or poison them by mixing with the repast prepared for them, the *coculus indicus*, or the *nux vomica*. I have seen a receipt

for this purpose, which directed four ounces of the *coculus indicus* with twelve ounces of oatmeal, and two ounces of treacle or honey, made into a moist paste, with strong beer; but, if the *nux vomica* be used, a much less proportion will serve than is here given of the *coculus*. Any similar composition of these drugs, with that kind of food the rats are most fond of, and which has a strong flavour, to hide that of the drugs, will equally well answer the end. If, indeed, the *coculus indicus* be well powdered, and infused in the strong beer for some time, at least half the quantity here directed will serve as well as the quantity before-mentioned. When the rats appear to be thoroughly intoxicated with the *coculus*, or sick with the *nux vomica*, they may be taken with the hand, and put into a bag or cage, the door of the place being first drawn to, lest those who have strength and sense remaining escape.

A PLEDGET TO WEAR ABOUT ONES NECK, TO PREVENT BUGS, FLEAS, OR GNATS BITING IN THE NIGHT TIME.

THIS to many people may prove no less advantageous than any, especially where these insects are a second plague of Egypt to people: to do this, gather as smart or hounds tongue, an herb with a long sharp pointed little leaf, that grows in ditches, in moist places in summer, dry it to a powder, add to it as much of the powder of *sarsaparilla* wood, as will lay upon a shilling, sprinkle them a little with juniper water, mix it with the wool of a black sheep, cut off betwixt the horns, in the wane of the moon, write on a piece of paper these characters ☿ ♂ ♀ * ♄ ♀ ♄ sprinkle the paper, when you have folded it up, with the juice of rue, and sew it up in a thin silk bag, and with a little small cats guts hang it about your neck, when you go to sleep: and if you are awaked the power is the same: you will rest without being disturbed with these, or any other insects.

TALISMANS.

THE doctrine of Talismans or Telesmes, I know from experience to be one of the most enveloped in the whole circle of magic. The practice received more opposition from persons called divines, than perhaps any other in magic. On the other hand, it has stood its ground more firmly.—Mourning rings, miniature pictures, locketts, devices, armorial bearings, are all on this principle—And so far has *feeling* retained its hold on the actions and minds of the learned, that we often see quoted from Virgil :

Sunt lachrymæ rerum et mentem mortalia tangunt.

They feel, that pleasant sensations are produced by pleasant *images* ; and not only this, but that *indefinable* sensations are often produced by an *undefined combination of forms*. They perceive, even in the least apparently animated bodies, what they call an *air of grandeur*, a *something of solemnity*, &c. which excites these respective emotions and sways the mind to them.

But to define the *principle* on which these cases act----to learn scientifically *forms* and *times*, which will produce proposed effects on given objects, even though the form may not even to an eye of taste betray its intention, nay, though it be concealed in an envelop, or buried in the earth, and far-

ther, without the maker or the Talisman having ever been within a thousand leagues of the person intended to be affected—to accomplish this, I say, *is a great art*. And yet, it is an art, which has been more or less perfectly known to philosophers of all ages, and which I have completely mastered after many struggles and oppositions.

Will you exercise it for the good of mankind? I will, and do for the good of myself and friends, and for the destruction of my enemies. And any person who may want my assistance, and will apply for it, will not meet a rebuff, but satisfaction as ample as he can conceive.

I know, there is nothing but which falls before me in either my will or my telesmes—for the second can issue from only the first. But I tell them fairly, that I treat mankind no more as freemen—I cannot trust to either their sense or their generosity,—I therefore will be PAID, and paid HANDSOMELY. The matter is very short---if they *want* ME, and can get nobody else to achieve what I can, they will do what is necessary---otherwise they will not.——A few choice friends I except.

B.

Secrecy is the very soul of Telesmes. Any person may apply, through Mr. LOCKE, by Letter to me.

THE AUGUR. No. V.

I SHALL employ this Number to controvert and discuss those wretched surmises which the Egyptian darkness of modern literature has made on the rise of Augury, and, with all the impudence and carelessness of fly-like inanity, attributed to the wisdom of the ancients.

If the ancients advanced, that the Birds did retire at certain periods to communication with the invisible

GOD, they advanced sound theology and sound philosophy ; not the hellish jargon of incorrigible idiots, such as have lately disgraced, or like harpies defiled, every branch of learning. And, farther, they advanced common sense : when I speak of common sense, I speak of those who have *some* sense, and are a degree removed from idiocy, not of any modern collegians or academicians, I assure you.

First, then, they advanced the common sense of men of sense, for they only said with Pope, that

— Reason raise o'er *instinct* as you can,
In *this* 'tis GOD directs, in *that* 'tis Man.

They were not so sunk in reason as to quit GOD and prefer their own wisdom: or, scripturally speaking, they had not eaten so very gluttonously of the Tree of the Knowledge of Good and Evil, as Christians have.

Next, they advanced, that "GOD *feedeth* the young ravens when they cry,"—that "the eyes of *all* wait upon GOD; and HE *giveth* them their food in due season," "that the fowls of the air sow not, neither do they reap, nor gather into barns, yet the same HEAVENLY FATHER *feedeth* them"—that "*known unto* GOD are all his *Works*." This they said.—What says modern philosophy—that these poor ignorant heathens were superstitious enough to think, that "Birds went out of the sphere of the earth at certain times"—Ah! you abominable fools!! You don't know, that beings may be in communication with Heaven, and yet on earth: But, if "the kingdom of Heaven were *within* you," you would know it. St. James was, therefore, right, when speaking of Wisdom like yours, "earthly and sensual," he added, "and *devilish*."—And what says a distinguished divine, as quoted in No. 3?—for I never took the trouble to read him, that "there was a natural propensity in *ignorant* people to imagine this communication, as soon as some adventurous genius had the impudent temerity to assert it"—i. e. this *acquaintance* between GOD and his *works*.

I knew of no adventurous genius, that has asserted it with more freedom than David, particularly in the 148th Psalm, and the son of David—I assert it too.—And does England, or the territories of any poor tottering German despot, produce a fool hardy enough to deny it? I mention German despot, in allusion to those rascals only who oppose France. If any one want to

know what connection there is between these subjects, he must find it out, or wait till I choose to tell him.

There is a farther theological iniquity in barring up the only external windows, by which the heathen world received the light of GOD. Scripture says, and says it to and of these very Gentiles in question too—that "GOD hath not left himself without a witness in any age." Therefore, these fellows give GOD the lie direct.

