

THE Conjuror's Magazine,

O R,

Magical and Physiognomical Mirror.

F E B R U A R Y, 1793.

Embellished with the following Engravings, all accurately copied from
LAVATER, by BARLOW.—1. Head of the Great SFORZIA. 2. MON-
CRIF. 3. SPALDING. 4. DE MASLE. 5. HOWARD. 6. URFEIUS.
7. TURENNE. 8. TWO HEADS OF ATILIA. 9. HEIDEGGER.

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L O N D O N :

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Bookfellers and Newscarrers in Town and Country.

CORRESPONDENTS, &c.

THE gentleman who signs T. T. Printer, must be informed (if he does not already know it) that according to his scheme, it is very difficult to fix positively the sole Hileg, for Mercury and the part of Fortune seem to stand equally competitors for the power, and it does not much matter which of them is allowed, or both, to judge of the Terminus Vitæ; nor can we ascertain that he may not outlive the Moon in the body of Saturn, lord of the eighth, or Saturn to the square of the Moon, his dispositor.

In the scheme of Miss L.'s nativity according to the estimate time of her birth, there are three directions to the ascendant, the semiquadrate of the Sun, the semiquadrate of the Moon, and the body of Mars, and these directions threaten death, particularly the Moon, which touches first, and when Saturn becomes Hileg, she is in inevitable danger.

Unless the Professor of Whitechapel is in possession of some secret that others know nothing of, we can see very little to confirm his judgment upon another fair correspondent, whose husband seems to have drawn the scheme. He must have wonderful ingenuity to venture to tell the world she will die on the ascendant to the body of Jupiter, lord of the eighth: it is true, she cannot live for ever, and since she must die it is then fixed; but let her not despond, she may remain assured of the affection of her husband, and of bringing up a progeny to maturer years than she has yet arrived to herself.

Peter and Tantarabobus shall have further attention paid them.

The requisition of the planets places pro. temp. Christmas-day, 1761, will be forwarded as desired.

The Nativity of the Duke of Clarence, and other valuable pieces, by Mercurius, in our next; a large portion of which will be devoted to original Astrological discussions.

Some of the figures in the nativity of Baron Swedenborg were defaced, by the breaking of the seal of J. T.'s letter: we hope, however, to make them out in time for the next Number, when the favours of this valuable Correspondent shall certainly appear.

W. G. to Mercurius, next Month.

Mehmet's Answer to the Hampton-court Observer's Questions are received.

The Letter of Mercurius has been sent to Leander.

The Nativity of a Constant Reader from Cambridge, will probably be commented upon in our next.

The request of Imperitus would be better understood by the Correspondents of the Gentleman's Magazine.

Philomathos will observe his Essay in the present Number.

Peter's few words on a Robbery, in our next.

The Editor with all his ardour to gratify the Fair, is constrained to acknowledge his inability to comply with all their expectations of particular attention. The polite solicitor for Maria ought to know that the calculation of a Nativity is a process that occupies much time; that, time is money, and that prudence to a man's self, as well as justice to his family (if any family he has) demands a moderate regard to pecuniary compensation for the laborious exertions of genius.

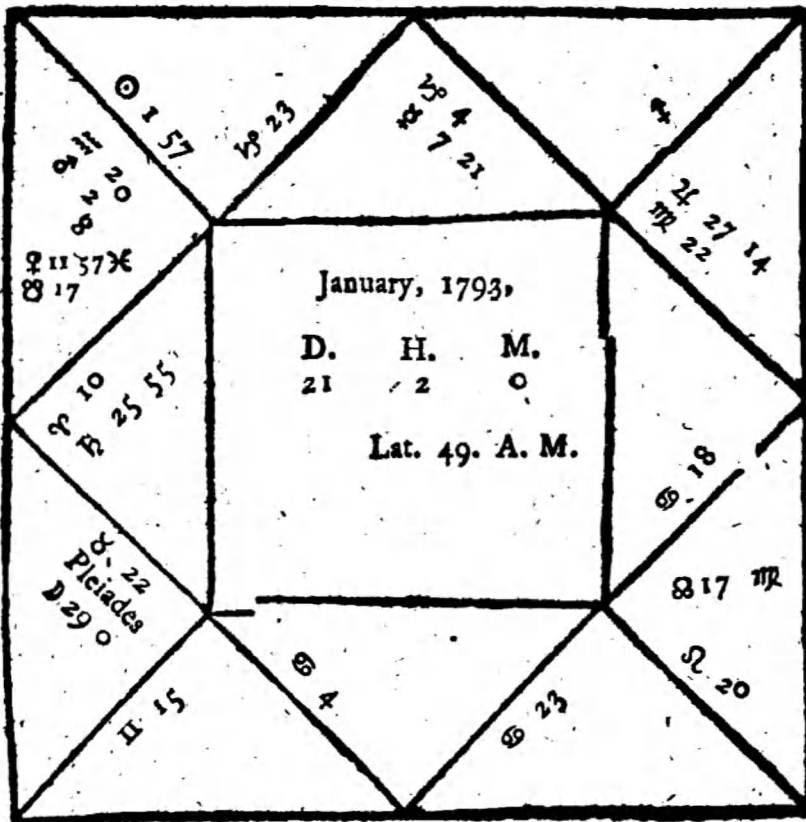
Manucunienfis's Letter arrived only two days before the publication of this Magazine; of course, he could not expect to see any part of it inserted this Month.

THE

CONJUROR'S MAGAZINE.

FOR FEBRUARY, 1793.

W. E.'s OBSERVATIONS UPON THE MURDER
OF THE
KING OF FRANCE.



THE above scheme is yet for the precise time on which that unfortunate monarch, Louis XVI. late king of France, was solemnly murdered on a scaffold erected for that purpose.— Agreeable to the cruel and unjust sentence passed on him at his sham-trial by a junto of sanguinary regicides; who, not contented with depriving their rightful sovereign of his existence, which it is plain they intended from the first to do, they basely made use of every means that the most savage brutality could suggest, to render the small remains of his life insupportably wretched and miserable: an act of such unparalleled cruelty that succeeding ages will ever reflect on with the utmost horror and detestation.

The moment of this tragical event exhibits to us the most astonishingly striking picture of celestial rarity that can possibly be conceived by the most lively imagination.

For in the scheme we find the cusp of the 8th in the radix of Louis ascending the horizon. The lord of the ascendant being lord of the 8th, and posited in the 12th in a fixed sign; there separating from the square of Jupiter, who is in part lord of the 12th, located in the 8th, and in a fixed sign also; the lord of the 12th disposing of the lord of the ascendant and 8th, and placed in the ascendant, and in his fall; all of which denoted a fixed imprisonment, that was, ultimately, to terminate in death. And as to the manner of it, it was wonderfully decyphered by the Moon, who we find posited in the sign Taurus, and in the second house, both of which governs the neck, the very part doomed to receive the fatal stroke that was to give this unfortunate potentate his final passport from a life of insult, wretchedness, and misery, to a glorious and blissful eternity. She is there with the pleiades, violent fixed stars of her own nature, and of the nature of Mars, from whose square she is just separating, and from the opposition of

Jupiter also. What can be more strikingly descriptive of this sad event, than these positions.

Saturn being lord of the 10th, 11th, and 12th houses, and unfortunate in the ascendant, shews us the weakness of some of his friends, and the duplicity of others, who, because of his kingly dignity, were predetermined to accomplish his ruin.

But let not those vain philosophers be too secure—for that word of eternal truth, which most of them affect to despise, has declared that the battle is not to the strong, nor the race to the swift; and they may depend on it, that the time is coming when they will be convinced of their sad mistake. My reasons for this idea are—In his scheme we find the cusp of the fifth in the radix culminating, the lord of the fifth radically strong in his own domal dignities, and here lord of the 10th, and posited in the ascendant, and in the strongest of all receptions with Mars, lord thereof; from all of which it is sufficiently clear to me, that royalty is still to remain with the house of Bourbon, who shall once more ascend the throne of France: but as the lord of the 10th is weak, and disposed of by Mars in the 12th, it will be a limited monarchy; and as Mercury, lord of the 3rd, is posited in the 10th, I judge the king's brother will be regent.

The Hampton Court Observer having in the last number proposed two queries addressed to Mercurius and myself, respecting the nativities of two children, his first is, Who is Hileg? the second, *As one is dead, which is it? and will the other live?*

As to the first query, it is rational enough, but the second is to the full as absurd as some of those proposed by B. in a former number.

With respect to the first, he must be a mere novice in art that does not clearly see that the Moon in the boy's nativity is the true Hileg, and as to the girl's, the ascendant.

His second, as I before observed, is absurd; because no person can be certain whether an infant is, or is not like to live, merely by the positions at birth; for though violent positions in a child's nativity are often very dangerous to life, yet long experience has fully convinced me that they are not always mortal; for which reason I advise young beginners not to be too confident in their predictions touching life, from the positions in children's genitures, lest, by an erroneous judgment, they bring disgrace upon themselves, as well as on the art they study. I only add, that in the boy's nativity,

as Venus, lady of the ascendant, is combust, and in her fall upon the cusp of the sixth—the Moon in her fall, and lately separated from the opposition of Saturn, and conjunction of Mars—the ascendant afflicted by the opposition of the Moon and of Jupiter, lord of the 8th, it is probable it was the boy that fell a victim to the malevolent influence of his unkind stars.

* * Persons writing to me are desired to pay the postage of their letters, or no attention will be paid to their enquiries.

No. 22, Kendall Place, Lambeth.

REQUEST OF A LADY.

SIR,

I WAS born in Southwark, March 21st, O. S. 1748, between twenty minutes, and half an hour past eight o'clock in the morn. I had the small-pox when about three years and a half old; married in London, September 1777, and though no woman can be more loved by her husband than I have reason to think I am, yet I have been exposed to unspeakable uneasiness by his miscarriages in business, which seem to have happened not from either idleness nor indolence, nor prodigality, nor incapacity, but too credulous, susceptible, and enterprising a temperament.

In my infancy I was extremely weak and unhealthy, and therefore nursed for the benefit of good air at Norwood, near the very spot now honoured with the residence of the ex-chancellor. After I had the small-pox, I was sent to nurse to relations near Kettering, in Northamptonshire, where I remember to have heard, that near Oundle, a market-town in that county, there is a well called the Drumming Well, and was reported, perhaps with as much truth too, it might foretel war, or the death of some great personage,

as some of those far-travelled and famous folks about town, who tell, as they say, 'surprising things of persons by sea and land.'

This well, sir, I have been told, supplies four families with water, and the water is always good, whether it is drumming or not. It is said to have been once emptied to try to find out the cause of the noise, but the man who went down to explore the bottom perceived nothing, but only heard a noise above him.

The noise it makes is not unlike the drums of a regiment beating a march: it is said to be uncertain in its continuance, which sometimes lasts for a week, or more, and sometimes not more than a day or two; nor is it always heard as at the same distance, but sometimes the sound seems nearer, sometimes farther off.

If any of your correspondents residing near Oundle, or frequenting that county, would be pleased to assure me of the reality of this extraordinary phenomenon, and any solution of its cause, they will very much oblige, sir, your constant reader, and humble servant,

AMELIA.

Aldgate, Feb. 20, 1793.

ESSAY UPON CRISIS IN DISEASES.

THE word crisis signifies in animal magnetism a fit, or fainting, of the patient, through the magnetic motion of the hands and earnestness of his soul, and mental faculties.

But in astrology, according to Galen, signifies a swift and sudden change of any disease, whereby the sick is brought to recovery, or death: and, indeed, every sudden change, whether in the moon, air, or sick body, Galen calls a crisis: and from this crisis is judgment given whether the sick may live or die.

The cause of a crisis is twofold, viz. internal and external: the internal is taken from its own principle two ways: viz. first either nature labours to expel the disease; or else, secondly, the humours being drawn together, and burthening nature, by their own weight, break out, and expel themselves.

The external cause, is from alteration of the air; from whence arises the alterations of the human body, from hot to cold, from dry to moist: and Hippocrates says that heat and moisture move the crisis forward, for some diseases come of bad diet; others from bad air: from the first is bred humours, the internal cause: from the second our breath, the external cause. The air is altered in quality by the celestial influences, but especially by the luminaries: this is evident in the four seasons of the year, as spring, summer, autumn and winter, caused by the sun; and when he rarifies the air, how not only plants, but animals also spring, and admit of alteration; so some plants, removed upon the moon's increase, grow double, upon her decrease grow single; as also oysters, crabs, lobsters, &c. are fuller at the full of the moon, than at the new: and therefore the spirits or humours being aerial, operate more when they are excited than otherwise. The universal causes of crises are the aërial bodies: for they, either by heat, light, motion, position, or configuration, act not only upon

aërial elements, but elementary bodies. Crises are twofold, viz. either in acute and lunar diseases; or in chronic and solar.

Crisis in acute diseases are to be judged of by the moon; those in chronic by the sun.

Exceeding acute, are such as are absorbed in the space of two, three, or four days at utmost, either in life or death; of which kind are pestilential fevers, apoplexies, pleurisies, phrenisies, &c. Very acute are such as are judged in five, six, seven, or eight days.

Simply acute, are those, which are finished in eight, ten, twelve, fourteen, sixteen, eighteen, or twenty, days, or more, terminating, at farthest, in the space of a lunar revolution, which is about twenty-seven days, eight hours, and some odd minutes.

There are also acute diseases that turn chronic, as when a continual fever turns into hectic, &c. and these generally terminate in forty days.

Chronic diseases are such as follow the motion of the sun, making their judgments about the ninetieth day, as in hecticks, consumptions, dropsies, quartans, &c. now when he comes to the * or Δ of his place at the decumbiture, some motion appears, whereby the succeeding crisis may in measure be judged of, the which will be good if the sun be aspected of good planets, evil if of evil.

There are also four kinds of crises; first, a safe crisis is that which happens without evil aspects. Second, is that which comes with great or evil aspects. Third, is that which on the fourth or fifth day (when the moon comes to her *) hath signs of concoction appearing (either good or evil) and therefore presage the disease to be judged on the seventh day. Fourth, is when the moon comes to her * (from her place at the decumbiture) no signs of concoction appeared, whereby the crisis might be judged. PETER.

This must be considered as a sufficient answer to Query 7, in No. XV.

THE QUERIST. No. XVIII.

ANSWER TO QUERY II. IN NO. XV.
BY SEPT. EGLIN, AND W. C.

AS nature is the principle of motion, so she is 'also of rest and sleep, which is the cessation of all animal action, to which alone, as an impassive agent, "the strongest of any quality whatever must bow; for all animals, even the lowest degree of insects, sleep; and although such as are formed with hard eyes and scales, sleep more doubtfully than the rest, and birds more lightly than quadrupeds which suck, yet all require this salutary refreshment, which, in respect to the query, may be well considered as the strongest *thing* in the world: for as sleep is a temporary privation of sense, for the health and repose of all animated nature, it is not only the most powerful, but most friendly; as Young observes, 'Friend to the wretched, whom every friend forsakes.'

ANSWER TO QUERY I. IN NO. XVI.
BY W. C. WRITER, OF EDIN.

Besides the common received opinion of the meaning of this term, (viz. the parochial clergy collecting their tithes in lambs on this day) the following may be added.

The Romish priests are certainly the authors of the name of Lammas-day, they having derived the first part of it from the 23rd chapter of Leviticus, where at the ninth, and three following verses, it is said—'1. And the Lord spake unto Moses, saying—Speak unto the children of Israel, and say unto them—When ye be come into the land which I gave unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of the *harvest* unto the priest, and he shall wave the sheaf before the Lord to be accepted for you; on the morrow after the sabbath, the priest shall

wave it. And ye shall offer that day, when ye wave the sheaf, an *he-lamb*, without blemish, of the first year, for a *burnt-offering* unto the Lord.' And the other part of it from the word *mass*; it being invented by them about four hundred years after Christ, from the Latin word *mitto*, to send, by putting the people in mind to send them gifts, offerings, or oblations, that masses might be made by the priests to the saints to forgive the people their sins. The beginning of harvest answering exactly with the first day of our month of August, viz. Lammas-day; and the word *mass*, as used by the papists signifying an offering, or sacrifice—therefore the term called Lammas-day, is so called, being the day upon which the offering of the lamb before-mentioned was first ordered to be made.

ANSWER TO QUERY III. IN NO. XVI.
BY TANTARABOEUS.

It is the opinion of several judicious authors, that moles, or marks on different parts of the body, have a signification of some events in man's life, which particulars are giving out in this magazine.

But I think they can have no real signification in themselves with respect to any particular event, for as they are posited by the planets at the time of birth, so by the position of the planets at the geniture, every particular incident of man's life is clearly pointed out; therefore they cannot have so great a signification as is allotted to them, for if a mole give signification of riches, honour, or an indigent state, and the geniture shews the contrary, then they can have little or no effect, unless they agree with the geniture of the native; then it may be said they have some signification.

In horary questions, moles, marks, or scars, of the querent, will always agree

agree according to the figure, if it be radical; and by varying the houses according to the question, the moles of the queried may be known; of the querent, consider the ascendant, and the lord thereof, and what sign is posited therein, then on those parts represented thereby, you may conclude there are moles, marks, or scars. See what sign descends on the cusp of the sixth house, and what sign the lord of the sixth is posited in, and on those parts of the body represented, you will find two other moles or scars.

And by the sign the moon is in you may judge there is a mark, or scar, especially if that sign is afflicted by aspect, or presence of an infortune. If the sign be masculine, it denotes the mark to be on the right side; if feminine, on the left. If the significators be above the earth, then they are visible; if under the earth, hardly perceivable. So far to prove they are not merely *accidental*.

I could wish the Hampton Court Observer to reassume his own shape, lest his credit falls retrograde.

ANSWER TO QUERY V. IN NO. XIV.

BY E. I. EVERARD.

That the planets have an innate and powerful influence, is evident, as the Sun retreats towards the chambers of the South, our fruitful season ceaseth, and cold winds, short days, long nights, rainy, cloudy, weather, frost, and snow, nay, the absence of the Sun, strips the vegetable world of all its ornaments, and nature becomes like old age, and lies bed-ridden till it returns, gives new life, vigour and strength, unto all the under-graduates, and offsprings of the world; and these influences of the planets none will deny. But as to the forms, qualities, manners, strength, weakness, riches, poverty, honour, dishonour, health, sickness, which attends all people, in all places and countries, born at the same time, under the

same stars and constellations, I answer:

First, every seed produces a body and spirit, in some proportionable degree, to its qualification and nature, but never fails to bring forth some new essence, that did not manifestly appear in the old stock or parent; and though 1000 persons are born at the same time and minute, yet they will strangely vary in their fortunes, shape, &c. by reason of the strange variety in meat and drink, labour, communication, customs, and education. As, suppose a man has twenty sons, of twenty different trades, every one of them will be influenced to the methods and manners of those of the same employment; this is seen in all sorts of business: the same is to be understood in communication. Now, as external communication has such power to beget its similes, and impose their properties on human nature, what then must meat and drink do, which are the essence and substance of nature?—Every son and daughter is endued with the qualifications of their parents, and the seed is made, or generated, from all the qualifications of the father and mother, from the quality and quantity of their meat and drink, clean or unclean, well or ill prepared, proper or improper mixtures; it is also influenced by our employments, communications, words, and works.

For every variation produces variety in all things, as in manners, shape, dispositions, and inclinations; as in husbandry, a mixture of various earths together, alter and change the vegetables for the better or worse, stronger or weaker, and every sort of dung or earth, according to its quantity and quality, is rendered capable to bring a new offspring of vegetables, called weeds or herbs, that never appeared on the spot of land before; for the mixture and different qualities changes the complexion of such land or earth, that the quality that was weak bears strong, and strong weak, &c.

ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON—PHILOMATH.

(from p. 201.)

PISCES ♋.

CHAP VI.

PISCES is by nature cold and moist, phlegmatic; a nocturnal, bicorporal northern sign, of the watry triplicity, and termed an idle sickly sign; the house of ♒, and exaltation of ♑.

PERSON. It gives a person that is but short, with a good yet not handsome face, a clear complexion, thick shoulders, brown hair, a fleshy body, though sometimes crooked.

PLACES. All fish-ponds, springs, moats, and water-mills; places where caves and hermitages have been; wells, cisterns, pumps, and places appointed to keep water in, &c.

DISEASES. All that are incident to the feet, as the gout and lameness; aches, boils, and ulcers; chilblains, salt phlegm, cold and moist diseases, and also all diseases that proceed from putrified blood.

Pisces gives a bright white glittering colour.

Note. It is to be observed, that the foregoing descriptions are general; but if many planets happen to be placed in the ascendant, where any of these signs arise in any person's nativity, their significations must be mixed according to their various shapes, at the discretion of the judicious student.

Therefore consider the sign ascending in a nativity or question, the lord thereof, and planet posited in the ascendant; the fixed stars are to be also considered, as also the ☉ and ☾; see what signs they are in, and how they behold the ascendant, and by a due consideration and mixture of their significations, you cannot fail of giving an exact and compleat description in any figure. This the artist should endeavour to be expert in.

VOL. II.

The Joys of the Planets in the Signs, are these:

♌	joyeth in	♌
♌	♌
♍	♍
♎	♎
♏	♏
♐	♐
♑	♑
♒	♒

A Table of the Planets Orbs—Planets mean Motion.

	d. m.		d. m. s.
♌	10 0	♌	0 2 1
♍	12 0	♍	0 4 59
♎	7 30	♎	0 31 27
♏	17 0	♏	0 59 8
♐	8 0	♐	0 59 8
♑	7 30	♑	0 59 8
♒	12 30	♒	13 10 36

An aspect of a planet is either platick, or partile. A partile aspect is, when two planets behold each other in the same degree and minute; but a platick aspect is, when two planets behold each other within the half of their orbs.

For instance, if the ☉ be in 10 d. 20 m. of ♑, and ♒ in 15 d. 15 m. of ♒, they are said to be in platick *; and if they are 14 d. distance from a partile aspect, they are still within $\frac{1}{2}$ of their orbs; for $\frac{1}{2}$ the orb of the ☉ is 8 d. 30 m. and $\frac{1}{2}$ the orb of ♒ 6 d. which is 14 d. 30 m.

H h

A Table

A Table of the Planets Latitudes.

		North Lat.			South Lat.				
		d.	m.	s.	d.	m.	s.		
The greatest Latitude of	{	♂ is	2	48	0	♂ is	2	49	0
		♂ —	1	38	0	♂ —	1	40	0
		♂ —	4	31	0	♂ —	6	47	0
		♂ —	9	2	0	♂ —	9	2	0
		♂ —	3	33	0	♂ —	3	35	0
		♂ —	5	17	0	♂ —	5	12	0

Note. The ☉ moves always in the ecliptic, and hath no latitude.

PART II.

CHAP. I.

The Natures, Descriptions, and Significations of the Seven Planets.

SATURN ♄.

Anciently Chronos, Phœnon, Falcifier.

SATURN is by nature cold and dry, author of melancholy; masculine, diurnal; the greater infortune, and slow in motion, and is 29 years, 167 days,

4 hours, 36 minutes, in finishing his course.

PERSON. He denotes a person of a middle stature, of a black or swarthy complexion, sometimes pale and muddy; little eyes, thin beard, thick shoulders, and sometimes crooked; a lean face, thick lips, black or sad brown hair, a shuffling gait, and delights to be alone.

QUALITIES and PROFESSIONS. Old men, grandfathers, and fathers; beggars, husbandmen, day-labourers, monks, jesuits, sextons of churches, &c. Curriers, dressers of leather, diggers of earth, bricklayers, tinnors, plumbers, malsters, colliers, dyers of black cloth, all dealers in black cloth, or sad commodities, as blacksmiths, &c.

DISPOSITION. The disposition is wilful, covetous, malicious, aiming altogether at his own ends, when ill dignified; but if well dignified, he personates men of grave and sober spirits, sound judgments, sharp fancies, good students, and men that heap together the goods of this life.

ANIMALS. The ass, hare, mouse, mole, crow, cuckow, screech owl, fox, and black flies.

(To be continued.) p. 282.

PHYSICAL SECRETS,

BY PHILOMATHOS.

To cure and give immediate ease to chapped Hands, &c.

MELT some bees-wax in a pipkin with some olive oil, pour it out into a mortar, and mix up with it some camphor. This is an excellent remedy against galled feet and chaps of all kinds.

To cure a Scald.

Nothing answers this end better than an immediate application of common salt, which should be moist-

ened with a little vinegar, and plenty of it put in a cloth and fastened round the part affected. If immediately applied in this manner, no scar or mark will be seen where the accident happened.

Against the bite of a mad Dog.

A quantity of salt dissolved in warm urine, and the wound washed with this lotion, is highly serviceable; the incision should be filled with salt, and properly bound up, and the dressing renewed every six hours.

To

To obtain an essential Spirit from all kinds of Flowers.

Take a quantity of roses, or of any other kind of flowers, (but do not put different sorts together in one vessel) put them in a jar, and mix with every layer of flowers an handful of salt, cover the jar closely, and let it stand in a damp cellar for a considerable time; when opened, a liquid essence will be obtained, so richly impregnated, that a few drops will scent a quart of water.

To make Copper White.

Get some thin pieces of copper, put them in a crucible, and between each layer of copper add some white arsenic; when melted, the copper will be white.

To make Horn appear like Tortoiseshell.

Procure some strong aquafortis, and a camel's-hair pencil, hold the horn to

the fire until it is sufficiently heated, then mark the horn according to your fancy with the aquafortis. To do this well, both sides of the horn should be marked alike.

To dye Bone or Ivory Green.

Dissolve a quantity of copper in strong aquafortis, dilute this with a little water, then put in your ivory; and it will, when polished, appear of a bright green colour.

To stain Skins Green.

Bruise a good quantity of the leaves of nightshade very well, dissolve in the juice well strained, about two ounces of alum, then put in half an ounce of verdigris, suffer them to stand over a gentle fire 24 hours, then warm, dip in a brush, and strike over your skins; let it dry, and repeat it till it has taken a pleasant green.

OBSERVATIONS ON MOLES.

(Continued from Page 371.)

CHAP. XI.

Of Moles on the lower Maxillam or Jaw-bone, and the Hypogastrium and Lower Belly.