In considering lastly the *philosophy* of an union between the architect and all his works, their subsistence will appear autopsical evidence. If the first cause of existence be removed, how can existence continue? Therefore GOD must enter into his creation every moment as necessarily as he did the first—HE is as necessary to subsistence as to existence. Thus fools! Have you any thing to say against the philosophy of the birds communicating with "their Heavenly Father." Nothing; but this is not all: If any *part* of creation be lost, the creation of which it makes a part must be destroyed—

"From Nature's chain whatever link you strike
Tenth or ten thousandth breaks the chain alike."

Under the Levitical law, nothing maimed was to be offered in sacrifice; and of the great sacrifice it was provided, that a limb of him should not be broken. Here, however, I must leave modern philosophy the merit of having left my ground clear, and I leave it gladly—they have exploded annihilation—whereas any removal of the FIRST CAUSE is annihilation *ipso facto*.

I have now galloped with a loose rein, but firm seat, over the solid fields which yield Augury. The Nations that ride best use no curb. LIBERTY IS SOLIDITY.

To divine specifically, requires a knowledge of the specific properties and accidental qualities of the bird or birds, beasts, &c.

As I have room, I will remark that St. Paul, when he shortly enumerated

the principles I have asserted here, before the Areopagites, had no reason to be ashamed before either Christians or Philosophers; nor on the other hand did he treat their poets at Athens with that contumely, which has been done for some years past. He condescended to quote them, and even to admit, that they worshipped the TRUE GOD, though not luminously; for I do not confine this sentiment of approbation to the altar *as an altar*, (which every one knows to have been erected by order of the Oracle to stop a plague); but I say, that GOD'S having an altar there, though he was *not known*, is a proof, that *he was secretly worshipped*; and thus St. Paul understanding it, he said what I have quoted: "And the very circumstance of this altar's being erected *at the com-*

mand of the Oracle is in point to prove, that GOD had not left *himself* without a witness in even the ravings of the Pythones and the dark avenues of *Dodona*—ergo, that there was *some sense* in them:" Is this conclusion allowed me?

The Free Masons are the only Corporation, whether under the name of a church, a nation or a society, who have melted the *knowledge* of GOD the CREATOR possessed by the Antients into the same fire with the knowledge of a REDEEMER given to the Christians. May they shine with invigorated glories! They shall! And shall give Rome the blow, it has always suspected and feared from their hands. As far as Cagliostro is a Free Mason, he shall revenge and triumph.

E.

ASTROLOGICAL PREDICTION.

THE Baron, afterwards Duke of Biron, being under some uneasiness of mind, occasioned by the death of Lord Cerency, and others slain in a quarrel, is said to have disguised himself in the habit of a letter-carrier, and personating that humble character, consulted the celebrated La Brosse, a Mathematician, highly reputed for his skill in casting nativities. Having informed the conjuror of the purport of his visit, he presented his nativity drawn by some other; not acknowledging it to be his own, but that of a gentleman whom he served, and desired, for particular reasons, to know what was portended by it. La Brosse rectified the figure; after which, he said it was meant for a person of distinguished birth, and looking earnestly in the face of the pretended letter-carrier, asked if it were his? The Baron refused to satisfy him; but persisting in his desire to know what his life and end should be—"My son," replied the old man, "he whose nativity this is, shall rise to great honour by his military achievements, and might be a king, were

it not for a *caput algol*. "What do those words import?" enquired the Baron. "Ask not," returned La Brosse. "I insist upon knowing the meaning," rejoined the other. "Since you must know," cries La Brosse, "he will commit a crime that shall bring him to the scaffold!" whereupon the Baron assaulted the poor conjuror, and thwacked him as never wight had been before; leaving him half dead. He locked the garret door, carried the key away with him, and was afterwards heard to boast of the exploit.

He had a conference with one named Cæsar, a Magician at Paris, who told him that nothing would prevent his accession to the throne, but a back-blow from the Bourguignon. This prediction he recollected when imprisoned in the Bastille, and intreated one of his friends to enquire what countryman the executioner was? when, on hearing he was a Bourguignon, or Burgundian, "Then," exclaimed the Baron, "I am a dead man!" and soon after was beheaded for having been concerned in a conspiracy.

ALBERTUS'S SECRETS OF NATURE.

TO give a man's body the appearance of a headless trunk, take a serpent's slough, or cast skin, which being mingled with orpine, pitch, bees wax, and ass's blood, and formed into a paste, throw into a pot of water, and after it has boiled over a slow fire, let it cool to a consistence: this being made into candles and lighted, will produce the extraordinary effect above-mentioned. It is said that a rope which has been used in the hanging of a malefactor, added to a hand-full of straw, that has been whistled aloft in the air, being put into a vessel, endues it with a power to break all others of the same kind that happen to touch it. Lay a part of it on a baker's peel, and, what is scarce credible, instead of submitting to the fiery ordeal, it will fly out of the oven. We sometimes see the human face divine distorted to the resemblance of irrationals; in order to transform it in appearance to that of a dog, let whosoever is curious to try the experiment, take the fat of a dog, that which is found near the animal's ear, and therewith anoint a piece of new bombazeen, which being put into a new lamp of green glass and set in the midst of a company, presents a spectacle truly diverting to the beholders, while each laughs at the canine configuration of face of his neighbour. To enable one to see what remains invisible to others, it is necessary to be provided with the gall of a male cat, and the fat of a white hen, with which the eyes are to be anointed. Perpetual impotence may be caused in a person by giving him to drink any liquid in which has been infused a glow worm pulverized. In the nest of the lapwing is said to be found a stone of various colours, which renders the person who carries it invisible. An easy method of catching moles is the laying at the aperture of their burrow, onions, leeks, or garlick; which makes them fall

forth immediately, allured as it is supposed, or overpowered by the effluvia. To untie the most intricate knot, let the following charm be used; like many useful discoveries it owes its rise to chance. A person rambling in a wood observed a magpy's nest; resolving to make a property of the nest and its contents, which he hoped would turn out to be considerable from the felonious disposition ascribed to birds of that species, he ascends to the hoard, and to make sure of every article, effectually prevented all ingress and egress, by tying up the mansion with many a round of cord, the extremities of which he knotted with such intricacy as to undo would require no common share of patience. All things being adjusted, the moment he was preparing to transport the airy building with the infant inhabitants it chanced to contain, some sudden emergency occasioned his immediate descent from the tree; while nature kept him employed at some distance, comes the mother bird with all a parent's anxiety, and after having fluttered round her habitation for some moments, unable to find any inlet, flew off apparently in despair. The clown in the interim secreted himself, as an encouragement to the bird to make a second effort; and promised himself much amusement from the unavailing endeavours of mag, having set her as he imagined an insurmountable task. In a little time returned the disconsolate bird with an herb in her beak; the clown wondering what would be the event, kept his eyes fixed upon her, and great was his astonishment on seeing the ties that had cost him so much pains dissolved by the application of the herb which she let drop as soon as it had removed the impediments to her entrance. As the above method may be employed for discovering the herb which possesses so singular a property, Albertus omits