THE difference of authors afford us some discourse to the right understanding of their meaning herein. Melampus says, if a man have a mole on his throat he shall be rich; and a woman having one on the lower jaw shall be rich also, for then she should have one on the hypogastrium below the navel: thus Melampus, but it's worth our examination to consider that a mole on the jaw and on the throat signifies not

the same; for by the throat we understand the gula which promines, and that part answers to the ribs, as Haly hath it, he which hath a mole on the gula, hath another on the ribs towards the left side: but Melampus understands by the gula and maxillar part, no other but the lower part of the chin, and who is marked with a mole there, either man or woman, shall be in time rich; and if it be in the upper part of the gula under the chin, it signifies another on the upper belly under the breast, over which presides Leo, and the Sun predominates, who is the giver of riches and honour; therefore we conclude that those persons thus mark-

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ed with moles, are magnanimous, noble, liberal as the Sun, and have eminent friends, and are wonderful friendly and rich; and this is not to be forgotten, that these persons never want money.

CHAP. XII.

Moles on the Neck and Belly, what they portend.

A Man having a mole on his neck, is signified he shall be very rich, and to a woman is signified the same; for in an astrological sense, Taurus presides over the throat, in which Venus rules and predominates, which is fortunate; and Maternus affirms, that the person who hath Taurus ascending in his nativity, though he should lose all his estate in youth, as most of them do, yet before, and in age, in good time, he or she shall increase in fortune, and gain riches with comfort and delight, and shall have much honour and felicity herein: but these moles on the neck, throat, and belly, have not only signification of riches, wealth, and good fortune, but also of health, and a strong constitution; for in those parts of the body where nature sends forth the moles, we may conjecture the greatest strength and heat, and those which have strong appetites and hot stomachs, have the best digestion, therefore desire most meat, and are usually great eaters: a mole on the neck or gullet, commonly signifies one near the stomach, and that demonstrates strength of natural heat, furthering concoction and digestion; Melampus renders these moles as signals of gluttons, but education and custom restrains nature's excesses; but without question they eat well, concoct and digest well, for when nature signates any part of the body more than other, she intends more strength and ability to that part or instrument to exercise its offices,

CHAP. XIII.

What Moles in the Shoulders and about the Armholes signify.

Astrologers give the arms and shoulders to Gemini, where Mercury predominates, and makes prudent, wise, and skilful, if the mole be on the right side; but on the left, makes men prone to, and implicated in debates, strifes, contentions, and controversies; but a mole or moles near the armholes, and the region of the breast, where Cancer and the Moon have domination, indicates beauty, riches, good name, and fame, benevolence and respect; and naturally the region of the breast, well disposed, gives virtue, fortitude, and good manners; and such are fortunate so as not to want riches, nor rich wives.

CHAP. XIV.

Marks and Spots on the Nails, what they presage.

Although these marks and spots on the nails, in the eyes and judgments of some, are accounted of vicious significations, and the observation hereof superstitious; yet, to me, it seems otherwise, for nothing in vain is formed in the shop of nature, far be it from us to think that it can be otherwise in that great miracle of nature, wonder, and epitome of the creation, man, that any signal should there appear, without observable signification, and especially herein, when we see some in respect of colours, as white, yellowish, azure, or the like; and also admitting of various forms, as round, angular, lineary, or other forms on the nails, which continue so long as the nails admit of increase and paring. Astrology ascribes the fingers and the colour thereof to the planets, as the thumb to Venus, the index or forefinger to Jupiter, the middle-finger to Saturn,

Saturn, the ring-finger to the Sun, and the little-finger to Mercury, the tumid converse or swelling parts of the fingers to Mars, the concave or hollow parts thereof to the Moon: in like manner the colours, as the white to the Moon, red to Mars, saffron colour to the Sun, rosy sanguine colour to Jupiter and Venus; but more immediately the colours of the nails depend upon the humours, as hath been oft observed; as blackness from melancholy, white from phlegm, rose colour from sanguine, yellow choler from choler, and so more or less according to the mixture of the humours. Astrologers observe, if a macula or spot happen in the significations of Mars, it presages journies and travels, if a soldier, with honour and profit; if the mark there be black, it denotes hurts, quarrels, contentions, and strife; if a white or fair mark on the nail of the finger of Venus, it signifies victory, gain and benefit by play; but if there black, it designs sorrows, displeasures, and contempt; if the index or fore-finger have white or fair spots upon the nails, thereby is signified gain, conveniences, monies, and unexpected benefits; but if black, it signifies loss of goods and fortune, infelicity, and the like: if on the nails of the finger of Saturn appears a white or fair spot, it denotes inheritances, gifts from the dead, donations, buildings; but if

black, it signifies calamity, sorrows, and melancholy passions: also on the nail of the ring finger there appear a white spot, fair and round, this hath signification of dignities and honour, increase of wealth, fame, and good name, and as these spots are bigger or lesser, so have they signification of more or less good fortune; but if black, they signify evil.

If on the nail of the little-finger a fair or white spot appear, it demonstrates good by merchandizing, by writing, by accompts, by law, or clerkship; but if black, afflictions and prejudice in all these; but if these marks appear like white-lines, they demonstrate mutations and changes in the life of man according to the signification of the planets; if of greenish colour, manifest accidents; if dark or obscure, dark and obscure accidents; if great, large and great mutations; if little, the less; in the right hand the greater good from industry, in the left by fortune and chance.

Some are of opinion, that when the mark first appears, then begins the effect, when it comes to the midst of the nail, then it is in the highest augmentation, and when it is in the end of the nail, or going out, then the effect thereby signified is near an end. Thus as to the astral signification.

(To be continued.)

FIRST PRINCIPLES OF OCCULT PHILOSOPHY,

ASSERTED AND PROVED UPON ATOMICAL PRINCIPLES.

THE line of atoms is continued quite through us in all parts of our bodies, and we glide upon it, or upon lines of it which pervade or go through us. I shall conclude this part with a citation from one of the greatest philosophers this age or the last hath

known. I wish the next may be blest with his second.

‘ Spirit is pressed into a culinary fire and melted there, becomes light, and the succeeding spirit presses it outward—so at the sun. The light must be reformed into spirit, else the action would

would cease. The light irradiates to this orb, and to all other orbs; so in every line, from center to circumference, forms there into spirit, (concreted grains) and is pressed backward in every line to the sun. These contrary motions produce an expansion, that a compression. The light and spirit are, and act, upon the surfaces of this orb; therefore they are, and act, upon the surfaces of every orb and every atom of matter; so where the compressure is greater or stronger on one side of an orb or body than on the other side, impulse; so projection, attraction, gravity, elasticity, and all the other powers they dream of, are mechanically produced.

It may be thought, perhaps, that this philosophy labours under the same difficulty we charge the Newtonian with, viz. making an agent of matter, making it capable of exerting an active power. When we say the grains of air press upon the atoms, struggle with, and at last overcome them, dispossess them of their place, and are by that action at the sun reduced to powder, units, atoms, or whatever else you please to call the constituent corpuscles, and that such units adhere again when got at some distance from the sun, where the struggle is not so immensely great, close and strong, is it not making them act, giving them a power of chusing and going which way they please? I answer:

In the first place, we do not make them act where they are not present. That they are in contact from center to circumference, I have already proved; so one part may move another, and such motion be continued from one extreme to the other, by putting any part in motion, as pushing a stick at one end moves the whole. I have likewise proved, that light and spirit are the same species of matter, and that the spirit really doth expel the light, pursue and disperse it, and that with an incredible force. And that light doth reform, or turn into spirit again, is a certain conclusion, else all the spi-

rit in the universe must long since have been melted, and so there would have been neither fire nor light, which cannot subsist without the action of the spirit: the matters of fact then are out of dispute. The question is, how such power continues. Let us state the case.

God creates matter in small indivisible parts, of which there are a great many sorts, designed to form different things, such as air, water, earth, &c. for our different occasions, in proper quantities, and disposed in proper places, each sort where it would best answer the end it was made for. The air is created in a vast quantity, disposed in a sphere, (which, whether it be round like a ball, or not, I shall not enquire) the sun in the middle of it, the other orbs swimming in it at different distances. The air reaches from the middle of this ball to the very outside; that part of this fluid which lay towards the outside or circumference is made by the Divine Power to concrete, adhere in small masses or grains, which are lesser and lesser, the nearer you approach the sun at the center, where a great quantity of the air is in the condition I have termed thin fluid and light.

All now stands still, and must for ever have done so, had not the same Almighty hand which gave being to all things began the motion, which was done by making the grains, or spirit, descend into the place of the light, or thinner fluid. It is plain, that now the atoms must come up in lines from the sun, and be press'd in amongst the grains at the circumference, because they have no where else to go, and be there stopped; surrounded by the grains, and compressed, or squeezed, as in a vice. Whilst those grains which are got downwards to the sun, and in amongst the atoms there, must run against the atoms, as against spikes; and by this collision, and the collision in the pores of the orb of the sun, be fretted or rubbed to pieces, ground or melted into powder, and so become light. Thus, at the same time, the spirit

spirit becomes light, and light becomes spirit; one at the center, the other at the circumference of this system; not owing to any power in either of them, other than what arises from their being first formed into these different conditions, and made to move against each other; so the natural consequence of the motion of the spirit was grinding itself into light, or being melted into a thinner fluid, and condensing or storkning the thin air, or light, into spirit again.

A grain of spirit at, or near, the circumference, is made to come forward; it finds another before it, presses upon it, and so on to the sun; but that which is next the sun cannot move till it hath driven something else out of its place: that 'something else' here is the atoms of light, which come out in the opposite line, to the descending grain, and cannot one atom of it get forward, but by driving another before it, and that must drive another, and so on to the circumference; consequently the motion is in a circle, and all moving at the same time, from whence the compressure arises; for these two, moving different ways, act strongly upon every thing they surround, binding it between them, and mostly, or most strongly binding it where the grains are largest, and so able to pervade the pores, and disunite the units the body consists of. And will they not press their own parts? must not the effect of the pressure be upon itself before it can be upon any thing else? Suppose an atom were prest in between two descending grains, must it not be squeezed as if it were in a vice? in which case it will adhere to them, or be at rest, as much as a piece of iron in a vice is: and what is true of one atom between two grains, will be true of more atoms between more grains, and so on to any number.

I am not endeavouring to shew that this fluid could have put itself into motion, have formed itself into grains,

and so have continued the motion; but how the motion continued which God begun, when he ceased from supporting it. And it must continue, because the first motion, which God gave the fluid, both dissolved, or melted, the grains at the sun, and concreted the atoms at the circumference; and the motion being from center to circumference, the grains must come down gradually to the sun, the resistance that way being least.

That the expansion doth move some things, is proved by ten thousand observations and experiments. That it carries a stone to the earth, when flung up into it, the resistance near the earth being less than the pressure above it, is, in general, proved already: in the same, or like manner, the wind gun carries a bullet by the pressure of the air behind, being greater than the resistance before; this difference in the strength of the air behind the stone and bullet comes from different causes, it is true, but both are performed by the air. So two plain-surfaced marble slabs are held together by the pressure of the spirit, which cannot pass their pores, or insinuate itself between their surfaces. So a drinking-glass is held in water, when turned upside down in it, and pulled up perpendicularly. Wherever, therefore, the fluid, before any body is thinner, or its pressure by any means is abated, it will drive the body that way; so it must bring a grain from the circumference to the sun, the resistance that way being least. And as grains are formed at the same time, there always will be grains to descend, so there always will be motion, which as God begun, the different conditions of the fluid are the cause of its continuance. I think it is very plain, that the motion must have continued as long as there were grains to descend, and since that descent makes or continues a supply of grains, there always must be motion.

It seems, at first view, as if we made matter move itself; but whoever will

will consider the case will see clearly enough, that the pressure and expansion in the fluid of the air must continue when once begun, because such pressure would move its own parts, and the motion of its own parts is the cause of its pressure. This must have

continued as long as there were grains to move in one part of the line, and atoms in the other; and by the contrivance of God, who hath disposed things accordingly, there always will be so naturally.

(To be continued.)

CURSORY OBSERVATIONS ON OCCULT SCIENCES.

BY PHILOMATHOS.

IT is through the medium of those precepts which are with such industry diffused and instilled in our minds during our most early youth, that our ideas, opinions, and prejudices, generally take their rise. From the hereditary notions thus imbibed from our parents, or others, the chief sentiments of the heart are generally formed; by which means the mind is but too often kept fixed on low and trifling pursuits, and remains in the most disagreeable and abject state of slavery. Happy are those who can break through such a miserable state of subservience to the bigotted opinions of others! but this is a task much too difficult for the generality of mankind to perform.

The first impressions being always the strongest, it is not in the least surprising that we should be so much swayed by the opinions we have been initiated in during our juvenile years, nor that in the course of our education we should adhere to those tenets that meet with the approbation of our teachers. Yet if we will but presume to think for ourselves, and act with becoming consistency, we shall generally find that those very ideas so ingrafted in our nature, proceed from wrong founded axioms—frequently transgressing the bounds of truth and reason, and sometimes contrary to the universal ordinances of nature.