the

the name and description of it. To terrify one in his sleep, let the skin of an ape be laid under his head. Besides divers other ways of worming the secrets of women heretofore set down, is that of laying upon the heart while asleep the tongue of a frog. In order to foreknow in sleep the good or evil that may betide, by means of fumigation; take the congealed blood of an ass, the fat of a lynx, and gum storax, an equal quantity of each, with these ingredients made into pills, fumigate the house, and there will appear to you during sleep a person ready to satisfy all enquiries. A house may be made to appear full of serpents as long as the following composition continues burning in a lamp. Take the fat of a black serpent, with which smear a piece of a winding sheet twisted into the shape of a candle, having previously inclosed in it the cast skin of a black serpent, and set fire to it in a green or black lamp. The croaking of frogs is prevented by burning a candle formed of the fat of a crocodile mixed with wax bleached in the Sun's rays. By the light of a candle consisting of the following ingredients, things may be made to appear of a white or silver colour: cut off the tail of a lizard, smear it with oil, which use as a wick. The following experiment has often created a laugh at the expence of unsuspecting persons who were the occasion of it. A wick dipped in the blood of a tortoise being put into the hand of him who was marked out for the object of laughter, brought on a

violent fit of crepitation which gave him no respite while the candle continued lighted in his hand. An alarming appearance may be assumed by the following directions, without any hazard; take white mallows and some whites of eggs, beat them up together, after which smear your body, and after having allowed it sufficient time to dry on, sprinkle over the unction some flour of sulphur, which you may set on flame without apprehending any dangerous consequence. A coat of the same ointment being laid on the palm of the hand, secures it in the same manner from the effects of fire. If you would form a substance that may be thrown into the fire without being consumed therein, to a portion of fish's glue add an equal quantity of alum, diluting it with wine vinegar, which being moulded into any shape you like and cast into the fire will receive no injury. If on the contrary you wish to make the figure of a man, beast, &c. which being thrown into the water will take fire, and extinguished without any other effort than taking it out, you may gratify your curiosity thus; to some unslacked lime add an equivalent of marl and sulphur, which catches flame on being thrown into the water. To see any thing by night as distinctly as by day, smear your face with the blood of a bat. A composition which being rubbed on the hand will extinguish the light of a lamp when the hand is held open over, and shut will rekindle it, is made by mixing Spum. Ind. with camphorated water.

3.

THE ENGLISH FORTUNE-TELLER. N^o V.

ACCORDING to the concurrent testimony of all human nature, every individual feels a strong desire prompt him from within to know something of his future destiny, how soon the present troubles will be over, and the hour of happiness arrive. This is most wonderfully and clearly perceived even in the daily pursuits of

mankind, as all their actions have a prudent reference to the future, and, as far as that can be guessed, their immediate actions are regulated. Though the appellation of fortune-teller is almost obsolete and changed in signification, yet I dare aver that I can prove every man and woman to be Fortune-tellers, though not professedly so, as is under-

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stood

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stood by the name, or such as get a precarious penny from the credulous; but what is advising, giving council, but fortune-telling? In this view we commence sage admonishers of youth, "to look to their path and mind what is right." In this view our fortune-telling cannot be repugnant to reason or morality, unless it be unreasonable to study our present and future happiness.

On the contrary, it has a tendency to elevate the mind, and cheer up the spirits in the pursuit of what is right, and certainly may be attended with real service to every person to know something of what may happen hereafter. Every person may perceive the leading features or disposition of his nature, by paying a little attention to the inward emotions of his passions, and accordingly frame the question, to which he will easily find a reply in his own mind.

Accordingly if he pays attention to this, he will be fore-armed and forewarned, and making up of his reason and judgment, be better able to correct the natural proneness he feels in himself to the evil which he is sensible is predominant in his constitution; or as Pope expresses it in his *Essay on Man*:

Reason the bias turns from good to ill,
And Nero reigns a Titus if he will;
The fiery soul abhor'd in Catiline,
In Decius charms, in Curtius is divine:
The same ambition can destroy or save,
And make a patriot as it makes a knave.

In respect to fortune-telling, the antiquity is very remote indeed: the prophets were all seers, that is, they undertook to restore lost goods, and, according to the interpretation of the most approved commentators, they also foretold future events, and intimated the consequences of pursuing evil. Josephus informs us that the patriarchs engraved the rudiments of the science on pillars of stone or brass, to preserve the same to posterity from

the universal deluge, which most probably they foreaw approaching. After the flood, the first people that we read of devoted to the science of knowing future events, were the Assyrians; after that, the Chaldeans, the Arabians, and the Indians became famous in this art. The Egyptians were always attached to this science, which their descendants have so much disgraced by their manner of retailing. The Europeans borrowed their knowledge of it from the Greeks and Orientals, who are still lovers of it even to enthusiasm.

It is needless to speak here in praise of the utility of it. Every one wishes to know the future effect of the present direction, and how they may most fortunately manage their affairs in the world: but it mostly behoves every one to regulate his passions, that he may keep them in a proper degree of subserviency, for, as Dr. Watts observes,

"The brutal passions were made but to obey."

ORACLES OF FORTUNE AND WISDOM.

The Gentleman's second Question.

To what passion is he particularly inclined?

FORTUNE.

Ambition will possess his whole soul, to that idol he will sacrifice his other passions, and every consideration whatever.

WISDOM.

Especially his pride; for when a man stoops so low, he never can wash off the dirt with which he has sullied himself.

FORTUNE.

He will breathe only to accumulate riches; and glory in rendering use-
less

less that wealth on which thousands might subsist. and expose himself to the public laughter.

WISDOM.

Does he know that avarice is the passion of vulgar souls, and liberality the natural inclination of great ones?

FORTUNE.

Love will find an easy entrance into his heart, and there arbitrarily reign during the best part of his life.

WISDOM.

If reason opposes not that tyrannical sway, what will be the emptiness of his mind when he recovers his freedom.

FORTUNE.

This young philosopher will declare war against every passion, but I doubt much of his success.

FORTUNE.

He looks on his inferiors with contempt, on his equals with uneasiness; these are certainly symptoms of pride and envy.

WISDOM.

Let him check the growth of this natural disposition; a becoming pride never can be allied to envy.

FORTUNE.

At the slightest mark of disrespect he will fly into an excess of passion,

WISDOM.