I cannot, in any better method than this, account for the numerous absur-

dities adopted even by men of the greatest fame and literary reputation; I again say, I can account no other way for the propagation of such absurd doctrines as have been so very often supported by men who have been honoured with the reputation of philosophic acquisitions. If then we would wish to be justly and deservedly deemed philosophers, we must precipitately lay aside all those mis-conceived opinions and prejudices which are ever so inconvertably beneath the mind of a philosopher; we must frame our ideas with impartiality, devoid of all erroneous or superstitious notions, which is a degree of perfection not in the power of all men to attain. If error is so habitually predominant as not to suffer us to act impartially until we have investigated the truth of whatever may be the occasion of our researches, all ideas of philosophy should be for ever banished as mere chimerical insatiation.

What havoc and annihilation among different systems and methods of argument, adopted by the first and greatest geniuses in all ages, does the science of astrology make in this point of view! how many elaborate, finely written, yet desultory declamations, does it entirely overthrow?—Surely then our astonishment must be very great, at the same time to be convinced that it is founded on truth, and has for thousands of years back been practised

tified by men of the most profound wisdom and understanding, although it is in general so much disbelieved.— But let authors assert what they please, exhaust gallons of ink, and defile cart-loads of paper, yet the detail of a single incontrovertible fact overturns all their performances, plainly convincing them of their wrong founded system, folly, and misapplied judgment.

The science of astrology has been undoubtedly proved to be founded on truth and reason. Those who by their contradictory arguments assert it to be fallacious, shew the greatest absurdity by denying the authenticity of what they never proved. For astrology needs no other defence than an impartial trial, which is in the power of any one to make, provided the radical time of birth can be ascertained.— When we find that Milton, Dryden, Usher, Josephus, with a variety of other great and learned men, were professors or admirers of this prophetic science, we must be assured beyond doubt of its validity. But, as I before observed, it is in the power of every one to prove it themselves; indeed, all the mistakes arising from contrary opinions or sentiments so often advanced, are much better reconciled by its being authentic than otherwise; for it certainly affords us a much more superb and grand idea of creation, to behold that the vast universal chain of nature, although so amazingly complicated, is yet so intricately exact in every department. By elementary speculations we not only see a world but a universe acting with such admirable sympathetic harmony and concord, exemplified even in the most minute objects, that there is no occasion for any other argument to be advanced for the existence of a Deity supreme and omnipotent!

“How great, how glorious then is the mind of man,

“Since in it all the Stars and Planets roll!”

Vol. II.

The greatest failing in human nature, is pride: men who have once asserted a thing to be true, find their pride considerably hurt on its proving the reverse; but to reason right, is to submit.

We will now turn our attention to other abstruse sciences which have appeared in this publication; and, however surprizing they may appear at first glance, we should not contradict until we have made assay of their authenticity. Let such who doubt the truth of sympathetic occult properties, lay two violins tightly screwed on a table, they will then find that whatever string they touch of the one violin, the other will accord to. Let those who doubt the porosity of substances, take a glass bottle filled with salt, and although the neck of the bottle be ever so well secured, yet if it is immersed in boiling water, the salt will be dissolved; a plain and undeniable proof that the water gains admittance through the pores of the glass. Fill a pint pot full of dry sand, and a pint of water may be put into the same mug; which proves the amazing quantity of air contained in the water, as well as the globulous form of the sand. By hanging up a piece of steel, pointing north and south, letting it remain a sufficient time, we find it is endued with magnetic virtue. This is of all other experiments the most curious and difficult to be accounted for. Since then it is not given us to investigate numberless phenomena in nature, let us not presume to contradict their existence, but carefully and implicitly adhere to truth alone.

If then aught appears which cannot with ease be accounted for, we should rather remain silent, than by our perverse arguments pretend to ascertain that which exceeds our capacity.—But at all rates let us not pretend to confute such branches of knowledge as we may so certainly be convinced exist, as that noblest of all sciences,

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Astrology. Let us rather adore that supreme power who has endued man with such extensive wisdom and discernment, than impiously discredit his most surprizing, most wonderful ordinances!—No, we should rather, as Pope observes,

“Look thro’ Nature up to Nature’s God!”

And ingenuously own that his surprizing, stupendous, and divine wisdom, is far, very far beyond our mortal and earthly capacities to comprehend or scrutinize.

Philomathos acknowledges with gratitude the attention that Mercurius has paid to his address; he shall esteem himself still more obliged if that ingenious and scientific gentleman, would in his next favour which he has so obligingly promised, mention the profession or employment which the influence of the celestial bodies seem to indicate, as best adapted to his genius, and most fortunate for him to engage in.

In the Magazine for last September,

I observed a Query proposed by O. P. T. as it is of that peculiar nature that none but proficient in Astrology can answer it, I am much surprized that some of the ingenious correspondents who profess that art have not, before this, for the honour of the science, undertaken to solve it. The query is this—

“If the birth of any person may be known by the appearance of the planets and their particular disposition, &c. likewise known as there are numbers of persons born at the same time, how comes it we cannot find two whose dispositions exactly correspond? Astrologers say, likewise, that the aspects of the planets determine every event in that person’s life who is born under them.”

This is certainly a judicious and pertinent question, and one that has been often brought forward by those who are bigotted against this sublime science. Had W. E. noticed it, I think he would not have failed to answer a query of so much seeming importance to his profession.

PTOLOMY’S QUADRIPARTITE.

(Continued from Page 218.)

CHAP. III.

That Astrology is Profitable.

HOW far astronomic predictions are possible, and that it only appertains to the accidents of the ambient, and those things which happen to men from the influence thereof, these are the powers implanted in the mind and body from the beginning, affections which happen at certain seasons, the shortness and length of these affections, and also those things which properly and naturally have a complication of externals, such as are possessions to the

body, and a conjugal state of life, to the mind, offspring, and dignity; to fortune, and those things which occur in their seasons; (we say, that a prognostic of these things is possible) is already made manifest. It remains, that we speak of the advantages of such a prognostic. But let us first say after what manner, and to what intent we allow the power of advantage: for, if whether a foreknowledge is useful in respect of the goods of the soul, what can be more advantageous either in respect of delight, happiness, or pleasure, than such a foreknowledge, by which we understand things both divine

vine and human? and if it be useful in respect of the body, and to this utility be referred to other things that are fit for life, it is more profitable and advantageous to life than all. But if this pre-science be despised, because it avails not in gaining of riches and honours; this takes place in all other disciplines. For neither do other disciplines in themselves conduce either to riches or honour, nor are they on this account esteemed unprofitable; nor is it meet to condemn this pre-science, which contains an access and fitness for greater matters. They who accuse prognostication and judge it of no use, have not regard to a thing necessary; but thinking that a foreknowledge of these things which shall certainly happen, is superfluous; therefore they condemn it as useless. But they apprehend this simply, and unlearnedly, and not right—For it ought first to be considered, that those things which happen altogether necessarily, whether they cause fear or produce joy, if they come unexpectedly, they confound with fears and transport with joy; but if they are foreknown, they accustom the mind by the foreknowledge, and prepare it by meditating on them, though absent, as though they were present; and when they seize it, cause that it receives them with calmness and constancy. Moreover, ought we to think that all things befall men, so as though a law were set over every thing by some divine command, and indissoluble cause from above; and that all things are brought to pass by necessity, no other cause being able to oppose it? We must not thus imagine, but know that the motion of the celestial (Bodies) is always immutable by divine law and perfect order, and the mutation of earthly things is disposed and revealed by a natural generation and order, which the superior cause followeth by accident. And this also is to be observed, that many things happen to man by reason of some more universal

causes, and not only by reason of the natural and proper quality of each thing; because of the great mutations of the ambient, there happens plagues, floods, and conflagrations, by which multitudes perish. For the greater cause always overcomes the lesser, and the stronger the weaker. The stronger therefore in the great mutations prevailing, the more general effects which have been spoken of, happen: and other things happen to every one, because the natural property of each is overcome by the contrariety of the ambient, whether the antipathy of the ambient be little or fortuitous.

Now seeing this is so, it is apparent that of those things which happen generally and particularly, even whatsoever accident, whose first cause is strong and irresistible, and no other cause hath power to withstand, these come to pass wholly by necessity. But the accidents which have a weaker cause are overthrown, if another cause able to withstand it is found; but if such a resisting cause appears not, these things succeed, following their first cause, and they happen not through the strength of the cause, nor of necessity; but because the antipathy by which it can be destroyed, is not known. And thus it happens to all things that have a natural cause and beginning: for stones, plants, animals, wounds, affects, sicknesses; some of them work necessarily, others not, but when something is found that opposeth their efficient power. Therefore, though practisers of such prognostication ought to know that they predict futurities after a natural way, and by such pre-science, and not by any other vain opinion, as that this thus shall happen, because it hath many great and efficient causes, and that it is impossible to resist them, and that this shall not happen because it hath resisting conversions. As physicians who can distinguish distempers, and foretell whether they be altogether mortal or curable. When, therefore, calculators

of nativities speak about those things which may come to pass, we suppose they say nothing else but that by the proper quality of the ambient, the subject proportion being more or less changed to such a temperature, produceth such an affection. As when a physician says that an ulcer will eat away or putrify, or one skilled in metals, that the loadstone draws iron, not because it is necessary that the ulcer will eat or putrify, or the loadstone draw iron; but if the contraries are not known, the ulcer will produce putrefaction, and the loadstone will draw iron, according to the cause and consequence of things, as they have been from the beginning. But if those things are applied which naturally disagree, neither will happen: and so ought we to say of the calculators of nativities. For if the loadstone be rubbed with garlic, the iron will not be drawn by it; nor will the ulcer cause eating or putrefaction if contraries are applied. And, therefore, those things which do happen to men, do so befall according to the succession of natural order; either because things that may oppose are not found, or because they are not known. And again, events known naturally and according to order, and those things which disagree being found, either they wholly come not to pass, or else will be more moderate. But some may wonder that seeing there is both in generals and particulars such a consequence, for what cause they believe in generals, that it is possible to prognosticate and think it advantageous towards preservation; but in particulars they do not allow it: for many confess they know the seasons and the significations of the fixed stars, and the aspects of the moon, and they observe them for their own preservation, and (to) reduce their constitutions to a good temper, in summer by cooling things, and in winter by heating: they also observe the significations of the fixed stars to be certain of the seasons

in which they apply themselves to navigation, and they cause their animals to copulate, and set plants, observing the aspects of the moon, which are aspects of the moon at the full; and nobody judgeth these generals either impossible or useless. But of particulars, as of cold or heat, which increase and decrease in their proper temper, and by the property and mixture of others, they think it neither possible to foretell, or concede that we may be preserved from any thing. And yet if it is manifest that we do the less perceive those general heats, being prepared by coolers, why may not a like preparation do the same in a particular and proper temperament, labouring under a disproportion of heat? but the cause of this opinion is, the difficulty of knowing particulars, and the management of them with diligence and truth; and because that one is seldom found of so perfect a disposition, that none of the contraries lie hid from him; the opposing power for the most part not being joined with a foreknowledge in the effect produced by first causes without impediment. And seeing it doth not cohere (with it) he judgeth of all things simply, as though immutable and impossible to be prevented. But as in prognostication its possibility appears worthy of consideration, although it is not altogether infallible; so this preservative part is worthy of regard. And though this bring a cure not to all, but to some, for this is worthy to be embraced and esteemed as no ordinary gain. The Egyptians seem to have understood this, who chiefly finding the efficacy of this art every where joined physic to prognostic astronomy. For if they thought futurities could not be removed or diverted, they would never have made certain atonements, remedies, and preservations, against the cause of the ambient, present or to come, whether general or particular. But now they setting the production and order of the cause in the

the second place, and the cause which opposeth according to other natures, they joined to the faculty of prognosticating that which is called by them *Jathromathematics*, a method out of these advantageous and profitable: that by astronomy the quality of the subjacent temperaments, and the accidents which come to pass by the ambient, and the proper causes of them might be known; but by the medical art, to distinguish the sympathies and antipathies of each, and to understand the cures of present diseases, and the preservatives from future. For, without astronomic knowledge, for the most part, medical help is apt to fail; nor indeed are there remedies for all bodies and diseases. But so much for these which are briefly explained. Henceforth we will speak as in an introduction, beginning with the efficient properties of the heavenly (Bodies,) following the ancients in that natural manner they made their observations. And first of the influence of the wandering-stars, and the Sun and Moon.

Annotations. The scope of the author in this chapter is of none of the least consequence in astrological considerations, and therefore well worthy the due meditation of such as are that way curious; but being in itself sufficiently evident, needs no explanation: therefore, what I shall remark thereon shall only be, first, That however much later it was that the loadstone became known in Europe, what is mentioned of it in this chapter makes it evident that it was known in Egypt, where Ptolomy lived; in his time, which was in the second century after Christ, for I find elsewhere, that in the year of Christ, 138, December 22, 8 hours, P. M. this our author in an observation made at Alexandria, in Egypt, found Saturn half a degree in consequence from the Moon. However, that whatsoever he says of the loadstone losing its virtue by garlick, I humbly conceive a mistake; and I believe by him used only for the better explaining his

meaning concerning the more considerable efficacy of the celestial powers. Secondly, That though causes simple, have natural properties to themselves peculiar; that yet by other causes in themselves a like simple, happening in community with those of the former; such the bare simple nature of each is changed into a third, different from either of the former; and accordingly such simple natural properties, are either wholly, or in part, changed, or otherwise frustrated and diverted. Example, In the weather, the Sun in his own simple nature is the fountain both of light and heat; yet being joined with Saturn, never fails, if not prevented by some other apparent cause, either in winter or summer, to produce cold and cloudy weather; but if Mars at the time happen to join with them, the case is altered, and instead of cold, &c. the weather will not fail in summer to prove sultry, yet cloudy, corrosive, or otherwise disorderly; and in winter more warm, but rustling, but more especially if attended with a new or full moon. Thirdly, That of all other nations, this doctrine of astrology was most perfectly known to the Egyptians; and therefore it cannot be reasonable to believe this our author who was (not only) the most famous of that nation, (but even of the whole world in respect to the time in which he lived) would impose any thing he knew to be fallacies upon the world, for the credit both of himself and nation; or omit any thing possible to be collected, which he could offer as truth relating to an art which he took so much pains as he did to commit to posterity. And if Ptolomy's be the only and true astrology, (as it most assuredly is) whatever else we have passable under that title, is in the main, not only fallible, but wholly groundless: this being purely natural, and that on the contrary chiefly mere chance and bottomless uncertainty. Fourthly, That as in astrology, so in all other the most abstruse learning and knowledge of things

things natural, none were so eminent as the Egyptians; and however disesteemed by the physicians of these days and nations, our author here assures us, that those more knowing of his country, well knew the deficiency of the art of physic, without the union

of astrology; and all the world cannot induce me to believe the stars are now any thing more fallible than they were fifteen or sixteen hundred years since, in the days of Ptolomy.

(To be continued.)

ALBERTUS'S SECRETS OF NATURE.

(Continued from Page 220.)

TO assist pregnancy and the formation of a male in the womb, the following method is said to have been tried with success:—Let the matrix and intestines of a hare be pulverized, and given in wine to a woman after her courses, and it will be found to facilitate not only conception, but the conception of a male.

The same good effects will follow the wearing of a girdle made of goat's hair dipped in ass's milk; it must be worn during coition; it is to be understood that no internal causes or impediments are to operate against it; these impediments have been already a subject of consideration, and to the preceding pages the reader must be referred for a knowledge thereof.

Now that we are imparting secrets to promote conception, it will not be improper to mention under that head another not less deserving attention than the foregoing:—As many a husband is unjustly charged with impotence when the fault lies in his second, and on the other hand, many women are unhappy in having barrenness laid to their account, when in reality the stigma might with much more justice be fixed upon their husbands; to obviate which, there needs no more than to be directed by the following secret: the liver and testicles of a hog not old, reduced to a powder and swallowed in any liquor by the man, who may be supposed to be impotent, and to the

woman suffering under the imputation of sterility, will invigorate, either rendering the one fit for injecting, the other for conceiving. Why such a property resides in the ingredients just mentioned, is, that the matrix and bowels of a hare being dried and pulverized, are very heating, as is likewise the liver and entrails of a hog, thereby promoting conception. The reason of their being administered with a greater probability of success after the courses in women, is, because at that time the matrix becomes dry, owing to the discharge of sluggish humours.

As the means of accelerating conception have been recommended, a word or two may be added concerning a method to prevent it; which may be effected by divers ways, and first, by drinking any liquid impregnated with the herb camphor in a pulverized state; secondly, the womb of a hare, a bull's heart mixed with honey and boiled, will, if plentifully taken, produce the like effect, as has been already noticed of preparations intended to facilitate conception; but it will be necessary that the woman at the same time live on warm nourishing food, and drink freely of a stimulating liquid: friction is likewise of great service; but above all things she must be cautious how she contracts her legs and thighs for fear of excluding the seminal matter, which it should be

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her endeavour to retain; and as soon as possible go to sleep. There is a precaution of no little importance to be attended to after a woman has conceived, and that is, not to name in her hearing any food to which her appetite may incline her, unless it can be readily procured, because her appetite frustrated might occasion abortion, the fœtus being feeble; therefore the whims of women in that situation must if convenient be gratified, and things seemingly very improper, if coveted, should not be refused to them. I remember to have seen an impregnated woman, who longed for unripe apples, and not having her longing satisfied, took to her bed, obstinately refusing to taste any sort of nutriment for a considerable time; she was attended by young inexperienced females, who having never been in a similar situation, knew nothing of the matter, and foolishly concluding that green fruit must operate as fatally upon her, as they had seen it do on patients under a fever, withheld it from her through a tender concern; the consequence was, debility caused by abstinence, and a miscarriage, attended by a severe illness, during which she discharged at the nose a great quantity of blood, which was menstuous, a sign that the fœtus was corrupted, agreeably to the opinion of Hippocrates, who teaches, that during the fluor it is impossible the fœtus should be sound, or well nourished, because that very substance which should have been, and was intended as its support, is ejected.

Before we proceed, we will by the way mention a method that will enable any one to prognosticate with certainty the sex of the infant confined in the womb: take a single drop of clear spring water, and a drop of blood or milk from the right breast of the pregnant woman, which drop into water, and if it sink to the bottom, it is a sure sign that a male infant is promised,

but a female, if the drop continue above water; if the right breast be larger than the left, it indicates the existence of a male also, and vice versa.

As observations have been given on the menstuous matter, something may be expected previous to a conclusion, relative to the nature and digestion of the sperma, which, as has been already remarked, is nothing more than the superfluous food which forms no part of what has been converted into nourishment. Here it is proper to observe, that physicians extend digestion to four kinds, saying that the process of nutrition begins with the teeth, of which there are thirty-two, so disposed by nature as best to answer the purpose for which they are intended; the cutting teeth being placed in front, and having performed their duty by dividing the food into smaller portions, deliver it over to the masticators, or grinders; these prepare it for the stomach, to which it is conveyed from the mouth; there the finer parts are separated from the grosser, which are distributed in the bowels, as the channel for evacuation. The finer parts are directed to the liver, where a second digestion takes place. The finer moisture is likewise separated from the grosser, which latter falls down to the bladder, and is discharged by the urinary passages; but the finer is conveyed to the heart, where the third digestion is performed. The impure is divided from the pure; the former being committed to the seminal vessels, where it becomes the sperm in males, and the menstua in females: the latter is converted into blood, and flows from the heart through the capillary vessels to every member, where the fourth and last digestion is effected, the finer parts being reserved for nourishing the system, the grosser carried off by perspiration, or changed into excrescences, such as nails, warts, &c.

(To be continued.)

GORDON'S

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GORDON'S PARADOXES SOLVED.

(Continued from Page 200.)

PARADOX XL.

THERE are three distinct places on the continent of Europe, equidistant from one another (they making a true equilateral triangle, each of whose sides doth consist of a thousand miles) and yet there is a fourth place so situated; in respect of the other three, that a man may travel on foot from it to any of the other three in the space of one artificial day, at a certain time of the year, and that without the least hurry or fatigue whatsoever.

ANSWER.

By an artificial day, is meant from sun-rising to sun-setting: now beyond the polar circles, and nearer to the poles, the days are encreased from twenty-four hours to six months, without sun-setting under the poles, in which time one may travel above four thousand miles, and travel only a mile an hour one with another.

Or suppose the three places to be in Sweden, Norway, and Muscovy, where their day is about two months long, near the summer-solstice, let the fourth place be equidistant from the other three; now if the sides of an equilateral triangle be one thousand, the radius of its circumscribing circle will be five hundred and seventy-seven miles; and if a man travels but ten miles a day, he may readily travel from the center of the triangle to any of those three places in one such day.

PARADOX XLI.

There are three distinct places on the continent of Europe lying under

the same meridian, and at such a distance that the latitude of the third surpasseth that of the second, by so many degrees and minutes exactly, as the second surpasseth the first; and yet the true distance of the first and third, from the second or intermediate place, is not the same by a great many miles.

ANSWER.

The oblate spheroidal figure of the earth may cause such a difference. Or suppose London, Paris, and Bourbon, all under the same brazen meridian, equally different in latitude; yet the distance of London from Paris, will exceed the distance of Bourbon from Paris, by near an hundred miles, because London is about two degrees westerly off Paris, about the breadth of the brazen meridian; whereas Bourbon and Paris are in the same longitude, and consequently nearer by almost two degrees.

PARADOX XLII.

There are two distinct places on the continent of Europe, so situated in respect of one another, that though the first doth lye east from the second, yet the second is not west from the first.

ANSWER.

If any two places be in the same parallel of latitude, respecting the rumb, the first may and must bear off the second east and west; and yet the second respecting the angle of position, or the bearing of one place from the zenith of the

the other, on the globe may be far short of being due west, as Lisbon in Portugal, and Smyrna in Natolia, are in the same parallel of latitude, i. e. thirty-nine degrees, and therefore, by the rumb, they bear east and west. But on the globe, Smyrna bears off the zenith of Lisbon seventy-five degrees north east, and Lisbon bears off the zenith of Smyrna eighty degrees south west, which is evident from the globe and circle sailing.

Note, A rumb line makes equal angles with all meridians on the globe; and an equal part thereof altereth the latitude equally: but yet in the circle of position makes unequal angles, i. e. greater angles with all other meridians than with that from which it was drawn.

PARADOX XLIII.

There is a certain European Island, the northermost part thereof doth frequently alter both it's longitude and latitude.

ANSWER.

By European Island, may be meant either the map of it, as Iceland, whose north part thereof, used to be set above the arctic circle, but now is below it, and nearer the east. Or the Island itself; then it must mean some floating Island, as Boethius tells us, there is one in Lomond, the biggest lake in Scotland; which also our ingenious author mentions, as one of the rarities of Scotland; in which lake are also fishes without fins, and is frequently tempestuous in a calm; or any Island, whose north-easterly part is overflowed by the sea; this will alter both its latitude and longitude.

PARADOX XLIV.

There is a certain place in the

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Island of Great Britain, where the stars are always visible, at any time of the day, if the horizon be not overcast with clouds.

ANSWER.

That place may be some coal-pit, well, deep cave, or high chimney, or Dr. Halley's Royal Observatory; such as Tycho had at Denmark; which was a deep well or dungeon, beset with looking-glasses, where he sat and observed the stars in all seasons.

PARADOX XLV.

It may be clearly demonstrated by the terrestrial globe, that it is not above twenty-four hours sailing, from the river Thames in England, to the city of Messina in Sicily, at a certain time of the year; provided there be a brisk north wind, a light frigate, and an azimuth compass.

ANSWER.

Nor twenty-four hours neither, if the voyage be performed on the globe, and the time measured by its hour index; or if it mean the tides sailing betwixt those two places: or because one may pass from France to Italy by land; and the sailing betwixt Britain and France, also Italy and Sicily, is not above twenty-four hours.

Or if by twenty-four hours, be meant the natural day under the poles, which is a whole year, this voyage may be performed more than once in that time.

Or, lastly, the difference betwixt the Julian and Gregorian accounts being eleven days, whereunto add another, which makes twelve; a time sufficient for such a voyage; provided you have, still, a good wind, light frigate and

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proper instruments. This may easily be demonstrated by the terrestrial globe, on whose horizon, both accounts are laid down.

These (adds our author) are the chief paradoxical positions, in matters of geography, which mainly depend on a thorough knowledge of the globe; and though it be highly probable that they will appear to some, as the greatest of fables, yet we may boldly affirm, that they are not only equally certain, with the (aforesaid) theorems; but also we are well assured, that there's no mathematical demonstration of Euclid, more infallibly true in itself, than is every one of them.

Howbeit, lest some of the foregoing solutions should not answer the dignity of this encomium or character, hear

what the same ingenious author, who, doubtless, knew his own sense best, acknowledges in his preface.

If therefore these Paradoxes, above-mentioned, shall obtain the end proposed (rousing of the mind to think) it matters the less, if some of them, upon strict enquiry, should be found to consist of equivocal terms, or, perhaps, prove little more than a quibble at the bottom. To which I subjoin, if any of the preceding answers seem not sufficient, or satisfactory, I desire our author's end may still be pursued: may it rouse the mind of my judicious reader, to think, and offer a better; according to the saying of the poet, with which I conclude this paper.

—Si quid novisti rectius istis.

Candidus imperti; Si non, his utere mecum.

REMARKABLE INSTANCE OF THE POWER OF IMAGINATION.

In a Letter to the Editor.

IT is remarked, that when the royal vault is opened for the interment of any of the royal family, Westminster-abbey is a place of great resort; some flock thither out of curiosity, others to indulge their solemn meditations. By the former of these motives it was, when the royal vault was opened for the interment of her illustrious Majesty Queen Caroline, that five or six gentlemen, who had dined together at a tavern, were drawn to visit that famous repository of the titled dead. As they descended down the steep descent, one cried Its hellish dark; another stopped his nostrils, and exclaimed the nauseous vapour that ascended from it; all had their different sayings. But as it is natural for such spectacles to excite some moral reflections, even with the most gay and giddy, they all returned with countenances more serious than those they had entered with. Having agreed to

pass the evening together, they all went back to the place where they dined; and the conversation turned on a future state, apparitions, and some such topics. One among them was an infidel in those matters, especially as to spirits becoming visible, and who took upon him to rally the others, who seemed rather inclinable to the contrary way of thinking. As it is easier to deny than to prove, especially where those that maintain the negative will not admit any testimonies which can be brought against their own opinion, he singly held out against all they had to alledge: to end the contest, they proposed to him a wager of twenty guineas, that as great a hero as he pretended, or really imagined himself, he had not courage enough to go alone at midnight into the vault they had seen that day. This he readily accepted, and was very merry with the thoughts of getting so much money with so much ease

case. The money on both sides was deposited in the hands of the man of the house; and one of the vergers was sent for, whom they engaged, for a piece of gold, to attend the adventurer to the gate of the cathedral, then shut him in, and wait his return. Every thing being thus settled, the clock no sooner struck twelve than they all set out together, they who laid the wager being resolved not to be imposed on by his tampering with the verger. As they passed along a scruple arose, which was, that though they saw him enter the church, how they should be convinced he went as far as the vault; but he instantly removed this, by pulling out a pen-knife he had in his pocket, and saying, This will I stick into the earth, and leave it there; and if you do not find it in the inside of the vault, I will own the wager lost. These words left them nothing to suspect, and they agreed to wait at the door his coming out, believing he had no less stock of resolution than he had pretended; it is possible the opinion they had of him was no more than justice. But whatever stock of courage he had, on his first entrance into that antique and reverend pile, he no sooner found himself shut alone in it, than, as he afterwards confessed, he found a kind of a shuddering all over him, which he was sensible proceeded from a something more than the coldness of the night. Every step he took was echoed by the hollow ground; and though it was not altogether dark, the verger having left a lamp burning just before the door that led to the chapel, otherwise it would have been impossible for him to have found the place, yet did the glimmering it gave rather add to than diminish the solemn horror of every thing round.