It is certain that the least grain of vanity ought to preserve a man from anger, since he then discovers his impertinence, littleness, and folly.

FORTUNE.

He thinks that life is nothing if love be not allowed, and his disposition threatens his voyage with shipwreck.

WISDOM.

Let him bend the sails of his desire to a good harbour, and be cautious of the rocks which are on his passage.

Hope, the sweet deceiver of the human heart, still urges us on, and never ceases till the last gleam of life goes out; nor quits us then, but gives to desire the idea of breathing empyreal air in a purer region, unclouded with the dross of this musty atmosphere. Yet, to-morrow, as Shakespeare observes,

Tomorrow, tomorrow, and tomorrow,
Creeps in a stealing pace from day to day,
To the last minute of revolving time,
And all our yesterdays have lighted fools
To their eternal homes.
Life's but a walking shadow; a poor
player,
That frets and struts his hour upon the
stage,
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing

LIVES OF EMINENT ASTROLOGERS, &c.

THE FIRST ENGLISH MATHEMATICIAN.

JONAS Moore, one of the most eminent mathematicians of his age, was born at Wittle, in Lancashire. He had a strong propensity to study from his childhood, and in the early part of his life taught the mathematics in London for his support. He was employed in the survey of Norfolk for draining the fens. In this he took notice that the sea formed a curve on the beach, from which he took the hint to keep it effectually out of Norfolk. Mr. Aubrey says, he made a model of a citadel for Cromwell, to bridle the city of London, which was to have been the cross building of St. Paul's church. He was Mr. Flamsteed's patron, whom he took under his protection. He and Sir Christopher Wren are said to have persuaded King Charles to build the observatory at Greenwich, in which Flamsteed was placed. He was the first Englishman who composed a "System of the Mathematics;" it was first published in 2 vols. 4to. 1681. He was knighted by Charles II. who appointed him surveyor general of the ordnance. Sixty pieces of artillery were discharged at his funeral, August 16th, 1679.

AN HERMETIC PHILOSOPHER.

JOHN Baptist Van Helmont, a great chemist and physician; was descended from a noble family at Brussels, and born in 1577. He applied himself to physic against his father's consent, and was created doctor at twenty-two years. But finding the insufficiency of the school physic, which could not cure him of the itch, he threw aside his profession in disgust, and took to travelling; where meeting

with a chemist, who artfully infused into his head the notions of the art of making gold, universal dissolvents, and the philosopher's stone, he devoted himself to the new art. He is said to have carried his researches in physic and natural history, (to which he certainly joined a great knowledge of mineralogy) to such a height, that he was accused of magic, and in consequence, according to the prejudice of those times, was immured in the prisons of the Inquisition for a considerable time, but afterwards had the happiness to get out. He then retired to Welwood, where he spent the remainder of his days in making experiments, and very often at the hazard of his life. He died in 1644.

A WONDER SEEKER.

JAMES Gaffarel, a man of learning in the seventeenth century, was born in Provence. He was a good Orientalist, and valued himself particularly upon occult sciences and cabalistical inquiries. Cardinal Richlieu made him his library-keeper, and sent him into Italy to buy up the best manuscripts and printed books he could meet with. Gaffarel published a book intituled "Curiositez Inouies," which made a great noise, and was censured by the Sorbonne, so that he was forced to submit to a recantation. It is translated into English. Some pretend that Cardina Richlieu made use of him to carry on his design of uniting the two religions, and to make a trial how the project would be relished, he gave him a commission to preach against the doctrine of purgatory. Gaffarel died at Sigonce in 1681, being eighty years of age, having almost finished the work he had been several years upon: it was a History of the subterranean world, in which he treats of caves, grottos, mines, vaults, and

catacombs; which he had observed in his thirty years travels into several parts of the world. The plates were all engraved, and the work just going to the press when he died.

It is not known what is become of this work. Beside the theological part of his writings, he has left a great deal in various treatises, which are only known by the initials of his name J. G. A most curious one is translated into English, entitled *The Widow of Sarepta*; and a tract about good and evil angels. His *Melampronoea*, or a discourse of the polity of the kingdom of darkness, is the most singular of all his works; 12mo. 1681.

SCOTCH PHYSICIAN AND ASTRO-LOGER.

MARK Duncan, an eminent Scots physician, and early astrological writer, travelled into France when very young, and married there; but upon being sent for by James I. to be made his physician in ordinary, he returned, though much against the inclination of his wife, who would not accompany him, and died soon after at Saumur. Besides being a skilful practitioner of physic, he was a great natural philosopher, mathematician, and divine. One of his sons was the famous Cerisantes, of whom we shall give an account hereafter. Biography is silent as to his siderial practice. But Bayle mentions the following titles of his works: *A Briefe Treatise of mathematical Physicke, or, easy Introduction to Physicke by Judicial Astrology*, 4to. 1598. *A new and mechanical Explanation of Animal Actions*, printed at Paris, in 1678. *Natural Chymistry, or, a Chemical and Mechanical Solution of the functions of Nutrition*, in three parts; the first printed at Paris in 1681, and the other two in 1617. *The History of an Animal, or the Phænomena of the Body explained by the principles of Mechan-*

ism and Chemistry, 1647. He died at Oxford, a short time before the fire of London.

AN ASCETIC HUMORIST.

HENRY WELBY was a native of Lincolnshire, where he had an estate of above a thousand pounds a year; he possessed in an eminent degree the qualifications of a gentleman. Having been a competent time at the university and the inns of court, he completed his education by making the tour of Europe. He was happy in the love and esteem of his friends, and indeed of all that knew him, as his heart was warm, and the virtues of it were conspicuous from his many acts of humanity, benevolence, and charity. When he was about forty years of age, his brother, an abandoned profligate, made an attempt upon his life with a pistol; which not going off, he wrested it from his hands, and found it charged with a double bullet. Hence he formed a resolution of retiring from the world; and taking a house in Grub-street, he reserved three rooms for himself; the first for his diet, the second for his lodging, and the third for his study. In these he kept himself so closely retired, that for forty four years he was never seen by any human creature, except an old maid that attended him, who had only been permitted to see him in some cases of great necessity. His diet was constantly bread, water-gruel, milk and vegetables, and, when he indulged himself most, the yolk of an egg. His time was regularly spent in reading, meditation, and prayer. No Carthusian Monk was ever more constant and rigid in his abstinence. His plain garb, his long and silver beard, his mortified and venerable aspect, bespoke him an ancient inhabitant of the desert, rather than a gentleman of fortune in a populous city. He expended a great part of his income in acts of charity, and was very inquisitive after proper ob-

jects. He died the 29th of Oct. 1636, in the eighty-fourth year of his age, and lies buried in St. Giles's Church, near Cripplegate. The old maid-servant died, but six days before her master. He had a very amiable daughter, who married Sir Christopher Hilliard, a gentleman of Yorkshire; but neither she, nor any of her family, ever saw her father after his retirement.

and the last two to his son, whom he took a great deal of pains to instruct in the nature and interpretation of dreams. This work was first printed in Greek, at Venice, in 1518; and Rigaltius published an edition at Paris, in Greek and Latin, in 1603, and added some notes. Artemidorus wrote also a treatise upon Auguries and another upon Chiromancy, but they are not extant.