He passed on, however; but protested, had not the shame of being laughed at prevented him, he would have forfeited more than twice the sum he had staked to have been out again. At length he reached the entrance of

the vault; his inward terror increased; yet, determined not to be overpowered, he descended; and being come to the last stair, stooped forwards, and stuck the pen-knife with his whole force into the earth; but as he was rising in order to quit so dreadful a place, he felt something pluck him forward; the apprehension he before was in made an easy way for surprize and terror to seize all his faculties: he lost in one instant every thing that could support him, and fell into a swoon, with his head in the vault, and part of his body on the stairs. Till after one o'clock his friends waited with some degree of patience, though they thought he paid the titled dead a much longer visit than a living man could chuse. But finding he did not come, they began to fear some accident; the verger they found, though accustomed to the place, did not chuse to go alone: they, therefore, went with him, preceded by a torch, which a footman belonging to one of the company had with him. They all went into the Abbey, calling as they went as loud as they could; no answer being made, they moved on till they came to the vault, where, looking down, they soon perceived in what posture he lay, and the condition he was in. They immediately used every means they could ascribe for his recovery, which they soon effected.

After they got him out of the Abbey to the fresh air, he fetched two or three deep groans; and, in the greatest agitation, cried "Heaven help me! lord have mercy upon me!" These exclamations very much surprized them; but imagining he was not yet perfectly come to his senses, they forbore questioning him till they had got him into the tavern, where, having placed him in a chair, they began to ask him how he did, and how he came to be so indisposed. He gave them a faithful detail, and said he should have come back with the same sentiments he went, had not an unseen hand convinced him of the injustice of his un-

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belief. While he was making his narrative, one of the company saw the pen-knife sticking through the fore lappet of his coat. He immediately conjectured the mistake; and plucking out the pen-knife before them all, cried out, "Here is the mystery discovered: in the attitude of stooping to stick the knife in the ground, it happened, as you see, to go through the coat; and, on your attempting to rise, the terror you was in, magnified this little obstruction into imaginary impossibility of withdrawing yourself, and had an effect on your senses before reason had time to operate." This, which evidently was the case, set every one, except the gentleman who had suffered

so much by it, in a laughter. But it was not easy to draw a single smile from him; he ruminated on the affair while his companions rallied and ridiculed this change in him; he well remembered the agitations he had been in.—"Well, there is certainly something after death, or these strange impulses could never be;—what is there in a church more than in any other building? what in darkness more than light, which in themselves should have power to raise such ideas as I have now experienced? yet, continued he, I am convinced that I have been too presumptuous; and whether spirits be or not permitted to appear, that they exist I ever shall believe."

THE AUGUR. No. XI.

(Continued from Page 220.)

ALL these ten sibyls are represented by a picture hanging up as it were in the clouds, having their heads encompassed with light, as our saints commonly have. But the first holds a hunter's horn in his right hand; the second, a sword; the third, a torch; the fourth, a cross; the fifth, a pair of gloves in the left hand; the sixth, a cradle on her right hand; the seventh, holds a lanthorn; the eighth, a branch of a rose bush; the ninth, hath a loaf of bread on one side of her; the tenth, hath a small wand or rod. The painters have presumed to add two others, to wit, the European, holding a crown of thorns; and the Agrippinean, who holds a banner fastened to a cross; but they do it not by any other authority, than that they and the poets assume to themselves to attempt any thing. According to which privilege, there are yet divers others, to wit, one named Elissa, who prophesied in verse: whereto may be added Cassandra, the daughter of Priamus, the Epitotick sibyl, the

Thessalian Manto, Carmenta the mother of Evander, Fatua the wife of King Faunus, Sappho; and, upon a better title than any of the precedent, Deborah, Miriam, the sister of Moses, and the prophetess Huldah.

The most famous of all, and she to whom the ancients gave greatest credit, was the Cumæan, who under the form and habit of an old woman not known to any, came to Tarquinius Superbus, to whom she presented nine volumes of Oracles, which she said he should have for three hundred philippus's; whereat the King took occasion to laugh, as if the old woman were grown a child again, to ask so great a sum for such inconsiderable books: which she perceiving, went away and burnt three of them; and coming again to make him a second proffer of the six remaining, demanded the same price she had asked for all the nine; and the King having laughed at her as before, and being confirmed in his conceit of her being distracted, she burnt three more of them; but

but returning the third time, and asking of him the first mentioned sum for the three that were left, Tarquin astonished at that perseverance, consulted the augurs what he should do; whereto their answer was, that, in all likelihood, they were some counsels sent by the gods to the city of Rome for the welfare of it, which he should not any longer refuse. Accordingly he ordered her to have what she demanded; and having advised him to be very careful in keeping of those books, she vanished, and was never after seen either in that King's court, or any where else, which much heightened the opinion already conceived of her divinity. Tarquin recommended these books to the keeping of two persons of good repute, which number was afterwards multiplied to ten, elected one half out of the people, the other out of the senate: and afterwards it came to fifteen, and so increased till it rose to sixty, but still kept the name of the *Quindecim viri*, which received their period with all the other heathenish ceremonies in the time of Theodosius. Only those persons were permitted to read the books of the sibyls, and their superstition came to such a pitch, that there was not any thing so holy and sacred in Rome, as those books; inso-much that when any thing occurred wherein the Roman state was highly concerned, as the pestilence, civil war, or when their foreign wars were not carried on with the success they had promised themselves; their recourse was to those books of the sibyls, whence they pumped out the remedies and advices, which they had to give the senate and people. This was observed till the time of the social war, when, Caius Norbanus and Publius Scipio being consuls, the capitol was burnt, and with it all the sacred things, and among them the books of the sibyls. But soon after the reparation of the capitol, Scribonius Curio and Cneus Octavius being consuls, there came out an edict from the senate, that three deputies should go, as they did, to

Erythræ, and other cities of Italy, Greece, and Asia, whence they brought to Rome about a thousand verses, written by divers persons, with the names of the sibyls to whom they were attributed. And it is from the ignorance of so many hands, as had been employed in the writing of those verses, that the many faults found therein proceeded; as being such as obliged Tiber, to correct those errors, and distinguish the suppositious verses from the true ones, to order that every one should bring in to the Prætor of Rome whatever he had of them, with a prohibition that any should retain copies thereof save only the *Quindecim viri*, whose office and name received its period at the last conflagration of the sibylline books made by the command of Stilico, father-in-law to the Emperor Honorius, thinking by that means to raise a sedition against his son-in-law, and so to transfer the Empire to his son Eucherio.

And this is all we have of certainty concerning the history of the sibyls, who may be probably conjectured to have prophesied by a certain enthusiasm and divine inspiration, which was granted them according to the acknowledgment of the fathers, as a reward of their virginity; it being not imaginable, that the many noble things they have foretold, even to the highest mysteries of our salvation, should proceed from the evil spirit, much less from the motion of nature, the strength whereof is not able to come up to prediction.

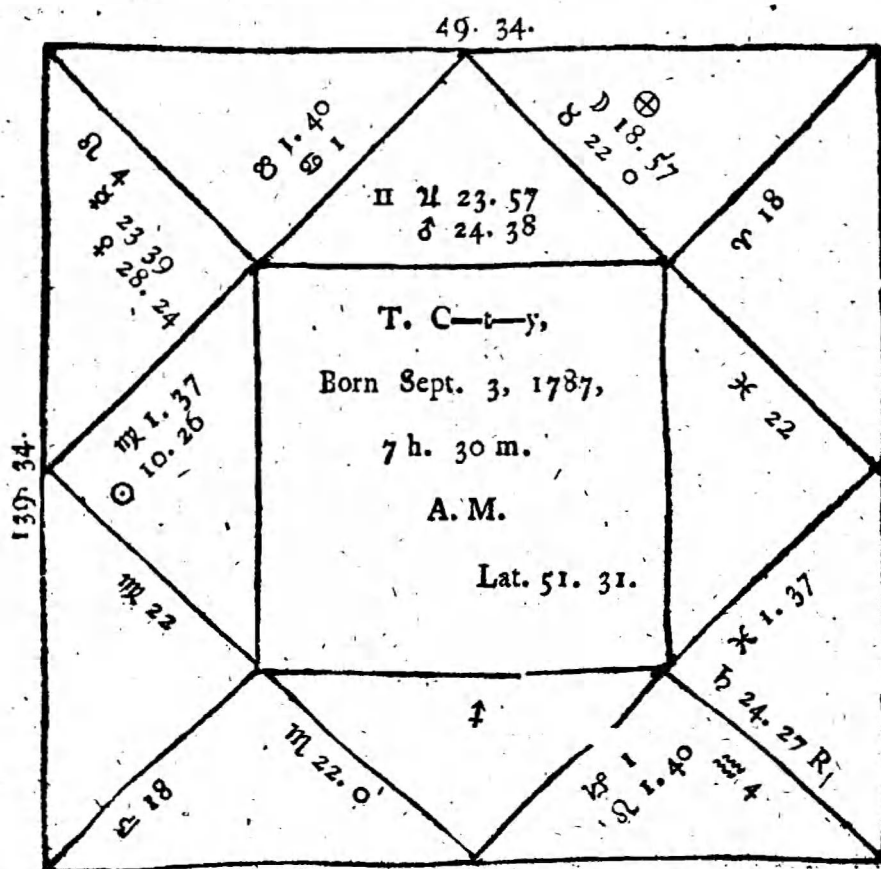
The vain desire, which men of all times have been inclined to, of knowing things to come, having put them upon an unprofitable consultation of heaven, earth, and waters, to find out whatever might bring them any tidings thereof, they have not let slip any occasion which they conceived might inform them; their superstition being come to that height as to draw consequences and presages from all things, and oblige them to search into the very entrails of beasts, and the sepulchres

of the dead : nay, what is yet more, if they have derived a certain divination from the very chirping of birds, whence their augurs received their name, it is not to be wondered, they should give credit to the discourses and songs of young maids and women. For, among those who were called sibyls, there were some married, especially she who writ the first book of the Oracles attributed to them; which sibyl says she had been in Noah's ark, with her husband, her father-in-law, her mother-in-law, her brothers in-law, and her sisters-in-law, who consequently had not the gift of prophecy bestowed on them, upon the account of their virginity : and though, according to the testimony of Eusebius, and most of the other ecclesiastical authors, there was not any sibyl more ancient than Moses ;

yet does the sibyl before-mentioned foretel the coming of Moses, and the deluge, at which by that means she could not have been present ; for things present are never foretold. But what brings the credit of their works into greater suspicion, is, that those verses do themselves discover, that they were written fifteen hundred years after the beginning of the Grecian empire, and consequently, whatever they tell us of Moses, the reign of Solomon, and the empire of the Lacedemonians, all which preceded that time, are histories, which they obtrude upon us for Prophecies. And all the mysteries of our salvation contained in the sibylline verses, are, in all probability of the same nature.

(To be continued.)

CURIOUS NATIVITY.



PLA-

PLANETS LAT.

♄	1	34 S.
♃	0	34 S.
♂	0	10 S.
♀	1	14 N.
♁	0	52 S.
♂	3	24 N.

DECLINATIONS.

♄	14	53
♃	22	45
♂	23	12
☉	7	27
♀	13	14
♁	12	40
♂	20	46

⊕ Dis. from the 10 Dom. 16 d. 33 m.