A DREAMING PHILOSOPHER.

NEAPOLITAN ASTROLOGER.

ARTEMIDORUS, famous for his Treatise upon Dreams, was born at Ephesus, but took upon him the surname of Daldianus in this book, by way of respect to the country of his mother: he stiled himself the Ephesian in his other performances. He lived under the emperor Antoninus Pius, as he himself informs us, when he tells us that he knew a wrestler, who having dreamed he had lost his fight, carried the prize in the games celebrated by command of that emperor. He not only bought up all that had been wrote concerning the explication of dreams, which amounted to many volumes, but he likewise spent many years in traveling, in order to contract an acquaintance with fortune-tellers; he also carried on an extensive correspondence with all the people of this sort in the cities and assemblies of Greece, Italy, and the most populous islands, collecting at the same time all the old dreams, and the events which are said to have followed them. He despised the reproaches of those grave supercilious persons, who treat the fore-tellers of events as cheats, impostors, and jugglers; and frequented much the company of those diviners for several years. He was the more assiduous in his study and search after the interpretation of dreams, being moved thereto, as he fancied, by the advice, or, in some measure, by the command of Apollo. The work which he wrote on Dreams consisted of five books; the first three were dedicated to one Cassius Maximus,

ANDREW Argol, a celebrated mathematician, was born at Tagliacozzo in the kingdom of Naples about the year 1596. Some disagreeable differences in his family obliged him to retire to Venice, where he became so conspicuous for his mathematical skill, and for the certainty of his predictions in his Ephemerides, which he began there in 1620, that the senate constituted him professor of the mathematics in the university of Padua, and in 1626 he was enobled by the Order of Knighthood, the greatest mark of distinction in that renowned republic for the learned. His astrological labours procured him the admiration as well as the envy of his contemporaries; and although it has been since discovered that his method in some directions is wrong, yet posterity must allow him great praise for many important and valuable discoveries. In fact it is the usual way of imitators and commentators to pick out the errors and publish them to the world, while the more valuable parts they adopt for themselves without acknowledging the debt. His merits are very impartially discussed in Partridge's *Defectio Geniturum*, a work of the most profound sydereal labour, and not to be too much commended or too often read by those who would wish to become real and accomplished artists. Argol died in 1657. His Ephemerides have been continued to 1700, and reprinted in 4 Vols, Quarto.

AN ITALIAN ASTROLOGER.

JOHN Francis Damascene, Abbe D'Auteroche, was a native of Tivoli. He came to Lyons in France, in 1647, where he became acquainted with a son of the famous Dariot, the French Astrologer, who lent him his father's MSS. From these papers he compiled his work intitled *Astrologia Geomantica*, one of the most abstruse pieces of fyderial science. Our countryman Salmon, has made some advantage of this learned Italian's labour, in his *Soul of Astrology*. Damascene was the first that ever attempted to calculate the nativity of Jesus Christ, which Butler has published in English in 8vo. In 1668, he was admitted a doctor of physic at Montpelier, and a member of the College of Physicians at Lyons, in 1679. Mr. Valiant, the king's antiquary, passing through Lyons to Italy, in quest of medals and other antiquities, he accompanied him. He afterwards, in the years 1675 and 1676, made a voyage to Dalmatia, Greece, and the Levant, in company with Sir George Wheeler, an English gentleman; of all which places he has given an account: whether his constitution was naturally weak, or he had hurt himself in this tour, does not appear, but he never after enjoyed his health. He died at Vevay, a town on the Lake Leman, in 1686, on his return home. By the titles of his works we may suppose him to have been very whimsical. However, to give him his due, he was a person of learning, and of an exemplary life. He wrote commentaries in Latin, on the Canticles and the Revelation: In the latter performance, he seems to be tinctured with the spirit of the Rosy-crucians: For, upon chapter 14. v. 18. he makes Archbishop Cranmer the angel to have power over the fire; and chapter 16. v. 5. he makes the Lord Treasurer, Cecil, the angel of the waters, justifying the pouring forth of the third vial.

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One of his most singular pieces is, a treatise of about six sheets, printed at Orleans, wherein he distinguished the different temperaments of mankind by their different manner of *laughing*. The *bi, bi, bi*, according to this droll essay, notifies melancholican people; the *be, be, be*, phlegmatic persons; the *ho, ho, ho*, those of a sanguine disposition.

AN ARTIST AND HUMOURIST.

JOHN BUSHNELL was an admired statuary in his time. He was a scholar of Burman, who having debauched his servant-maid, obliged Bushnell to marry her, who immediately left England in disgust, staid two years in France, and from thence went to Italy. He lived some time at Rome and at Venice; in the last city he made a magnificent monument for a *Procuratore di san Marco*, representing the siege of Candia, and a naval engagement between the Venetians and Turks. He came home through Germany, by the way of Hamburg. Some of his first works, after his return, were the statues of Charles I. and Charles II. at the Royal Exchange, and Sir Thomas Gresham there above stairs. His best were the kings at Temple-Bar; he carved several marble monuments, particularly one for Lord Ashburnham, in Suffex; one for Dr. Grew's wife, in Christ-church, London; one for Lord Thomond, in Northamptonshire; Cowley's, and Sir Palmer Fairborn's, in Westminster-Abbey, and cut a head of Mr. Talman. He had agreed to complete the set of kings at the Royal Exchange, but hearing that another person, (we suppose Cibber) had made interest to carve some of them, Bushnell would not proceed, though he had begun six or seven. Some of his profession asserting that, though he was skilful in drapery, he could not execute a naked figure, he engaged in an Alexander the Great, which served to prove that

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that

that his rivals were in the right, at least in what he could not do. His next whim was to demonstrate the possibility of the Trojan horse, which he had heard treated as a fable that could not have been put in execution. He undertook such a wooden receptacle, and had the dimensions made in timber, intending to cover it with stucco. The head was capable of containing twelve men sitting round a table: the eyes served for windows. Before it was half completed, a storm of wind overset and demolished it; and though two vintners, who had contracted with him to use his horse as a drinking-booth, offered to be at the expence of erecting it again, he was too much disappointed to recommence it.

This project cost him 500*l*. Another of vessels for bringing coals to London, miscarried too, with deeper cost. These schemes, with the loss of an estate he had bought in Kent, by a law-suit, quite overset his disordered brain. He died in 1701, and was buried at Paddington, leaving two sons and a daughter. The sons, of whom

one had 100*l*. a year, and the other 60*l*. were as great humorists as their father: they lived in a large house fronting Hyde-Park, in the lane leading from Piccadilly to Tyburn, which had been built by the father, but was unfinished, and had neither stair-case nor floors. Here they dwelt like hermits, recluse from all mankind, sordid and impracticable, and saying the world had not been worthy of their father. Vertue, in one of his manuscripts, dated 1725, begins thus: "After long expectations I saw the inside of John Bushnell's house, the sons being both abroad." He describes it particularly, and what fragments he saw there, especially a model in plaister of Charles II. on horseback, designed to have been cast in brass, but almost in ruins; the Alexander, and the unfinished kings. Against the wall a large piece of his painting, a triumph, almost obliterated too. He was desired to take particular notice of a bar of iron, thicker than a man's wrist broken by an invention of Bushnell,

APPARITIONS, DREAMS, &c.

A SIMILARITY of studies and pursuits is known to improve a slight acquaintance into the strictest friendship; an instance of which is thus related by Baronius.

Mercatus the elder, and Marsilius Ficinus were friends; the more so, as both professed a veneration for the doctrines of Plato, a proof of which is extant, in a learned epistle of Marsilius to Michael Mercatus, on the immortality of the soul. Discouraging one day, on this subject, as was their custom, the disputation was protracted to a late hour, and after having exhausted all the arguments that learning and ingenuity could suggest, they concluded with a solemn engagement, that, if the soul was immortal, and departed spirits allowed to revisit earth, he who died

first should make known to the survivor the particulars of an after-state. Some time after this agreement, as Michael Mercatus was one morning early employed at study, he heard the noise of a horse at full gallop coming to his door, and immediately after the voice of his friend Marsilius pronouncing these words: "O Michael, Michael! those things are true, they are true!" Amazed at such an address, Michael rose, and opening the casement, recognized the person of his friend, whom he called by his name, and in a moment lost sight of him. So extraordinary an occurrence made him solicitous to learn tidings of his friend, whom he supposed to be at that time living in Florence; upon enquiry made, he was informed that Marsilius was no more, the time of his

his

his decease coinciding precisely with that in which he had been visited by the apparition of him.

MR. WILKINSON'S APPARITION TO
HIS DAUGHTER.

ONE Mr. Wilkinfon, who formerly lived in Smithfield, told his daughter, taking her leave of him, and expressing her fears that she should never see him more, that should he die, if ever God did permit the dead to see the living, he would see her again. After he had been dead about half a year, on a night when in bed, but awake, she heard music, and the chamber seemed greatly illuminated, at which time she saw her father, who said, Mal, did not I tell thee I would see thee again! and discoursed with her upon some weighty affairs, and then disappeared.

STRANGE CIRCUMSTANCE, RELATED
BY CAPTAIN BARNABY.

CAPTAIN Barnaby, Capt. Briftow, and Capt. Brewer, sailed together for the island of Lufara, and came to anchor there, and all went on shore in order to shoot curlews (a large bird) on mount Stromboli, also Mr. Bell, a merchant of Wentworth. While there, we saw, say they, two men running with great swiftness; and Captain Barnaby cried out "Lord bless me! the foremost man is Mr. Bootey, my near neighbour in London!" he had on grey cloaths, with cloth buttons of the same, and the other was in black; they both ran straight into the burning mountain, and at that instant there was such an hideous noise as made us all to shudder. And when we came on board we wrote it down in our journal, both the day and the hour, which was May the 6th, but no date of the year mentioned.

We set sail again, and came to Gravesend the October following.

Captain Barnaby went on shore, was met by his friend, who welcomed him home. After some short discourse, Mr. Barnaby's wife said, "I can tell you some news, old Bootey is dead."—"That we all know, says he, for we saw him run into Hell," meaning the burning mountain, which so much resembles that horrid place. This saying coming to Mrs. Bootey's ears, she entered an action against Captain Barnaby, of 1000*l.* damages, for scandal, and it was tried in the court of King's Bench. The three Captains, Mr. Bell and all the seamen were there, and gave oath they all saw him run, or was driven into the burning-mountain, mentioning his coat and buttons, which was produced in court; also the time of his death, which, by those that were with him at that time, answered exactly to every thing as entered in their journal. When all were heard on both sides, the Lord Chief Justice summed up the evidence, saying, "that two or three persons might be mistaken, but we cannot suppose that above thirty were:" so the verdict was given for the defendant. This circumstance was in the reign of Charles the second.

A Singular story of the same kind is related in Sandy's Travels, Book 4, page 248. Sir Thomas Gresham and some eminent merchants of London, being homeward bound from Palermo, in Sicily, where at that time lived one Antonio, surnamed the rich, from his vast wealth, who had two kingdoms in Spain mortgaged to him by his catholic Majesty. The wind being against them, the ship in which Mr. Gresham sailed, came to an anchor a little to the leeward of Stromboli, one of the Lipari islands in the Tyrhenian sea, on the north of Sicily, where there is a volcanic mountain, which at that time was in a constant eruptive state. One day about noon when the mountain began to be a little calmer, Mr. Gresham and some other gentlemen, accompanied with eight sailors,

ascended one side, and went as near as they safely durst to one of the orifices, where, among other frightful sounds, they plainly and distinctly heard the following words, "make haste, make haste, the rich Antonio is coming." at which being in a great consternation, they immediately hastened on board, and the mountain beginning to pour out lava and vast volumes of smoke, they weighed anchor, and the wind continuing in the same direction, made the best of their way back to Palermo, and enquiring after Antonio, they found that he died, as near as they could calculate, at the same instant they heard the voice at Stromboli say he was coming. Mr. Gresham safely arriving in England, related this surprizing accident to King Henry the seventh; and the seamen and the other gentlemen being cited before his Majesty, attested the truth of the whole by affidavit. This circumstance made such an impression upon Sir Thomas's mind, that he soon after gave over merchandising, employing his vast wealth in charities and works of public munificence, of which the Royal Exchange is one of the noblest monuments extant.

Clark's Mir. C. 33, p. 115. History of Man, p. 203.

LETTER TO THE EDITOR.

Containing a Wonderful Instance of the Effects of a troubled Conscience.

Stagghead, on the borders of Lancashire.