SIR,

SEEING my last found a place in your Magazine, I mean the nativity of a poor child killed by a dog; I shall make a second attempt to prove the truth of astrology, with the nativity of one now living, and will at this time, although it has been the common custom of our modern astrologers to impose on their readers, and abuse the art they pretend to, by publishing the nativities of dead persons for true ones, for when they are laid in their graves it is presumed that nothing can happen afterwards able to contradict the authority of their predictions; for, it is well known to all that know any thing at all of this art, that it is a mighty easy matter to alter the ascendant and midheaven backwards or forwards, till they get some body or ray to suit their purpose, even a fixed star will do the business sometimes, when nothing else presents itself handy; and from this figure of theirs so rectified, they pretend to give reasons for all the past actions of life, famous or infamous, health, sickness, riches, marriage, preferment, journies, and all the accidents incident to life, and

last of all, death by some single direction or other, and that, a very weak one, or perhaps from Jupiter or Venus; but, according to the rules laid down by the immortal Ptolemy, and to be seen more at large in Mr. John Partridge's *Opus Reformatum*, and his *Defectio Geniturarum*, where he says no single direction can kill in a nativity that is strong, be it ever so violent, but it requires a train to cut off life; and those directions that kill must be from the body or rays of Saturn, Mars, Sol, Mercury, or Luna, for Jupiter and Venus never kill, be they lords of what houses they will; but the hileg directed to the body of the Sun or Moon are always dangerous, and never fail to cut the thread of life: if any rays of Saturn or Mars fall in with them, even their sextiles or trines evilly disposed will do the business, if no rays of Jupiter or Venus fall in with them to break their force; but Mercury is convertible and of the nature of that planet he is in conjunction or aspect with, and helps to save life when with Jupiter or Venus, and to destroy it if with Saturn or Mars.

Having said a few words in respect of death, and what directions are mortal, and which are not, according to my judgment in the rules of astrology; I shall now proceed to give my opinion on the above figure, and when I think he will die, and what directions will kill him: this is the nativity of a child born at the time above-mentioned, and was very carefully taken and given to me, but his father is an unbeliever in this science, and I have rather pitched on this nativity to convince him of the truth there is in it; it is the estimate time, and I believe not five minutes from the truth; the Moon is giver of life, and to her direction only we must look for death, although the Sun is in an aphetical place as well as the Moon, but that prerogative in this nativity belongs to the Moon beyond all dispute; but if the native was born

twenty

twenty minutes later, then the Sun will be hileg, but I think I dare be positive he was not; but should that be the case, he will live to a good old age, for the Sun to the Quartile of Jupiter and Mars will not kill, which comes up at about twenty-one.

This figure carries with it rather the face of violence, for we have here both the fortunes oppressed by the too malevolents; Saturn is in opposition of Venus, and Mars in conjunction of Jupiter, and the Moon in square to Saturn, Venus, and Mercury, from the 6th

and 12th houses, in violent parts of the heavens, and applying to the square of the Sun in mundo, and she is not far from the pleiades.

By this position I do judge his death will be rather hasty and violent through some rough administration of physic, or some poisonous matter that he may get by accident; and that because Venus is joined in the train of directions, but cannot save, so helps to specify the disease of which he will die—See the directions:

	D. M.	Y. M.	
▷ Converse to the ☿ ♀ in mundo	2 35	2 10	a fall.
▷ to the ☿ ♀ in the zod.	5 58	6 7	death.
▷ to the ☿ ♀ in the zod.	6 48	7 5	
▷ Converse to the ☿ ♀ in mundo	7 25		
▷ to the pleiades	8 9		
▷ Converse the ☿ ♀ in mundo	8 39		
▷ to the ☿ ♀ in the zod.	10 4		
▷ to the ☿ ☉ in mundo D. D.	15 3		

Thus you see, here are seven directions to the giver of life, and six of them malefick and mortal; and I judge they will begin to shew their effects in the spring of 1794; the square of Mercury touches first, and shews the time of death, but those that follow the quality.

It may perhaps be asked why I publish children's nativities; I answer, because they come under my own observation, and are more likely to be true than those taken by hearsay after the death of the party.

H. D.

Holborn, Jan. 28, 1793.

NATIVITY OF A PROFLIGATE FEMALE.

BY MERCURIUS, OF BATH.

A CURIOUS nativity having lately fallen in my way, I send it for the instruction and amusement of your readers.

The person born under the following unhappy configuration is a female who has the misfortune to have not the least inclination to honesty or virtue.

Her significator, Mars, being in

quartile of Mercury, always influences the native to robbery; and dishonest practices; and Saturn in the tenth out of his dignities, destroys the reputation: when the mid-heaven came to conjunction of that infortune, the native was detected in robbing her master. The direction was brought up as follows:

Right Ascension of Saturn	•	162 56
Right Ascension of Mid-heaven	•	142 36
Arch of Direction	•	20 20

which

which, turned into time by the solar motion, gave twenty years of the native's life exactly; which was the precise time when the circumstance happened.

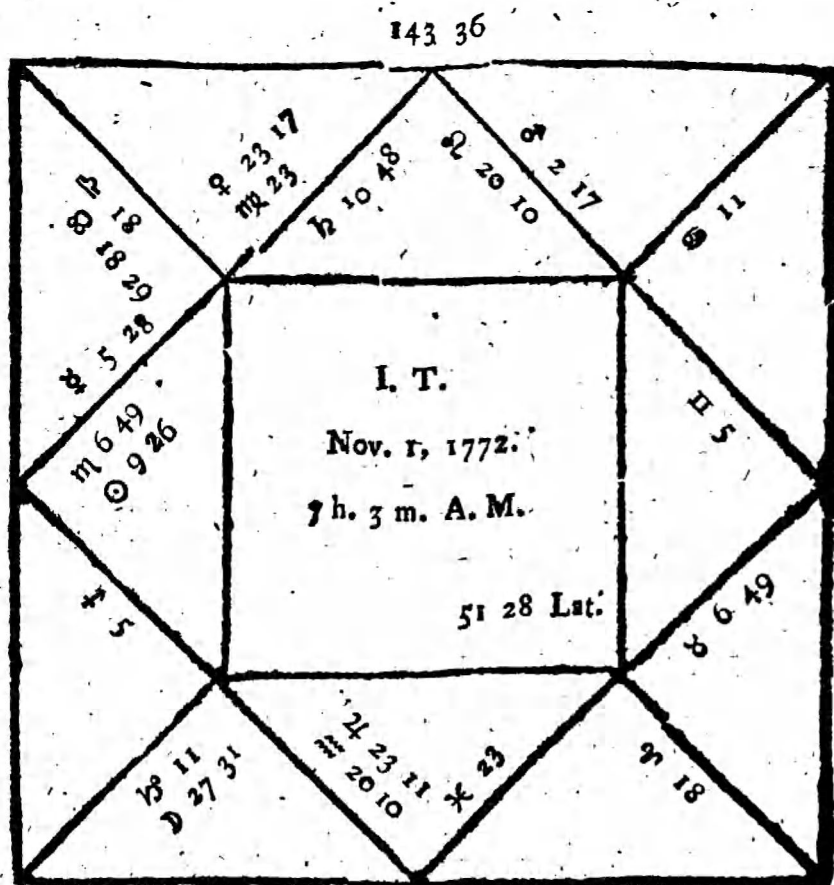
The astral cause of her deviating from the path of virtue is the Moon's being in opposition of Mars; for it is an invariable rule, that where Luna is posited in conjunction, or opposition of Mars, in a female geniture, the native will either be seduced before marriage, or commit adultery after. I have never known this aphorism fail. It is to be remarked, that in the revolution, Saturn and the Dragon's tail were in the mid-heaven.

I have often observed, where nativities of persons have been calculated

after their decease, that, either for want of a proper rectification, or the ignorance of the calculator, that he has been obliged to adopt semi-quartiles, or some such trivial directions, to account for the cause of the native's death.

I will take upon myself to declare that nothing but the giver of life meeting the anereia by body, quartile, or opposition, ever extinguished the vital spark. I would here observe, that mundane aspects are much stronger than those in the zodiac; but those being often erroneously worked, occasions the groping artist to call in the aid of inferior aspects.

Bath, Jan. 8, 1793.



TO MERCURIUS, OF BATH,

OR

W. E. OF LAMBETH.

BEING rather inclined to the study of occult philosophy, and satisfied of the wisdom and skill of the two celebrated sons of Urania, Mercurius of Bath, and W. E. of Lambeth, I take the liberty of addressing them (being correspondents of the Conjuror's Magazine).

Some time since, (I'll e'en specify the time) between the hours of eleven and twelve, on Sunday, the 9th of Dec. at night, last past, I was saluted with the noise of a night-bird, commonly known by the name of a screech owl; and during the night of the following Wednesday I had a dream, a particular, and I think, a remarkably plain and significant one, as follows:

I dreamt that an aged, but near relation of mine approached me, holding in the arm of her deceased son, and that at that time looked particularly

smart and brisk, and saluted me with a shake of the hand.

Now, I wish to know, *imprimis*, whether these birds are endowed with precience, or whether they pipe these dismal notes instinctively or not, or if they can be attributed to any part of occult philosophy, as they are generally allowed to be signifiers of approaching departure. You'll observe, that I received a letter on the Thursday morning, announcing the death of this relation; which, I own, did not surprize me, as I considered that that which is joined with the dead must become dead, as a man when joined to his wife, becomes one and the same flesh. In this case I shall consider myself as much obliged to you to answer me the particulars of my request.

A CONSTANT READER.

THE DREAMING DICTIONARY.

(Continued from Page 209.)

CAPERS. To dream of capers, is not good; unless one dreams at the same time of banquets and great feasts.

Capon. To dream that a capon crows, signifies sadness and trouble.

Carcants. Chains, pearls, and precious stones, and all adornings upon the heads and necks of women, are good dreams for the fair sex; to widows and maids, they signify marriage; to those that have no children, that they shall have children; and to those that have husbands and children, purchases

and riches: for as women are provided of these deckings, so shall they be stored of husbands, children, and goods.

Cards. Playing at cards, tables, or any other game in a dream, shew the party shall be very fortunate, and the tables allude unto love; for love is the table, fancy the point that stands open; and he that dreams much of table-playing, shall be a great gamester, as well with Joan as my lady.

Carrion. To dream of carrion, signifies sadness.

Carrots.

Carrots. To dream of carrots, signifies profit, and strength to them which are at law for an inheritance; for we pluck them out of the ground, with their heads, branches, strings and veins.

Carrying. To dream that one is carrying another, is better than to dream that one is carried; inasmuch as it is more honour to give than to take: for he which carrieth, represents him that doeth good; and he who is carried, him who receiveth it. To be carried by a woman, a child, or a poor person, is means of profit and supportment. It is good for a servant to dream he is carried by his master, and for the mean man to be carried by the rich.

Cart. To dream of being tied in a cart, to draw like an horse or an ox, denotes servitude and pain to every body, how rich or mighty soever they be. To dream that you are carried in your cart or coach, to be drawn by men, signifies to have might and authority over many, and to have children of good behaviour. As for travellers, it is to go slowly, but surely, when they have such a dream.

Caterpillars. To dream you see caterpillars, signifies ill luck, and misfortune by secret enemies.

Cattle. To dream of keeping cattle, portends disgrace and loss to the rich, but profit to the poor. Also to dream of fat cattle, shews a fruitful year, but lean cattle are a sign of scarcity.

Cat. If any one dreams that he hath encountered a cat, or that he hath killed one, he will commit a thief to prison, and prosecute him to death; for the cat signifies a common thief. If any one dreams he fought with a cat that scratched him, that denotes some sickness or afflictions. If any shall dream that a woman was delivered of a cat, instead of a well-shaped child, is a bad hieroglyphick, and betokens no good to the dreamer. Also the cat, according to Artimedorus, signifies an adulterer or harlot.

Cerberus. To dream that you see the dog Cerberus, whom the poets feign

to be the porter of hell, signifies sin, which bites every one; and arrests by serjeants, who are men void of pity, and bring all they lay hold on to misery.

Chain. To dream that you have a chain shews you shall have a wife that like a chain will keep you back from all success, and be a hindrance in all your affairs. But to dream that you have another in a chain, shews you will keep your wife in subjection.

Chariot. To dream of guiding a chariot drawn by wolves, leopards, dogs, tygers, or such-like beasts, is good only to those that desire to command and obeyed; to others, it signifies loss and discredit.

Cheeks. To dream one hath cheeks plump, fat, and full, and of a vermillion tincture, is good to all; especially to women: but to dream that they are flat, lean, pale, and full of wrinkles, signifies grief and heaviness.

Cheese. To dream you eat cheese, signifies profit and gain.

Cherries. To dream one eats ripe cherries, signifies deceitful pleasures; but being out of season, they signify travel, and labour in vain.

Chefs. To dream that you play at ches, is gain by lying and deceit. To see another play signifies you shall sustain some loss by craft. Anselmus Julianus says the game of ches is the representative of a field prepared for battle: the two gamblers are the two generals of the armies, and the chess-board is the field of battle; the chess-men are the soldiers that make up the two armies: wherefore, if any one dreams that he plays at ches with an acquaintance, it is a sign he will fall out with somebody that he knows; and if he imagines in his dream that he wins, he shall be victorious over his enemies. And on the contrary, if he dreams that he loses, he will be overcome and worsted in the combat. If the dreamer imagines that he hath taken many men in play, that shews that he will take many of his enemies prisoners.

(To be continued.)

APPARITIONS, DREAMS, &c. *D. 224.*AN EXTRACT OF A LETTER FROM
A GENTLEMAN IN BARBADOES
TO A FRIEND.

MANY people will not believe that departed spirits can appear to mortal eyes, and amongst the incredulous I was one, until convinced to the contrary by the narration of a very affecting story of one that appeared to a youth lately deceased in this place; and which has been so strongly confirmed, that I am now no longer a heretic.