I Have read your numbers hitherto with pleasure and I hope with improvement. When the mysteries of nature, and of Providence are related with a view to evince the hand of an omniscient and omnipotent Being—it is then that they are of real use; not only to the unenlightened classes of mankind, but even to the more polished and refined part.

In the village of B —, in Lancashire, there has long been a popular sto-

ry, of which I have lately gained the following particulars. One James Duntable, a poor labouring man, had by great industry amassed a considerable sum of money, which, as he had but a small family, continually increased; so that by the death of an uncle of his wife, who was a considerable farmer in that part, his possessions made him be looked upon as one of the most able peasants in that country. He lived for some time in this state; and was much respected among his neighbours. It happened that he was called off to a fair in one of the chief towns; and was away two days: as the fair lasted in general no longer, he was expected on the third: but not coming at the expected time, and being a very sober and punctual man, there was some suspicion that he had met with an accident. On the fifth, not arriving, his wife and all the neighbourhood were much alarmed; and search was made round the country, but he could not be heard of, nor was found at all at that time. So that it was concluded, and not without reason, that he had been murdered, especially as he had been known to have set out from the inn, after the fair was over.

Things continued in this situation for several years; till the wife was persuaded to give her hand to a neighbour, who was thought to be very deserving. He made her a good husband, and for a little space of time they continued happy. But at last it appeared that all was not right with him; his wife was the first who perceived this change in his temper and carriage; he would frequently start, as if he beheld something supernatural of a sudden; he was troubled in his sleep, as if his dreams had been disagreeable. She would sometimes ask him the reason of those emotions; but he always excused himself. His fears grew upon him every day, and his neighbours perceived that he was neither so bold nor so steady in his deportment as usual.

One night, in a party at an ale-house,

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house, where a pretty large company were collected, he got elated with drink, and recovered his wonted spirits, so that he was as cheerful and merry as the rest. In the midst of their festivity, he was observed to start with great terror, and fix his eyes upon a particular place! The whole company thought him mad or drunk, as they jokingly said: however, he could not be appeased; and at last giving a shriek he cried out loudly—"O there he is! look, he sees me! it was me!"—There now arose great consternation in the house, and he was immediately seized, upon suspicion of having murdered

Dunstable—he was tried soon after; and confessed the affair—that he had murdered him, and thrown his body in a deep pit, which had been partly filled up, and which had escaped the vigilance of those who made search for him. The body was found, as described; and the murderer received his due reward. Whether in such a case the apparition of the deceased appeared to the murderer, or whether it might be the effects of his troubled imagination, is not easy to say: but it is sufficient to prove, that such wicked and premeditated deeds will some day or another be brought to light.

OMINOUS IMPULSES.

IN the west of England a man had been murdered, but four years had elapsed since, and the murder had not been discovered. It happened, however, four years after, that a large company being assembled at an ordinary, one of them looking earnestly at a countryman, cried out instantly, "You are the murderer! you are, sir, the man that killed our neighbour, farmer Watkins!" The countryman turned pale as death, and staggered so that he was forced to sit down in a chair. The company gathered round him, and asked him if the accusation was just. He fell on his knees, and with great contrition and tears, confessed the fact, and was condemned and executed for the same.

DR. MEGGS.

Doctor Meggs, a physician of considerable practice at Portsmouth, had occasion to attend a family in the Isle of Wight in April 1787: Being detained till a late hour, he took a bed in the house; but after tumbling about for some hours he rose, and rung up the servants. He told them he had tried in vain to sleep, but his imagination was haunted with the idea that his wife and child was murdered. No persuasions

could prevail on him to stay—He set off—It was a blowing night, and it was with difficulty that he could persuade the boatman to take him over. He, however, arrived safe at his own house, and knocked at his door. His wife opened it—He eagerly enquired if all was well—if the child was safe—and why *she* had opened the door herself? She said, the child was perfectly well; and she had opened the door because the servants would not come—they had behaved very impertinently to her. He called one of them, and questioned her as to her conduct. She gave him some pert answers; but at length, falling on her knees, she said, that he had come home providentially, for that she and her fellow-servant had resolved to murder their mistress and the child, that they might plunder the house. The other servant made the same confession in the morning, upon oath, before a magistrate.

DR. HERVEY.

Doctor Hervey, who was afterwards fellow of the College of Physicians in London, being then a young man, and was setting out upon his travels, and coming to Dover, with several others, and there shewed his pains

to the governor as the rest did ; but the governor told him he must not go, for he had a commission to stop him. The Doctor was surprised, and begged to know, what he had done that he should detain him? The governor told him it was his will to have it so, the reason he should know hereafter. The packet-boat hoisted sail in the evening, and set off, it being then very fair, with all the Doctor's companions in it; but ere long, a sudden storm arose, the packet-boat overset, and all the passengers were drowned. The sad news

of which was the next day brought to Dover; then the governor told the Doctor the reason of his stopping him, though he had no real knowledge of him, only by name; but that the night before he came there, he had a perfect vision in a dream of Dr. Hervey's coming to pass over to Calais, and had warning to stop him from going. This the governor affirmed to the Doctor: and he blessed his good angel for his care of him. This story the Doctor often related to many of his friends in London.

DOMESTIC NEWS.

A LATE letter from Dr. Magenis, of the Irish College, at Lisbon, gives a most awful account of the earthquake which happened in that city, on Sunday night, the 27th of November. The first shock was felt about twenty minutes after eleven, and consisted of five or six strong vibrations, so closely following each other, that they could scarce be distinguished. After a pause of about five minutes, one very violent undulatory motion that shook the whole house succeeded, attended by a loud and tremendous crash, which, after a rustling noise and several hisses, like those we might imagine to proceed from a great mass of flaming iron suddenly quenched in cold water, went off with the report of a cannon. Mean time the streets were crowded with the multitudes flying from their houses, whose chimnies were falling about their ears. The bells of St. Roche tumbled in all directions, and tolled in the most horrid sounds. After the first fright had a little abated, the churches were opened and soon filled with multitudes, to deprecate the mischiefs of 1755, and implore the Divine Mercy. Between six and seven, her Majesty, with her household, set out for Belem, followed by almost every person of quality, who retired to some distance. So lasting was the consternation that no business was done at the

Exchange, the Custom-house, or Quays. The theatres were shut, and all public diversions forbid till further orders. Prayers were made three times a day in the churches, and the whole city, like that of ancient Nineveh, seemed repenting in sackcloth and ashes.

On Monday the 2d instant at his seat at Maiden Bradley in the county of Wilt, died, the most noble Edward Duke of Somerset and Baron Seymour, one of his Majesties most Honourable Privy Council: his Grace dying a bachelor, is succeeded in his titles and estate by his next brother the Right Honorable Lord Webb Seymour, of Farley house in the county of Somerset.

There is now living in Birmingham, in great distress, a grand-daughter of Charles the Second; and in London there is now living, as a chair-woman, a woman who goes out to other persons' houses to work, a great-grand-daughter of Oliver Cromwell. What a reverse of fortune!

On the 2d inst. a melancholy accident happened in the park of N. Scot-ton, Esq. of Chessham, Bucks:—as two boys, about twelve years of age, were left to fodder the deer in the absence of the keeper, some words arose; when one struck the other with a fork and made a push at him, and ran the tine five inches into his ear:—the boy

Original languished

languished about ten days, and then died in the greatest agonies, to the great grief of his two kind friends, who had adopted him as their son. A jury was called, who sat about seven hours on the body, and brought in their verdict Wilful Murder. Upon which the boy was committed to Aylesbury gaol to take his trial next March assizes.

Thomas Ayles was lately indicted at the Guildhall, Westminster, for an assault, with intent to commit a rape on a married woman. The defendant appeared to take his trial, and brought his wife with him to hear it.

The prosecutrix did not appear—indeed there was no reason to suppose that she was very angry with the defendant, for she had declared after the prosecution was commenced, and a short time before the trial, that she only exhibited the complaint to please her husband!

The defendant was of course acquitted, and on going out of the court he thanked his Counsel for bringing him through.

A very unfortunate accident lately happened at Paris; a beautiful girl, Madlle. Rose Mainville, finding her name included in a list published of supposed Ladies of pleasure, the calumny had such an effect upon her mind, that she poisoned herself by swallowing a quantity of aqua-fortis.

The last accounts from Calcutta mention, that a raging and mortal fever had almost depopulated the city of Midnapore and the adjacent country. Its attack is sudden—its crisis six hours—and its duration 24;—from the crisis to the close, if the patient survives, he sweats profusely, and generally bleeds at the nostrils; but if these symptoms do not appear, the case is mortal, and the patient dies raving mad. In England there was once a complaint something similar.

Lately died at Philadelphia, William Bradford, Esq. Author, Printer, and Soldier. During the American war he wrote, printed, and fought for his

country. His father and grand-father had been both printers. His rank in the army was that of Colonel. Dr. Franklin said of him, that his writing was spirited, his press correct, and his sword active.

His Majesty's cutter *Seaflower*, Lieut. Webber, had been sent to Falmouth to inspect into the loss of the Brill Dutch frigate (in a heavy gale of wind) mounting 36 guns, and 350 men, soldiers and sailors. She was a new ship, and never at sea before; she was bound for Lisbon, and to proceed from thence to Demarari; all the people are saved except six—she went on shore between the manacles and Falmouth.

As soon as she was perceived by the country people, they went down to the wreck in great numbers, armed with weapons, and plundered the ship and people of every thing they could lay hold of; they even stripped the people of the cloaths off their backs! About fifty of them are arrived at Plymouth in the *Seaflower*. In attempting to save some of their quarter-deck guns, which were brass, the Cornishmen cut away her mizen-mast, which immediately went overboard, and by that means prevented their design.

An unfortunate young woman, confined in the Marshalsea Prison, of reputable parents, about sixteen years of age, cut her throat from ear to ear, and expired immediately. A young gentleman in attempting to force from her the weapon of her destruction, received a severe wound in the *abdomen*, and lies without hopes of a recovery. A fatal attachment to this very young man, who, in all probability, will lose his own life in attempting to save her's, is supposed to be the cause of her committing this rash act. They were both prisoners, and both unfortunate in having disobliterated their friends by repeated acts of juvenile indiscretion.

On Tuesday a prisoner in the same prison, died of want.

On Wednesday, the 7th, the *Coroner*

ner's inquest was taken on the body of a man who put a period to his existence at the Sun Tavern, in Chatham. It appeared in evidence, that the deceased went from London, and resided two or three days at the abovementioned tavern; he then went to Sheerness, and returned on the Tuesday. No suspicions were entertained to his prejudice until Wednesday morning about ten o'clock, when the report of a pistol alarmed the family. The bed-room of the deceased was locked, and on forcing it open, the unfortunate man was in the agonies of death, having discharged the contents of a pistol into his mouth; while a second remained clinched in his other hand, ready, in case the first had not done its office. The deceased had taken uncommon pains to prevent a discovery of his name, which he had defaced in the lining of his hat, and attempted to do the same in one of his boots. By the latter, however, the name was traced out.

A violent shock of an earthquake was experienced at Zant, on the 13th of November, which did considerable damage to one half of the Island. The greater part of the inhabitants were obliged to live under tents in the fields. Twelve or fourteen persons only lost their lives, but many were wounded.

On Monday morning the 16th, a man of genteel appearance, about 50 years of age, was found dead lying on the logs of wood on Mill Bank, near Hodges's distillery. He was carried to St. John's bone-house to be owned. Nothing was found in his pockets.

Tuesday morning the 17th, at two o'clock, died, at his house in Queen's Square, Bath, the Right Rev. George Horne, D. D. Lord Bishop of Norwich.

He possessed to the last moments those faculties which have long been an honour to his country, and which have been so successfully employed in the cause of religion.

Saturday morning the 14th between one and two o'clock, the Painter's room in one of the new buildings which had been added to the Pantheon, to enlarge it sufficiently for the performance of Operas, was discovered to be on fire. Before any engines were brought to the spot, the fire had got to such a height that all attempts to save the building were in vain. The flames, owing to the scenery, oil, paint, and other combustible matter in the house, were tremendous, and so quick in progress, that not a single article could be saved. It was even with difficulty, that the family of Mr. Kempe, the clerk of the House, which occupied the apartments adjoining the Painter's room, got out of the house before the total destruction of his furniture was completed. The fire kept burning with great fury for about ten hours, by which time the roof and part of the walls having fallen in, it was got so much subdued, that all fears for the safety of the surrounding houses were quieted. We are happy in stating that no lives were lost, nor any person hurt during the whole time, though the hurry and confusion, as may naturally be expected on such an occasion, was very great. It was a fortunate circumstance that the engines, after they did arrive, had a plentiful supply of water, otherwise it would have been impossible to have prevented the flames from spreading devastation through that populous neighbourhood. The house, it seems, was insured to the full value, or nearly to its amount, so that the loss will fall upon the Insurance Offices. The Performers, next to the Insurance Offices, will be the greatest sufferers; for they have put themselves, as usual, to great expences preparing for the season, and many of them were obliged to do this upon credit, but their salaries ending with the existence of the house, and before any of them had their benefit nights, they have now no means of extricating themselves from their extreme difficulties.