A very great friendship existed between Thomas Ostrahan and Robert Straker, two youths of this island, which was contracted at school in England, and continued after their arrival here. Ostrahan died lately, Straker attended his funeral, and expressed lively marks of sorrow at the death of his friend. On his return at night to rest, in his chamber, he there ruminated on Ostrahan's death, and consoled himself for his loss, in a hope that his friend would enjoy a degree of happiness in the invisible world, that he could not have expected here. Whilst he was thus employed, he on a sudden saw a glimmering light at a distance from him, which seemed to approach near him, and directly there appeared to his sight a form that made every nerve in him tremble with fear, and so wrought on him, that he sunk speechless in his bed. After some little time he recovered from his swoon, and saw the same form sitting in a chair by the side of his bed; and, notwithstanding the terrific appearance of it, he soon recognized the features of his late departed friend, Ostrahan, who thus saluted him. "Do not be terrified, my dear friend, at my appearance; be of good courage; do not be surprised." At these words he recollected his faltering spirits, and offered

to take him by the hand. "No, my dear Bob, says the spirit, I am not to be touched by mortal hands—I am yet ignorant where I am to go, but at present have received a command from the Almighty to warn you of an impending danger that hangs over your brother's head, which he is yet ignorant of. Tell your father, that two intimate friends and companions of your brother will shortly seduce him to the most abandoned wickedness; and, that unless he uses some precaution to prevent it, your brother will inevitably be lost. I know you love him, and would not willingly see him undone, therefore fail not to acquaint your father—you yourself will shortly die, at what hour I know not; and another of our friends will shortly follow. In order to convince you that I am commissioned from above, I will tell you some of your father's thoughts:—He designed to have married you at the age of nineteen to Miss W——t; this thought and design he has never communicated to any person living. As a further proof, on Sunday night you will be drawn to church, by a cause you yet know not of, and you will there hear the Parson S——e use these particular words, (repeating them, &c.) Fail not to inform your father of your brother's danger."—At this he departed from his sight.

Straker was greatly surprised at what was told him, but feared to communicate it to the family. The Sunday night following, he attended the funeral of a neighbour to church, and there heard the Minister S——e repeat the very sentences in his sermon, which the spirit informed him would be said. This made a deep impression on him, and he returned home very melancholy, which his mother took notice of, and asked him the reason. He told her he should shortly die: she
asked

asked him how he came to have such a thought; and in answer to her question he told her of his friend Ostrahan's appearance to him, which she laughed at, and told him it was a dream. "Madam," says he, (a little angry at her unbelief) "since you will have it so, it is a dream." At night he retired to rest with his brother as usual, but being kept awake sometime by uneasy reflections on what the spirit had told him respecting his brother, he on a sudden saw a very bright light illuminating the whole chamber, which was so beautiful and striking, that it both pleased and terrified him. At the same instant he jumped out of bed, in order to alarm the family; but hearing a fluttering kind of noise, he looked towards the place, and saw his friend arrayed in celestial glory standing before him. Never did his eyes behold a form so beautiful; he was dressed in a long white robe, that carried with it an air of inexpressible grandeur; his cheeks appeared adorned with a rosy coloured hue, that surpassed the beauty of the blooming rose. A glorious illumination sparkled around him. Straker beheld the sight with the most rapturous extacy, while he stood some minutes silent to indulge the admiration of his earthly friend. At length this celestial inhabitant broke silence, and said, "My dear friend, once more I am come to visit you; I am in a place of happiness, and sent by the most High to repeat the former command respecting that youth who now lies sleeping in the bed: why did you delay communicating it to your father?" Straker replied, "I designed to acquaint my father of it, but my mother ridiculing it as a dream, prevented me. Will you permit me to awake my brother? your warning him of his danger will have stronger weight." No, it is not permitted," repeated the spirit; should you awake him he might see me, because I am at present visible to human eyes; but it would also oblige me to depart instantly. You

will yourself bid adieu to this world in a few days! be resigned, and expect the stroke. "I am not afraid of death," replied Straker; "I think I am prepared to obey the summons of the most High." "Three hours before your death," says the other, "I shall appear to you, be mindful of the injunction laid on you." He then walked very leisurely towards the open window, Straker had resolution enough to follow him, and trod upon the skirt of the white robe, but it did not seem to feel like a common substance. At this the shining seraph turned round, and most benignly smiled upon him; and then appeared to soar up to the Heavens.

The morning after this being Monday, he told the particulars of this visitation to his father, who was very much alarmed at the recital, and felt all the agonies of a tender parent, at the afflicting thought of losing his beloved child. "My dear son," says he, "I am convinced of the truth of what you have told me, from the circumstance of your marriage; I designed to marry you at the age of nineteen years. I must be content to lose you, my dear Bob, since it is the will of the Almighty; I hope you have made good use of your late hours." "Yes, sir," says the son, "I have endeavoured to prepare myself by prayer and meditation for the awful summons."

Straker a few hours after penned every particular of this visitation, and directed it in a letter to his father. He was soon after seized with a puking, which turned in a short time to its opposite disorder. After being seated in a chair, he presently raised his drooping head, and cried, "I come, I come, my dear friend, I will soon follow." His friends around him being surprised, asked him the reason of his exclamation: "I have just seen," says he, "my dear friend, Thomas Ostrahan; I shall expire in three hours." On being told that the young lady he courted was in the house, he desired

desired his friends to introduce her into his chamber. He then embraced her with great tenderness, and kissing her mournfully, exclaimed, "Farewel, my dear M——! may Heaven love you, as I have done! farewell my dear friends! After this he prostrated himself on his face, and after laying some time in that posture, he expired with a gentle sigh.

THE FORCE OF IMAGINATION.

A Young man troubled with melancholy, had a strong imagination that he was dead, and did not only abstain from meat and drink, but importuned his parents that he might be carried unto his grave, and buried before he was quite putrified. By the council of physicians he was wrapped in a winding-sheet, laid upon a bier, and so carried upon men's shoulders towards the church: but upon the way, two or three pleasant fellows (appointed for that purpose) meeting the hearse, demanded aloud of them that followed it, whose body it was that was there coffined, and carried to burial? they said it was a young man's, and told them his name: "Surely, (replied one of them) the world is well rid of him, for he was a man of a very bad and vicious life, and his friends have cause to rejoice that he hath rather ended his days thus, than at the gallows." The young man hearing this, and vexed to be thus injured, roused himself upon the bier, and told them that they were wicked men to do him that wrong which he had never deserved; that if he was alive, he would teach them to speak better of the dead. But they proceeding to depreciate him, and to give him much more disgraceful and reproachful language; he, not able longer to endure it, leaped from the hearse, and fell about their ears with such rage and fury, that ceased not buffeting with them till he was quite wearied. And

by this violent agitation the humours of his body altered; he awakened, as out of a sleep or trance, and being brought home, and comforted with wholesome diet, he within a few days recovered his former health, strength, and understanding.

MIRACULOUS STORY OF TWO MAGICIANS.

TWO magicians, saith Delrio, met together in the Queen of England's court, as I have it from unquestionable witnesses. These two agreed, that in any one thing they should infallibly obey one another: the one therefore commands the other to thrust his head out of the casement of a window, which he had no sooner done, but a large pair of stags horns were seen planted on his forehead, to the great pleasure of the spectators, who flouted him with a thousand mocks and taunts. He resenting the disgrace, and thirsting after revenge, when his turn came to be obeyed, he with a charcoal drew the lineaments of a man upon the wall, and then commanded the former magician to stand under that picture, and that forthwith the wall should give place to receive him: the other apprehensive of the extreme danger he was in, began to beseech him that he would hold him excused; but the other refuses; being therefore compelled, he stands under it; then the wall seemed to open, and he therein being entered was never afterwards more seen.—*Delr. discq. magic, l. 2. p. 364.*

SECOND-SIGHTED INHABITANTS OF KILDA.

IN Chamberlain's state of Great Britain, in the description of the Western Isles of Scotland, there is an account of one wonderful qualification that some of the inhabitants of the isle of

of Kilda are possessed of: it being too well attested, says he, to be called in question, that is, the second sight. It is a faculty of seeing persons and things to come, represented to their imaginations, as if they were actually visible and present.

Thus, if a man is to die, his image shall appear in its natural and distinct shape; in a shroud, to one, perhaps, who never saw his face; and sometimes after, the man whose image appearing, should die.

This quality of second-sightedness is not hereditary; the person who has it cannot exert at pleasure, nor can he communicate it to another, but exercises itself wholly against the will; and often especially in young seers to the great trouble and consternation of those whom it possesses.

AN ACCOUNT OF A GOLD RING BEING FOUND AFTER IT HAD BEEN THROWN INTO THE SEA.

A Few years since, as Mrs. Todd of Deptford was going with several other passengers in a hoy to Whitstable near Canterbury, where her husband was on business at the copper-works, a dispute arose among the company about the vagrant, and the industrious poor of England, in which Mrs. Todd endeavoured to prove, that no person need be poor, who were willing to be otherways, and affirmed her assertion, being of a pretty high spirit, by taking a gold ring from off her finger, and throwing it into the sea, saying, at the same time, it was as much possible for any person to be poor, who had an inclination to be otherways, as it was for her ever to see that ring again.

Being landed, and got to her husband, she, on the second day having bought some mackarel (for it was in the month of June) at the door, which she ordered her servant to dress for her dinner, which the maid set about to do, and in the gutting of them, found a

gold ring in one of their bellies, which she in her surprize ran with to shew her mistress; but the fright of the mistress, on seeing it (knowing it to be her own ring, and recollecting what she had spoken, when she threw it away) was so great, that she never enjoyed herself in her usual tranquillity afterwards.

UNACCOUNTABLES.

BETWEEN Sutton and Hereford, in a common meadow, called the Wergin, were placed two large stones, as a water mark, one stood upright, and the other laid athwart, but in the year 1652, they moved 240 paces from their former situations, and nobody could tell how: therefore it is commonly reported to have been done by some infernal spirit, because when they were brought back to their places again, one of them required nine yoke of oxen to draw it.

Likewise, near the river Loden, in Radlaw hundred in Herefordshire, is that remarkable piece of ground, called Marclehill, which in the year 1575, roused, as it were, out of its sleep, or rather might be said to be in labour for three days together, shaking and roaring all the time to the great terror of those that heard, or saw it. It removed itself to a higher place, and threw down all that opposed it. It carried along trees that grew upon it, and the sheep-folds, and flocks of sheep that were grazing on it.

In the place from whence it is moved, it left a gap of 400 foot wide, and 320 long. The whole field being above 200 acres. It overthrew Kinaston chapel, which stood in its way; removed a yew-tree which grew in the chapel-yard, from the west to the east: threw down with violence the causeways, trees, and houses, made tilled lands pasture, and pasture of tilled lands.

AN

AN UNACCOUNTABLE TRANSFORMATION OF A CHESHIRE CHEESE.

AN elderly gentleman, now residing in London, going to the East-Indies, some years since, bought a quantity of Cheshire cheese, and among them a very fine one, on the cheese-monger's word, for a treat among his friends, when he came to the end of his voyage.

On the arrival of the ship at Bengall, he invited all his acquaintance to supper with him, and on opening the leaden cask, in which it had been

ordered up to preserve it, to his great surprize, found it turned entirely into maggots, which greatly disappointed both himself and company.

After a little thought, he inclosed it, and had it ordered up again, as before; and on the return of the ship to England, carried it to the cheese-monger he had bought it of, and told him how he had disappointed him; and in order to prove the veracity of his assertion, uncased the cheese again; when to his great surprize, he found that the maggots were transformed into as sound and fair a cheese as ever was seen or tasted.

SHOCKING DEPRAVITY.

SOME time ago two boys, and a young girl of about fourteen years of age, having lost their father, were taken under the protection of their uncle, their mother's brother, a shopkeeper, in Lemon Street, who promised to adopt, and provide for them. One of the lads he employed in his business; the other, he put out apprentice; and the girl, extremely beautiful, he retained to assist in his domestic affairs. He was a widower, and upwards of seventy; neither the proximity of blood, nor the natural debility of old age, could suppress his unnatural sensuality. He conceived a violent passion for his niece, and partly by threats, and partly by seduction, obtained an incestuous gratification. In a few weeks the girl grew ill, and shewed symptoms of pregnancy.

A confidential Surgeon was employed; medicines were administered, for certain purposes, but they effected more perhaps than was intended. The unhappy girl died in strong convulsions; the Surgeon conceiving the terror of discovery would indemnify him in his demand of compensation, presented a most extravagant bill, and his employer thinking himself equally secured from

similar considerations, on the part of the surgeon, refused to pay him: words arose, and mutual accusations took place; the one was charged with incest and murder, the other with assisting in the latter.

The nephew, who lived in the house, hearing the altercation, listened, and discovered the whole business. He went immediately to his elder brother, the apprentice, and making him acquainted therewith, the latter procured and loaded a pistol, and going to the house of the uncle, in the evening, burst into his apartment, and after bellowing on him the most opprobrious language, shot him in the head—the ball tore away the scalp, and fractured the skull in a desperate manner, but the wounds were not, at least, immediately mortal; the wretched old man still lingers: No judicial notice is taken, it is said, of the nephew, and the Surgeon has disappeared.

What adds, in some degree, to the horror of this transaction, is, that the uncle was shot on the very day that Mendez, the jew, living in the same street, poisoned himself through terror of being apprehended, for the murder of his uncle, and the maid servant, at Chelsea.